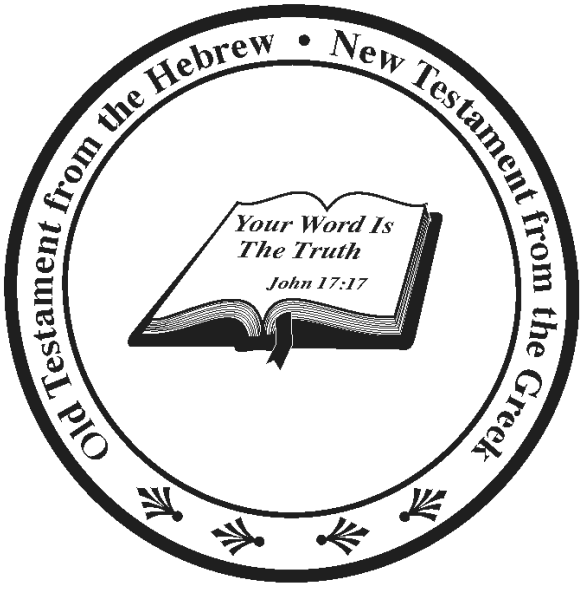
The

Holy Bible

In Its

Original Order

A New English Translation



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Special Second Edition

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The Holy Bible In Its Original Order

A New English Translation

A Faithful Version with Commentary
Special Second Edition

YORK PUBLISHING COMPANY
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An Editor's Foreword

The Bible is a grand mansion with many varied rooms: on one floor is the Old Testament; on the next, the New Testament. Their books are the interconnected rooms into which pilgrims—the Christian faithful—have come and gone for nearly two millennia. Those rooms have become exceedingly familiar to many by means of standard translations such as the *King James Version* and the *Revised English Bible*. Others have made their way into the Scriptures via more recent translations. Read but a few of these recent versions and you will be struck by the distinct stylistic differences, including variations in word choices and phrasings, from one translation to the next.

English translators of the Bible have had the daunting task of coping with the very different languages and cultures that Hebrew and Greek were two or more millennia ago. They could not hope to reproduce the very style, cadence and sonority of the original Hebrew or Greek in that markedly different language called English. However, in 1525 AD, William Tyndale—in defiance of the Orthodox Christian establishment—was moved of God to successfully translate and print the Scriptures in English from the original Hebrew and Greek. Tyndale's translation set the standard for all subsequent English translations. Following in Tyndale's footsteps and on the success of the *Geneva Bible*, the *King James Bible* translators retained 95% of Tyndale's grand style that magnified the message and meaning of the original books of the two Testaments. Succeeding translations have either kept close to the *KJV* in style, borrowing from its splendor, or have abandoned its style, sacrificing it for a more modern vernacular that gains in ease of comprehension for what it loses in grandeur of expression.

What has long been needed is a restoration of balance between the two extremes. With this in mind, Fred R. Coulter has set out to fill the gap: to produce a fresh, easy-to-read translation that retains the grace and grandeur of the *KJV*—and present the biblical books in their original, inspired manuscript order. To this end, Coulter has studied the early translators who pioneered English translations of the Bible, such as Tyndale, as well as the scholarly corpus of material on the scriptural texts and on Judaic culture which has substantially enriched our comprehension of culture, language and thereby Scripture. Utilizing the fruits of such scholarship has helped to enhance the clarity of this translation.

My charge here has been to be a footnote to that grand endeavor, namely to edit the text produced as well as the commentary and appendices on the Scriptures. My focus has been a nearsighted one if you will: to closely scrutinize those refurbished rooms—the various books of the two Testaments—and inspect them to determine if any of the furniture on display needs further polishing.

This polishing concerned matters of *expression* and *convention*. With regard to *expression*, the key concern as editor was the question of clarity in diction and phrasing: Is a given word problematic in terms of being archaic or ambiguous? Does a phrasing's length, complexity or inverted syntax impede comprehension? Is the style—for example, within individual books—sustained and consistent? As for *convention*, my concern was primarily with grammar and punctuation. Are the grammar, punctuation and usage standard? If not, are the deviations permissible? Are such deviations, if allowed, distracting?

As technical editor for this edition of the Bible, I have followed Fred Coulter from one refurbished room to the next and rigorously applied the above questions. My fervent hope is that this translation sacrifices neither style nor clarity, and thereby provides a more translucent window through which to view the beauties, marvels and profundities of the Bible.

Dr. Will Tomory
Professor of English
Southwestern Michigan College

About This Second Edition

This Second Edition of *The Holy Bible In Its Original Order* includes a vital 32-page addition to the appendices—"Understanding Paul's Difficult Scriptures Concerning the Law and Commandments of God" (Appendix Z). While some of Paul's writings are admittedly difficult, widespread misinterpretations of his writings by theologians and teachers have spawned centuries of confusion—especially in Protestantism. Indeed, numerous misplaced assumptions have unfortunately led to a greatly distorted view of God's Law. Such critical New Testament passages are systematically examined in Appendix Z, showing their correct meaning as originally intended by Paul.

As with all first editions of publications, there are inadvertent errors. In this Second Edition, the unintentional miscues and typographical errors have been corrected. In addition, approximately 1200 Old Testament passages have been brought into sharper focus, giving some a more literal reading. (While that may seem like a great number, it is less than half of one percent of all the verses in the Old Testament.) In the First Edition, for example, Psalm 12:8 reads, "The wicked walk on every side **when the vilest of them is exalted** among the sons of men." In the Second Edition, the verse has been modified to read, "The wicked walk on every side **when vileness is exalted** among the sons of men." In all of the passages that have been clarified, their essential meaning remains virtually the same as in the First Edition.

In Genesis chapter one, a slight alteration has been made to give a more literal rendering to how the days of creation are designated. In the First Edition, verse five reads, "And the evening and the morning **were the first day**." More literal, it now reads, "And the evening and the morning **were day one**." The first five days of creation are re-designated in this manner. However, the sixth day—as it is specifically the day of preparation—was left to read, "the sixth day." Since the seventh day is the holy Sabbath of God, we also retained the reading, "the seventh day."

The additional appendix and the adjustments to the scriptural texts warrant calling this printing a "Second Edition." In all other aspects, this Second Edition of *The Holy Bible In Its Original Order* is identical to the First Edition published in 2008.

About the Author

Fred R. Coulter attended the University of San Francisco and graduated from San Mateo State College before graduating from Ambassador University (Ambassador College), Pasadena, California, with a BA in Theology in 1964. He was ordained a minister of Jesus Christ in 1965 and pastored churches of God in the Pacific Northwest, the Mountain States, the greater Los Angeles area and Monterey, including the central coast area of California. Coulter completed advanced biblical and ministerial studies from 1972 to 1975 under the Ambassador University Master's Program. While completing these studies, Coulter was encouraged by his professor of *Koiné* Greek to consider translating the books of the New Testament.

After completing his formal instruction in *Koiné* Greek, Coulter continued to expand his knowledge of Greek for the next thirty years by undertaking a verse-by-verse study of the books of the New Testament using the Byzantine Text. In the course of his study, he was moved to translate the Gospel accounts into clear, easy-to-read English for contemporary readers—resulting in *A Harmony of the Gospels in Modern English*, now in its third edition. Ultimately, Coulter was inspired to translate the entire New Testament. After twelve years of diligent translating, *The New Testament In Its Original Order—A Faithful Version with Commentary* was completed and published in 2004.

Coulter has dedicated his life and talents to proclaiming Jesus Christ as personal Savior for all. Since 1983, he has had an active ministry as president and pastor of the Christian Biblical Church of God, Hollister, California. The CBCG has offices in the United States, Canada, Australia, New Zealand, Africa, South Africa and the United Kingdom serving thousands of people.

Each year, nearly 400,000 people from around the world actively utilize the CBCG's Web sites—where they find timely, inspiring audio sermons and in-depth biblical study materials covering virtually every topic in Scripture.

With his ministry now spanning 45 years, Fred R. Coulter has again been inspired to undertake the publication of this present work. Following the standard set by his earlier New Testament translation,

The Holy Bible In Its Original Order endeavors to set forth the Scriptures, both Old and New Testaments, in plain, easy-to-read English—all in the original, inspired order.

Other Works by Fred R. Coulter

The New Testament In Its Original Order—A Faithful Version with Commentary is the only English New Testament in which the books are arranged in their correct, *original* order. It retains the grace and grandeur of the *King James Version* while clarifying many of its problematic passages. Included are commentaries that answer such questions as: What is the New Testament? Who wrote it? When was it written? Who canonized it? Other commentaries thoroughly explain the history and preservation of the Bible. Various appendices cover numerous controversial New Testament teachings in detail. It is no longer in print. The New Testament Text, Commentaries and Appendices have now been incorporated in *The Holy Bible In Its Original Order*.

A Harmony of the Gospels in Modern English brings to life the message and purpose of the true Jesus, portraying His life and ministry in their true historical setting. This easy-to-understand, step-by-step account of the life of Jesus Christ is an indispensable study aid for every serious Bible student.

The Christian Passover details the scriptural and historical truths of the Passover in both the Old and New Testaments, leading the reader step-by-step through every aspect of one of the most vital and fundamental teachings revealed in the Bible. With over 500 pages, the book fully explains the meaning of the Christian Passover—a remembrance of the sacrifice of Jesus Christ, the Passover Lamb of God—in a most compelling and inspiring manner. The full meaning of the body and blood of Jesus Christ is revealed, showing the magnitude of God's love for every person.

The Day Jesus the Christ Died—the Biblical Truth About His Passion, Crucifixion and Resurrection is the ONLY book to present "the rest of the story"—left out by Mel Gibson in his epic movie *The Passion of the Christ*. Without the true historical and biblical facts, one cannot fully understand the meaning of Jesus Christ's horrific, humiliating and gruesome death by beating, scourging and crucifixion. The author presents the *full* biblical account in a most compelling way.

The Seven General Epistles is designed for an in-depth verse-by-verse study of the Epistles of James; I and II Peter; I, II and III John and Jude.

Lord, What Should I Do? Christians today are faced with a confusing world of compromised "Christianity"—in which false doctrinal teachings undermine the true faith of the Bible. This book clarifies the problem and shows what God requires a person to do if they are to find the true faith of Jesus Christ.

Occult Holidays or God's Holy Days—Which? For centuries the leaders of Orthodox Christendom have sold popular holidays—Halloween, Christmas, New Years, Easter, etc.—to the masses as though they had "Christian" meaning. This book effectively demonstrates that these celebrated holidays are *not* of God—but originated from ancient, pagan religions rooted in satanic occultism. Contrary to the false ideas of men, the true biblical holy days and feasts of God have deep spiritual meaning and outline God's fantastic plan of salvation for all mankind—past, present and future.

God's Plan for Mankind Revealed by His Sabbath and Holy Days This first-of-its-kind, 598-page work provides a comprehensive look at God's amazing Master Plan for the human family—precisely as it is outlined by the biblical seventh-day Sabbath and annual holy days. Each chapter is a transcript of an in-depth sermon or Bible study revealing God's purpose from Genesis to Revelation. Actual sermons are included on an accompanying set of four CDs.

On-line Studies for the serious Bible student—with written study materials and in-depth audio sermons—can be found at **cbcg.org** and **churchathome.org**.

This Bible and the above publications are available to order at:
York Publishing Customer Service
Order by phone 1-831-637-1875 (9:00 a.m. - 4:00 p.m. Pacific Time)
Order on-line at:
www.restoringtheoriginalbible.com
www.amazon.com

Acknowledgments

First and foremost, all honor and glory go to God the Father and His Son Jesus Christ for making this Bible project a reality. We readily acknowledge that all we have received is because of the love and goodness of God (James 1:17). Analogous to the disciples and apostles, this ministry is built on the strong foundation of all those who have labored and diligently served God before us. Indeed, Jesus' words to His disciples are quite applicable today: "For in this the saying is true, that one sows and another reaps. I sent you to reap that in which you have not labored; others have labored [before you], and you have entered into their labor" (John 4:37-38).

Any contemporary translator enters into the work of thousands of faithful men who throughout the ages have fearlessly championed the Word of God—many giving their lives in martyrdom with unwavering faith, as did the prophets of old, the original apostles of Jesus Christ and countless believers. Grateful acknowledgment goes to all those faithful, honest scholars and ministers of the Word, who down through the centuries have meticulously toiled to publish lexicons, dictionaries, commentaries, and histories of the preservation of the Bible—without which this Bible would not be possible.

In countless ways, this effort is the end product of over forty-seven years of studying God's Word and teaching God's people—including over thirty-four years of studying New Testament Greek, which resulted in publishing *The New Testament In Its Original Order*, now in its third printing. An undertaking such as this has obviously required the work of many. Everyone who has shouldered this enormous project "side-by-side" gives special thanks to the brethren of God—a small, dedicated "army of defenders" of the **true faith** of God the Father and Jesus Christ—because their love, loyalty, prayers and financial support have made this publication, with God's blessing, an actuality.

I give my heartfelt gratitude and appreciation to my lovely, dear wife, Dolores, for her steadfast and devoted love, patience and personal encouragement in my life, ministry and family—which have helped make this Bible, as well as other publications, possible. Obviously, being the wife of a minister, writer and publisher is no easy task.

Personal acknowledgment goes to E. Michael Heiss, Old Testament Hebrew consultant. He is to be highly commended for his knowledge of Hebrew in helping to develop this new English rendering of the Old Testament from the biblical Hebrew in a manner that is clear and easy to understand. Deep appreciation also goes to William M. Tomory, Ph.D., Professor of English, Southwest Michigan College, for his professional expertise in evaluating the expression and mechanics of the English and for his editing of this new translation. Special thanks go to our editor Philip Neal for his diligent editing of all the Scriptures, commentaries and appendices. Also, thanks go to Carl and Jeanne Franklin who were instrumental in editing *The New Testament In Its Original Order* for its initial publication in 2004. We also gratefully acknowledge the contributions of others in the areas of research and writing. We are highly appreciative of Helen Manzo for her expertise in refining the structure and syntax of the English in the commentaries and appendices.

John and Hiedi Vogele are to be highly commended for their tireless labor and diligence in the final formatting and proofreading of the entire text. Other proofreaders are: Margie Jacques, Judd and Jeanne Patton, Wayne Stenhouse, Phyllis Daniel, Jim Alexander and Kip Johnson. Additionally, Carl Franklin, Robert Martin, Mike Joseph and Ron Cary have assisted in providing material for chronologies, appendices and maps. The beautiful original artwork for the presentation box and the soft cover edition was designed and produced by Cindy Curley—Curley Creative.

Again, we all give thanks to God the Father and His Son Jesus Christ for the blessing of being able to work in this project in the Word of God. We have labored to the end that the reader may find this translation of the Word of God faithful to the original Hebrew and Greek—one that truly reflects the meaning and divine authorship of the original texts. We pray that *The Holy Bible In Its Original Order*—with its accompanying commentaries and appendices—may guide the reader to a better understanding of the original teachings and prophecies of the Old Testament and the New Testament teachings and prophecies of Jesus Christ and His apostles—the complete revealed Word of God to mankind.

Fred R. Coulter
August 2009

A Faithful Translation

The true foundation of all Bible translations is that the *meaning* of the text should be conveyed in as *clear* and *accurate* a manner as possible in one's *own* language. But above all, a translation must be *honest* to the original Hebrew and Greek texts.

What greater responsibility could there be than to translate the Word of God in a precise, authentic and *faithful* manner—neither adding to nor taking away from the words of God! (Rev. 22:18-19). Faithfulness in translating requires fidelity to God and the love of the truth in order to correctly communicate the meaning of the words and phrases of the language being translated.

About This New Translation

The basis for this new translation is the inspired Word of God, originally written and canonized by God's chosen servants in the Hebrew and Greek languages. God the Father and Jesus Christ have jealously guarded the Word of God so it would never be lost or destroyed. Jesus promised He would uphold His words: "The heaven and the earth shall pass away, but **My words shall never pass away**" (Matt. 24:35).

In spite of the attempts of men whose goal is to modify or corrupt the Word of God, the promise of God stands sure. Down through the centuries, God has guided faithful men to reproduce accurate copies of the original God-breathed Hebrew and Greek texts. God has seen to it that authentic copies of the canonized Hebrew texts were maintained by Levitical priests and scribes (Rom. 3:2). With consistency, from the time of Ezra in the 5th century BC, faithful priests and Levites have accurately copied the Hebrew Old Testament. Likewise, from the days of the apostles, faithful scribes have made authentic copies of the Greek New Testament. Today, the Holy Scriptures are faithfully preserved as the Old Testament Masoretic Hebrew Text and the New Testament Received (Greek) Text (*Textus Receptus*).

The Old Testament portion of this new translation is based on the Ben Asher Masoretic Hebrew Text. Fred Coulter collaborated directly with Old Testament Hebrew Consultant, E. Michael Heiss, to develop this faithful version. Together they have copiously combed through each and every word and phrase, producing a version that is faithful to the original Masoretic texts, while retaining much of the grace of the *King James Version*.

The New Testament version is from Coulter's own 2004 translation—*The New Testament In Its Original Order*—translated directly from the Stephens Greek Text of 1550. In translating, Coulter has striven to accurately and clearly convey the meaning of the Greek text as defined by the rules of Greek grammar and syntax—guided by an absolute conviction that each word in the New Testament is authentic and essential for a full understanding of the whole of Scripture. In addition, Coulter consulted with experts in *Koiné* Greek when a term or phrase in the Greek was ambiguous or open to question. This combination of diligent effort and faith in the inspiration of the Holy Spirit has led to a translation that accurately and faithfully sets forth the true meaning of the text of the New Testament.

Criteria for Excellence in Translation

In his book, *The Word of God in English*, Leland Ryken explains that being truthful and faithful to the *original texts* is the **key to excellence** in an English translation. "The only legitimate appeal to readability comes *within* the confines of a translation's having been **truthful to the language of the original**. **Faithfulness to what the Bible actually says** is like a qualifying exam. If a translation does not give us that, it has failed the test, and we can be excused from inquiring into its readability. Within the confines of accuracy to the original text, a translation should strive to achieve **maximum readability by avoiding obsolete words and demonstrably archaic language**…" (p. 92, bold emphasis added).

He adds, "**We need a Bible based on certainty**. What is certain is what the biblical writers *did actually say and write*" (Ibid., p. 98, bold emphasis added).

Ryken notes that the best Bible translations follow these criteria: accuracy and fidelity to the original texts; effective use of diction; preservation of multiple meanings; conveyance of the full exe-

getical potential of the original text; respect for the principles of poetry and rhythm; and maintenance of the dignity and beauty of the original texts (Ibid., pp. 289-293).

In summary, *faithfulness* in translation involves the following key areas:

1) Accurately conveying the meaning of the words of the original text;
2) Phrasing that accurately expresses the thoughts of the original writers;
3) An understanding of Hebrew and Greek idioms—which cannot be translated literally, but must be translated according to their cultural and historical usage;
4) Punctuation that is honest to the original meaning; and,
5) The careful insertion of words (in *italics*) to clarify the meaning.

In every respect, this translation has been an endeavor to uphold the true teachings of the Word of God—and to present the Holy Scriptures in their original, God-inspired order. While no translation is flawless, this translation far surpasses the standards of many recent English translations and has indeed fulfilled the requirements for a *faithful* translation.

Philip Neal
2007, 2009

Author's Preface
Why This New Translation?

In modern Western civilization, references to God and the Holy Bible have been largely removed from the public arena. Aside from profanity or cynical ridicule, God is rarely mentioned in the media or popular entertainment. A secular humanist worldview has emerged over the past fifty years, gradually eroding the knowledge of the true God. As a result, a form of "Christianity without God" has developed.

Lloyd Geering—an outspoken advocate of humanistic religion—writes that we in the Western world have been "steadily emancipating ourselves from obedience to a supposed supernatural heavenly Father…" (Geering, *Christianity Without God*, p. 136).

Unfortunately, Geering is correct. For the past 150 years this secularization of Christianity has occurred via a slow, steady incremental erosion of faith and trust in God and His Word, resulting in a destruction of the true knowledge of the Creator God. Geering writes that God has all but vanished from public consciousness: "All public bodies, national and international, are now fully aware that humans themselves must solve the problems of our time and that there is no 'God' out there who can be appealed to when all else fails. The once public 'face of God' has been forced to retreat to the subjective consciousness of devout individuals and traditional church gatherings" (Ibid., p. 143).

Relative to the removal of God from the public conscience is the progressive move toward "political correctness." The "politically correct" public-speak language espoused today by government, liberal edu-crats and the media promotes tolerance toward all political, religious and ethnic groups, is gender-neutral and champions homosexuality. As a result, the emphasis of language has shifted to project the paradigm of a "politically correct" atheistic humanism which exalts man while debasing God and His Word.

As a result secularism has grown by leaps and bounds. The release of several best-selling books—such as Richard Dawkins' *The God Delusion* (2006)—has put atheism on the front lines of current cultural conversation. Dawkins, an outspoken militant atheist with little tolerance for faith and Christianity, said in an interview with *Wired* magazine: "I think we're in the same position the gay movement was in a few decades ago. There was a need for people to come out. The more people who came out, the more people who had the courage to come out. I think that's the case with atheists. They're more numerous than anybody realizes" (*Wired*, "The New Atheism" by Gary Wolf, Nov. 2006). Of Dawkins and others like him, Wolf commented: "The new atheists … condemn not just belief in God but *respect* for belief in God. Religion [to them] is not only wrong; it's evil."

Indeed, thousands of years ago, King David wrote of such pseudo-scholars: "Why do the nations rage and **the people plot in vain**" (Psa. 2:1)—and, "The fool has said in his heart, 'There is no God!' " (Psa. 14:1).

Central to this removal of God from the public conscience is the destruction of the Bible itself. Indeed, the foundation of **Christianity is being subverted and corrupted with new "easy-to-read" translations that alter the Word of God** so dramatically that the true message of God has become lost—unrecognizable to the reader. Numerous "contemporary" translations omit or add words—even whole verses. Some "translators" have boldly added entire books that were never part of the original, authentic canon. And today's "higher criticism" has purported to expose so-called "weaknesses" and "discrepancies" in the authentic texts, undermining the faith of many.

In fact, this assault on the Word of God appears set on the elimination of God from the Bible itself! By changing and corrupting the Scriptures with new versions that use common street language and "politically correct" gender-neutral language, the Scriptures become secularized and profaned!

How Did This Happen?

Today, we are witness to a godless society suffering from the consequences of rejecting the Word of the Lord. God has, however, revealed His will and purpose for mankind in His Word, the Holy Bible—without which men cannot possibly discern the purpose of life.

The prophet Hosea pulls no punches when he declares that people suffer when there is "**no truth**, nor mercy, **nor knowledge of God in the land**" (Hosea 4:1). God says: "**My people are destroyed for lack of knowledge. Because you have rejected [true] knowledge**, I will also reject you from being as a priest to Me. Since **you have forgotten the law of your God**, I will also forget your children" (verse 6).

How did such designs against the Word of God take root in Western civilization—the bastion of Christianity that has published and distributed the majority of the billions of Bibles in the world today? Why do we see a world so deluded, deceived, degenerate and immoral that it is readily embracing a "Christianity without God" and accepting debased, corrupted, blasphemous, "politically correct" Bibles with hardly a whimper of resistance?

We must not overlook the obvious: Central to this issue is the fact that since the 1611 *King James Version* numerous English Bible translations have been produced which tell the story of an insidious pattern of corruption of the Word of God. After the publication of the *King James Version*, virtually nothing was done to change the English Bible. Beginning in 1871, however, Westcott and Hort, with a committee of revisers, began to change the printed Greek text of the Byzantine family, commonly known as the *Textus Receptus* or the Received Text. They produced a revised New Testament Greek text to conform to the inferior *Sinaiticus* and *Vaticanus* Greek texts from which the *English Revised New Testament* in 1881 came, followed by the complete Bible in 1885, known as the *English Revised Version*. Thus began the slow, steady step-by-step, systematic corruption of the Word of God.

After the *English Revised Version*, scores of English versions began to be produced—such as the *American Standard Version*, 1901; *Douay Bible* (Catholic), 1941; *Revised Standard Version*, 1952; *New Testament in Modern English*, J. B. Phillips, 1957; *New American Standard Bible*, 1963; *Living Bible (Paraphrased)*, 1971; *New International Version*, 1978; *New King James Bible*, 1983; *New Revised Standard Version*, 1990; and the *New American Standard Bible*, 1997.

Most alarming is the recent trend toward "contemporary" versions of the Bible, in which the emphasis on an accurate translation of the Hebrew and Greek texts has been abandoned in favor of a liberal paraphrase. One of the newest versions—*The Message: The Bible in Contemporary Language* by Eugene Peterson, 2002—is a freewheeling personal interpretation of the Scriptures that destroys the true meaning of the Word of God with its street-language English. Quite popular with younger people, such irreverent and inaccurate translations dangerously corrupt the inspired doctrinal teachings of the Bible. Yet, when the apostle Paul wrote to the Romans, for example, he used very *precise* Greek in order to fully explain the teachings and doctrines of Jesus Christ.

Other "contemporary" versions include John Henson's *Good As New: A Radical Retelling of the Scriptures*—a perverse interpretation of the New Testament that literally destroys the sacred beauty and grace of the Word of God—and *Today's New International Version* (2005), a "politically correct" gender-neutral version so radical that it is tantamount to having a "Bible without God."

Such "pseudo-scholars" have rewritten and reinterpreted the Scriptures to fit a modern, post-Christian paradigm. Rather than teaching that people should be subject to the Word of God, they teach that the Word of God should be subject to the people. But believers do not frame the Scriptures; rather, the Scriptures frame the believers. We are to live by every Word of God—which must first be *faithfully* translated to reflect the inspiration of God the Father and Jesus Christ.

Over twenty years ago, Edward F. Hills, author of *The King James Version Defended*, wrote a sober warning about the growing laxity of professing Christians. In his 1979 edition, Hills sounded the alarm that unless America returned to its heritage of faith in God the Father and Jesus Christ—diligently using the Bible as the standard for behavior—America's fall would surely come.

Hills wrote: "As spiritually minded Christians we must work for the [spiritual] re-arming of our country and do everything we can to roll back the tide of atheism and communism which is now engulfing the world. But in order to accomplish this we must first arm ourselves with the *sword of the Spirit* (Eph. 6:17), namely, the true Word of God, which is found in the printed Masoretic text, the *Textus Receptus*, and the *King James Version* **and other faithful translations**" (Hills, *The King James Version Defended*, 2000, p. 242; bold emphasis added).

The Reasons for This New Translation

The onslaught of vicious attacks from every side against Christianity, God the Father, Jesus Christ and the Word of God have been so overwhelming that the true Word of God and true Christianity

are in a desperate battle of epic proportions. Satan the devil and the political, secular, atheistic, sexist and religious establishments of this world have united in their efforts to destroy true Christianity and the truth of the Word of God.

It is time for everyone who loves God the Father and Jesus Christ to realistically confront these assaults and have the courage to make a stand for God and His Word—for "if the foundations are destroyed, what can the righteous do?" (Psa. 11:3). Indeed, God holds each of us accountable—not only to live by every Word of God, but also to stand for the Word of God and defend it.

Christendom has "grown rich and increased with goods and has need of nothing" (see Rev. 3:17). Its faith is so transparently weak that it is on the verge of destruction—ready to implode upon itself because it has grossly compromised with God's laws and commandments and accepted the world's philosophy of religious lawlessness. The truth of God's Word has been replaced with an ungodly, emotional, feel-good religion—an insipid counterfeit Christianity. As a result, the bulk of Christendom is blind and ignorant—*asleep*, while the forces of evil have marshaled their armies to try to destroy the Word of God by corrupting it and replacing it with falsehoods!

However, in spite of the efforts of ungodly men to destroy and corrupt the Word of God with a flood of translations that range from inadequate to blasphemous, Jesus Christ promised, "The heaven and the earth shall pass away, but **My words shall never pass away**" (Matt. 24:35).

It is in response to this ongoing attack against the Scriptures that this new translation, *The Holy Bible In Its Original Order—A Faithful Version with Commentary*, has been produced—in a sincere effort to preserve the truth of the Word of God in an understandable, easy-to-read manner—free from "scholarly" corruption, political "correctness" and crude vernacular language.

The Proper Approach to Translation

This translation is not the work of any committee. Typically, translation committees have demonstrated that they are more interested in carnal-minded, special interest groups—who desire to make the Bible conform to a particular political, sexist or ecumenical religious agenda—than in accurately translating the Word of God. Moreover, they frequently corrupt the Word of God by using common street language and superimposing a gender-neutral language on the Scriptures in an effort to please radical feminists and homosexuals. In summary, they have allowed societal mores to determine how they should present their translations; in effect, they have allowed the community to "frame" the Word of God.

The obligation of any translator of the Scriptures is to present to the reader a *faithful* translation of the God-breathed words—precisely as God moved His faithful servants to write and canonize them. Thus, the philosophy underlying this translation—*The Holy Bible In Its Original Order*—is a return to translating the Word of God *faithfully* from the Hebrew and Greek into English. The goal of this version is: 1) To seek the truth and best represent the original texts' meaning in English; 2) To convey the Word of God as accurately as possible with the same divine character that is conveyed in the original; 3) To recapture the original teachings of the Old Testament writers and the doctrines of Jesus Christ that the apostles taught the primitive Church as recorded in the New Testament; and 4) To cherish and uphold every "jot and tittle" of the Old Testament writers and of the apostles of Jesus Christ so that, today, true believers may know how to live by every Word of God in a personal, intimate relationship with God the Father and Jesus Christ.

Ultimately, the Word of God is a **call to repentance**—a call to return to the true faith of Jesus Christ as taught by the original apostles and written in the original God-breathed Scriptures. In his short Epistle to the followers of Jesus Christ, the apostle Jude wrote a most impassioned plea for true believers to **return to the faith once delivered**. When Jude wrote his urgent message, the apostolic age was coming to a close, a great apostasy was gaining momentum, and false apostles and ministers were leading Christians astray. Likewise, in our day, false teachers and pseudo-scholars are again busily seeking to undermine the Word of God and destroy the faith of true Christians. Jude wrote: "I was compelled to write to you, exhorting *you* to **fervently fight for the faith**, which once for all *time* has been delivered to the saints" (Jude 3-4).

May God the Father and Jesus Christ bless you with a humble heart, a contrite spirit, and a deep hunger and thirst for righteousness and eternal salvation.

Fred R. Coulter
2007, 2009

Why Are There So Many Bibles in the World?

In 1456, at Mainz, Germany, Johann Gutenburg printed the first Bible using movable type. It was a beautiful, artistic folio-size Latin Vulgate. Since that time, various individuals and agencies have translated, produced and distributed the Bible around the world. From Gutenburg to the early nineteenth century, the number of Bibles printed and distributed is not known, as records were not kept. Fairly accurate estimates are available, however, beginning with the early 1800s.

The Bible Society of the United Kingdom calculates that the number of Bibles printed between 1816 and 1975 was 2,458,000,000. By 1992 the estimated number rose to nearly six billion. Furthermore, worldwide sales of the Bible number more than a staggering 100 million each year, far outpacing any other book in history. Without a doubt, the Bible is the best selling book of all time.

This means that as of the year 2007, approximately 7.5 billion Bibles have been distributed throughout the world—with the vast majority still available for use! And these figures do not include the various digital versions of the Bible being used today by millions on computers, Blackberries—and now iPhones.

Currently, the complete Bible has been published in over 450 languages. The New Testament alone has been published in nearly 1,400 languages, with the Gospel of Mark in over 2,370 languages. Although these figures represent less than half of the languages and dialects presently in use in the world, they nonetheless "include **the primary vehicles of communication of well over 90% of the world's population**" (http://www.worldscriptures.org/thestory/storysofar.html).

Consider what this means. With the world's population approaching six billion**, there is approximately one Bible for every living person on earth**! There is, however, an uneven distribution of Bibles among the nations of the world. Some countries have very few Bibles compared to their overall populations, such as the Asian nations, the Middle East and the countries of the former Soviet Union where religious freedom—specifically "Christianity"—is not tolerated or, at best, is greatly restricted. On the other hand, countries in the Western World may have more Bibles than people, such as in the United States. The *Harper San Francisco Book Catalog* recently published some interesting statistics. It states that the annual expenditure for Bibles in America is currently $425 million and that the average American household contains four Bibles (*Harper San Francisco Book Catalog*, May-August, 2007, p. 15).

These statistics reflect the fact that the United States, since its inception, has been a Bible-reading and Bible-believing nation. This is evident in such founding documents as the Constitution and the Bill of Rights. Also, the preamble of nearly every state constitution invokes the name "Almighty God." Until recent times, the Bible traditionally was used for teaching the basic standards of private and public moral conduct. It has been the "foundation" of our laws and judicial system, as well as the moral standard for federal and state governments.

Because of our adherence to the Bible and its principles, the United States has been blessed beyond measure—making it the wealthiest and most generous nation in the world. Principally, the people of America contribute billions of dollars annually to churches and private charities. As well, the U.S. government contributes billions of taxpayer dollars in assistance to many of the downtrodden nations of the world.

In the twentieth century, America has been on the "forefront" when it comes to fighting wars in the name of God to rid the world of evil despotism. Furthermore, for over one hundred years, all denominations of Christian churches in the United States have been the primary leaders in preaching the Gospel to the world. Finally, the Bible Societies of America and Britain are responsible for translating and printing the Bible in hundreds of languages—and distributing them around the globe in a combined effort to bring the Gospel to as many people as possible.

Yet, these stark facts and figures chronicle a story far greater than numbers alone suggest. In reality, they document the awesome fulfillment of Jesus Christ's prophecy that "assuredly" in the end times the Gospel—which is contained in the whole Bible—would be preached and published throughout the entire world before the end! "And this gospel of the kingdom shall be **proclaimed in all the world for a witness to all nations**; and then shall the end come…. **And** [before the end comes] **the gospel**

must first be published among all nations" (Matt. 24:14; Mark 13:10). Moreover, Jesus said, "The heaven and the earth shall pass away, but My words shall never pass away" (Mark 13:31).

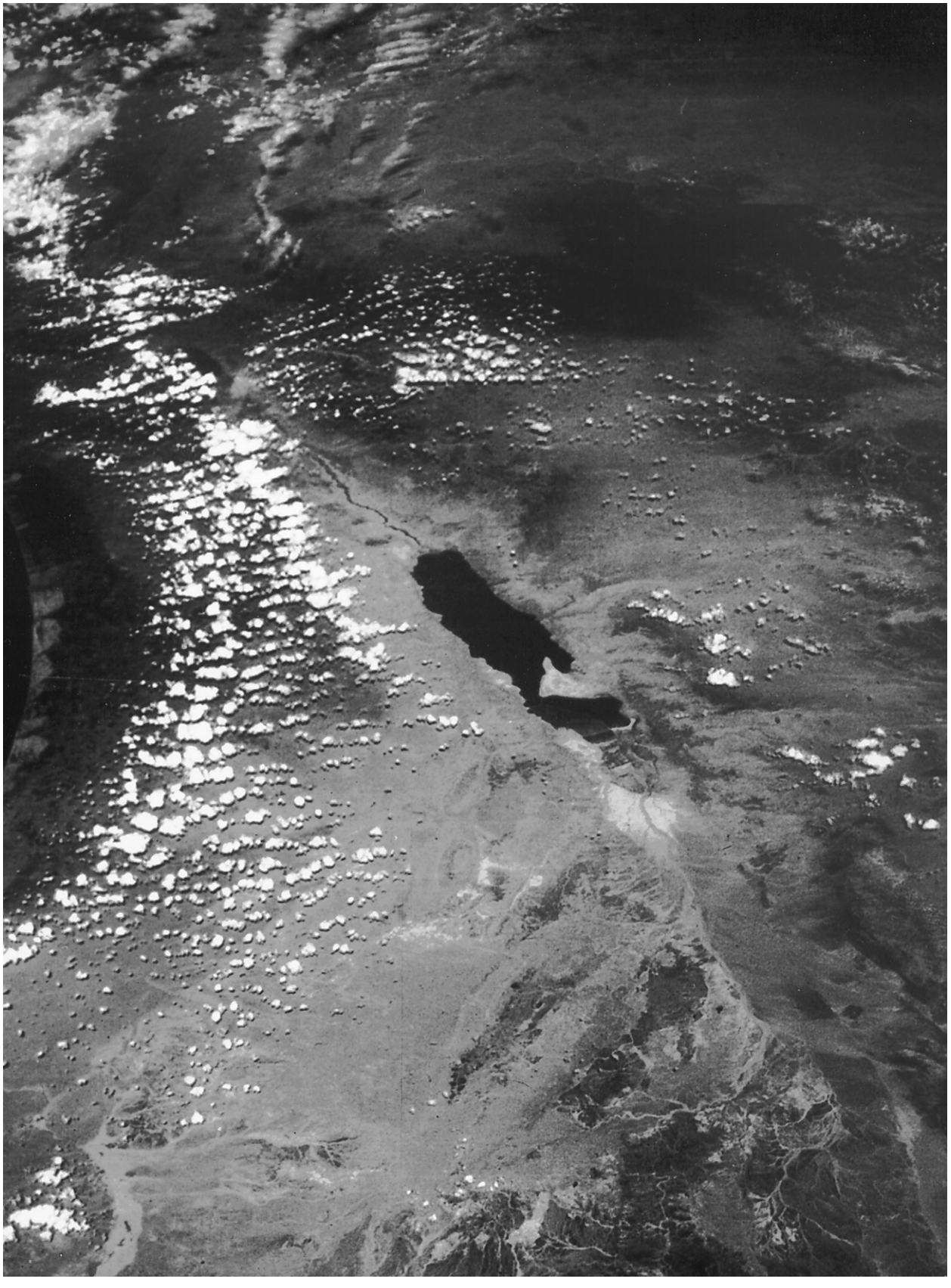
In addition to any direct preaching or proclaiming of the Gospel, it is evident that **God has caused to be published and distributed** into all the world more than 7.5 billion printed and digital "witnesses" in the form of the Holy Bible—a personal written message from God, readily available to 90% of the world's population. And there is no plausible justification for not reading the Bible. For those who have a Bible but fail to read it, those individuals have still received a written testimony from God! God has accomplished His part by causing it to be easily accessible, just as Jesus Christ prophesied.

Since the end of this age and the return of Jesus Christ appear to be in the not-too-distant future, we need to ask some pertinent questions concerning the Word of God: How many more Bibles will be published between now and Christ's return? Will a "saturation point" be reached, with 100% of the nations having access to the Word of God before the end comes? Time will tell. But, truly, we can expect Jesus' prophecies to be fulfilled exactly as He said.

This is why there are so many Bibles in the world today. All those who love God the Father and believe in Jesus Christ as personal Savior should read and study the Word of God daily. It is God's **personal instruction book for you**, so that in steadfast certainty you can live in this present age with godly faith, hope and love—all in preparation for eternal life and the triumphant return of Jesus Christ to rule this world as King of kings and Lord of lords.

Hebrew Scroll

A Thousand-Year-Old Greek Text



The Holy Land from Apollo 7 (Mediterranean Sea to left — Dead Sea in right center)

Chapter One

About This Bible

You are holding in your hands a **unique** Bible. *The Holy Bible In Its Original Order—A Faithful Version with Commentary* is the first complete Bible ever published to present all the books in their original manuscript order! Of all the billions of Bibles that have been translated, printed and distributed around the world, there has never been a complete Bible—both Old and New Testaments—with the books arranged according to the originally inspired manuscript order.

Prior to his death in January 2002, Ernest L. Martin, Ph.D.—eminent biblical scholar and historian—was for decades the lone "voice in the wilderness" advocating that a complete Bible in its original manuscript order be published. In his 1994 third edition of *Restoring the Original Bible*, he wrote: "**The world has never had a complete Bible of the Old and New Testaments in the original manuscript order of the biblical books. This is a fact!** It is almost unbelievable that such a non-manuscript arrangement of the books of the Bible could exist, but all modern translations of the Holy Scriptures *do not* follow the early manuscripts. Publishers in their quest to print numerous versions of the Bible have been led to avoid the manuscript positioning of the biblical books in favor of an ecclesiastical order which has no justification from the early Hebrew and Greek manuscripts of the Bible…. [They] have assiduously neglected to produce a complete Bible which positions the books in the correct manuscript order. The outcome has been a mass of Bible translations and versions which are literally topsy-turvy in their design and arrangement" (Martin, *Restoring the Original Bible*, pp. 7, 1; bold emphasis added).

A few have come close, however, such as David Stern's 2002 *Complete Jewish Bible*. Stern retained the original order of the books of the Old Testament, yet arranged the New Testament in the traditional Catholic/Protestant order. Three published New Testaments follow the original order: Ivan Pannin's *Greek Numeric New Testament*, 1914; *The New Testament In Its Original Order* by Fred R. Coulter, 2004; and, with the Greek text only, *The New Testament In The Original Greek—Byzantine Textform*, by Robinson and Pierpoint, 2005.

Origin of the Incorrect Order of the Books of the Bible

***The Old Testament*:** In all translations of the "Protestant Bible"—such as the *Geneva Version*, the *King James Version* and other versions without the Apocrypha—the first five books of the Old Testament are in the proper manuscript order. However, the remainder of the Old Testament books are arranged in an ecclesiastical order devised by Jerome in the fourth century AD when he translated the Bible into Latin, a version known as the *Latin Vulgate*.

Jerome freely acknowledged that the original manuscript order of the Aaronic/Levitical Old Testament was composed of 22 Hebrew books written on scrolls. (There are 22 books because there are 22 letters in the Hebrew alphabet.) However, Jerome did not wholly follow the inspired order of the books according to the final canonization by the high priest Ezra and the Great Assembly, and preserved by the Aaronic/Levitical priesthood—the *true* custodians of the Old Testament. Instead, he *chose* to follow the order found in the *Septuagint*, an early Greek translation of the third century BC. Its name is from the Latin *septuaginta*, meaning "seventy," derived from the claim that 70 Jewish scholars assembled in Alexandria, Egypt during the reign of Ptolemy Philadelphia (285-247 BC) and translated the Old Testament Scriptures from Hebrew into Greek. This Greek version is referred to by the abbreviation *LXX*, which is the Roman numeral for 70. With arrogant "license," the translators of the *LXX* departed from the original manuscript order of 22 books and *rearranged* the Old Testament to make a total of 39 books. Moreover, they declined to follow the three-fold division of the Law, the Prophets and the Writings.

Hellenistic Jewish authorities later added 14 books, bringing the final number of books in the *LXX* Greek Old Testament to 53. These additional books—written in Greek by Greek-speaking Jewish religious leaders in the third and second centuries BC—are called the *Apocrypha*, meaning they were of

doubtful authorship or authenticity. The Aaronic/Levitical authorities considered these added books to be spurious, as they contain many teachings that are contrary to the Word of God. Moreover, these books were not written in Hebrew, the language of the Old Testament. Thus, the apocryphal books were never accepted into the authorized Hebrew canon of the Old Testament.

Martin writes, "Our Christian Old Testament follows an order of books which had its origin in Egypt in the second and third centuries A.D. The order was devised when the codex form for producing books became popular (this is the type of book with which we are familiar today). Before the codex form of making books was used, it was customary to use scrolls for the production of literary documents…. The Jews still demanded the scroll form well into the fifth century [AD]. But the Gentiles in Egypt put the *LXX* into the codex form. When they did, they abandoned the normal [Aaronic/Levitical] Jewish [manuscript] order (which had been maintained in the early temple) and they rearranged the books into a … [subjective] order. They put the historical books of the Old Testament together in one section, the poetic books in another, and the prophetic books in yet another…. This had an effect of standardizing the text of the Old Testament for Gentile Christian readers. The use of the codex form can give [the] appearance of standardization (it can show a permanent arrangement of books, whereas separate scrolls cannot). [The codex] arrangement gave Jerome a reason for maintaining [the *LXX* order] when he devised his Latin Vulgate version" (Martin, *Restoring the Original Bible*, pp. 17-18).

There is no question Jerome "*fully understood*" that in the Aaronic/Levitical Scriptures there were originally only 22 books. Of this Jerome himself wrote: "As, then, there are twenty-two elementary characters by means of which we write in Hebrew all we say, and the compass of the human voice is contained within their limits, **so we reckon twenty-two books, by which, as by the alphabet of the doctrine of God**, a righteous man is instructed in tender infancy, and as it were, while still at the breast" (Jerome, *Preface to Samuel and Kings*, NPNF, vol. VI, p. 489, bold emphasis added).

In spite of knowing that the original order consisted of 22 books, Jerome tenaciously retained the *LXX's* 39 books for the Old Testament as well as the *Apocrypha's* 14 books. Protestant versions follow Jerome's incorrect arrangement, with some containing the apocryphal books as well.

Jerome's Rearranged Order of the Old Testament

1) Genesis	11) I Kings	21) Ecclesiastes	31) Obadiah
2) Exodus	12) II Kings	22) Song of Solomon	32) Jonah
3) Leviticus	13) I Chronicles	23) Isaiah	33) Micah
4) Numbers	14) II Chronicles	24) Jeremiah	34) Nahum
5) Deuteronomy	15) Ezra	25) Lamentations	35) Habakkuk
6) Joshua	16) Nehemiah	26) Ezekiel	36) Zephaniah
7) Judges	17) Esther	27) Daniel	37) Haggai
8) Ruth	18) Job	28) Hosea	38) Zechariah
9) I Samuel	19) Psalms	29) Joel	39) Malachi
10) II Samuel	20) Proverbs	30) Amos	

With the exception of the Pentateuch, or the Law, the *LXX's* and Jerome's positioning of the books of the Old Testament has not only broken up the original, inspired manuscript placement of the books, it has **destroyed the God-ordained manuscript divisions** of the Prophets and the Writings. By mixing up the Prophets and the Writings—and especially with the addition of the apocryphal books—Jerome's arrangement of the Old Testament subverts the unity of Scripture between the Old and New Testaments. Genealogical bridges and historical links that serve to join the Old and New Testaments as one book—the God-breathed Scriptures—have become largely lost.

The Apocryphal Books

1) I Esdras	6) Wisdom	11) Bel and the Dragon
2) II Esdras	7) Ecclesiasticus	12) Prayer of Manasseh
3) Tobit	8) Baruch (with Epistle of Jeremiah)	13) I Maccabees
4) Judith	9) The Song of Three Children	14) II Maccabees
5) The Rest of Esther	10) The Story of Susanna	

Some versions of the *LXX* combine I and II Esdras into one book and divide the two books of Maccabees into four books. Also, the Epistle of Jeremiah is separated from Baruch, making a total of 15 apocryphal books. Such versions contain a total of 53 or 54 books.

***The New Testament*:** In an attempt to exalt the religious and political position of the Roman Church, Jerome not only rejected the original order of the Scriptures to follow the order of the *LXX*, he also single-handedly devised a "new" arrangement of the books of the New Testament. To please Rome and the theologians of the Western Empire, Jerome exalted Paul's position as "apostle to the Gentiles" over the so-called "Jewish" apostles. In so doing, he deliberately placed Paul's Epistles, beginning with the book of Romans, after the book of Acts—then placed the seven General Epistles of James, Peter, John and Jude after all of Paul's fourteen Epistles. (The seven General Epistles are also called *Catholic Epistles*—as the term "catholic" means "general" or "universal"—but is not a reference to the work of any Catholic theologian or the Roman Catholic Church.)

Of this arrangement Martin writes: "Jerome's new and radical placement of Paul's Epistles *before* the seven 'Catholic Epistles' in his *Latin Vulgate* also placed the book of Romans and the city of Rome … into a first rank position ahead of the Jewish apostles who once had Jerusalem for their top rank position. This rearrangement by Jerome (to exalt the Gentile section of the Christian Church, and the city of Rome in particular) does not have the slightest justification when one consults the majority of early Greek manuscripts of the New Testament…. The textual scholars of the last century knew [and as all current textual scholars know] that this arrangement by Jerome was simply the one preferred by him and it was willfully **devised to exalt the so-called 'Gentile' Epistles of the New Testament into a primal position over those which had 'Jewish' characteristics**…. Jerome's order of the New Testament books cannot represent the original arrangement and the evidence from the manuscripts demonstrates this abundantly. The truth is, Jerome (along with Augustine who followed him) in adopting his novel arrangement wanted to exalt 'Rome' and its theology over the site of 'Jerusalem' and over the authority of the eastern churches who were not keen on Rome's leadership in Christendom" (Martin, *Restoring the Original Bible*, pp. 9-10, bold emphasis added).

Jerome's Rearranged Order of the New Testament

1) Matthew	8) II Corinthians	15) I Timothy	22) II Peter
2) Mark	9) Galatians	16) II Timothy	23) I John
3) Luke	10) Ephesians	17) Titus	24) II John
4) John	11) Philippians	18) Philemon	25) III John
5) Acts	12) Colossians	19) Hebrews	26) Jude
6) Romans	13) I Thessalonians	20) James	27) Revelation
7) I Corinthians	14) II Thessalonians	21) I Peter	

The change may not appear critical at first glance. However, because Jerome relegated these small but *vitally important* Epistles of the apostles James, Peter, John and Jude to a less prominent position, he literally downgraded the importance of Christians keeping the commandments of God. On the one hand, Jerome's arrangement opened the door for the Roman Church to replace nearly all the commandments of God with its own version of law and tradition. On the other hand, it also set the stage for the development of a "lawless grace" predominant in Protestantism today.

When the 27 books of the New Testament are added to Jerome's *Latin Vulgate* Old Testament, the total number of books is 80 or 81, depending on the division of the apocryphal books. Protestant Bibles—without the *Apocrypha*—adhere to Jerome's ecclesiastical order, having 66 books.

It is astonishing that Jerome *acknowledged* his *scriptural dishonesty* in altering the original God-breathed manuscript order of both the Old and New Testaments. Rather than being faithful to God and His Word, he *chose* to please men—the pope, the Roman Catholic Church and its clergy. In fact, the hierarchy of the Church at Rome was so delighted with his *Latin Vulgate* that not only was Jerome exalted to "sainthood," but the church declared *Latin* the "sacred language" forbidding other "unworthy" languages to be used in religious rituals.

In his deliberate mishandling of the Holy Scriptures, Jerome caused **great spiritual harm** to untold numbers of people for over 1500 years. Following in his footsteps, most modern translators have, unfortunately, likewise ignored and rejected the inspired, original manuscript order of the books of the Word of God.

Chapter One

The Original Number of Books and Their Manuscript Order in the Old Testament

***An Unacknowledged Truth About the Old Testament*:** The Old Testament is the Bible used in Judaism, but, technically speaking, it is **not** a Jewish Bible. It is also **not** a Hebrew Bible, although the Old Testament is referred to by both names. Furthermore, though the Old Testament makes up *part* of the Catholic and Protestant Bibles, it is **not** Catholic or Protestant.

If the Old Testament is not Jewish, Hebrew, Catholic or Protestant—just what is it? The Old Testament itself—when carefully analyzed—reveals the answer. The *little realized truth* is this: **The Old Testament is actually an Aaronic/Levitical Bible** written in the Hebrew language for the descendants of Abraham, Isaac and Jacob—the twelve tribes of Israel. Why is this significant?

God called Moses to lead the children of Israel out of Egyptian slavery; his brother Aaron was to assist him. Both were descendants of Levi, one of the twelve sons of Jacob. Moses was the greatest of all the Old Testament priests, prophets and writers because he personally saw God and talked with Him face-to-face. He, alone, **faithfully** wrote God's spoken words as contained in the first five books of the Bible, called the Pentateuch, the Torah, or the Law. As a *type* foreshadowing Jesus Christ, Moses was unique in that he was the personal, direct mediator between God and the children of Israel, as well as ruler, prophet and priest. God *chose* Moses' brother Aaron, and his sons, to be the priests of Israel. Moreover, God consecrated the tribe of Levi—the Levites—for the service of the tabernacle/temple in assisting the Aaronic priesthood.

When the first five books of the Bible are carefully examined, they demonstrate that what Moses wrote are the actual words of the LORD God. Moses **wrote nothing on his own initiative**, but only conveyed the words God commanded him to write.

Prior to his death, Moses wrote the book of Deuteronomy, finalizing the Pentateuch—the five books of the Law. He then gave the original scrolls of the Law, also called *autographs*, to the priests to be placed in special sleeves attached to the side of the Ark of the Covenant. Inside the Ark itself were the two tables of stone on which the Ten Commandments had been written by the finger of God, an *omer* of manna and the rod of Aaron that budded. Thus, the original scrolls of the Law—which Moses faithfully recorded as the Law of God for the children of Israel—were always stored in the Holy of Holies portion of the tabernacle and, later, of the temple in Jerusalem. "And it came to pass when Moses had made an end of writing the words of this law in a book until they were finished, Moses commanded the Levites who carried the ark of the covenant of the LORD, saying, 'Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, so that it may be there for a witness against you' " (Deut. 31:24-26).

Thus, from the death of Moses **the Aaronic priests and the Levites were made the official custodians of the Word of God**. The Old Testament began with Moses, a Levite, who wrote the Law of God. God then **transferred the Law to the Aaronic priesthood, who were Levites, to safeguard and preserve it**. It was from these original scrolls that faithful copies were made by the priests and Levites for teaching the children of Israel.

Later, God used priests such as Samuel, Jeremiah and Ezekiel, descendants of Aaron, to write other books of the Bible. Their writings were "laid up before the Lord." When Samuel proclaimed the amended covenant for the children of Israel, after God granted their request for a king, he "wrote *it* in a book [scroll] and laid it up before the LORD" (I Sam. 10:25). However, the writings of other men who were not priests or Levites—such as King David and Solomon, of the tribe of Judah, and many of the prophets—were submitted to the priesthood to be "laid up before the Lord." When David wrote his first psalm he gave it to Asaph the priest, who was in charge of the Ark of the Covenant when David brought it to Jerusalem and housed it in a tent at the king's house: "Then on that day David first delivered *this psalm* into the hand of Asaph and his brethren in order to thank the LORD" (I Chron. 16:7).

Thus, important written accounts became part of the prophets, Psalms and historical writings. Ultimately, such writings were officially made a permanent part of the Word of God when Ezra the priest—assisted by the priests and Levites of the Great Assembly or Synagogue—completed the final editing and canonization of the Old Testament Scriptures in the late fifth century BC.

Scriptural evidence pointedly shows that God always used Aaronic priests and the Levites as writers, editors and custodians of the Holy Scriptures of the Old Testament. Indeed, the *Old Testament* is not really a Jewish or Hebrew Bible—or a Catholic/Protestant Old Testament. Rather, the Word of God reveals that **the *Old Testament* is an Aaronic/Levitical Bible written in Hebrew**. From the time of

Moses, **God gave the responsibility for preserving and canonizing the Old Testament to the Aaronic priesthood and Levites**, which was finished by Ezra, an Aaronic priest. God never allotted this responsibility to the Jews of the tribe of Judah. (See "A Summary of the Transmission of the Aaronic/ Levitical Old Testament Text and Other Versions," p. 96).

***The Original Number of Books in the Old Testament*:** With the final canonization of the Old Testament, Ezra and the Great Assembly compiled the Word of God into its final manuscript order of 22 books. (See Chapter Three, "The Canonization of the Old Testament," p. 23).

During the latter half of the first century AD, Josephus—a noted Jewish historian and an Aaronic priest of the first course—confirmed that the official number of canonized books in the Old Testament was 22: "We have not a countless number of books, discordant and arranged against each other; but only two and twenty books, containing the history of every age, which are justly accredited as divine" (Josephus, *Antiquities of the Jews*, Contra Apion, 1.8:39).

Concerning other witnesses who verified that the number of books in the Old Testament was 22, Martin writes: "There were only 22 books to the standard Old Testament. This numbering can be traced back at least two hundred years before the time of Christ. It is found in the Book of Jubilees. Though Jubilees apparently represents the theological opinion of some Jewish sectarians of the Dead Sea community (or in sympathy with them), the information in the book still reflects a great deal of the normal Jewish sentiment. This is especially true when the author [of Jubilees] made a simple statement that the Old Testament canon was reckoned as 22 books in number. Indeed, there was a special reason *why* the books had to be 22 as far as the author of Jubilees was concerned.

"Annotated to the restored text of Jubilees 2:23 is the remark that God made 22 things on the six days of creation. These 22 events paralleled the 22 generations from Adam to Jacob, the 22 letters of the Hebrew alphabet, and the 22 books of the Holy Scripture. Professor R. H. Charles maintained that this information concerning the 22 books should be retained in the text…. See Charles' note on Jubilees 2:23, *Apocrypha and Pseudepigrapha*, II. p. 15. Cc. Kaufman Kohler, 'Book of Jubilees,' *Jewish Encyclopedia*, VII (New York: 1907), p. 302. Thus, as early as the year 150 B.C., it was common for Jews to reckon the Old Testament books as being 22 in number" (Martin, *Restoring the Original Bible*, p. 57).

"When God wished to give his complete Old Testament revelation to humanity, that divine canon was presented in 22 authorized books…. 'As with the Hebrew there are twenty-two letters, in which all that can be said and written is comprehended, so there are twenty-two books in which are contained all that can be known and uttered of divine things' " (William H. Green, *A General Introduction to the Old Testament*, vol. I, p. 87).

"There can really be no doubt that the number of Old Testament books that were canonized by Ezra the priest was reckoned as 22 in number. Indeed, there is an abundance of evidence from later Christian scholars that this official number of books was certainly correct" (Ibid., p. 58).

Below is a listing of twenty-two Christian scholars, from 170 AD to 1300 AD, who affirmed that the Old Testament had 22 books in its authorized canon:

1) Melito, 170
2) Origen, 210
3) Hilary of Poitiers, 360
4) Athanasius, 365
5) Council of Laodicea, 343-391
6) Cyril of Jerusalem, 386
7) Gregory of Nazianzus
8) Epiphanius, 400
9) Rufinus, 410
10) Jerome, 410
11) Synopsis of Sacred Scripture, 500
12) Isidore of Seville, 600
13) Leontius, 610
14) John of Damascus
15) Nicephorus, 9th century
16) Jesudad of Hadad, 852
17) Hrabanus, 9th century
18) Moses of Chorene, 1000
19) Peter of Cluny, 1150
20) John of Salibury, 1180
21) Hugh of St. Victor, 12th century
22) Richard of St. Victor, 13th century

(Ibid., pages 58-60).

The Original Order of the Old Testament Books

The 39 books of the Old Testament—as found in most versions today—comprise the entire Old Testament. The difference in numbering between the 39 books and the original number of 22 books lies in how Ezra grouped the books and how they were counted in the Tripartite Division of the Old Testament. The three-part division of the Old Testament is: 1) The Law, 2) The Prophets, and 3) The Writings (also known as the "Psalms" because the book of Psalms is listed first in this division).

Original Manuscript Order and Number of the Books of the Canonized Old Testament

THE LAW
1) Genesis
2) Exodus
3) Leviticus
4) Numbers
5) Deuteronomy

THE PROPHETS
The Former Prophets:
6) Joshua, Judges (one book)
7) The Book of the Kingdoms I, II Samuel and I, II Kings (one book)

The Latter Prophets:
8) Isaiah
9) Jeremiah
10) Ezekiel
11) The Twelve Minor Prophets (one book)

THE WRITINGS
12) Psalms
13) Proverbs
14) Job
15) Song of Songs
16) Ruth
17) Lamentations
18) Ecclesiastes
19) Esther
20) Daniel
21) Ezra, Nehemiah (one book)
22) The Book of Chronicles I, II Chronicles (one book)

Jesus Himself fully endorsed this three-fold division (Luke 24:44-46).

After Ezra died, the Great Assembly—which assisted Ezra in his canonization of the Old Testament—remained the supreme religious authority in Judea for over 100 years. Under their guidance a few minor additions were made to the genealogical tables of the important priestly families down to the time of Alexander the Great in 331 BC (Neh. 12:11, 22).

Non-Canonical Books Mentioned in the Old Testament

Several books are mentioned in the Old Testament which did *not* become a part of Ezra's final canon. They are sometimes called the "lost books" of the Bible.

The Book of the Wars of the Lord	(Numbers 21:14)
The Book of Jasher	(Joshua 10:13; II Samuel 1:18)
The Book of the Acts of Solomon	(I Kings 11:41)
The Book of Nathan the Prophet	(I Chronicles 29:29)
The Book of Gad the Seer	(I Chronicles 29:29)
The Prophecy of Ahijah the Shiloite	(II Chronicles 9:29)
The Visions of Iddo the Seer	(II Chronicles 9:29)
The Book of Shemaiah the Prophet	(II Chronicles 12:15)
The Book of Jehu the Son of Hanani	(II Chronicles 20:34)
The Sayings of Hosai	(II Chronicles 33:19)

Of these books Martin writes: "Do these 'lost books' belong in the sacred canon of the Old Testament? They do not. The last seven of these ten books were referred to by Ezra in the Book of Chronicles, and it was he who was responsible for canonizing the complete Old Testament. He mentioned these historical documents to support the truth of what he wrote in the Book of Chronicles, but he did not include any of them as part of the divine Scripture. Had he wanted them in the canon, he could easily have placed one or all of them within the divine collection. He did not. These books were simply books of history which contained truthful records of the past … but Ezra did not accord them divine status. This is significant. If Ezra did not reckon them as canonical, neither should anyone else who respects the office of Ezra and the Great Assembly. This is the case with all other books mentioned in the Old Testament and not found within the present biblical canon" (Martin, *Restoring the Original Bible*, pp. 182-183).

With Ezra's final canonization, the Aaronic/Levitical Bible—known today as the Old Testament—was complete. However, that is only half of the story. The New Testament was yet to be written. And only then would the Word of God—the Holy Bible—be complete.

The Original Order of Books in the New Testament

Although Jerome changed the order of the canonical New Testament books, he did not alter their number by adding extra books or by dividing existing books into two or more parts as he and the *LXX* translators had done with the Old Testament. However, he switched the original placement of the seven General Epistles (also known as "Catholic Epistles" or "Universal Epistles," meaning they were distributed to all the known churches in the world at the time they were written). He moved them from their original manuscript order after the book of Acts and repositioned them after the fourteen Epistles of the apostle Paul and before the book of Revelation.

As with the Old Testament, Jerome understood the original manuscript order of the New Testament books. Martin writes: "This proper manuscript order … was even acknowledged by Jerome himself, yet in a personal letter to his friend Paulinus, Jerome followed an order peculiar to Epiphanius who even placed Paul's letters right after the four Gospels (Lardner, vol. IV, pp. 437, 438). This oddity of order is also found in the *Sinaiticus* manuscript and [is] plainly unlike the order of the original manuscripts…" (Martin, *Restoring the Original Bible*, p. 12).

***Original Order Well Known*:** It is an established fact that from ancient times the vast majority of biblical scholars have been fully aware of the original manuscript order of the New Testament books. "Almost all the Greek-speaking ecclesiastical authorities from the areas of Palestine, Syria, Asia Minor, and Greece refer to the books of the New Testament and they do so in the proper manuscript arrangement. [In] all cases they position the seven 'Catholic Epistles' (from James to Jude) *before* those of the apostle Paul.

"Athanasius said the order was 'the four Gospels; the Acts of the Apostles; the seven General Epistles; the fourteen epistles of St. Paul; and the Revelation of John.'

"Leontius of Byzantium mentioned the order as 'Matthew, Mark, Luke, John; the Acts of the Apostles; the seven Catholic Epistles; the Epistles of Paul; and the Apocalypse [or Revelation]' " (Horne, *Introduction*, vol. IV, p. 253).

Martin adds: "Philastris was even bold in his statement that the seven Catholic Epistles must be positioned before Paul's because in Galatians 1:17 Paul said that the Jewish apostles were 'before me' (Moffatt, *Introduction to the Literature of the New Testament*, p. 13)" (Martin, *Restoring the Original Bible*, p. 11).

In his book, *The New Testament In The Original Greek*, Maurice A. Robinson writes this concerning the order of the canonical books: "Individual manuscripts present the New Testament books in various arrangements; nevertheless, a particular Greek 'canonical order' seems to have been popular during the early transmissional history. This order is partially evidenced within various early papyri and manuscripts, and occurs in the fourth-century Festal Letter of Athanasius (AD 367) and the list of the canonical books attributed to the Laodicean Council (AD 360/363).

"According to the 'canonical order,' the New Testament books are grouped as follows: Gospels, Acts and General Epistles, Pauline Epistles and Revelation. The individual books within each category follow the familiar order, except that in the Pauline Epistles, Hebrews stands between Second Thessalonians and First Timothy [which is the correct order], intentionally separating Paul's local church epistles from those written to individuals" (Robinson and Pierpoint, *The New Testament In The Original Greek*, 2005, pp. xvi-xvii). (See "A Summary of the Transmission of the Greek New Testament Text," pages 100-101.)

Original Manuscript Order and Number of the Books of the Canonized New Testament

GOSPELS/ACTS	GENERAL EPISTLES	EPISTLES OF PAUL		REVELATION
1) Matthew	6) James	13) Romans	20) I Thessalonians	27) The Book of the Revelation of Jesus Christ
2) Mark	7) I Peter	14) I Corinthians	21) II Thessalonians	
3) Luke	8) II Peter	15) II Corinthians	22) Hebrews	
4) John	9) I John	16) Galatians	23) I Timothy	
5) Acts of the Apostles	10) II John	17) Ephesians	24) II Timothy	
	11) III John	18) Philippians	25) Titus	
	12) Jude	19) Colossians	26) Philemon	

It is interesting to note that the book of Hebrews—falling between Paul's Church Epistles and his letters to individuals—is number 22 in the original New Testament canon. As we have seen, the number 22 is uniquely associated with the Hebrew language and the nation of Israel.

Now that the integrity of the original, God-breathed manuscript order and number of the books in the complete Bible—Old and New Testaments—has been established, we know that the true total number of books is 49. The 22 books of the Old Testament, plus the 27 books of the New Testament makes a total of 49 books. This Bible, *The Holy Bible In Its Original Order—A Faithful Version with Commentary*, is the first complete Holy Bible to be printed with the Old and New Testaments books arranged in their original manuscript order. Thus, it becomes the "Original Bible Restored," making it unique among the billions of Bibles around the world.

In the following chapter, we will demonstrate how the original order and number of books are distinct proof of "God's Divine Design of the Holy Bible."

William Tyndale
"Father of the English Bible"

The William Tyndale Memorial at Victoria Embankment Gardens—in London, England

Photo courtesy of Ron Willhoite

"William Tyndale (1494-1536) was the ***first person to translate*** *the Bible into English from its original Greek and Hebrew and the* ***first to print the Bible in English****, which he did in exile. Giving the laity access to the Word of God outraged the clerical establishment in England: he was condemned, hunted, and eventually murdered. However,* ***his masterly translation formed the basis of all English Bibles****—including the* 'King James Bible,' *many of whose finest passages were taken unchanged, though unacknowledged, from Tyndale's work" (Daniell, William Tyndale: A Biography, dust jacket; bold emphasis added).*

Chapter Two

God's Divine Design of the Holy Bible and Its Numeric Connection

Once the original, God-breathed manuscript order of the books of the Holy Bible—the Old and New Testaments—has been restored, God's divine design of the Scriptures begins to unfold. An essential key to understanding the design of God's Word is biblical *numerics*. Such numeric connections and patterns, when searched out and understood, reveal the handiwork of God. Some numeric patterns are obvious, while others are hidden.

Through the prophet Isaiah, God challenges men to *know* that He alone is Creator. The evidence is readily apparent: The awesome complexity of the earth itself, as well as the infinite vastness of the universe—which man cannot even begin to comprehend—are silent witness of the existence of a Master Creator. Yet, God has numbered and named *all* of the galaxies—literally every celestial body of the universe: " 'To whom then will you compare Me, or who is My equal?' says the Holy One. 'Lift up your eyes on high, and behold, who has created these *things*, who brings out their host by number? **He calls them all by names by the greatness of His might**, for He is strong in power; not one fails.'… **He counts the number of the stars; He calls them all by their names**. Great is our LORD, and of great power; **His understanding is infinite**" (Isa. 40:25-26; Psa. 147:4-5).

God designed and created the universe based on mathematical laws—laws that continue to govern the entire creation. Indeed, God has wonderfully revealed Himself through His creation (Rom. 1:20). Though the scientific community has discovered a number of these immutable laws, men actually know "little to nothing" about God's limitless universe.

Just as God has employed mathematical laws in creating the universe, He has used biblical numerics in the design of the Bible. Indeed, the Scriptures exhibit a *numerical design* that can only be explained by the direct, divine inspiration of the Creator God.

Emphatically, the Bible is ***not* the product of human ideas**. Rather, "holy men of God spoke [and wrote] as they were moved by *the* Holy Spirit" (II Pet. 1:21). As the apostle Paul wrote, "All Scripture is God-breathed." Reflecting the very mind of God, the Scriptures are laid out in an orderly, defined and purposeful manner. Upon closer examination it becomes apparent that numeric patterns are interwoven into the very fabric of the Word of God—in both the Old Testament Hebrew and New Testament Greek. Accurate translations retain the significance of such patterns.

Dr. Edward F. Vallowe, in his book *Biblical Mathematics*, writes: "Numbers are the secret code of God's Word. Only to the students of the Word, those to whom God's Spirit has given spiritual insight, will the code be made plain. God has been called 'The Great Geometrician' and is said to do everything after a plan by number, weight and measure. If God is the Author of the Scriptures and the Creator of the Universe, and He is, then the Words of God and the Works of God should and will [numerically] harmonize" (p. 19).

Imagine what the Bible would be like without the direct inspiration of a *single* Author. "[The] various writers of the different books, men who lived in different ages, and most of whom never saw the others, **would have crossed up each other** had they not all been guided by a master mind, ONE, Who never makes a mistake, and Whose knowledge and wisdom comprehend the events of all time. The precision with which the Bible numbers all fall into their places cannot be accounted for except by the supernatural power and wisdom of a God Who is infinite" (Ibid., p. 20; bold emphasis added).

Stop and think. No other book even begins to approach the interrelated numerical complexity of the Bible. Yet, how many biblical writers were there? There are 32 verifiable writers of the Old Testament—plus an unknown number of individuals who maintained historical records which the writers utilized. The New Testament was penned by only *eight* men. But again, the writers had access to the personal accounts and records of numerous believers (Luke 1:1-2).

Thus, from creation to about 90 AD, some 40 key writers were involved in compiling the Scriptures. A *single* author would have to be an absolute genius to develop the numerical design found in the

Bible. But 40 separate authors, writing over a period of nearly 3800 years, consistently following a complex pattern of numerics—the odds would be beyond calculation. It would simply be impossible—apart from the direct inspiration of God.

Humanly, men tend towards opposition and variance. Witness the fact that the writings of the major religions of the world—such as those of Catholicism and Judaism—are typically confusing, self-contradictory and generally lacking in any meaningful design. There is no question that without the guiding hand of God in both its writing and its preservation, the Scriptures would likewise have become thoroughly corrupt, with various parts added or deleted. And while the original manuscripts of the Scriptures—including their authorized copies—have themselves *not* been corrupted, men such as Jerome have taken it upon themselves to rearrange the order of the books and to include the non-canonical books of the Apocrypha. Beginning in the late 19th century with Westcott and Hort, translators began to take considerable liberty and license with the Scriptures—and even began altering copies of the original Hebrew and Greek texts. This inevitably led to inferior, corrupt translations. Following the lead of James Moffatt—with his liberal *Moffatt Translation* of 1913—wholesale changes began to appear in various translations. By the end of the 20th century there was a plethora of corrupt translations. The last decade has seen several so-called "translations" that are absolute abominations before God.

Conversely, the men God used were of a converted mind and were led by the Holy Spirit; they would never have presumed to insert their own ideas or tamper with the design and order of the Holy Scriptures.

Amazingly, this extensive corruption has had virtually no effect on the numerical patterns of the Bible—which remain as proof of the divine inspiration of the Word of God. Indeed, it is an absolute *miracle* of God that the Bible has not only been written with such perfect, harmonious design, but that it has been preserved intact for us today.

The Significance of Biblical Numerics

It is interesting to note that, on average, one in every five verses in the Bible contains a number. Many of these numbers have significance—revealing the mind of God in the Scriptures and the divine design of His revelation to mankind. Primarily, biblical numerics substantiate the inspiration of God's Word and the unity of Scripture—from Genesis to Revelation. God also uses numerics in conjunction with the "times and seasons" to show the progression of His purpose and master plan of salvation. (Note: All calendar dates refer solely to the Sacred Calculated Hebrew Calendar—the calendar that God gave to the Aaronic/Levitical priesthood for accurately determining the days, months, seasons and years. Moreover, the Scriptures reckon all days from sunset to sunset.)

Biblical numerics is a vast subject. Several books have been written which discuss the numeric connections of the Scriptures in great detail. Therefore, **only the most significant numbers** that relate to the divine design of the Bible and the numerics of the biblical holy days will be presented. The following numeric points have been stylized from *Biblical Mathematics* by Vallowe and are noted by (V). Others are by Fred R. Coulter and are noted by (C).

***Number 1*:** Signifies **unity** and **oneness** (V). • The unity and oneness of God: "Hear, O Israel. Our **one** God *is the* LORD, *the* LORD" (Deut. 6:4). *Hebrew*: "Our **one** Elohim *is* Jehovah, Jehovah." • The unity and oneness of God the Father and Jesus Christ (John 10:30; 17:21). • By His **one** sacrifice, Jesus removes our sins forever (C). • Jesus is the **one** Mediator and the **one** Shepherd (I Tim. 2:5; John 10:16). • There is **one** body, the Church; **one** spirit, **one** Lord, **one** faith, **one** baptism (Eph. 4:4-6). • The eventual unity and oneness of true believers with God (John 17:21) (V).

***Number 2*:** Signifies **union, division** and **verification by witnesses**. • The union of husband and wife as one. • The union of Christ and the Church (V). • **The unity between the Old and New Testaments**. • The witness of God in the Old and New Testaments (C). • God requires a minimum of two witnesses in any trial or dispute. • Jesus sent the disciples out to witness in pairs. • The final witnesses of God during the tribulation—the "two witnesses" (V).

***Number 3*:** Used 467 times; pictures **completeness**, though to a lesser degree than 7 (V). • There were 3 righteous patriarchs before the flood—Abel, Enoch and Noah. There were 3 righteous patriarchs after the flood—Abraham, Isaac and Jacob. Peter, James and John, the 3 key apostles who witnessed Jesus' transfiguration (C). • Jesus prayed three times in the Garden of Gethsemane before His arrest (V). • Jesus was crucified at the 3rd hour and died at the 9th hour; 3 x 3 = 9 (C). • There

were 3 hours of darkness, from the 6th hour to the 9th hour (V). • There are **27 books in the New Testament**, which is **3 x 3 x 3—**or **completeness to the third power** (3^3) (C).

***Number 4*:** The number of **creation** which marks God's **creative works**. It is the **signature of the world**. • The material creation was finished on the 4th day—with the sun, moon and stars ordained for 4 things: signs, seasons, days and years. • The 4th commandment—"Remember the Sabbath to keep it holy"—was given to man at creation. • The 4 accounts of Jesus' life and ministry: **Matthew**, *Son of David and King*; **Mark**, *The Suffering Servant*; **Luke**, *The Perfect Man*; and **John**, *The Only Begotten Son of God* (V).

***Number 5*:** The number of **God's grace** or **goodness** toward man; mentioned 318 times in the Bible. • The 5 offerings God commanded to be offered on the altar. • The Ten Commandments have 2 sets of 5 commandments—5 toward God and 5 toward neighbor (V). • The Psalms are divided into 5 books. • The 5 **books of the Law**, also known as the Pentateuch. • The 4 Gospels plus Acts equals 5 books or **the New Testament Pentateuch—**revealing Jesus' teachings concerning the Law and the Prophets (C). • The apostle John wrote 5 books centered on the grace of God and eternal life (V). • John 3:16: When these numbers are added (3 + 1 + 6), you get 10—or 2 x 5 • New Testament Greek has 24 letters. However, it has two forms of the letter *sigma*, σ and ς, making a total of 25 letters. Five is the number of grace, and 5 x 5 = 25, or "**grace upon grace**" (John 1:16) (C).

***Number 6*:** The number of **man** and **human weakness**, the **evils of Satan** and the **manifestation of sin**. • Man was created on the sixth day. • Men are appointed 6 days to labor. • A Hebrew slave was to serve 6 years and be released in the 7th year. • Six years were appointed for the land to be sown and harvested (V). • Six is associated with Satan in his temptation of Jesus. • "666" is the number and mark of the Beast of Revelation 13. It symbolizes the perfection of man's system—separated from God and under Satan's rule—in two ways. *First*, 6 divided by 2 equals 3. Man's system is made up of 3 parts, with each represented by a 6: man's **governments** under Satan, man's **religions** worshiping Satan, and man's **economic systems** under Satan. *Second*, when 666 is multiplied by 7 it equals 4662, which depicts man's complete *imperfection* under Satan. When added across, 4 + 6 + 6 + 2 = 18; and 18 divided by 3 is 6 (C).

***Number 7*:** Used 735 times, **the entire Word of God is founded on the number 7**. "Sevenfold" is used 6 times and "seventh" is used 119 times, bringing the total references to 7 to 860. It is used 54 times in Revelation alone. Seven is the **number of completeness and perfection** and is tied directly to God's creation of the heavens and earth. • The word "created" is used 7 times describing God's creative work (Gen. 1:1, 21, 27 three times; 2:3; 2:4). • There are 7 days in a week. • The Sabbath is the 7th day of the week. • The 7th year is the land Sabbath. • There are 7 feasts of God, beginning with Passover (V). • There are 7 annual holy days. • There are the 7 weeks of the spring harvest. • The cycle of the 7 holy days is completed in 3 festival seasons by the 7th month of the sacred calendar: Passover and Unleavened Bread, 1st month; Pentecost, 3rd month; and Trumpets, Atonement, Tabernacles and Last Great Day, 7th month (C). • In the book of Revelation there are 7 churches, 7 angels to the 7 churches, 7 seals, 7 trumpet plagues, 7 thunders and the 7 last plagues (V). • The first resurrection takes place at the 7th trumpet, completing salvation for the Church. • There are **7 divisions of the Bible**: 1) the Law; 2) the Prophets; 3) the Writings, or Psalms; 4) the Gospels and Acts; 5) the General Epistles; 6) the Epistles of Paul; and 7) the book of Revelation. (The seven divisions are covered beginning on page 15.) • There are 49 books in the Bible—**7 x 7—**demonstrating the **absolute perfection** of the Word of God (C).

***Number 8*:** Coming after 7, which signifies completeness, the number **8 symbolizes a new beginning**, or a **new order** of things, a **new creation**, a **new birth** (V), and the **resurrection to eternal life** (C). • A musical scale has 7 notes, with the 8th note beginning a new scale an octave from the first note. • Eight people were carried in the ark for a new beginning after the flood. • Four is the number of the first creation, and 8 (4 + 4) pictures the new creation after the flood. • David, the 8th son of Jesse, was the new king to replace Saul. • The sum of the letters in Jesus' name in Greek is 888 (I-10, E-8, S-200, O-70, U-400, S-200 = 888)—the perfect Man, God manifested in the flesh (V). • Christ was selected as the Passover Lamb on the 10th day of the first month, a weekly Sabbath (John 12: 28-29). He was crucified on the 14th day (7 + 7, or double completeness) which was also the 4th day of the week. He was in the tomb exactly 3 days and 3 nights. He was resurrected toward the end of the next weekly Sabbath, the 17th (the number of victory). The 17th was also the 8th day when counted inclusively from the 10th day, the day of His selection. Thus, the confluence of these numbers shows Jesus' perfect sacrifice and His total victory over death (C). • Boys were to be circumcised on the 8th day (V). • Eight symbolizes circumcision of the heart through Christ and the receiving of the Holy Spirit (Rom. 2:28-29; Col. 2:11-13).

• Those in Christ are becoming a new creation (8), with godly character being created by the power of God's Spirit (II Cor. 5:17; Eph. 2:10; 4:23-24). • After the 7 weeks of the spring harvest, the next day—the 50th day—is Pentecost (7 x 7 + 1 = 50). This day is also the "8th day of the 7th week." As such, this 8th/50th day pictures the first resurrection, the day Christians are "born again" from flesh to spirit (I Cor. 15:20-23, 35-55; John 3:3-12; Rev. 14:14-16; 20:4-6). • After the 7 days of the Feast of Tabernacles, there is an 8th day—the Last Great Day (C). • There were 8 writers of the New Testament, who wrote of Jesus' *life*, *death* and *resurrection* (V). • The Scriptures were written by 40 different individuals; 40 is 5 (grace) times 8 (a new beginning). By the **grace of God** mankind has the opportunity for a **new beginning**—as expounded through the Word of God (C).

***Number 9*:** Used 49 times; pictures **finality** or **divine completeness** from the Lord. • Jesus died at the 9th hour, the completion of His physical life. His death was the beginning of the finishing of sin and Satan. • As 8 symbolizes circumcision of the heart and the receiving of the Holy Spirit, 9 signifies the fruit of the Spirit. There are 9 fruits of the Spirit (Gal. 5:22-23) (V).

***Number 10*:** Ten is used 242 times, and "10th" is used 79 times. A historically significant number, 10 signifies **testimony, law** and **responsibility**. Ten is also viewed as a complete number, as is 3, 7 and 12. • Ten is made up of 4, the number of the physical creation, and 6, the number of man. • In Genesis 1 we find "God said" 10 times—the testimony of God concerning His creative power. • God gave the 10 Commandments to man. • Ten is the number for law and man's responsibility to keep the commandments of God. • A tithe is a 10th of our earnings and is a testimony of our faith in the Lord (V). • The Passover lamb was selected on the 10th day of the 1st month (Ex. 12:3), as was Jesus, our Passover Lamb (John 12:28-29; I Cor. 5:7). • The 10th day of the 7th month is the Day of Atonement for the children of Israel, when they received atonement for their sins. Prophetically, the day pictures the removal of Satan, the author of sin, before the millennial reign of Christ begins (Rev. 20:1-2) (C). • The last great world-ruling kingdom of man under Satan is symbolized by the 10 toes of Daniel 2 and the 10 horns of Revelation 13 and 17 (V).

***Number 11*:** Signifies **disorder** and **judgment**. Used 24 times; "11th" is used 19 times. Coming after 10 (law and responsibility), 11 represents the opposite—the irresponsibility of breaking the Law, which brings disorder and judgment (V). • In Genesis 11, men rebelled against God and built the tower of Babel. God judged them by confusing their language, resulting in chaos (C). • In the 11th year of Zedekiah, the last king of Judah, God executed His final judgment against Judah with the complete destruction of Jerusalem and the temple and the exile of the remaining Jews to Babylon. • The apostle John saw 11 things in connection with the *final judgment* of Revelation 20:12-14 (V).

***Number 12*:** Represents **divine authority** and **appointment**, as well as **governmental foundation** and **perfection**; shows completeness. Used as a *signature* of Israel. Twelve is found 187 times and is used 22 times in Revelation. Truth is symbolized by 144, or 12 x 12. • There are 12 divisions of heaven called the Mazzaroth, which God uses for signs and seasons. The testimony of the stars is numerically in harmony with the Bible: "The heavens declare the glory of God and the firmament shows His handiwork" (Psa. 19:1). • There were 12 sons of Jacob, whose families formed the 12 tribes of Israel with 12 princes; there were also 12 princes of Ishmael. • The high priest's breastplate, used for judgment, had 12 stones representing the 12 tribes. • The "showbread" consisted of 12 loaves. • During the period of the judges, 12 judges judged Israel. • Solomon appointed 12 officers over Israel (V). • At age 12, Jesus appeared at the temple. • Jesus ordained 12 apostles, who were sent with authority to preach the Gospel and to be witnesses of His resurrection. After His resurrection, Jesus told the apostles that He had been given all authority in heaven and earth—the divine authority of God. • During the tribulation, 12,000 from each of the 12 tribes of Israel are saved, totaling 144,000 (Rev. 7). A second 144,000 are gathered from the earth to serve the Lamb and follow Him (Rev. 14:1-5) (C). • The bride of Christ is pictured with a crown of 12 stars (Rev. 12:1). • The New Jerusalem has 12 gates of pearls, 12 angels at the gates and the names of the 12 tribes of Israel over the gates. The wall of the city has 12 foundations of precious stones; in them are the names of the 12 apostles. The wall is 144 cubits high (12 x 12). The city is 12,000 furlongs (1500 miles) square (V).

***Number 13*:** Associated with **rebellion** and **depravity**. Used 15 times in the Bible. • All the names of Satan are divisible by 13. • Nimrod, the chief rebel after the flood, was the 13th in the line of Ham. In their 13th year of servitude, the kings of the nations rebelled (Gen. 14:4). • Twelve represents the government of God and 13 represents the governments of men in rebellion against God. • Moses

wrote of Israel's 21 rebellions in Deuteronomy 31:27: "For I know your **rebellion** and your stiff neck. Behold, while I am still alive with you today, you have been **rebellious** against the LORD…" (V). When this scriptural reference is added across (3 + 1 + 2 + 7), you get 13, the number of rebellion (C). • Haman the Agagite had a decree signed on the 13th day of the first month that on the 13th day of the 12th month all Jews in the Persian Empire were to be killed. (Esther 3:8-13). • *Dragon*, a symbol for Satan, is found 13 times in Revelation. Satan is behind all rebellion against God. • Jesus mentions 13 things that are in the hearts of the depraved and rebellious (Mark 7: 21-22). In Romans 1, Paul lists 23 things against sinful men; the 13th is **haters of God** (V).

***Number 14*:** Represents **deliverance** or **salvation**. Used 22 times; "14th" is found 24 times (V). • The 14th day of the first month is the Passover—when God **delivered** the firstborn of Israel from death. • Some 430 years earlier, on the night of the 14th day of the first month, God made two covenant promises to Abraham—one of the physical seed, Isaac, and his descendants, and one of the spiritual seed, Jesus Christ, and the sons of God who would come through Him, who would shine like the stars of heaven (Matt. 13:43). On the day portion of the 14th, God confirmed the promises with a special covenant sacrifice (Gen. 15:1-11). • On the 14th day of the first month, the Passover day in 30 AD, Jesus Christ, God manifested in the flesh, the only begotten Son of God the Father, and the Lamb of God to take away the sin of the world, was crucified as the perfect sacrifice to save mankind from sin. Jesus' death on Passover completed His ministry in the flesh. Seven is the number of completion—thus 7 + 7 = 14, indicating a *double* completion: 1) His ministry in the flesh was completed; and 2) His sacrifice ended or fulfilled the need for animal sacrifices (C).

***Number 15*:** Pictures **rest**, which comes after deliverance, number 14. • The 15th day of the first month is the first day of the Feast of Unleavened Bread, a day of **rest** for the children of Israel. The 15th day of the 7th month begins the Feast of Tabernacles, also a day of **rest** (V). • God delivered Israel's firstborn from death on the 14th; then, at the beginning of the 15th day at sunset, the children of Israel began to leave Egypt by night. This night is called "The Night to Be Much Observed Unto the Lord" (Ex. 12:40-42; Num. 33:3; Deut. 16:1). • On this same day 430 years earlier, after the sun had gone down ending the 14th, God told Abraham in a vision that his descendants through Isaac would end up as slaves in a foreign country—but that He would release them from this bondage after 400 years (Gen. 15:12-16). Exactly 430 years later—on the same night—this prophecy was fulfilled as the children of Israel left Egypt on the 15th day of the first month (Ex. 12:40-41). • On the same night—in order to guarantee His covenant promises to Abraham—the Lord passed between the parts of sacrificial animals, as evidenced by a burning lamp and a smoking furnace, which wholly consumed the sacrifices (Gen. 15:17-20). In performing this ceremony, God was pledging His future death as the perfect sacrifice for the sins of the world—guaranteeing the future "**rest**" from sin for all who inherit eternal life. • On this same day—the 15th day of the first month in 30 AD, as the sun was setting to end the 14th—Jesus' body was placed in the tomb. Thus, Jesus began His three days and three nights in the heart of the earth. • For Christians, the 15th day of the first month, the first day of the Feast of Unleavened Bread, pictures **rest** from their sins, having had them removed by Christ's shed blood on the 14th. • The 15th day of the 7th month begins the Feast of Tabernacles. For the children of Israel, it pictured **rest** from the long harvest season. They were to dwell in *booths* in remembrance of their trek in the wilderness. • Prophetically, the 15th day of the 7th month pictures the coming Millennium when the world will have **rest** from sin because of the binding of Satan on the Day of Atonement. Under Christ's reign, salvation will then be offered to all the world—the great spiritual harvest of God for 1,000 years (C).

***Number 16*:** Symbolizes **love**. • There are 16 names of God in the Old Testament that signify His steadfast love for the children of Israel (V). • The converted believer is to become perfected in the love of God and in showing love toward others (Matt. 22:37-41). This duality of spiritual love is signified by 8 + 8 = 16. • In I Corinthians 13:4-8, Paul says 16 things about the quality of love. The 16th time the word "love" is used in I John it says, "perfect love casts out fear" (I John 4:18) (C).

***Number 17*:** Signifies "**vanquishing the enemy**" and "**complete victory in Christ**." • During the days of Noah, God vanquished rebellious mankind by the flood which He began on the 17th day of 2nd month. The ark came to rest on the 17th day of the 7th month (V). • Jesus was victorious over death when God raised Him from the dead on the 17th day of the first month. • The 17th time love is mentioned in I Corinthians 13, it says, "[The] greatest of [all] is LOVE" (verse 13). Hence, the love of God (John 3:16) is victorious in all things. True believers will be victorious over death at the

resurrection (I Cor. 15:54-55). • The beasts of Daniel 7 have 7 heads and 10 horns, totaling 17. The beasts symbolize world-ruling kingdoms from Daniel's time to the return of Christ—kingdoms which reign victoriously over the nations that reject God's rule. Revelation 13:1-8 depicts Satan's end-time system as having 7 heads and 10 horns, again totaling 17. The whole world will worship Satan and the Beast, and no one will be able to make war against him (v. 4, 8); he will make war against the saints (v. 7) and have a temporary victory over them. The saints will ultimately be victorious over the Beast when God raises them from the dead at the first resurrection (Rev. 15:2; 20:4). • On the 10th day of the 7th month, the Day of Atonement, Satan is bound (Rev. 20:1-3). Thus, 10 + 7 = 17, depicting Jesus Christ vanquishing Satan (C).

***Number 18*:** Stands for **bondage**. • The children of Israel were in bondage twice to their enemies for 18 years (Judges 3:14; 10:7-8). • Jesus healed a woman whom Satan had bound for 18 years (Luke 13:16). • Stephen spoke of Israel's enslavement by the Egyptians as *bondage* (Acts 7:6). This particular bondage is mentioned 18 times. The 10th time is in Exodus 20:2, in the context of the first commandment. After the word "bondage," God commands the children of Israel: "You shall have no other gods before Me" (V). • Serving other gods places people into spiritual bondage under Satan and his demons, which God punishes with physical bondage (Judges 2:10-15) (C).

***Number 21*:** Pictures the **exceeding wickedness of sin**. There were 21 major rebellions by the children of Israel during their wilderness journey. Thirteen, the depravity of sin and rebellion, and 21 are closely associated; 21 is the outgrowth of 13 and pictures the fruit of that nature (V). • "Rebellion and depravity" (13) plus a "new beginning" (8) equals 21, portraying one's "new beginning" into the depths of satanic depravity. • In II Timothy 3:2-5, Paul writes of 21 sins which show the exceeding wickedness of self and sin. • On the 21st day of the first month, the last day of the Feast of Unleavened Bread, God executed His final judgment against Pharaoh and his armies—the symbol of the **exceeding wickedness of sin**. • The 21st day of the 7th month, the last day of the Feast of Tabernacles, portrays the end of the Millennium when Satan and the demons are temporarily loosed. Immediately they lead people into war and rebellion. Then God executes His final judgment against Satan and the demons—**the ultimate in the exceeding wickedness of sin** (Rev. 20:10) (C).

***Number 22*:** The Hebrew alphabet is made up of 22 letters—which are used to compose the Word of God. The Bible is called a *lamp* (Psa. 119:105; Prov. 6:22), thus it is the **light** by which we are to live. • The word **light** is found 264 times in the Bible; when divided by 12 (divine authority) we have 22, the number of **light** (V). • God created 22 things in the six days of creation. **There are 22 books in the Aaronic/Levitical Old Testament**—the **light** of God for Israel (C). • From Adam to Jacob are 22 generations. When Moses raised up the tabernacle of God, the number of Levites consecrated to serve was exactly 22,000. • **Light** is used 22 times in the Gospel of John (V). The 22nd time John uses the word, he quotes Jesus: "I have come *as* a **light** into the world so that everyone who believes in Me may not remain in darkness" (John 12:46) (C). • Christians are to walk in the **light** of Christ (John 3:21), and be the **light** of the world (Matt. 5:14-15) (V). • Paul's Epistle to the Hebrews, written to Greek-speaking Jews and Gentiles, is the 22nd book of the New Testament (C).

***Number 24*:** Associated with the **priesthood**. There were 24 courses of priests and singers at the temple. Around God's heavenly throne are 24 elders, each wearing crowns and sitting on thrones, who apparently assist God in the governing of the universe (C). • Psalm 72 lists 24 things that Jesus Christ—as High Priest after the order of Melchizedek—will do when He sits upon His throne and rules as King and Priest during the Millennium (V).

***Number 25*:** Pictures "**grace upon grace**." Redemption (20) plus grace (5) equals 25 or "grace upon grace" (also 5 x 5 = 25). Levites were to begin serving at age 25 in assisting with sacrifices—which were a physical type of forgiveness and redemption for the people (V).

***Number 30*:** Pictures **dedication**. Aaronic priests were dedicated to serve at age 30. John the Baptist, the son of a priest, began his ministry at age 30, six months before Jesus began His at age 30. • Thirty also portrays **the blood of Christ**. Judas betrayed Jesus for 30 pieces of silver. When he threw the silver back into the temple, the priests said: "It is not lawful to put them [the 30 pieces of silver] into the treasury, since it is *the* price of blood" (Matt. 27:6). The money was used to buy a field that was called the "Field of Blood" (v. 8) (V). • On the Passover day **in 30 AD** Jesus Christ shed His blood and died on the cross—the blood of the Lamb to take away the sin of the world (C).

***Number 33*:** Connected to **promise**. The 33rd time Noah's name is used, God promised to never again destroy the world with a flood and sealed His promise with the sign of the rainbow. • The 33rd time Abraham's name is used, Isaac—**the child of promise**—was born (Gen. 21). • The 33rd time

Jacob's name is mentioned, he **promised** to give a tenth of all to God. • At age 33, Jesus died on the cross to **fulfill all the promises concerning the Messiah**—(C).

Number 34 may relate to naming a son; the 34th time Abraham's name is mentioned is when he **named Isaac** (V).

***Number 40*:** Mentioned 146 times, 40 points to **trial and testing,** or **probation. Trial and testing:** Christ was tempted of the Devil *40 days* and *40 nights*. • Jesus was seen *40 days* by His disciples after His resurrection. • It was *40 years* from the crucifixion of Jesus until the destruction of Jerusalem and the temple in 70 AD. • Moses was *40 years* in Egypt, *40 years* in the desert, and *40 years* in the wilderness leading the children of Israel. • Moses was on Mount Sinai twice with God for *40 days* and *40 nights* receiving the Law. • Twelve spies investigated the Promised Land for *40 days*. • Elijah was *40 days* at Mount Horeb. • Jonah preached that judgment was to come to Ninevah in *40 days*. • Ezekiel laid on His right side for *40 days* symbolizing Judah's sins (V). **Prosperity and probation:** *40 years* under Othniel • *40 years* under Barak • *40 years* under Gideon • *40 years* under David • *40 years* under Solomon • *40 years* under Jeroboam II • *40 years* under Jehoash • *40 years* under Joash (V). The Bible was written by 40 different people—and 40 pictures *probation*. Christians are under judgment now—**under probation**—based on how they live by every word of God (C).

***Number 50*:** Used 154 times. The 50th year is the *Jubilee*, the year of **release** and **redemption**. • Fifty is also connected with the coming of the Holy Spirit (V). • On the Wave Sheaf Offering Day (Lev. 23:9-11), Jesus ascended to heaven for the first time, to be accepted by the Father as the *first* of the firstfruits. Beginning with that day, there is a 50-day count to Pentecost, the Feast of Firstfruits, when the Holy Spirit was first poured out upon the Church—the firstfruits of the spiritual harvest (C). • God the Father did not send the Holy Spirit until Christ, as the new High Priest, placed His blood (30) on the altar of atonement (20)—which equals 50 and points to Pentecost (V). • Pentecost is also the 8th day of the 7th week in the 7-week count to Pentecost; it is also the first day of the 8th week. As such, 8 (new birth) and 50 (the day/year of redemption) picture the first resurrection of all who are Christ's at His coming—the day they are "born again" from flesh to spirit (I Cor. 15:20-23, 35-55; John 3:3-12; Rev. 14:14-16; 20:4-6) (C).

By any measurement (no *pun* intended), the numbers outlined in this brief summary barely scratch the surface of biblical numerics. Even after translating the Bible and dividing it into chapters and verses, the biblical numerics have not been lost. In fact, God's guiding hand is evident in the way the Bible is divided up into chapters and verses. For example, the reader is encouraged to do a study of all the places in the New Testament where a chapter *three* and a *verse 16* are found (following the well-known John 3:16). You'll find that each of these "3:16" verses tells a revealing spiritual story. Advocates of biblical numerics have also found astounding patterns in the number and frequency of certain Hebrew and Greek words—which is additional proof that God inspired not only every word of the Bible, but the arrangement of the books in their original autographs as well.

God's Sevenfold Division of the Bible

As we have seen, there are 49 books (7 x 7) in the Bible in its original order—22 for the Old Testament and 27 for the New Testament. However, there is yet another pattern of *seven* that God has used for the overall framework of the Scriptures—the *sevenfold* division of the Bible—symbolizing the highest degree of completeness or perfection. The seven divisions of the Bible are: 1) the Law, 2) the Prophets, 3) the Writings 4) the Gospels and Acts, 5) the seven General Epistles, 6) the Epistles of Paul, and 7) the book of Revelation. Furthermore, *within* each of the seven divisions are additional numerical patterns that further confirm the inspiration of God.

The Three Divisions of the Old Testament

The first three divisions of the Bible comprise the Old Testament—the Law, the Prophets and the Writings. Three signifies *completion*, but to a lesser degree than seven. The 22 books of the Old Testament are formed in *two* patterns of *five* and *six*. There are *five* books in the Law, followed by *six* books of the Prophets, making a total of eleven. These are followed by the eleven books of the Writings, which is the *sum* of five and six. Since *two* is the number of union and verification, these two patterns of five and six portray the unity of God's *dual* witness to the children of Israel and mankind through the Old

Testament. As we will see, additional subdivisions can be found within the overall three-fold structure of the Old Testament.

***The First Division—the Law*:** Genesis, the first book of the Law, is the foundation for the entire Bible. It gives the account of God's creation of the heavens and earth, Adam and Eve, their sin and fall by disobeying God—as well as the lawless civilization formed by their descendants that resulted in the destruction of all flesh by the flood in the days of Noah. Following the flood, the earth was replenished with the animals Noah released from the ark, and human life resumed from Noah's three sons, Shem, Ham and Japheth, and their wives. In Genesis 12, God called one man, Abram, whom He later renamed Abraham. Because of Abraham's faith, love and obedience to God, He specially blessed him and his son Isaac, and Isaac's son Jacob. All the rest of the Bible and the plan of God—physically and spiritually, from Genesis to Revelation—flows from these faithful patriarchs, Abraham, Isaac and Jacob, and their descendants. All histories and prophecies of the Old Testament point toward the central figure of the Bible: Jesus Christ—Who was the God of the Old Testament *before* He was Jesus Christ of the New Testament, God manifested in the flesh. Indeed, in Genesis 3:15, the *first* prophecy of the Bible was spoken by God Himself after Adam and Eve sinned, paving the way for a Savior to come and redeem mankind from sin and Satan.

The Law contains *five* books. Five symbolizes God's graciousness and goodness toward the children of Israel in giving them His laws, commandments, statutes, judgments and testimonies contained in the Law. Moses testified to the children of Israel concerning the greatness of God's Law and the covenant that He made with them: "Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, so that you should do so in the land where you go to possess it. And you shall keep and do *them*, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation *is* a wise and understanding people.' For what nation is so great whose God *is* so near to them, as the LORD our God *is* whenever we call upon Him?" (Deut. 4:5-7). The Law describes five major prophecies of the coming Savior: Gen. 3:15; 15; 22; 49:10; Deut. 18:15-20.

***The Second Division—the Prophets*:** There are *three* sections within the Prophets—again, a number of completeness. The first is called the *Former* Prophets and has two parts: 1) Joshua/Judges, counted as one book; and 2) the Book of the Kingdoms, made up of I & II Samuel and I & II Kings—also reckoned as one book.

The second section of the Prophets is called the *Latter* Prophets and is composed of *three* books: Isaiah, Jeremiah and Ezekiel. These three are also called the *Major* Prophets.

The third section is designated as *The Twelve*—because it contains twelve short books from twelve different prophets of God. They are also referred to as the *Minor* Prophets—not because they contain "minor or insignificant" prophecies, but because they are smaller in size (combined, they are two -thirds the size of Isaiah).

The second and third sections of the Prophets are filled with major prophecies regarding the coming Messiah, Jesus Christ, and the world-ruling kingdom He will establish when He returns. However, a majority of these prophecies cannot be properly interpreted without the New Testament.

***The Third Division—the Writings*:** These eleven books are divided into *three* sections of *three*, *five* and *three* books respectively. The first section contains Psalms, Proverbs and Job. These books were to be read—or sung, in the case of the Psalms—"at the portal of the men's portion of the court of the Israelites … near the priestly section of the Temple. The Psalms were written *by* kings, *for* kings, or *by* and *for* priestly rulers" (Ernest Martin, *Restoring the Original Bible*, p. 129). The books of Proverbs and Job were intended as well to be read and studied by leaders and rulers.

The second section of the Writings contains *five* books and is called in Hebrew the *Megillot*; they are also known as the Festival Books. There is a feminine aspect to three of these books: 1) the Song of Songs, by Solomon, is a deeply romantic book symbolizing the marital bond between husband and wife and has numerous prophecies that relate to Christ and His Bride, the Church; 2) Ruth; and 3) Esther. The priests at the temple and rabbis in the synagogues were to read one specific book during each of the five annual festivals. Three were read during the commanded festival seasons of the Lord: 1) the Song of Songs at Passover/Unleavened Bread; 2) Ruth at Pentecost; and 3) Ecclesiastes at the Feast of Tabernacles. The other two were read at feasts instituted by the Jews: 4) Lamentations was to be read each year on the 9th of Ab, which was the eve of the destruction of the temple in 586 BC and again in 70 AD. (It is ironic that, in 70 AD, as priests were reading Lamentations in the temple commemorating its destruction by Nebuchadnezzar, the Roman armies were beginning their assault into the temple

grounds.) And, 5) the Book of Esther was read during the feast of Purim on the 14th and 15th of Adar to celebrate God's deliverance of the Jews from genocide under Persian rule.

The third section of the Writings contains *three* books—Daniel, Ezra/Nehemiah (counted as one book) and the Book of Chronicles (I and II Chronicles are also reckoned as one book). The Book of Daniel—although it contains important prophecies from Daniel's time to the end of the age and Christ's return—is not included in the Major or Minor Prophets because Daniel wrote in Babylon during the Jews' 70-year exile. Ezra/Nehemiah recounts the return of the Jews from Babylon and the rebuilding of Jerusalem and the temple. To finalize the Old Testament, Ezra wrote the Book of Chronicles which contains the history of the kings of Judah, of the house of David. A similar history was written before the captivity in the Book of the Kingdoms, which included the northern ten tribes of Israel and their kings. However, Ezra's focus was on the kings of Judah, Jerusalem and the temple. His accounts in the Book of Chronicles includes information not found in the Book of the Kingdoms.

***Other Required Times for Reading the Old Testament*:** God commanded Moses that all five books of the Law were to be read at the end of every *seventh* year, the year of release, at the Feast of Tabernacles (Deut. 31:9-13). As the Old Testament was being canonized, any recently added books or psalms were likewise to be read during the year and at the festivals.

When God gave the plans for the temple to King David, He also gave him instructions for the divisions of the priests to serve at the temple. The serving priests were divided into 24 courses or shifts (I Chron. 24). Each course would serve one week, from noon Sabbath to noon Sabbath, twice in a year. All courses would work during Passover/Unleavened Bread, Pentecost and the Feast of Tabernacles. The singing Levites were also divided into 24 courses and served in a similar manner. Certain portions of the Law and the Prophets were assigned to be read aloud, and certain portions of the Psalms were to be sung as a part of worship services at the temple.

After the Jews returned to Judea and Jerusalem from their Babylonian exile, Ezra and the Great Assembly, or synagogue of priests and Levites finalized the cannon of the Old Testament. They also established a set pattern of required readings from the Law, Prophets and Writings at the temple, and in all Jewish synagogues throughout Judea and the Diaspora. These required readings were known as the *Triennial* (or three-year) *Cycle*. The cycle of reciting Scripture and singing Psalms began with the first month of the year. A combination of designated sections from the Law, Prophets and Writings was to be read every Sabbath and during the festival seasons as they progressed through the Triennial Cycle—until the entire Old Testament had been read to the people. This cycle was to be repeated every three years (*Jewish Encyclopedia* (1912), vol. XII, "Triennial Cycle," pp. 255-256).

***The Complete Old Testament*:** With the completion of the Old Testament, we have the Word of God given to Moses, the prophets and those who authored the Writings. These first three divisions of the Bible are founded on the patriarchal covenant God made with Abraham, Isaac and Jacob—and on the covenant He established with Israel. All the books of the Old Testament look back to Moses, the Law and the patriarchs, while at the same time they look forward to the coming Messiah, the Savior of Israel and the world, and the establishment of the Kingdom of God on earth. Indeed, while the Old Testament was finished with Ezra's canonization, throughout its writings God also showed that *more* was to come—the *completion* of the Law and the Word of God through Jesus Christ and his chosen apostles in the form of the New Testament and the New Covenant of eternal life.

The Four Divisions of the New Testament

Both the Old and the New Testaments are needed to complete the Word of God. Combined, they represent God's full revelation to mankind. The Old Testament is comparable to a set of locks, and the New Testament is comparable to a set of matching keys. It is evident that locks without matching keys are of little value; conversely, keys without matching locks present a problem as well. Obviously, *both* testaments have great spiritual value—and *both* are required if men are to grasp the glorious, spiritual treasures buried within God's Word. Unfortunately, some religions reject one Testament while accepting the other. Witness the hostility of Judaism toward the New Testament, and Orthodox Christendom's surreptitious resentment of the Old Testament.

After His resurrection, Jesus explained to the apostles that His life and teachings—which were to become the basis of the New Testament—were the very keys needed to unlock Old Testament prophecy. "And He said to them, 'These are the words that I spoke to you when I was yet with you, that all *the* things which were written concerning Me in the **Law** of Moses and *in the* **Prophets** and *in the* **Psalms**

must be fulfilled.' **Then He opened their minds to understand the Scriptures**, and said to them, 'According as it is written, it was necessary for the Christ to suffer, and to rise from *the* dead the third day. And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. For **you are witnesses of these things**' " (Luke 24:44-48).

In Jesus' validation of the Scriptures, He confirmed the three divisions of the Old Testament, which Judaism also accepts. However, if Judaism and Orthodox Christianity fully accepted the seven-fold design of the Bible in its original order—Old and New Testaments—they would have both the locks and the keys necessary to open the doors of God's Word.

To further establish the interlocking relationship between the Testaments, the New Testament writers authoritatively quote the Old Testament a total of 326 times. Almost half, or 158, of these quotes are found in the Gospels and Acts alone. When these direct quotes are combined with other allusions to the Old Testament, fully one-third of the New Testament functions as an "extension" of the Old Testament. Clearly, the New Testament is built squarely upon the foundation of the Old.

Just as a house is built upon its foundation, Christ "built" His spiritual teachings of the Kingdom of God on the foundation of the Law and the Prophets. Jesus' teachings, prophecies and interpretations hold a greater final authority because He—as God manifested in the flesh—personally taught them. As Jesus said, "**The Law and the Prophets *were* until John; from that time the kingdom of God is preached, and everyone zealously strives to enter it. But it is easier *for* heaven and earth to pass away than *for* one tittle of the law to fail**" (Luke 16:16-17). Therefore, the New Testament, though it is built on the foundation of the Old, is greater because it elevates all the teachings of God to a higher spiritual level (Matt. 5-7).

Jesus also told His disciples that His teachings would demystify prophecies, increase spiritual understanding and enhance the knowledge of the Kingdom of God in ways the prophets and righteous men of old could never experience. "Because it has been given to you **to know the mysteries of the kingdom of heaven**, but to them [those who do not believe the Bible] it has not been given. For whoever has *understanding*, to him more shall be given, and he shall have an abundance; but whoever does not have *understanding*, even what he has shall be taken away from him…. But blessed *are* your eyes, because they see; and your ears, because they hear. For truly I say to you, **many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard...things hidden from *the* foundation of *the* world**" (Matt. 13:11-12, 16-17, 35).

In writing to the Colossians, the apostle Paul amplified what Jesus said: "*Even* the mystery that has been **hidden from ages and from generations**, but **has now been revealed to His saints**; to whom God did will to make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26). Likewise, he wrote to the Ephesians that they too would be able to comprehend the mystery of Christ "which **in other generations was not made known** to the sons of men, as it **has now been revealed** to His holy apostles and prophets by *the* Spirit; that the Gentiles might be joint heirs, and a joint body, and joint partakers of His promise in Christ through the gospel" (Eph. 3:4-6).

Therefore, the New Testament's teachings of the spirit of the Law became superior to the Old Testament's teachings of the letter of the Law. In addition, because the New Testament has the keys needed to unlock and interpret the Old Testament and its prophecies, it is the greater. However, this does not mean that the Law or the Prophets have in any way been abolished or diminished. (See Appendix I, "A Comparison Between the Old and New Covenants.")

***The Fourth Division—The Four Gospels and Acts*:** The fourth or "middle" division of the Bible is the central focus of Scripture—the life and teachings of Jesus Christ. It is also the first division of the New Testament. As such, it is comparable to the first division of the Old Testament, the Law—also called the Pentateuch. Just as the Pentateuch has five books, the four Gospels and Acts make up a five-book "spiritual Pentateuch." And, just as the Pentateuch defines the letter of God's laws and commandments, Christ's teachings in the "spiritual Pentateuch" magnify and glorify the Law in order to bring out its spiritual meaning and intent (Isa. 42:21).

Each Gospel account contributes important details needed to form a complete picture of the life and teachings of Jesus. With their many similarities and parallel accounts, the synoptic Gospels, **Matthew, Mark** and **Luke**, fulfill God's requirement that a matter be established on the testimony of two or three witnesses. The fourth Gospel, **John**, is considered the most spiritual; its structure follows the sequence of the biblical festival seasons during Jesus' ministry. **Acts** begins with Jesus' final ascension to heaven in 30 AD and abruptly ends with the apostle Paul in prison in Rome in 63 AD.

Matthew: As God used priests and Levites to write much of the Old Testament, He used a Levite, the apostle Matthew, to write the first book of the New Testament—thereby establishing the New Testament as an extension and fulfillment of the Old Testament. Matthew begins his Gospel with "*the* genealogy of Jesus Christ, *the* son of David, *the* son of Abraham," which is an extension of Ezra's genealogy in the last book of the Old Testament, the Book of Chronicles. Matthew quotes the Old Testament 56 times to prove that Jesus' ministry and teachings were prophesied.

Mark: While Mark was not an apostle, he was the apostle Peter's *amanuensis*, or secretary. "The ancient testimony of Papias, in the early second century, that Mark was the secretary of the apostle Peter (not an actual eyewitness himself [of all of Jesus' ministry]) has good credentials, and the internal evidence of the Gospel itself … [is] that the Gospel of Mark is really the Gospel of Peter" (Martin, *Restoring the Original Bible*, pp. 335-336). There are 26 quotes from the Old Testament in the short Gospel of Mark.

Luke: Like Mark, Luke was not an apostle or an eyewitness of Jesus' ministry. He was a Greek physician who was converted in Antioch, the apostle Paul's headquarters Church. Luke accompanied Paul on his journeys and became his secretary. (From the Greek text, it is evident that Paul dictated many of his Epistles to Luke.) Because Luke wrote under Paul's supervision, the Gospel of Luke could very well be called the "Gospel of Paul." In the opening verses of his Gospel, Luke informs us that he gathered his information from other written eyewitness accounts. It is also apparent that he interviewed such eyewitnesses. He quotes the Old Testament 25 times in his Gospel account.

John: Known as the apostle whom Jesus specially loved, John was also the apostle of belief, faith and love—all themes of his writings. At the beginning of his Gospel, he wrote of Jesus' pre-existence as God, Who shared glory with the Father. As one of the leading apostles, John and his brother James, along with Peter, were the only apostles to see the vision of Jesus' transfiguration. As the longest lived apostle, John was the last to finalize his Gospel—perhaps some time before he wrote Revelation and canonized the New Testament (with the help of Phillip, Andrew and Mark). John undoubtedly placed his Gospel after Luke's as a confirmation and endorsement of the synoptic Gospels. Furthermore, John's Gospel was affirmed by the three mentioned helpers as recorded in John 21:24: "This is the disciple who testifies concerning these things and *who* wrote these things; and **we know that his testimony is true**."

The Book of Acts: Luke accompanied Paul on his travels and was an eyewitness to most of his ministry—and clearly wrote Acts under Paul's supervision. As a continuation of Luke's Gospel, Acts is a historical account of the apostles' early travels and teachings. However, from Chapter 13 to the end of the book, it is a history of Paul's journeys and his preaching of the Gospel. Of this Martin writes: "The first [four] books account for the period when Christ taught in the flesh (both before and after His resurrection) and the fifth book [Acts] occupies the period from the conclusion of His earthly teachings (Acts 1:4-11) and continues with the progression of that teaching (now directed [by Jesus] from heaven) until it reached the city of Rome…. 'The whole purpose of the Book of Acts … is no less than to be the Gospel of the Holy Spirit' " (Ibid., p. 332).

Thus, Acts rightly belongs in the fourth division of the Bible as a part of the Gospel of Jesus Christ. In accordance with God's design, there are five books in the Old Testament Pentateuch, and there are five books in the "New Testament Pentateuch." Five is the number of grace, and the Gospel of Jesus Christ is called "**the gospel of the grace of God**" in Acts 20:24. Finally, there are 35 quotes from the Old Testament in the book of Acts—making a total of 158 Old Testament quotes in the fourth division of the Bible.

***The Fifth Division—The Seven General Epistles*:** The correct order of the seven General Epistles is: James; I and II Peter; I, II and III John; and Jude. Their proper position is immediately after Acts and before the fourteen Epistles of Paul. There are five important reasons for this arrangement: 1) It is based on the principle that the Gospel was to be preached to Jews first, then to Gentiles (Rom. 1:16). 2) Three of the four who wrote the General Epistles were apostles before Paul was ordained an apostle. 3) Rather than being written to individuals or particular congregations, these were General Epistles written to Christian Jews spread abroad in the Diaspora (though they were not intended to exclude Gentiles). 4) They all uphold the believer's faith, hope and belief in Christ, the love of God and of the brethren, as well as commandment-keeping being a requirement for salvation, which truly reflects a person's inner faith. 5) They provided the proper foundation to fully understand Paul's often-difficult doctrinal Epistles.

Martin further explains the placement of the General Epistles: "The principle of rank and subject is the reason that the Epistle of James must precede that of Peter, and Peter those of John and that of Jude. Professor Scott [writes:] 'In keeping with this principle [of superior rank], the first place of all was

accorded to the Epistle of James.' This is true enough. Even Paul recognized the rank of the pillar apostles in this fashion, 'And when James, Cephas [Peter], and John who seemed to be pillars…' (Galatians 2:9). The order of these 'pillar' apostles is exactly in conformity to the principle of rank. Is it no wonder that the General Epistles follow this exact order in the New Testament canon…. Notice once again the authors of the seven General Epistles. James and Jude were legal brothers of Christ. This makes James and Jude of royal Davidic stock. Since the book of Acts ends with the teaching of the Jews in Rome about the Kingdom of God, the very next section of the New Testament is dominated by James and Jude (two royal scions of David) who carry on the theme of entering the Kingdom of God [James is the first writer of the seven Epistles and Jude is the last]. Both Peter and John take inferior roles in this regard. Peter was actually from ordinary Jewish stock … while John was of priestly ancestry. Though Peter was clearly the top apostle in rank, James (the brother of Jesus) was of Davidic blood and he became head of the Jerusalem congregation. These men (James and Jude) were the top representatives of the Davidic dynasty, Peter was the 'top apostle,' and John was part of the Aaronic priesthood" (Martin, *Restoring the Original Bible*, pp. 352-353).

There are 20 quotations from the Old Testament within this fifth division of the Bible. For additional commentary on the placement and themes of the seven General Epistles, see "The Original Placement of the General Epistles in the New Testament," beginning on page 1120.

***The Sixth Division—The Epistles of Paul*:** There are also five important reasons why Paul's fourteen Epistles are placed after the General Epistles: 1) The seven General Epistles contain only general teachings. 2) Christ called Paul last of all. 3) Though he first went to the scattered Jews in the Diaspora, Paul was the apostle to the Gentiles. 4) Paul was from the least tribe of Israel—Benjamin. 5) Paul was the last apostle to be ordained. That Paul understood all of this is obvious: "He [Jesus] appeared to **Cephas**, *and* then to **the twelve**. Then He appeared to over five hundred brethren at one time, of whom the greater part are alive until now, but some have fallen asleep. Next He appeared to **James**; then to **all the apostles**; and **last of all He appeared to me also**, as one who was born of a miscarriage. For **I am the least of the apostles**, *and* am not fit *even* to be called an apostle, because I persecuted the church of God. But by *the* grace of God I am what I am, and His grace toward me has not been in vain; rather, **I have labored more abundantly than all of them**; however, *it was* not I, but the grace of God with me" (I Cor. 15:5-10).

Martin comments on Paul's ancestry: "Though he was a Jew by religion [Judaism] and upbringing, Paul was a descendant of the Tribe of Benjamin. This may appear at first to be an insignificant distinction; but to first-century Jews, among whom genealogical matters were of utmost importance (I Timothy 1:4; Titus 3:9), it had a bearing on authority and prestige. The fact is, Benjamin was the *last born* of Jacob's sons. There was no tribe in Israel on a lower rung of authority by reason of birth. Even in the list of the twelve tribes recorded in the Book of Revelation, *Judah* is placed first (Revelation 7:5) and *Benjamin* last (verse 8)" (Martin, *Restoring the Original Bible*, p. 353).

This follows a pattern that God has often used—wherein "the last shall be first." Many major biblical characters were *youngest* sons—Abel, Jacob, Joseph, Ephraim, David, etc. Moses was *younger* than Aaron but greater in authority (Ibid., p. 353). Likewise, Paul—the last and the least of the apostles—was perhaps the hardest working and most productive of all, as evidenced by his fourteen Epistles and his extensive travels.

Interestingly, there are biblical numerics connected with Paul's Epistles, showing the handiwork of God. Paul wrote fourteen Epistles—the number of deliverance and redemption; fourteen is *seven* (completion) doubled—picturing the twofold completeness of his Epistles. In addition, these are divided into three subsections (three also being a number of completion). The first is made up of nine (3 x 3) epistles written to seven churches—Rome, Corinth (twice), Galatia, Ephesus, Philippi, Colosse, and twice to Thessalonica. The second is the general Epistle to the Hebrews, which was written for all the churches—Jews and Gentiles. The final subsection consists of four pastoral Epistles—two to Timothy, one to Titus, and one to Philemon. The correct placement of Hebrews is important as it separates Paul's congregational Epistles from his pastoral Epistles.

Another vital consideration is that while the Gospel of Luke and the book of the Acts were written by Luke, his work was completed under Paul's supervision. If these two books were added to Paul's fourteen Epistles, it would mean that he was responsible for sixteen books—or nearly two-thirds of the New Testament. Sixteen (8 + 8) represents love—and eight (new beginning) doubled signifies a double "new beginning" or a twofold "blessing of redemption." This theme is reflected in the openings of seven of Paul's Church Epistles and three of his pastoral Epistles—pointing again to

completion. Paul's opening to the Church at Ephesus illustrates how he invokes the double blessing of God the Father and Jesus Christ: "Paul, an apostle of Jesus Christ by *the* will of God, to the saints who are in Ephesus and to *the* faithful in Christ Jesus: **Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing** in the heavenly *things* with Christ" (Eph. 1:1-3).

Finally, Paul quotes from the Old Testament 145 times: Romans, 60; I Corinthians, 16; II Corinthians, 9; Galatians, 10; Ephesians, 5; Philippians, 1; Hebrews, 43; and I Timothy, 1. If the 25 Old Testament quotes from Luke and the 35 from Acts are included, then Paul and Luke combined are responsible for 205 of the New Testament's 326 quotes from the Old Testament.

***The Seventh Division—The Book of Revelation*:** Unlike the other six divisions which have five or more books, the book of Revelation alone makes up the seventh and final division of the Scriptures. The apostle John wrote Revelation in unsophisticated *Koiné* (common) Greek. Its heavy use of symbolism, however, makes it the most difficult book of the Bible to understand. Built carefully upon the preceding divisions of the Bible, Revelation is the capstone and crowning glory of God's Word. While most prophecies of the Bible only begin to foretell of God's amazing master plan, Revelation *completes* the picture. It alone contains the keys that are essential to unlocking prophetic mysteries—such as those of the books of Daniel and Isaiah.

Perplexed by the visions he had been given, the prophet Daniel asked what they meant. But Daniel was told that the prophecies were *closed*—sealed until the time of the end: "And I heard, but I did not understand. Then said I, 'O my lord, what shall be the end of these things?' And he said, 'Go your way, Daniel, **for the words *are* closed up and sealed until the time of the end.** Many shall be purified, and made white, and refined. But the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand' " (Dan. 12:8-10).

From Daniel's time to the present, the full meaning of his prophecies could not even begin to be understood until: 1) the book of Revelation itself was written; 2) the "time of the end" actually arrived; and 3) God began to reveal the true interpretation of these complex prophecies to his true servants—those who love Him, keep His commandments and have the testimony of Jesus. Only then would the matching keys of Revelation open the *locked* and sealed prophecies of the end time.

Revelation opens with John proclaiming Christ's all-powerful, glorious return: "Behold, He is coming with the clouds, and every eye shall see Him, and those who pierced Him; and all the tribes of the earth shall wail because of Him. Even so, Amen." John then quotes Jesus, saying, " '**I am the Alpha and the Omega, *the* Beginning and *the* Ending**.' says the Lord, 'Who is, and Who was, and Who *is* to come—**the Almighty**' " (Rev. 1:7-8).

Jesus, when compared with key Scriptures from Isaiah, reveals that He is none other than the Lord God of the Old Testament, the Creator of heaven and earth—the God of Israel: "Who has planned and done it, calling forth the generations from the beginning? '**I, the Lord, *am* the first and the last; I *am* He**.'… '**I *am* the first**, **and I *am* the last**; and besides Me there is no God.'… 'Hearken to me, O Jacob and Israel, My called; **I am He; I am the first, I also am the last**' " (Isa. 41:4; 44:6; 48:12). In addition to these, Jesus used this same phrase—"I am the first and the last"—four times in Revelation for a total of seven times in the Bible.

A fundamental key to the mysteries of Revelation is that one must *begin* at the *beginning* of the Bible, in Genesis. Then one must *first* come to have a working knowledge of the entire Bible. This is why Jesus' opening proclamation of Revelation begins with "I am … *the* Beginning and *the* Ending … the Almighty." It is utter folly to try to comprehend this book in isolation, when one knows very little about the rest of God's Word.

The Biblical Numerics of Revelation: The biblical numerics embedded in this final, 49th book reveal the awesome truth that Jesus Christ will finish the work which He began in the Garden of Eden. Throughout the Bible, *seven* and *three* express *completeness* and *perfection*. Therefore, it is not surprising that these two numbers are used throughout Revelation. The number *seven* is used a total of 54 times. Most notably are the *seven* churches, stars, angels to the churches, spirits of God, golden lampstands, and lamps of fire; the Lamb has *seven* horns and *seven* eyes; there are *seven* seals, *seven* angels who blow *seven* trumpets, and *seven* thunders; *seven* thousand men are slain; the beast has *seven* heads and ten horns; there are *seven* crowns and kings; and there are *seven* angels with the *seven* last plagues in *seven* golden vials.

The second most used number in Revelation is *three*, also a number of *completeness*. Three is used 11 times and "third" is found 22 times, for a total of 33. The number 33 is the product of 3 times

11, which pictures *judgment*. Thus, Revelation illustrates God's *complete*, final *judgment* of the world—accomplished in the final three-and-a-half-year period leading up to Christ's return.

Found 21 times, the third most used number in Revelation is twelve, symbolizing *governmental* foundation. (Note that 21 is the product of 7 x 3—the numbers for completeness and perfection.) The most prominent use of twelve is in reference to the twelve tribes of Israel—where 12 x 12,000 equals 144,000 (see Rev. 7). The crown of the Bride of Christ has twelve stars.

The remaining *eight* uses of *twelve* describe the New Jerusalem. Since *eight* points to a "new beginning," perhaps this combination of *eight* and *twelve* stands for the ultimate *new government* of the God Family—which will be administered for eternity from the New Jerusalem.

In this astounding yet mysterious book, Jesus reveals that all the prophecies in the Bible concerning the end of the age will ultimately dovetail—climaxing in God's judgment against a rebellious, deceived mankind led by the Beast, the False Prophet, and Satan the devil and his demons. Once the final wrath of God is poured out through the awesome *seven* last plagues, Jesus Christ and all the resurrected saints—from Abel to the "two witnesses"—will descend from the "sea of glass" in the clouds over Jerusalem for the final, victorious battle of the ages. The last armies of men will be destroyed, and the Beast and the False Prophet will be cast into the lake of fire. Christ will then have an angel bind Satan and the demons, locking them in the abyss.

Jesus Christ and the saints will establish the Kingdom of God on earth and rule for a thousand years. After Christ's final judgment, a new heaven and a new earth will be established. All those who are in the first resurrection will dwell in the New Jerusalem and the nations that are saved will dwell on the new earth. Thus, God's revealed Word, from Genesis to Revelation, will be completed. John writes: "Then I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, *the* new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice from heaven say, 'Behold, the tabernacle of God *is* with men [made perfect as spirit beings]; and He shall dwell with them, and they shall be His people; and God Himself shall be with them *and be* their God. And God shall wipe away every tear from their eyes; and *there* shall not be any more death, or sorrow, or crying; neither shall *there* be any more pain, because the former things have passed away.'

"And He Who sits on the throne said, '**Behold, I make all things new** [God's plan for the rest of eternity].' Then He said to me, 'Write, for these words are true and faithful.' And He said to me, '**It is done. I am Alpha and Omega, the Beginning and the End**. To the one who thirsts, I will give freely of the fountain of the water of life. The one who overcomes shall inherit all things; and I will be his God, and he shall be My son' " (Rev. 21:1-7).

Chapter Three

The Canonization of the Old Testament

As the Scriptures themselves reveal, the Old Testament is essentially a ***Levitical*** *document—canonized under the authority of the Aaronic priesthood.*

Canonization—as it is called from the Greek *kanon*, meaning "rule or measuring rod"—is a process by which a collection of writings come to be considered authoritative, definitive and fixed by a particular religious authority. A canonical book, therefore, is one that *conforms* to the "canon"—that is, passes the test of authenticity.

Because the sacred books of Israel were inspired by God—or, as the apostle Paul says, were "God-breathed"—it was imperative that the texts remain distinctly separate from secular or pagan writings. Numerous texts were known historically to exist alongside the Scriptures—and many were purported to be sacred. Thus, the texts which make up the Old Testament were canonized in order to assure their singular position as the inspired Word of God. Contrary to what many of today's "scholars" teach, this all-important task of canonization was not left in the hands of the so-called "fathers" of Judaism—but was carried out under the authority of the Aaronic/Levitical priesthood. As we will see, the book that we call the Old Testament is a thoroughly Aaronic/Levitical document.

Background: What Led to the Canonization of the Old Testament?

In *The Jewish Canon and the Christian Canon*, Dr. Kip L. Wheeler points out that idea of a *finalized* Hebrew canon first began to emerge shortly after the Babylonian exile. He notes that it was the Jews' fear of religious "contamination" that motivated them to create an "official version of the various Scriptures and gather them into one organic collection" (web.cn.edu/kwheeler/canon1.html). Indeed, the primary reason for the final compilation of the sacred Aaronic writings into an authentic, authoritative canon of Scripture was to combat an insidious counterfeit system of worship arising out of Samaria during the post-exilic period.

Historically, a counterfeit form of Judaic worship emerged from Samaria, north of Jerusalem, in the fifth century BC led by the apostate high priest Manassah. (Recall that Samaria and the area previously occupied by the northern tribes of Israel had long been repopulated by Gentiles following Israel's exile—II Kings 17.) After marrying the daughter of Sanballat, the governor of Samaria, Manassah was confronted by Ezra the priest, who demanded that Manassah and his fellow priests put away their foreign wives. Manassah refused, and he and his rebel priests defected to Samaria where Sanballat had built a Jerusalem-like temple for Manassah and his apostate priests. Astonishingly, Manassah's new apostate religion incorporated all of the rituals described in the Law, the only portion of the Hebrew texts accepted by the rogue priests.

Ezra and the Great Assembly of 120 priests—as well as the Jews of Jerusalem and Judea—found themselves confronted with a counterfeit form of temple worship that professed to uphold the laws of Moses. Its counterfeit temple stood on Mount Gerizim, the Mount of Blessing, near Jacob's Well. Ezra perceived that this false religion was a real threat to the pure worship of the true God which he and others had worked to restore to the post-exilic Jews. Something drastic had to be done to protect the true worship of God from being corrupted by this new Samaritan-Jewish apostasy.

To accomplish this, Ezra and the Great Assembly began to exercise firm authority over every aspect of worship at the temple of God in Jerusalem and in the numerous Jewish synagogues scattered throughout the Persian empire. The Great Assembly supervised and regulated the temple rites and sacrifices, priestly laws, synagogue rituals and everything associated with the worship of God under the Old Covenant. Every act of worship had to be thoroughly and completely scriptural, centered at the temple in Jerusalem—and approved by Ezra and the Great Assembly.

In order to preserve the true worship of God, it was essential to differentiate between the sacred Hebrew texts of the Jerusalem Jews and the Hebrew writings utilized by the apostate Samaritan Jews. The key step was to organize the sacred Levitical documents into a *final*, closed canon of Scripture. Then, accurate copies of the entire canonized text were made and distributed to Jewish synagogues throughout the Persian empire. Once canonized, the Scriptures could be preserved without fear of corruption.

Ezra's work—a monumental step in the development and preservation of the Hebrew Bible for Jews and the Old Testament for Christians—is summarized in these five areas: "According to Jewish tradition, five great works are ascribed to him [Ezra]: (1) the foundation of the 'Great Synagogue' [the Great Assembly], (2) **the settlement of the canon of Scripture, with the threefold division into Law, Prophets, and Hagiographa** [the Psalms and other Writings], (3) the substitution of the square Chaldee characters for the old Hebrew and Samaritan [script], (4) the compilation of Chronicles, possibly of Esther, with the addition of Nehemiah's history to his own, and (5) the establishment of synagogues" (Angus, *The Bible Handbook*, p. 542, emphasis added).

Canonization Under the Authority of the Levitical Priesthood

It is evident that the canonicity of the Scriptures was accomplished in several preliminary stages over many centuries, culminating in the work of Ezra the scribe and priest. Canonization efforts prior to Ezra's time were, at best, *preparatory* to his final canon. While numerous biblical figures—such as prophets, scribes and kings—were involved, canonization was always carried out under the leadership and authority of the Levitical priesthood. Indeed, the Law of God—the foundation of the Old Covenant—was from the very beginning delivered into the care of the "**priests, the sons of Levi**" (Deut. 31:9).

Moses—obviously involved in the finalization of the Law—was a Levite, and Aaron's brother, though he was not actually a priest. Moses, however, was so much *greater* than a priest! God talked face-to-face with Moses as with a friend (Ex. 33:11)—and Moses was the one who ordained Aaron and his sons into the priesthood (Lev. 8). In fact, as the one God used to give His laws and commandments, Moses was the *forerunner* of Jesus Christ—the "living" Word of God, the one Who gave the spirit of the Law (John 1:17; Matt. 5-7).

Samuel—because he was prophet, judge *and* priest—was also a type of Christ, and apparently wrote the books of Joshua and Judges in addition to most of I Samuel. David and Solomon, as we will see, were directly involved in adding to the early canon of Scripture—but only under the authority of the priesthood (Abiathar and Zadok). David, in particular, worked with Asaph, an Aaronic priest given charge of the Ark of the Covenant while it was at David's house (I Chron. 16:7, 37). Also as the priest in charge of sacred worship music, Asaph wrote a number of the Psalms himself (Psa. 50:1; etc.).

Hezekiah, a righteous king of Judah, was inspired as well to add to the growing canon of Scripture. Hezekiah and the prophet Isaiah worked under the authority of the priest Uriah (see Isa. 8:1-2). Later, Jeremiah—both a prophet and of the priestly line of Aaron—was used of God in early canonization work. Apparently, Jeremiah rescued the Sacred Texts from the temple just prior to its destruction, sending them—with his own prophetic writings—safely into Babylon by the hand of the Levitical scribe Seraiah (Jer. 51:61), the brother of Baruch, Jeremiah's scribe. (Levitical scribes were always of the Aaronic line.) The prophet Ezekiel, also in exile, was of the Aaronic priesthood as well (Ezek. 1:3). The Sacred Texts were later brought back to Jerusalem by Ezra the scribe, who was an Aaronic priest (Ezra 7:14).

God's Word is perfect—purified seven times over (Psa. 12:6). Could the critical task of canonizing of the very Word of God really be entrusted to self-proclaimed Jewish "sages" or apostate Catholic "fathers"? Indeed, the *pattern* revealed throughout Scripture is clear: God committed the canonization of the Old Testament only to those He had already given the highest level of authority, the Aaronic priesthood. To paraphrase the prophet Malachi, "For the priest's lips should **keep [true] knowledge**, and *the people* should seek the law at his mouth; for he is the messenger of the LORD of hosts. " (Mal. 2:7).

As will be covered later, this same pattern carries over into the canonization of the New Testament, starting with John the Baptist—also of priestly lineage—and his call for repentance. Ultimately, the entire Word of God—from Genesis to Revelation—is a *priestly* document.

The Five Stages of the Canonization of the Old Testament

Before his death in January 2002, Dr. Ernest L. Martin was recognized as one of the leading scholars and authorities on the canonization of the Bible. In his books *The Original Bible Restored*, second edition, 1991, and *Restoring the Original Bible*, third edition, 1994, Martin gives considerable insight into how, when and by whom the Old and New Testament Scriptures were canonized. While some of his biblical interpretations and historical conjectures are somewhat unique, his books are highly esteemed in the field of biblical canonization.

While scholars today generally look to *outside* sources for information concerning the canonization of the Scriptures, Martin considered the *internal* biblical evidence to be the most compelling. Martin writes: "There were five periods in the history of Israel in which the canonization of sacred scriptures took place. **The final collection was established in the time of Ezra and Nehemiah and, of course, this latter canonization must be reckoned the most important**" (*Restoring the Original Bible*, ch. 12, online version, emphasis added; www.askelm.com/restoring/res013.htm). Using Scripture as evidence, Martin notes that five periods are relevant to the canonization of the Old Testament: 1) Moses' time, 2) the reigns of David and Solomon, 3) the revival period under Hezekiah, 4) the time just prior to and during the exile (beginning with the reforms of Josiah), and 5) the post-exilic period under Ezra and Nehemiah.

The first period of canonization was under Moses, who, shortly before his death, authorized the first five books of the Old Testament—also called the "Torah" or the "Pentateuch"—as the divine Law of Israel (1486-1446 BC). After making minor updates relating to geographical names, etc., Moses delivered the Law into the custody of the *priesthood* for safekeeping. "And Moses wrote this law, and **delivered it to the priests, the sons of Levi**, who carried the ark of the covenant of the LORD, and to all the elders of Israel" (Deut. 31:9, 24-26). According to Martin and other scholars the prophet Samuel (also of the Aaronic line) later contributed to the canon by writing the books of Joshua and Judges and most of I Samuel. Much of his material was based primarily on the historical records of the priests Phinehas (son of Eleazar) and Eli. Thus, again we see the direct participation of the Aaronic priesthood in the ongoing development of the Old Testament canon.

With the bedrock foundation of the Scriptures established, canonization continued under King David's rule—where new writings were added for use in temple worship. Unlike the temporary tabernacle, the new temple in Jerusalem would allow for a more elaborate form of worship—one that would appropriately include the singing of hymns to God. As the well-known psalmist, David penned many songs under God's inspiration, which were sung by the Levites at temple services. As various psalms were incorporated into worship services, they were thus canonized—set aside officially for temple worship (1050-1011 BC). As mentioned, David was assisted by the Aaronic priest Asaph, who in turn would have worked with the priests Abiathar and Zadok. Undoubtedly, the prophets Nathan and Gad were involved as well in the furthering of the Old Testament writings.

The Aaronic canon was evidently expanded under the reign of Solomon as well. Ecclesiastes 12:9 tells us that Solomon "**sought out** and **set in order** many proverbs." While Solomon did not originate all of the proverbs of the Scriptures, he apparently was inspired of God to assemble a number of such writings as an addition to the canon (see Prov. 1:6; 24:23). Ultimately it was the responsibility of Ezra and the Great Assembly to determine what documents would be included in the final canon. Clearly, however, a type of canonization took place during the early temple years under David and Solomon, which would largely pave the way for Ezra's final work.

Canonization Continues with King Hezekiah, Under the Authority of Azariah the Priest and Isaiah the Prophet

As one of the most righteous kings of Judah (II Kings 18:5), Hezekiah set about to restore the proper worship of God (II Chron. 29-31) following a time when the Jews had strayed far from God's way. Hezekiah began by restoring the Aaronic priesthood so that they might oversee the cleansing and repair of the temple (II Chron. 29:4-19). Numerous priests were sanctified anew—such as Mahath (verse 12) and the "sons of Asaph" (verse 13). The "sons of Aaron" resumed their duty of sacrificing on the altar of God (verse 21), as priests and Levites were assigned for temple music (verses 25-30). King Hezekiah thus re-established the "courses of the priests and the Levites" (II Chron. 31:2), paving the way for a fully restored form of temple worship—all under the leadership of Azariah, the chief priest of the house of Zadok (verses 9-10).

It was only after this vast restoration that Hezekiah began to see the need to add to the Jews' library of authoritative literature. His canonical contribution (723-695 BC) is partly hinted at in Proverbs 25:1: "These *are* also proverbs of Solomon which **the men of Hezekiah king of Judah copied out**." Working closely with Azariah the priest and Isaiah the prophet, Hezekiah apparently ordained that certain proverbs of Solomon—previously excluded from the canon—be counted among the Sacred Texts. Clearly, Proverbs 25 to 29 represent an addition to the Old Testament canon. According to Martin, the Talmud attributes the canonization of Isaiah, some of the Minor Prophets, the Song of Songs and Ecclesiastes to Hezekiah (*Restoring The Original Bible*, ch. 12). Still, such preliminary canonization efforts were carried out under the authority of the Aaronic priesthood.

The prophet Isaiah indicates that Hezekiah also wrote completely *new* psalms that were included in temple services. "The writing of Hezekiah king of Judah, when he had been sick and had recovered from his sickness" (Isaiah 38:9). Verses 10-21 compose the full psalm. Some scholars believe that Hezekiah composed the enigmatic "Degree Psalms" which today comprise Psalms 120–134 (*The Companion Bible*, by Dr. E. W. Bullinger, appendix 67). Isaiah and Hezekiah apparently contributed to the growing Old Testament canon under the authority of Uriah the priest as well (Isa. 8:2).

In stark contrast to the reigns of David and Solomon, King Hezekiah's time was one of great distress—an Assyrian invasion threatened the existence of the Jewish nation. No doubt Hezekiah was concerned about the preservation of the Sacred Texts. This may have prompted him—again, under the Aaronic leadership—to place a special *seal of authority* on those documents already established as canonical, perhaps to reaffirm their place in the growing Hebrew canon and protect them from corruption.

Apparently, Hezekiah placed a type of seal or signature—consisting of the three Hebrew letters *he*, *zain* and *koph*—at the end of each canonical book. The seal appears in the Hebrew manuscripts of all the Old Testament books except the *Megillot*—the five festival scrolls (Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther). Oddly, however, the signature has never been translated in any English version of the Bible. Martin explains that the seal was omitted from the five festival scrolls because they were regularly read by the priests in the temple. They were canonized by the fact that Ezra associated each book with a particular festival (from Passover to Purim), thus securing their sacredness without the application of the seal (*Restoring the Original Bible*, ch. 12).

Interestingly, the three Hebrew letters spell the root form of Hezekiah's name. What's more, they also carry the meaning "to be confirmed" or "to be bound." Thus, the seal "HZK" constituted the *confirmation* and *binding* of the canonical texts under the authority of King Hezekiah. This action of itself contributed to the canonization of the sacred Old Testament Scriptures.

This seal of canonization continued to be used in a slightly different manner after the time of Hezekiah. Bullinger explains: "The use of this tri-grammaton [seal] is uniform and continuous at the end of each book, until we come to the death of Hezekiah. Not until after that, at the end of the Book of Kings, do we meet with any departure from the addition of these three letters. There, for the first time, we find a different formula. Instead of the simple sign (HZK), we find two words, making a sentence—instead of forming the initials.

"At the end of Kings, we have 'Be bound, and we will bind.' This looks as though the subsequent editors, whether Josiah, Ezra, or others, understood the tri-grammaton as a solemn injunction transmitted to them, and they took up the work and carried it out in the same spirit in which it had come down…" (Martin, *Restoring the Original Bible*, ch. 12; quoted from Bullinger's "Songs of Degrees" in *Things to Come, XIII*, p. 112).

This same two-word seal of canonicity is likewise used at the end of Ezekiel, the Minor Prophets, Psalms, Proverbs, Job, Daniel, Ezra-Nehemiah (as one book) and Chronicles. As part of the final canonization, Ezra undoubtedly placed the seal on all the texts which he and the Great Assembly recognized as canonical.

Canonization Contributions During Exile

Like Hezekiah, King Josiah found himself up against a formidable foe—this time the Babylonians—while attempting to revive the proper worship of God (II Kings 22-23; II Chron. 34-35). Despite his reforms, Josiah died in battle at age 39—and God carried out His promised punishment on Judah via the Babylonian captivity.

It was during this time that the book of Lamentations was written by the prophet Jeremiah and designated to be sung each year on Ab 9-10, the anniversary of the burning of the Temple by King

Nebuchadnezzar. The high priest Hilkiah (II Kings 22:4) undoubtedly authorized additions to the cannon during this time (625-584 BC).

Martin writes that the canonization efforts that began in the time of King Josiah continued "in Babylon after the Jews had been taken captive. Jeremiah had first gone to Egypt, but he [may have] returned to be with the Jews in Babylon…. Jeremiah was then able to hand over to Daniel, the Jewish prince in Babylon, any remaining prophecies which he had written (or other documents which he may have rescued from the Temple)" (*Restoring the Original Bible*, ch. 12). Thus, Daniel was familiar with the writings of "Jeremiah the prophet," other prophetic "books" and "the law of Moses" (Dan. 9:2, 11).

Interestingly, it was those of the priestly line in Babylon who were careful to *preserve* the Sacred Texts while in exile—thus making them available for Ezra the priest as he set out to restore the proper worship of God in post-exilic Jerusalem.

Ezra's Editing and Final Canonization of the Scriptures

In *Getting Acquainted with the Bible*, Martin Hegland writes: "There is much evidence to indicate that the canon of the Old Testament was fixed by about the year 400 BC largely as a result of the work of Ezra and Nehemiah and a council of Jews known as the Great Synagogue… Long before that time, however, many of the books we now have in the Old Testament had been agreed upon as inspired" (anabaptists.org/history/howwegot.html).

Indeed, Ezra—a priest of the Aaronic line—returned to Jerusalem from Babylon in 458 BC with "the Law of God" in his hands (Ezra 7:14), and boldly proclaimed the Law before the post-exilic congregation of Judah (Neh. 8-9). Ezra undoubtedly had in his possession numerous additional texts regarded as canonical—such as writings by the prophets, as well as those that make up the "Writings" of the Old Testament.

While the preceding periods of canonization are significant, scholars generally consider them to be primarily of historical interest. Martin, for example, writes that the canonization efforts prior to Ezra "do not involve what books [ultimately] belong in the Old Testament canon for us today. The question of exactly which books represent the complete Old Testament for us can only be answered by understanding the canonization of Ezra and those one hundred and twenty priests who comprised the Great Assembly. It is Ezra's final work which is most important to us and to later Judaism… [It] was Ezra (the 'Second Moses') who gave to the Jewish world the official (and final) Old Testament to be read in the Temple and synagogues. This makes the canonization by Ezra the most important of all" (*Restoring the Original Bible*, ch. 12).

In conjunction with his final canonization, Ezra—following precedents set by Moses and Samuel—made numerous minor edits to several of the Old Testament books (mostly the earlier portions of the Law). "The Pentateuch or Torah [the Law] was accepted … since the time of Moses [in the 1440s BC] … [but] did not **take final form until around 400 BC**. Most traditionalist scholars say the whole Law dates to Moses, but agree that **Ezra did some editing or clarification of minor discrepancies** that had arisen…" (Ed Zotti, *Who Wrote The Bible?*; http://www.straightdope.com/columns/read/1989/who-wrote-the-bible-part-5; emphasis added).

Like Moses, Ezra's edits consisted largely of updating ancient geographical names with newer names. Where older names were retained, explanatory phrases were sometimes added to identify them. Other edits provide additional information. Genesis 36:31–39, for example, records the names of Edomite kings down to the time of King Saul. Moses could not have written this section because he would hardly have known the names of Edomite kings living three hundred years after his death. Another example which could not have been penned by Moses occurs in Deuteronomy 34:5-6: "And Moses the servant of the LORD died there in the land of Moab … [but] no man knows of his grave to this day." Again, Moses could hardly have written: "And there has not arisen a prophet like Moses since *then* in Israel, whom the LORD knew face-to-face" (verse 10). Other edits provide the reader with an updated timeline—such as in Judges 18:30, which records events occurring hundreds of years after the Judges ruled.

Edits made by Ezra as a part of the final canonization were obviously designed to update the text and make it more understandable to the people of his day. Ezra must have felt that the texts needed editing in order to provide the Jews with the complete revelation of God in the Hebrew language. As Martin notes, Ezra's additions were "**not vast changes in the text of the Old Testament**" (*Restoring the Original Bible*, ch. 12, emphasis added). Numerous edits made by various Levitical scribes deal mainly with chronological updates—and often employ the phrase "unto this day."

Concerning the legitimacy of Ezra's edits, Ernst Würthwein—one of the best-known experts on the Old Testament—writes: "In evaluating these alterations, we must avoid thinking of them as 'corruptions.' They were made in good faith, with no intention of introducing a foreign element into the text, but rather with the aim of restoring the true text and (from the copyist's view) preventing misunderstandings.

"It is quite natural that a text which was … intended to be read constantly by the whole of the Jewish community would [need to] be **adapted to the linguistic needs of the community**…" (*The Text of The Old Testament*, p. 108, emphasis added).

Although a few alterations—such as genealogical updates—were made to the text by the Great Assembly after its canonization, there is no question that Ezra was the one who compiled, edited and canonized the books. Another important task Ezra undertook was to change all the Hebrew letters in the Scriptures from the ancient cursive script to the square, block-style Chaldee script. The block-style lettering was commonly used in the sixth century BC in Babylon and elsewhere in the Persian Empire. Martin explained that the use of the block style script was not done "simply to facilitate the reading of the Bible but, more importantly, Ezra was able to establish at one fell swoop an official canon of the Scriptures which was now (by the use of the new letter configurations) able to be distinguished from heretical Samaritan manuscripts which were written in the old Hebrew script" (*The Original Bible Restored*, p. 63).

Shortly after Ezra's time, the book of Malachi was added to the official canon under the authority of the Great Assembly of priests—set up by Ezra for that purpose. Though not the final book in the *order* of the Old Testament, Malachi was the *final* text to be added to the canon—and for good reason. As we will see, Malachi's prophecies deal not only with the coming of the Messiah, but also with the messenger who would announce His first coming to establish the New Covenant. That messenger was John the Baptist, whose ministry formed a kind of "bridge" between the Old and New Covenants. John also served as a "sign" of what was to come—a completely *new* way of worshiping and relating to God the Father through the work of Jesus Christ.

It is interesting to note that Ezra, as an Aaronic priest, and Nehemiah, as governor of Judah, worked in close harmony—much like the team formed by Joshua and Zerubbabel of the early post-exilic period. In fact, the priest-ruler pairings in both cases picture the coming reign of Jesus Christ—Who will perfectly combine the roles of both King and Priest into one (see Heb. 7:1).

An Authentic Old Testament Canon Pivotal

The canonization of the Old Testament is a powerful witness to the guiding hand of God, for it was God Himself Who gave deliberate authority to His servants through the Aaronic priesthood to accomplish the task according to His design (see Isaiah 46:10 and 55:11 for the principle). Considering the literally *hundreds* of times Christ and the apostles quoted from or referred to the Scriptures, it should be quite obvious that a complete, *legitimate*—and widely recognized—canon was absolutely essential to the work of the early Church. (Key references to the "Scriptures" include Luke 4:21; John 7:42; Acts 8:35; Rom. 4:3; Gal. 3:8; James 2:8; II Pet. 1:20-21; etc.)

The apostle Paul's classic instruction to Timothy sums up the incalculable value the early Church placed on an *authentic* canon: "But *as for* you, continue in the things that you did learn and were assured of, knowing from whom you have learned *them*; and that **from a child you have known the Holy** [Old Testament] **Writings, which are able to make you wise unto salvation through faith, which *is* in Christ Jesus**. **All Scripture** [the Old and New Testaments] ***is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness, so that the man of God may be complete, fully equipped for every good work**" (II Tim. 3:14-17).

Just as Ezra and the Great Assembly were moved by God to canonize the Old Testament Scriptures in the face of a developing apostasy, so the apostles Peter, John, James and Paul were moved to canonize the New Testament while confronting a rapidly developing false Christianity and a multitude of false teachers. As we will see in later chapters, this all-important task was not left—as many have presumed—for so-called Orthodox "church fathers" to complete hundreds of years after the death of the apostles.

John the Baptist as "Bridge" Between Old and New Covenants

One of the keys to understanding the canonization of both the Old and New Testaments is to recognize God's plan to utilize His ordained priesthood to accomplish the task. Remember, the key role

of a priest was to *represent* God to the people—and under the Old Covenant access to God was generally only possible through the Aaronic priesthood. This was about to change, however, under the New Covenant, which would include an entirely *new* kind of Priest to mediate between man and God—Jesus Christ. In fact, under the New Covenant, almost everything would be different—and it all began with the work of John the Baptist.

Of key importance is that John was of the Aaronic line—his father Zacharias was a serving priest, and his mother was of the "daughters of Aaron" (Luke 1:5). John could have become a "practicing" priest as well—but God had other plans for this "greatest" of the prophets (Matt. 11:11). There is no evidence that John ever trained as a priest. Rather, he remained "in *the* wilderness until the day of his appearing" to the Jewish community (Luke 1:80).

When John did appear—not as a priest, but as a prophet—he took the Jewish leadership somewhat by surprise. John had captivated the interest of the people—with a message and manner that was, to say the least, different. The Jewish leadership knew full well that John was of the Aaronic line—and they were more than curious. Investigating, they asked John if he was the expected Messiah—or, perhaps, Elijah or "the Prophet" to come. John denied that he was any of them, claiming simply to be "a voice crying in the wilderness"—per Isaiah 40:3—preparing the way for the Messiah's coming (John 1:19-23). Indeed, the prophet Malachi had announced as well that God would send a special *messenger* to "prepare the way" for Christ's first coming (Mal. 3:1).

In a manner of speaking, John the Baptist was a "signal" to the Jews of coming change—monumental change—in which true worshipers shall "...worship the Father in spirit and in truth" (John 4:23). His message of genuine repentance for the remission of sin was unique; he baptized in the running water of the Jordan—in contrast to the ritual baths of the Temple. John boldly pointed to Christ as the "Lamb of God" destined to "take away the sin of the world" (John 1:29).

Essentially, John was preparing the way for the soon-coming shift *away from* physical, ritual sacrifices; away from the physical temple in Jerusalem; away from the Aaronic priesthood; and, most importantly, away from the mere physical letter of the Law. The *spiritual* would fully supersede the physical—for under the New Covenant Jesus' ultimate sacrifice as the "Lamb of God" would negate all the physical temple rituals (Heb. 8-9); the temple would be replaced by a spiritual body of believers in which Christ would dwell (II Cor. 6:16); Jesus would fully replace the Aaronic priesthood as the sole Mediator between man and God (I Tim. 2:5) through His eternal priesthood after the order of Melchisedec (Heb. 5:1-10; 6:20); and, Christ Himself, as the "living Word of God," would "magnify the Law and make *it* glorious" (Isa. 42:21) by revealing its true, spiritual intent (Matt. 5).

Jesus' Priestly Role Key to New Testament Canonization

It is quite significant that John the Baptist was of the line of Aaron. But with the obsolescence of the Levitical priesthood, who would carry on the task of canonizing—let alone *writing*—the much-needed New Testament Scriptures? Of all the men who wrote the books of the New Testament, only the apostle John had any genealogical link to the Aaronic line. Indeed, as will be covered in a later chapter, John—like Ezra—was used to finalize the New Testament canon. But while John's Aaronic ancestry was an important element in establishing his authority to produce the final New Testament canon, the real key to the authenticity of the New Testament canon was the new Melchisedec-styled priesthood of Jesus Christ.

Under the New Covenant, Christ is the sole High Priest and Mediator between God and man. He fully replaced the Aaronic priesthood (Heb. 8-9). And, as God spoke in times past through the prophets, He has now—since Christ's first coming—spoken through His Son, the living Word of God (Heb. 1:2; John 1). Thus, the authority to canonize Scripture would no longer fall to those of the temple priesthood, but would rest squarely on the shoulders of our great High Priest. It would be through **Jesus Christ's leadership, inspiration and divine authority** that various men of God would write, edit and canonize the New Testament Scriptures.

Still, in concert with the way God used the priest Ezra to finalize the Old Testament, the apostle John—with his Aaronic ancestry—would likewise be used to finalize the New Testament canon.

Chapter Four

The Unity of Scripture

When one studies the Scriptures, it becomes apparent there is a profound unity between the Old and New Testaments. For example, this unity is demonstrated by the fact that over one third of the New Testament is made up of quotes from the Old Testament. In truth, many Old Testament passages simply could not be understood without the New Testament. Consider the numerous prophecies referring to Jesus Christ, such as those in Psalm 22 and Isaiah 53. Without the writings of the New Testament, we would never realize that such texts were Messianic in nature.

Similarly, dozens of Old and New Testament prophecies regarding the end time could not be understood without the book of Revelation. And, without a thorough knowledge of the Sabbath and holy days—which are fully explained only by referencing both the Old and New Testaments—the general prophetic time frame for the fulfillment of the plan of God cannot be understood.

These examples demonstrate the unity of Scripture, and are proof of God's inspiration of the entire Bible as the complete Word of God. In the book of Isaiah, God provides us with the standard by which to seek Him and understand His Word, as well as to discern those who speak the truth: "To the law and to the testimony! If they do not speak according to this Word, *it is* because *there is* no light in them" (Isa. 8:20). In this same chapter we also find a prophecy showing that the New Testament would be written by Jesus' disciples, or apostles: "Bind up the testimony, seal the law among My disciples" (verse 16). Because this verse foretells of the New Testament, it is also a prophecy that the Old Testament alone would not comprise the complete Word of God.

Indeed, the apostle Paul wrote to the Colossians that he was to help "complete the Word of God" with his epistles (Col. 1:25). Paul also wrote to Timothy concerning the Old Testament: "But *as for* you, continue in the things that you did learn and were assured of, knowing from whom you have learned *them*; and that from a child you have known the holy writings [the Old Testament], which are able to make you wise unto salvation through faith, which *is* in Christ Jesus" (II Tim. 3:14-15). Paul is showing that salvation involves not only faith in Christ and New Testament teachings, but that Old Testament teachings are necessary as well. Paul then shows that all Scripture—Old and New Testament—is inspired by God: "All Scripture *is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness; so that the man of God may be complete, fully equipped for every good work" (verses 16-17).

Unity Through the Laws and Commandments of God

The unity between the Old and New Testaments is perhaps most obvious in the fact that the New Testament fully upholds the laws and commandments of God. Jesus demonstrated this when He answered the Devil's temptation by quoting Deuteronomy 8:3: "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of *the* mouth of God' " (Matt. 4:4). This includes the entire Word of God—the Old Testament and whatever Christ would speak and has been recorded in the New Testament—because Jesus was God manifested in the flesh.

In the Sermon on the Mount, Jesus made it absolutely clear that He did not come to do away with the Law and the Prophets: "Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled" (Matt. 5:17-18). (Please read Appendix H, page 1273 "How Did Jesus Christ Fulfill the Law and the Prophets?") Jesus went on to say: "Therefore, whoever shall break one of these least [Old Testament] commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whoever shall practice and teach *them*, this one shall be called great in the kingdom of heaven" (Matt. 5:19).

When a scribe asked Jesus which was the greatest commandment of the Law, He gave no indication whatsoever that any of God's laws were obsolete. Rather, Christ responded by quoting Deuteronomy 6:4-5, thus welding together the Old and New Testaments—making them one: "And one of them, a

doctor of the law, questioned *Him*, tempting Him, and saying, 'Master, which commandment *is the* great commandment in the Law?' And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and greatest commandment; and *the* second *one is* like it: 'You shall love your neighbor as yourself' " (Matt. 22:35-39). Jesus was saying that one cannot express complete love toward God and neighbor without the commandments of God. As if to erase all doubt, He then said, "On these two commandments hang all the Law and the Prophets" (verse 40).

In concert with Jesus' statements, numerous Old Testament passages show that Christ—as the God of the Old Testament—would never abolish or do away with His own commandments. "The works of His hands are truth and judgment; all His commandments are sure. They stand fast forever and ever…" (Psa. 111:7-8). Through the prophet Isaiah, God proclaims that His "righteousness [which is defined by His law] shall not be abolished" (Isa. 51:6). Thus, His Law stands forever.

Other passages demonstrating the unity of Scripture can be found in Psalm 119—where nearly every verse declares the greatness and truth of God's Word and confirms what Jesus said. Here are a few examples: "Your law is the truth" (verse 142); "You are near, O LORD, and all Your commandments are truth" (verse 151); "Your word is true from the beginning; and every one of Your righteous judgments endures forever" (verse 160); and, "Therefore I love Your commandments above gold—yea, above fine gold. Therefore I esteem all Your precepts concerning all things to be right, and I hate every false way" (verses 127-128).

The entirety of Psalm 119 can also be considered a prophecy of Jesus' innermost thoughts concerning the laws, commandments, statutes, testimonies, judgments and precepts of God. Jesus Christ—Who was God manifested in the flesh and the living Word of God—told His apostles, "I am the way, and the truth and the life; no one comes to the Father except through Me" (John 14:6). "The Way" means that the only way to fully live for God is through Jesus. "The Truth" means that Jesus was the personification of God's truth—the entire Word of God—and that He did not come to abolish any of God's laws. "The Life" means that eternal life—as a gift from the Father—comes only through the life, death and resurrection of Jesus.

Again showing the unity between the Old and New Testaments, the apostle John made this straightforward statement: "By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome" (I John 5:2-3).

One final note: As you read and study *The Holy Bible In Its Original Order*, take time to look up the many cross-references in the center column. These references will help show how the Scriptures are deeply integrated—demonstrating that the Old and New Testaments together truly make up the complete, unified Word of God.

Chapter Five

What Is the New Testament?

Godless, humanist skeptics today view the New Testament as nothing but a collection of cleverly concocted myths designed to establish a religious movement or to create vast ecclesiastical empires to rule over men. However, the *truth*—which can be proven—is that the New Testament is the divinely inspired account of the Gospel of Jesus Christ, Whose life and teachings fulfilled hundreds of prophecies of the Old Testament. It is a message from God the Father and Jesus Christ to all mankind, not only to the wealthy and educated, but—even more importantly—to the *common* man and woman. Its "God-breathed" teachings set forth the Father's entire plan for man's salvation—called the "gospel of grace" and "the gospel of the kingdom of God." The New Testament proclaims God the Father's love for us, demonstrated by His forgiveness of our sins, and reveals the way to eternal life through Jesus Christ, as summarized in John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." **It is the most magnificent book in the world—greater than the Old Testament because the New Testament interprets the Old. Combined, the New and Old Testaments constitute the entire Word of God revealed to the world.**

The New Testament is God the Father's personal revelation of the Son of God, Jesus Christ. Jesus was no ordinary man, wisdom-teacher or religious sage! He was God manifested in the flesh (I Tim. 3:16)—the Creator, the LORD God of the Old Testament—the Word, the one Who *became* Jesus Christ (John 1:1-4, 9-14).

Why Was the New Testament Written?

The ultimate reason for the New Testament's writing is found in the rebellious refusal of God's children throughout the ages to heed His guidance and admonishment. Adam and Eve rejected God's Law in the Garden of Eden by taking of the tree of the knowledge of good and evil (Gen. 3). In Moses' time—when God was thundering His perfect Law from Mount Sinai—the children of Israel justified their refusal to obey on the grounds that His voice was frightening. Terrified, the children of Israel drew back and said to Moses, "**You speak with us, and we will hear. But let not God speak with us, lest we die**" (Exodus 20:19).

Although the children of Israel promised to willingly heed Moses, they did not. Only a year and a half after they left Egypt, Moses announced that God was ready to lead them into the promised land, but—in disbelief—they refused to go (Num. 14). As a result, God sentenced them to wander aimlessly in the wilderness for forty years. In spite of this punishment, time and again the Israelites rebelled against God and Moses.

***Moses' Prophecy About Jesus Christ*:** God remembered the words of the children of Israel when they refused to listen to Him at Sinai—and that they said they would willingly listen to a *man*. However, during their wanderings, they failed to listen to the man Moses as promised. Ever patient, God purposed to give them another chance. He revealed through Moses that He would send another *man*—a prophet like Moses. If they failed to heed this prophet, they would no longer have an excuse. "The LORD your God will **raise up unto you a Prophet from the midst of you, of your brethren, One like me**. To Him you shall hearken…. [And I] will put My words in His mouth. And He shall speak to them all that I shall command Him. And it shall come to pass, whatever man will not hearken to My words which He shall speak in My name, I will require *it* of him" (Deut. 18:15, 18-19).

God Became a Man*:** In order to carry out Moses' prophecy, the Word—Who pre-existed as the Creator God—came in the flesh as a man to speak with men (John 1). Jesus was that man—the Son of God, born of the virgin Mary. God sent Christ to reveal the Father's love and grace and His eternal plan for mankind. He also came to reveal the Father Himself to all who would believe His Gospel. Jesus said: "All things were delivered to Me by My Father; and no one knows the Son except the Father; **neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him" (Matt. 11:27). Indeed, Christ—the "I AM"—was the only one Who could reveal the Father, because Jesus was God manifested in the flesh.

***Jesus Christ Was "the Prophet" Foretold by Moses*:** After Jesus' resurrection, the apostles understood that the Prophet about Whom Moses had prophesied was in fact Christ. The apostle Peter made this clear when he said: "For Moses truly said to the fathers, '**A Prophet shall *the* Lord your God raise up to you from among your brethren, like me; Him shall you hear in all things that He shall say to you. And it shall be *that* every soul who will not hear that Prophet shall be destroyed from among the people**' " (Acts 3:22-23).

John the Baptist was first to declare that Jesus had come from heaven with the words of God. "**He Who comes from heaven is above all; and what He has seen and heard, this *is what* He testifies**…. [For] **He Whom God has sent speaks the words of God**…" (John 3:31-34; also 5:19-30).

God fulfilled the prophecy He gave to Moses by manifesting Himself as a man, in order to speak to mankind. Thus, **the New Testament is the record of the words that God Himself would speak if He were to talk with us face-to-face**. Every human being is held accountable to Him because He has spoken to us through this record.

God becoming a *man*—to speak personally and intimately with His creation—was indeed a profound, beautiful and loving act. It was the greatest thing God could do. He did not speak to us as God, or through angels or prophets—but by His Son. "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has **spoken to us in these last days by *His* Son**, Whom He has appointed heir of all things, by Whom also He made the ages…" (Heb. 1:1-2).

***Jesus Christ Is the Way, the Truth and the Life*:** Contrary to the teachings of the world's religions, there are not "many ways" to God. There is only one way to God and to salvation, and that is through Jesus—Who declared: "I am the way, and the truth, and the life; no one comes to the Father except through Me" (John 14:6).

Christ is as far above all other so-called gods, philosophies and religions as the heavens are high above the earth. There is none equal to or greater than Jesus Christ, except God the Father. At the same time, no one can become Jesus' disciple unless drawn by the Father: "No one can come to Me unless the Father, Who sent Me, draws him; and I will raise him up at the last day" (John 6:44).

The New Testament Is a Witness

Most decidedly, God did not leave the world without a true witness. In fact, the New Testament *is* His personal witness to all nations, to all religions—to every human being. Jesus said: "**And this gospel of the kingdom shall be proclaimed in all the world for a witness to all nations; and then shall the end come**" (Matt. 24:14). The Gospel would be **published** as well (Mark 13:10).

God could give no greater testimony to mankind than to come in the flesh to speak to His creation and show His love for them by dying for their sins. His testimony continued after His death and resurrection as the apostles preached and witnessed through the power of the Holy Spirit. His testimony continues today for all generations through the inspired canon of the New Testament.

***Witness Against the World's Religions and Their Leaders*:** After Jesus' resurrection, the majority of Jews rejected Him, refusing to believe that He was the Messiah. And while "Christian" groups typically "profess Jesus," they have ultimately rejected His teachings, substituting their own traditions in place of the clear teachings of the Word of God. Jesus castigated the leaders of Judaism because of such traditions: "Well did Isaiah prophesy concerning you hypocrites, as it is written, 'This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me, teaching *for* doctrine the commandments of men.' For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*…. **Full well do you reject the commandment of God, so that you may observe your *own* tradition**" (Mark 7:6-9).

Thus, the words of Jesus Christ as preserved in the New Testament are not only a witness against Judaism, but against all other religions of the world—because they have all, in one way or another, rejected the teachings of Jesus Christ in order to observe their own "sacred" traditions and worship their own gods and idols.

John, in his Gospel, records Jesus Christ's witness to the leaders of Judaism: "**The one who is of God hears the words of God. For this reason you do not hear, because you are not of God**" (John 8:47). He later explained to the apostles the reason for His witness against the religious leaders of Judaism, and hence, all religions and their leaders: "If I had not come and spoken to them, they would not have had sin; **but now they have nothing to cover their sin**…. If I had not done among them the works

that no other man has done, they would not have had sin; but now they have both seen and hated both Me and My Father" (John 15:22-24).

***Witness to All People*:** The New Testament is not only a written witness to all nations and to all religions, but to every human being individually. John wrote: "**For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life**. For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him. The one who believes in Him is not judged, but **the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God**" (John 3:16-18).

Indeed, Christ's words are a *witness*—a "standard"—against all who reject Him, and His words will judge them. "The one who rejects Me and does not receive My words has one who judges him; **the word which I have spoken, that shall judge him in the last day**" (John 12:48).

The New Testament—A Call to Repentance

Not only is the New Testament a witness to the world, the nations, the religious leaders and every individual, it is a call to repentance! Jesus Christ began His ministry by preaching repentance: "The beginning of the gospel of Jesus Christ, *the* Son of God…. Now after the imprisonment of John, Jesus came into Galilee, proclaiming the gospel of the kingdom of God, and saying, 'The time has been fulfilled, and the kingdom of God is near at hand; **repent, and believe in the gospel**' " (Mark 1:1, 14-15). Jesus made it clear that He came to call sinners to repentance: "I did not come to call *the* righteous [those who think they are righteous], but sinners to repentance" (Mark 2:17; Luke 13:1-5).

What Is Sin? The New Testament defines sin as the transgression of the Law (I John 3:4). Anyone who habitually transgresses the commandments of God is living in a state of sin or lawlessness. A literal translation of this verse from the Greek reads: "**Everyone who practices sin is also practicing lawlessness, for sin is lawlessness**."

In his Epistle to the Romans, the apostle Paul was moved to emphatically declare that all have sinned—all have transgressed the laws and commandments of God, and all are sentenced to death. Escape and salvation are through Jesus Christ alone: "What then? Are we [Jews] of ourselves better [than the Gentiles]? Not at all! **For we have already charged both Jews and Gentiles—ALL—*with* being under sin**. Exactly as it is written: '**For there is not a righteous one—not even one!'**… **For all have sinned, and come short of the glory of God**" (Rom. 3:9-10, 23).

On the day of Pentecost, the apostle Peter was inspired to powerfully preach Christ and repentance of sin: "**Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit**" (Acts 2:38). Baptism by full immersion in water—which is symbolic of the burial of the old sinful self in a watery grave—must come after true and deep repentance.

***The Meaning of Repentance*:** There are two, distinct kinds of repentance: a false, worldly "repentance" that is shallow, uncommitted and leads to death—or godly repentance that leads to forgiveness and salvation. Paul wrote, "For sorrow unto repentance before God works out salvation not to be repented of; but the sorrow of the world works out death" (II Cor. 7:10). Godly repentance results in a complete abhorrence and intolerance of one's sins, a complete turning from sin—from the transgression of the laws and commandments of God. Repentance is a complete amendment of life, a turning away from one's own sinful way to the way of love and obedience, keeping the laws and commandments of God and living by every Word of God.

For example, King David's prayer of repentance after his affair with Bathsheba shows his complete abhorrence of sin and self as he cried out to God. "Have mercy on me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my sin is ever before me. Against You, You only, have I sinned, and done evil in Your sight…. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me" (Psa. 51:1-4, 9-10).

True, deep, godly repentance will produce a profound change in a person's mind and attitude, which will result in a continuous desire to live by every Word of God. The truly repentant person will turn from evil thoughts and ungodly practices and will seek to conform his or her life to the will of God as revealed in the Holy Bible.

***Salvation by Grace*:** After genuine repentance and acceptance of Christ as one's personal Savior, the believer must be baptized by immersion in water for the remission of sins. Baptism symbolizes the death and burial of the believer—a spiritual conjoining into the death of Jesus Christ (Rom. 6:3). Once the believer has been justified by grace, he or she stands in a state of grace before God the Father. Paul makes this clear: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Through Whom **we also have access by faith into this grace in which we stand**…" (Rom. 5:1-2).

Salvation by grace does not confer a "carte blanche" license to sin with impunity. Jesus said, "If you love Me, keep the commandments…" (John 14:15). Paul confirms that salvation by grace is demonstrated in works—not humanly devised traditions and works of religion—but the good works of keeping God's commandments (Eph. 2:8-10).

The New Testament Confirms God's Promise of Spiritual Seed to Abraham

When we fully understand the Word of God, it is clear that God, in His covenant with Abraham, promised the gift of eternal life through Jesus Christ. As the apostle Paul stated, Jesus is the true Heir of the promises that God gave to Abraham: "**Now to Abraham and to his Seed were the promises spoken**. He does not say, 'and to *your* seeds,' as of many; but as of one, 'and to your Seed,' which is Christ" (Gal. 3:16).

Later, God promised Abraham innumerable offspring: "And He brought him outside and said, '**Look now toward the heavens and number the stars—if you are able to count them**.' And He said to him, '**So shall your seed be**.' And he believed in the LORD. And He accounted it to him for righteousness" (Gen. 15:5-6). Ultimately, this promise refers to Abraham's spiritual seed, who would receive the gift of eternal life through faith in Jesus Christ.

Paul made it quite clear that the Old Covenant with Abraham's physical seed was temporary—but the blessings that are offered to the spiritual seed through the New Covenant are eternal. Under the New Covenant, individuals of every nation and race can inherit the promise of eternal life by becoming the children of Abraham through faith: "*It is* exactly as *it is written*: '**Abraham believed God, and it was reckoned to him for righteousness**.' Because of this, *you should* understand that those who *are* of faith are **the *true* sons of Abraham**…. *It is* for this reason that those who are of faith are being blessed with the believing Abraham" (Gal. 3:6-7, 9).

***The Promise of Eternal Life Through Jesus Christ*:** The prophet Daniel confirmed the promise of spiritual children who would inherit eternal life and shine like the stars of heaven: "And many of those who sleep in the dust of the earth [are dead in the graves] shall awake [in the resurrection of the righteous], some to everlasting life, and some to shame and everlasting contempt. And they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness **shall shine as the stars forever and ever**" (Dan. 12:2-3).

Jesus Christ was both the Seed of Abraham and the Son of God. In the same way, all those who believe in Him, have the begettal of the Holy Spirit, and live by His words are the spiritual seed of Abraham and the children of God. Paul wrote of this truth in his letter to the Galatians, declaring that "**if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise**" (Gal. 3:29). And like Jesus, those who are the sons of God, the seed of Abraham, will be resurrected to immortality—to inherit eternal life and live as glorified spirit beings in the Kingdom of God: "Now if *we are* children, ***we are* also heirs**—truly, heirs of God and **joint heirs with Christ**—if indeed we suffer together with Him, so that we may also **be glorified together with Him**" (Rom. 8:17). When the children of God are glorified, the words of Jesus Christ will be fulfilled: "**Then shall the righteous shine forth as the sun in the kingdom of their Father**" (Matt. 13:43). Exactly as God promised Abraham, his seed will be an *innumerable multitude* that will shine like the stars (Gen. 15:5).

Instruction for Eternal Life

The New Testament was written as the ultimate witness of God's incredible love for the human family and His wonderful plan of redemption through Jesus Christ. Yet, God holds each one of us accountable—for we alone must choose His way of life, the way that leads to eternal glory. Combined with the Old Testament, the New Testament, then, becomes our "Instruction Book" for eternal life!

Chapter Six

Who Wrote the New Testament?

Is the New Testament merely a collection of religious myths—or was it really written by the original disciples of Christ as eyewitness accounts of His ministry? This question is central to the authenticity of the New Testament as the inspired Word of God.

The Miracle of the New Testament

It is an often unappreciated fact that the writers of the New Testament faced a considerably more difficult task in writing and canonizing the New Testament than did their Old Testament counterparts. From harsh slavery, God drew His chosen people, Israel, out of Egypt with powerful signs and wonders—the Passover itself, the crossing of the Red Sea, God thundering His Law from Mount Sinai, etc. Moses' authority and credibility was virtually unquestioned; even Korah's rebellion only served to reinforce the reality that God was working only through Moses and the established Aaronic priesthood. The Old Testament was written primarily in a *closed* environment to a *captive* audience—Israel. There was no real outside opposition when it came to God's Word. Idolatry and false teachings were decisively forbidden (Deut. 13). The greatest challenge was faced by the prophets, who were often martyred for their corrective messages.

In contrast, the difficulties faced by the New Testament apostles and writers was vastly different and much more complex. For starters, the apostles' message was not limited to the Jews or to Israel, but was for the whole world. And to say the least, it was an unpopular Gospel—one that challenged preexisting Messianic ideas and provoked outrage among the Jewish leadership. Instead of a "captive audience," they faced a highly skeptical antagonistic audience—one thoroughly indoctrinated with a plethora of false religious teachings, both Jewish and pagan. Their credibility was questioned from the very beginning, and their authority rested with a man named Jesus, Who was condemned as a common criminal. Already labeled as rebels, the situation was made worse by their teaching that the Levitical/Temple system was obsolete—to be superseded by the spiritual realities of the New Covenant.

Indeed, the religious landscape of first-century Judea and the surrounding area was an often hostile maze of confusion—dotted by false prophets, false apostles and counterfeit religions. Several false messianic figures added to the mix. The apostles found themselves under constant attack from Jews as well as pagans. Opposition ranged from the direct—imprisonment or martyrdom—to challenges from false teachers such as Simon Magus. And being dubbed a "Jewish" sect meant certain persecution from the Roman authorities. Add to all of this the fact that the apostles had to deal with corruption and apostasy within the ranks of the Church itself.

It was under such hostile, adverse conditions—*literally against all odds*—that the New Testament was miraculously written and finally canonized. Can there really be any doubt about God's direct inspiration, guidance and intervention in the writing and canonization of the New Testament?

Part One: The Writing of the Gospels and the Book of Acts

Popular "scholarly" theories hold that the accounts of Matthew, Mark, Luke and John were written by third- or fourth-generation storytellers and are pure folklore and myth. For example, one such self-proclaimed "expert" writes: "In the absence of hard information, scholars theorize that the New Testament gospels were composed during the last quarter of the first century by third-generation authors on the basis of folk memories preserved in stories that had circulated by word of mouth for decades. The oral stories the four evangelists recorded had been shaped, reshaped, augmented, and edited by numerous storytellers for a half century or more before achieving their final written forms" (Robert W. Funk and the Jesus Seminar, *The Acts of Jesus*, p. 2).

Contrary to such theories and opinions, compilation of the Gospels actually began quite early—within one year after Jesus' death and resurrection—*not* decades later.

Isaiah Prophesied That Jesus' Disciples Would Write the New Testament

The prophet Isaiah actually foretold that the disciples of Jesus Christ would write what would become the New Testament: "**Bind up the testimony, seal the law among My disciples**" (Isa. 8:16). This prophecy clearly indicates that God did not leave the writing of the most important book in the world to those who were not disciples of Jesus Christ or eyewitnesses of His ministry.

Dr. Ernest L. Martin, a noted biblical scholar, commented on the meaning of the prophecy of Isaiah 8:16: "Christ did not mean that He would personally add to the Law and the Prophets by composing books of His own. A reading of the Old Testament revealed to the apostles that it was *they* who were to be responsible for writing and selecting the documents which would comprise the New Testament" (Martin, *Restoring the Original Bible*, p. 297).

Martin comments on two key words from Isaiah's passage: "What do the words 'bind' and 'seal' signify? The Hebrew for the word 'bind' means 'to close.' The word 'seal' means practically the same—'to cap off, to enclose.' This is exactly what the apostles did with the message which the 'Stone' and 'Rock' gave them. They were to complete it. Bind it up. Close it shut…. [Jesus'] disciples were commissioned 'to add to' and 'to complete' the Bible. In a word, the apostles felt that they had authority, even from the Old Testament, to bind, seal, authorize and canonize the Law and Testimony of Christ. This meant to put the teachings of Christ in a book, just like the Old Testament was given to the early Jews" (Ibid., pp. 298-299).

Isaiah concludes his prophecy by showing that Jesus and His disciples would form the New Testament Church: "Behold, I [Jesus Christ] and the children [the disciples and apostles] whom the LORD has given Me *are* for signs and for wonders in Israel from the LORD of hosts, Who dwells in Mount Zion" (Isa. 8:18). Indeed, the apostles and disciples of Christ—who were eyewitnesses of His life and ministry—were the ones who wrote the New Testament. They were to "bind up the testimony" and "seal the law"—to complete the Testimony and teach the true spiritual meaning of the law. This task would never have been left to others, living decades later, who never knew Jesus nor were taught by Him personally.

The Importance of Faithful Eyewitnesses

Because human testimony is sometimes fallible, God commanded that disputes and critical issues be settled on the word of two or three witnesses (see Deut. 17:6-7 and 19:15 for the principle). Most assuredly, *truth* itself is established only by faithful witnesses—for "**a faithful witness will not lie**" (Prov. 14:5). Jesus Christ specifically chose those who would bear true witness of His teachings and ministry. Therefore, we can have full confidence and assurance that those who wrote the New Testament wrote the truth and nothing less.

The whole purpose of Christ's life and ministry was to testify of the truth of God the Father and bring the way of salvation to mankind. Since Jesus is "**the way, the truth and the life**," He was and is a true Witness of God. The Greek word for a witness is *marturos*, which "signifies one that gives testimony to the truth at the expense of his life" (*Cruden's Complete Concordance*, 1986, p. 754). Jesus was the ultimate Witness, giving His life for the truth of God.

Christ—"the faithful Witness" (Rev. 1:5)—commanded His disciples to preach the Gospel to all nations as His *witnesses*. "And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. **For you are witnesses of these things**" (Luke 24:47-48).

The Gospels: Eyewitness Testimonies

The process of writing the Gospels was much different from the writing of the Epistles of the apostles James, Peter, John, Jude and Paul. The Epistles are not detailed histories of events covering many years—as are the Gospels and the book of Acts—and were generally composed by one person over a short period of time. The Gospels and Acts, however, contain material from numerous sources collected over a number of years before being put into final form by Jesus' chosen apostles.

It is important to understand that the Gospel accounts of the life of Christ were written by *direct* eyewitnesses of Jesus' ministry—with the exception of Luke, who used the eyewitness accounts of many disciples. The twelve disciples who were ordained by Jesus as apostles were the primary eyewitnesses, and we can accept their writings and testimonies as the truth. There were scores of additional

eyewitnesses who authenticated the disciples' testimony. Scriptural evidence confirms that the accounts of Jesus' life and ministry were written long before the eyewitness writers died—with some portions being written as early as 26 AD, at the beginning of Jesus' ministry.

***The Twelve Apostles*:** The word *apostle* means "one sent bearing authority." The apostles were personally commissioned by Jesus Christ to bear His authority and were sent in His name to preach the Gospel in all the world. When the time came for Jesus to appoint and ordain the twelve as apostles, He prayed to God the Father all night and then selected them from among the disciples who followed Him. Those He named and ordained were Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon the Zealot, Judas the brother of James, and Judas Iscariot (Luke 6:12-16; Mark 3:13-19).

The Gospel of Matthew: We know from the Gospel accounts that Matthew was with Jesus Christ during His entire ministry. As a Levite, Matthew would have had knowledge of the Old Testament Scriptures. When we examine the Gospel of Matthew, it becomes evident that he used his knowledge of the Scriptures to show how prophecies were fulfilled in the life of Jesus and by the events of His ministry. As a tax collector, Matthew must have been well educated and skilled in record keeping. In order to keep tax records for Herod Antipas, he would have had an excellent command of Greek. There is little doubt that Matthew used his varied talents to record the teachings and activities of Jesus from the beginning of His ministry in 26 AD. This is especially evident when we closely examine the Sermon on the Mount, found in Matthew 5-7. When compared to the account in Luke 6, Matthew's account is a detailed, almost word-for-word rendition of what Jesus taught His disciples. Therefore, there is no doubt that Matthew wrote the Gospel that bears his name.

***The Gospel of John*:** The historical acceptance of the apostle John as author of the Gospel of John is based on an ancient source. Edmond Hiebert, Th.D., writes: "In A.D. 324 or 325, Eusebius in his noted *Ecclesiastical History* recorded the results of his investigations concerning the four [G]ospels. He wrote about the apostle John, 'His Gospel, which is known to all the churches under heaven, must be acknowledged as genuine.' In the same chapter [Eusebius] asserts, 'But of the writings of John, not only his Gospel, but also the former of his [E]pistles, have been accepted without dispute both now and in ancient times" (Hiebert, *An Introduction to the New Testament*, vol. 1, pp. 192-193).

From the Gospels, we know that the apostle John was with Jesus throughout His ministry. Moreover, Jesus had a close relationship with John, whom He greatly loved (John 13:23; 19:26; 20:2; 21:7, 20). While He was dying on the cross, Jesus entrusted John with the care of His mother Mary (John 19:26-27). Furthermore, John had a special vantage point in that he—with his brother James and the apostle Peter—witnessed the transfiguration of Jesus.

The Gospel of John is entirely different from the synoptic Gospels (Matthew, Mark and Luke) in that it contains deeper spiritual teachings than the other Gospels. When we examine the writings of the apostle John, it is evident that he was moved to write more about the love of God than were any of the other apostles. Moreover, because the chronology of the Gospel of John follows the progression of the annual holy days, it gives us an accurate, year-by-year time frame for Jesus' ministry. There is little question that the apostle John wrote the Gospel that bears his name—in which he states that the express purpose of the book is that we might "**believe that Jesus is the Christ, the Son of God**; and that believing, [we might] have life through His name" (John 20:30-31).

***The Gospel of Mark*:** This Gospel is unique in that its writer, Mark, was probably a teenager during Jesus' ministry. Mark identifies himself as the one who fled naked when Jesus was arrested on the night before His crucifixion (Mark 14:51-52). From this account we know that Mark was indeed an eyewitness to Jesus' ministry, although he was not chosen to be an apostle. Mark lived in Jerusalem with his mother, Mary, who was also a disciple of Jesus (Acts 12:12). Beginning in 44 AD, Mark worked with Paul and Barnabas before returning to Jerusalem. Later, after 60 AD, Mark was with Peter in Babylon (I Pet. 5:13).

Hiebert writes: "Certain features are consistent with [the Gospel's] traditional association with Peter…. [Such a] connection naturally accounts for the 'eyewitness vividness' of many of Mark's episodes…. The inclusion of Aramaic expressions attributed to Jesus (5:41; 7:11, 34; 14:36), not found in the other gospels, may well be due to the fact that Mark recalled 'vividly the tone of the Apostle in relating the Master's solemn words.'… Peter's traditional connection with the [G]ospel is supported by the fact that it conforms to the outline of the story as given by Peter in Acts 10:34-43.

"We accept without hesitation the Marcan authorship of the second [G]ospel. This view does justice to the early and strong external evidence concerning its authorship and is consistent with the

internal features of the [G]ospel" (Hiebert, *An Introduction to the New Testament*, vol. 1, pp. 86-87). The Gospel of Mark was obviously written by Mark under Peter's supervision.

***The Gospel of Luke and the Book of Acts*:** Concerning Luke's Gospel, Hiebert wrote: "Although the name of the author nowhere appears in it, the third [G]ospel does not present itself as an anonymous work…. [It] is certain that Theophilus, the original recipient of the [G]ospel, knew the writer's identity. In fact, it must have been common knowledge from the very beginning. Since the name of the author cannot with unquestioned certainty be deduced from the contents of his work, the uniform traditional ascription of it to Luke must represent information known from the first century" (Hiebert, *An Introduction to the New Testament*, vol. 1, p. 114).

The Gospel of Luke differs from the other Gospels inasmuch as Luke was not an eyewitness of Christ's ministry as were Matthew, Mark and John. Rather, Luke used the accounts of numerous eyewitnesses to compile his Gospel. During the period recorded in Acts 13 to the end of the book, Luke was, however, an eyewitness to the apostle Paul's ministry. Luke was a Greek physician who apparently had been converted in Antioch, which was the location of the apostle Paul's home Church, or headquarters. From Paul's Epistles and the book of Acts, it is evident that Luke accompanied Paul during much of his ministry, serving as Paul's scribe, record-keeper and physician. Thus, we can conclude that Luke wrote his account under Paul's supervision.

Luke himself offers important information about the writing of his Gospel. He begins his account: "Since many have taken in hand to compile a *written* narration of the matters which have been fully believed among us, as they delivered *them* to us, **those who from *the* beginning had been eyewitnesses and ministers of the Word**, it seemed good to me also, having accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus, so that you might know the *absolute* certainty of *the* things in which you have been instructed" (Luke 1:1-4). Luke begins the book of Acts in much the same way, writing of the "things that Jesus began both to do and to teach, until the day in which He was taken up…" (Acts 1:1-2).

From the introductions to the Gospel of Luke and the book of Acts, it is apparent that Luke primarily used the written records of the apostles and the original disciples to write his Gospel and the first twelve chapters of Acts. The rest of the book of Acts is Luke's eyewitness account of the apostle Paul's ministry.

Eyewitnesses and Ministers of the Word

Luke writes of disciples who, from the beginning, had been "eyewitnesses and ministers of the Word." Who are these "eyewitnesses"? By examining Luke's writings closely, we can discover the identity of many of these witnesses.

Soon after His resurrection, Jesus appeared to the disciples in Jerusalem where He "opened their minds to understand the Scriptures, and said to them, 'According as it is written, it was necessary for the Christ to suffer, and to rise from *the* dead the third day. And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. **For you are witnesses of these things**' " (Luke 24:45-48).

Prior to ascending to heaven, Jesus promised the disciples that they would receive power from the Holy Spirit, stating, "**[You] shall be My witnesses**, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth" (Acts 1:8).

In the book of Acts, we find that whenever the apostles proclaimed Jesus Christ and His resurrection, they emphatically declared that they were His witnesses. In his first message, Peter proclaimed: "This Jesus has God raised up, whereof **we all are witnesses**" (Acts 2:32). In the third chapter of Acts, Peter referred to Jesus as "the Author of life Whom God has raised from *the* dead, whereof **we are witnesses**" (Acts 3:15). Later, standing before the Sanhedrin, Peter said, "We are obligated to obey God rather than men. The God of our fathers raised up Jesus Whom you killed *by* hanging *Him* on a tree. Him has God exalted by His right hand *to be* a Prince and Savior, to give repentance and remission of sins to Israel. And **we are His witnesses of these things**, as *is* also the Holy Spirit, which God has given to those who obey Him" (Acts 5:29-32).

Years later—as God was opening up salvation to the Gentiles—Peter described Jesus' ministry and works, saying, "**And we are witnesses of all *the* things that He did**, both in the country of the Jews and in Jerusalem. They killed Him by hanging *Him* on a tree. *But* God raised Him up on the third day, and showed Him openly, not to all the people, but to **witnesses who had been chosen before by God**,

to *those of* us who did eat and drink with Him after He had risen from *the* dead" (Acts 10:39-41). Again, Peter emphasizes that he and the other apostles were witnesses, *chosen* by God.

We can conclude that the apostles were the primary "**eyewitnesses and ministers of the Word**" that Luke wrote of in Luke 1:1-4, because they had been with Jesus from the beginning. They were chosen by God and commissioned by Jesus to preach and to write the Gospel by His authority. It was the apostles who wrote the Gospels and the rest of the New Testament, directed by Jesus under the inspiration of the Holy Spirit. As the Head of the Church, Jesus Christ did not leave the task of writing the most important book in the world to unknown storytellers living decades, or centuries after the apostles had died.

***Other Key Eyewitnesses*:** Luke makes it clear that many of Christ's disciples had taken it upon themselves to *write* accounts of what they had *heard* Jesus say and what they had *seen* Him do with their own eyes. Indeed, there were numerous eyewitnesses who contributed firsthand accounts in the compilation of the Gospels. Who were they? Luke's account in the first chapter of Acts provides clues: "And after entering *Jerusalem*, they [the apostles and other disciples] went up into the upper chamber, where both **Peter and James were staying; and John and Andrew; Philip and Thomas; Bartholomew and Matthew; James, *the son* of Alpheus, and Simon the Zealot; and Jude, *the brother* of James** [the eleven apostles]. All these were steadfastly continuing with one accord in prayer and supplications, *together* with *the* women, **including Mary**, the mother of Jesus, and **with His brothers**. And in those days, Peter stood up in *the* midst of the disciples (now *the* number of names together was **about a hundred and twenty**)" (Acts 1:9-15).

Here, Luke specifies that Mary, the mother of Jesus, and His four brothers (Mark 6:3) were included in that number. Also, counted among them were Joseph and Matthias, one of whom was to replace Judas Iscariot. Undoubtedly among the 120 were the 70 disciples that Jesus sent to preach the Gospel in various villages and cities to prepare His way (Luke 10:1-20). There is no question that Mary Magdalene, Mary the mother of James and Joses, and Salome were also included in the 120 (Mark 15:40-41). Based on these passages, we can thus identify most of the 120 eyewitnesses described as early disciples of Jesus.

Others, perhaps, might include the two disciples with whom Jesus walked to the village of Emmaus; Mark, who wrote the Gospel of Mark, and his mother Mary; Lazarus and his sisters Martha and Mary; Nathanael, an early disciple of Jesus (John 1:46-52); Joseph of Arimathea and Nicodemus (John 19:38-39); and Jesus' sisters (Mark 6:3).

Because of the magnitude of the life and ministry of Christ—God manifested in the flesh—Jesus did not simply select two or three witnesses as required under Old Testament law. Rather, it is apparent that—in order to ensure the veracity of the Gospels—Jesus chose 40 x 3, or about 120 witnesses.

***Mary, the Mother of Jesus, and Mary Magdalene*:** After the twelve apostles, perhaps the most important eyewitness was Mary, the mother of Jesus—contributing the account of her visit with Elizabeth; Elizabeth's salutation to Mary; Mary's hymn to God; the birth of Jesus in Bethlehem; the shepherds' visit as Jesus lay in the manger; and the words of Simeon and Anna when Mary and Joseph presented Jesus at the Temple after Mary's purification (Luke 1:39-2:35). Undoubtedly, she contributed to the accounts of Herod's attempt to kill Jesus and of the escape of Joseph, Mary and Jesus by night to Egypt, as well as their return to Nazareth (Matt. 2:1-23). Only Mary was an eyewitness to all of these events, having "stored up all these sayings" in her heart (Luke 2:19).

Mary Magdalene contributed as well to the compilation of the Gospels. Mary went to Jesus' tomb early in the morning (John 20:1-18), where Jesus appeared to her first. The account of Jesus' conversation with Mary Magdalene must have originated with her, because she and Jesus were the only ones privy to the exchange.

The Apostles Give Themselves to the Ministry of the Word

After His resurrection, Jesus appeared to the apostles in order to open their minds to Old Testament prophecies concerning His ministry, death and resurrection (Luke 24:44-47). He charged them saying, "**For you are witnesses of these things**" (verse 48).

Without question, the apostles realized the magnitude of their work. Note Peter's powerful answer, for example, in Acts 4:5-12 when he and John were brought before the Sanhedrin for healing a man. Later, in a similar situation, Peter concluded his response by saying, "**And we are His witnesses of these things**… (Acts 5:32).

Within a year after Christ's crucifixion, the apostles had fully devoted themselves to the "**ministry**

of the Word" (Acts 6:4). From the introduction to his Gospel, we can conclude that Luke meant that the apostles were compiling and *writing down* the teachings of Jesus, which later became the Gospels (Luke 1:1-2). Because of the increase in the number of disciples, the apostles no doubt realized the need for a written compilation of Christ's teachings—a uniform standard from which to teach new disciples.

In giving themselves to the ministry of the Word, the apostles were writing their narratives. Other eyewitnesses probably assisted the apostles in verifying and compiling their writings, which later became the Gospels as we know them. Luke wrote that the apostles "delivered *them* [the written accounts] to us" (Luke 1:2). Thus, the teachings of Jesus were written down from the beginning. Matthew probably recorded many parts of what became his Gospel much earlier, near the beginning of Jesus' ministry.

Three Special Eyewitnesses—Peter, James and John

Jesus selected Peter, James and John to witness a vision of Him as God in His glorified form on the Mount of Transfiguration (Matt. 17:1-9). After the resurrection, these three would become especially powerful witnesses, greater than the rest of the twelve apostles in preaching and performing miracles.

The only other man to have seen God in His glorified form was Moses. The LORD God, Who became Jesus Christ, showed His glory to Moses and talked with him face-to-face (Ex. 33:18-23, 34:1-9). When we understand the **status of Moses**, then we will understand why Jesus chose Peter, James and John to be special eyewitnesses of His glory, and what this choice meant in regard to writing and canonizing the New Testament.

Moses received the Law directly from God Himself—and wrote the book of the Law and the rest of the Law as contained in Exodus, Leviticus, Numbers and Deuteronomy, along with the book of Genesis. Then he officially finalized, or canonized, the books and gave them to the priests for safekeeping (Deut. 31:9).

Moses had God's **stamp of authority**. No one in the history of Israel was greater. Moses was considered a prophet *par excellence* because 1) he spoke to God face-to-face, 2) wrote the Law, 3) canonized the first five books of the Bible and, 4) led the children of Israel to the Promised Land.

Jesus Christ gave this same **stamp of approval** to Peter, James and John—the only eyewitnesses to Jesus' transfiguration. Just as Moses had led the children of Israel, these three apostles would lead in preaching the Gospel to all the world—not only by their spoken words, but also by their writings. Just as Moses wrote and canonized the first five books of the Old Testament, they would help write and then finalize the complete New Testament. The apostles were to "bind up the testimony and seal the law," which meant they were to write the New Testament, showing that Christ's teachings made the Law complete by revealing the spiritual meaning and intent of the laws and commandments of God. Truly, another of Isaiah's prophecies has been fulfilled (Isa. 42:21).

The Disciples and Apostles Were to Do Greater Works Than Jesus

On the night of His last Passover, Jesus told His apostles: "Truly, truly I say to you, the one who believes in Me shall also do the works that I do; **and greater works than these shall he do** because I am going to the Father" (John 14:12). Thus, Jesus confirmed the authority He would give to Peter, James and John (as well as to the other apostles) which would later be manifested in powerful, unheard-of miracles—such as those recorded in Acts 3:1-11.

Christ had so established the power and authority of Peter and the other apostles that when Ananias and his wife Sapphira lied to Peter, they fell over dead (Acts 5:1-10). The Church was greatly affected by these events. "Then great fear came upon the whole church, and upon all who heard these things. And many signs and wonders were done among the people by the hands of the apostles…" (verses 11-12). There was no question that God was working through Peter, John, and the rest of the apostles by the power of the Holy Spirit. Through preaching, miracles, and wonders, the authority of the apostles was fully established. Thus, the apostles fulfilled Jesus' promise that they would do greater works than He had done.

The Apostle Peter—a Special Eyewitness

The vision of the transfiguration affected the apostle Peter and his ministry for the rest of his life. In his First Epistle, when Peter addressed the elders of the churches, he referred back to this vision

of the glory of the transfigured Christ: "The elders who *are* among you I exhort, even as a fellow elder, and **an *eye*witness of the sufferings of Christ, and a partaker of the glory that is about to be revealed**. Feed the flock of God *that is* among you" (I Pet. 5:1-2).

In his Second Epistle, Peter wrote that the New Testament writings of the apostles were not based on folklore or myth. "For we did not follow cleverly concocted myths *as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but **we were eyewitnesses of His magnificent glory** [in the transfiguration]…" (II Pet. 1:16). It is most evident that the transfiguration was a defining experience for Peter, and dramatically impacted his entire ministry—including his writings.

Peter aptly described what the apostles wrote, compiled and canonized as "the confirmed prophetic Word." This was not a foretelling of future events, but the *inspired* writings of the books of the New Testament. "**We also possess the confirmed prophetic Word** [the New Testament books that the apostles had] to which you do well to pay attention, as to a light shining in a dark place, until the day dawns and *the* morning star arises in your hearts; **knowing this first, that no prophecy** [inspired writing] **of Scripture** [New Testament or Old Testament] **originated as anyone's own *private* interpretation** [it did not evolve from religious myths]; **because prophecy was not brought at any time** [Old Testament or New Testament] **by human will, but the holy men of God spoke** [and wrote] **as they were moved by *the* Holy Spirit**" (II Pet. 1:19-21). There is no question that the New Testament is the "confirmed prophetic [inspired] Word," and, as Paul wrote, the "prophetic [inspired] scriptures" (Rom. 16:26).

The Apostle John—a Special Eyewitness

Jesus Christ referred to John and his brother James as the "sons of thunder" (Mark 3:17). In many passages of the Bible the voice of God is likened to thunder. James and John were called the sons of thunder because they preached the Word of God with *great power*. James was beheaded by Herod in 44 AD (Acts 12:1-2). The Jews also wanted to kill Peter (verse 3-5), but God spared him, leaving John and Peter as the last remaining eyewitnesses of the transfiguration.

Seeing Jesus in His glorified form was an awesome spiritual experience for John, the disciple whom Jesus especially loved. Thus, he began his Gospel in a powerful, though simple, way that demonstrated the lasting impact of the transfiguration. "In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God…" (see John 1:1-4, 9, 14, 16). All of the apostles knew that the LORD God of the Old Testament had been manifested in the flesh—but none of the others expressed this profound truth as powerfully and effectively as John.

In his First Epistle, John wrote of what he and the other apostles had experienced firsthand during Christ's ministry: "**That which was from *the* beginning, that which we have heard, that which we have seen with our own eyes, that which we observed for ourselves and our own hands handled, concerning the Word of life**; (And the life was manifested, and **we have seen, and are bearing witness**, and are reporting to you the eternal life, which was with the Father, and was manifested to us;) **that which we have seen and have heard we are reporting to you** in order that you also may have fellowship with us; for the fellowship—indeed, our fellowship—*is* with the Father and with His own Son, Jesus Christ" (I John 1:1-3).

The Special Help of the Holy Spirit

After His last Passover with the apostles, Jesus explained that they would be aided by the power of the Holy Spirit to remember whatever was necessary for their ministry of the Gospel: "But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, **that one shall teach you all things, and shall bring to your remembrance everything that I have told you**" (John 14:26). Jesus told the apostles that they would be His witnesses after the Comforter came to reside within them: "But when the Comforter has come, which I will send to you from the Father, *even* **the Spirit of the truth** … that one shall bear witness of Me. **Then you also shall bear witness**, because you have been with Me from *the* beginning" (John 15:26-27).

Under the inspiration of the Holy Spirit, the apostles compiled and wrote the truth contained in the New Testament. As John was concluding his Gospel, he specifically stated that through belief in Christ and His words one could have eternal life: "**But these** [miracles] **have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name**" (John 20:31).

Part Two: The Uniqueness of Epistles and Revelation as Scripture

After the Gospels and Acts, most of the rest of the New Testament was inspired to be written in the unique form of *personal* letters, or *epistles*. Because believers have a personal, family relationship with the Father and Christ, God inspired that His love and instructions for them be conveyed in the form of epistles written by the apostles. As Hiebert has pointed out: "The New Testament is striking in that practically one-third of its contents is letters…. **In this prominent use of the epistolary form the New Testament is distinct from all the other sacred writings of the world**….

"Under the legal dispensation the demands of God were set forth in legal documents, sealed with the direct authority of God; **in the age of grace God further makes known His will to His children through loving letters of instruction and exhortation**. With the inauguration of the age of grace, the apostles wrote *letters* to the *brethren* in a **spirit of loving intimacy**…" (Hiebert, *An Introduction to the New Testament*, vol. 2, pp. 13-14, bold emphasis added).

Under the New Covenant, believers become the children of God the Father through the begettal of the Holy Spirit. "You have received *the* Spirit of sonship, whereby we call out, 'Abba [Daddy], Father.' The Spirit itself bears witness conjointly with our own spirit, *testifying* that **we are *the* children of God**" (Rom. 8:15-16). Indeed, the New Testament is the only book in the world that intimately reveals God's love for His begotten children and Jesus Christ's love for His brethren.

The General Epistles

The seven General Epistles were written by James, the brother of Jesus, Peter, John and Jude, another of Jesus' brothers, who apparently was ordained an apostle to succeed James after the latter was martyred in 62 AD. These four were sent by Jesus to witness to the children of Israel, as were all of the apostles except Paul and Barnabas.

In order to understand the General Epistles, especially the Epistle of James, one needs to understand that Christ's commission to preach the Gospel to those "of the circumcision" did not include *only* the Jews—which consisted of the tribe of Judah, part of the tribe of Levi and part of the tribe of Benjamin, known as the house of Judah—but also the so-called "lost" ten tribes of Israel, known also as the house of Israel. Jesus sent the twelve apostles, saying: "Do not go into *the* way of the Gentiles, and do not enter into a city of the Samaritans; but go instead to **the lost sheep of *the* house of Israel** [not to the house of Judah only]. And *as you are* going, proclaim, saying, 'The kingdom of heaven is at hand' " (Matt. 10:5-7).

When the twelve apostles went on this first mission, it is obvious that they did not leave the area of Galilee and Judea. However, from Jesus' instructions, it is evident that He meant this commission to be carried out continuously in every generation until His return (Matt. 10:23). The ten northern tribes known as the house of Israel were never part of the Jewish nation, which was known as the house of Judah. To this day, the ten tribes of the house of Israel are not a part of the Jewish nation located in Palestine, called Israel. The Bible records that the ten tribes were taken into captivity by the Assyrians in 721-718 BC into Assyria, Persia and Media (II Kings 17:21-24).

When Peter addressed the multitudes on Pentecost 30 AD, he demonstrated that he understood the difference between the Jews (the house of Judah) and the Israelites (the house of Israel) by specifically addressing both groups (Acts 2:14, 22). Peter concluded by calling on "all the house of Israel" to repent (verse 36). The phrase "all the house of Israel" means *all* twelve tribes—the ten northern tribes of the house of Israel as well as the Jews of the house of Judah. It is important to understand this vital biblical and historical distinction between the house of Judah and the house of Israel in order to know to whom the apostle James wrote his Epistle.

***The Epistle of James*:** The New Testament gives some basic facts about James. Mark records that James was one of four half-brothers of Jesus Christ (Mark 6:3). This means that James and his three brothers, Joses, Judas (Jude) and Simon, grew up with Jesus. As brothers, they had a special relationship with Jesus. They were eyewitnesses of Jesus' life while He was growing up. They lived with Jesus, talked with Him, ate with Him and worked with Him on a daily basis.

Yet, in spite of this, when Jesus began His ministry, they did not become His disciples. It appears that before Jesus' resurrection, they did not really believe He was the Messiah (John 7:1-6). After His resurrection, Jesus appeared personally to James (I Cor. 15:7). Afterwards, James believed, as did his other half-brothers, because all of Jesus' brothers, along with His mother Mary, were in the assembly

of the original 120 disciples mentioned in Acts 1:14. It is uncertain when James became an apostle, but in 36 AD the apostle Paul referred to him as such (Gal. 1:19).

When the apostle James wrote his Epistle to the twelve tribes of Israel, he knew exactly where they were located: "James, a servant of God and of *the* Lord Jesus Christ, **to the twelve tribes, which *are* in the dispersion**: Greetings!" (James 1:1.) Obviously, his Epistle was sent to *believers*—Jewish and Israelite—living in the various countries named in Acts 2:9-11.

***First Peter*:** The apostle Peter wrote the First Epistle that bears his name. At the beginning of his Epistle, Peter clearly identifies himself: "Peter, an apostle of Jesus Christ" (I Pet. 1:1). We find that Silvanus and Mark were with Peter in Babylon (I Pet. 5:12-13). Therefore, it is very probable that Peter used Mark or Silvanus as his scribe.

Hiebert relates, "The early Church had no doubts concerning the authenticity of I Peter. The evidence for the epistle is early and clear, and it is as strong as for any other book in the New Testament. It was universally received as an acknowledged part of the Christian Scriptures" (Hiebert, *An Introduction to the New Testament*, vol. 3, p. 105).

Peter and his brother Andrew were the first two disciples that Jesus called (John 1:39-44; Mark 1:16-18; Matt. 4:18-20; Luke 5:1-9). When Jesus selected the twelve apostles, Peter was named first (Mark 3:16; Luke 6:14). As we have seen, the apostle Peter was one of the special eyewitnesses, along with the apostle John and his brother James, who saw the glory of Jesus' transfiguration on the holy mount (Matt. 17:1-9). These three were the initial leaders of the twelve apostles, although the book of Acts makes it clear that Peter and John fulfilled the primary leadership roles (Acts 2-5).

Some traditions make the claim that Peter was the first *pope*, and that he ministered in Rome for twenty-five years and was martyred there. However, most biblical scholars consider these traditions invalid because they have no factual basis in the New Testament. In fact, there is no place in the New Testament where Christ or the apostles authorized any man to assume the exalted office and title of pope, or "holy father." Jesus commanded the apostles never to call any man "Rabbi" or "Father." Such an exalted religious position is diametrically opposed to the teachings of Jesus Christ, Who set an example of love and service during His entire ministry (Matt. 20:25-28).

***Second Peter*:** There is a notable difference in the style of writing and language of II Peter as compared to I Peter. Apparently the apostasy sweeping the churches of God was so vicious and insidious that Peter condemned such false teachings in the strongest language possible. Undoubtedly, this is why the style and language of Peter's Second Epistle is so different from that of his First Epistle. (Read II Peter 2 in its entirety to understand the full force of Peter's condemnation of false teachers.)

When the internal evidence is examined, there is little doubt that Peter wrote this Epistle. He begins his Second Epistle as he began his first, by identifying himself: "Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained *the* same precious faith as ours by *the* righteousness of our God and Savior, Jesus Christ" (II Pet. 1:1). Hiebert notes, "The claim to Petrine authorship is stronger in this epistle than in 1 Peter. The writer calls himself Simon Peter (1:1) and identifies himself as a witness of the transfiguration (1:16-18). He places himself on a level with the apostle Paul (3:15), identifies himself as the writer of a previous epistle (3:1), and recalls the Lord's prediction concerning his death (1:14)" (Hiebert, *An Introduction to the New Testament*, vol. 3, p. 139).

While strongly condemning false teachers, Peter exhorts believers to be diligent and to develop godly Christian character through faith and the understanding that they are perfected through the love of God (1:5-11). Finally, he encourages the brethren not to give up hope because "the day of the Lord" and Christ's second coming did not appear to be imminent. He reminds them that in spite of scoffers, the promises of God were sure and "the day of the Lord" would occur at its set time in the future (3:1-14).

***First John*:** This Epistle has an unusual beginning, in that it opens without an address or a declaration of the writer's name. Apparently, the writer was so well known and had such an intimate relationship with the intended recipients of his Epistle that he had no need to identify himself. It is clear that they knew who he was and recognized his apostolic authority. Thus, John opens his epistle with a special preamble showing that he was an intimate disciple of Jesus Christ who had been with Him from the beginning of His ministry (I John 1:1-4).

There appears no doubt whatsoever that the apostle John wrote the Epistle of I John: "In fact all Fathers, Greek and Latin, accept this epistle as being by John…. Thus the evidence shows that this epistle, undoubtedly one of the latest of the New Testament books to be written, took an immediate and permanent position as an authoritative writing of inspiration" (Hiebert, *An Introduction to the New Testament*, vol. 3, p. 184).

When the style and language of John's First Epistle is compared with that of the Gospel of John, there can be no question that the apostle John wrote these books. In both, the language is simple and direct, revealing the spiritual love and power of God the Father and Jesus Christ. One of the most interesting features in all of John's writings is his use of *contrasting opposites* that show the difference between the way of God and the way of Satan and the world—the light of God vs. the darkness of the devil.

***Second and Third John*:** The similarity in content, language and style of these two short Epistles clearly demonstrates that they were written by the apostle John. These Epistles further strengthen the teachings in his First Epistle and his Gospel. Hiebert writes: "The relationship of these letters to I John further makes it clear that all three must have come from the same hand. Second John bears the closest resemblance to the first. More than half of its contents are also contained in 1 John. Both of these epistles have many phrases which recall, or are identical with those of the first epistle" (Ibid., p. 218).

***The Epistle of Jude*:** In the first verse of this short Epistle, the author identifies himself as the brother of James. The salutation here is very similar to that in the Epistle of the apostle James, which begins: "James, **a servant of God and of *the* Lord Jesus Christ**." The opening of Jude's Epistle is nearly identical: "Jude, **a servant of Jesus Christ** and brother of James, to the called *saints*, sanctified by God *the* Father and kept in Jesus Christ."

Little is known about Jude. However, we know that Jude was the third of the four half brothers of Jesus, which means that he was probably much younger than James (Mark 6:3). Also, Luke noted that all of Jesus' half-brothers were counted among the original 120 disciples (Acts 1:14). Jude was a special eyewitness of Jesus' life—he lived with Jesus, talked with Him, ate with Him, and worked with Him on a daily basis.

There is no record, from history or Scripture, as to when Jude became a prominent leader in the Church. However, it is probable that he replaced James as the overseer of the Church in Jerusalem after James was martyred in 62 AD. After James was killed, many of the Jewish believers began to leave Christianity and turn back to Judaism and to Jewish gnosticism. At this time, a "great apostasy" was sweeping the churches, as noted in the three Epistles of John, II Peter and many of the epistles of Paul (such as II Thessalonians). No doubt Jude witnessed these events firsthand. His Epistle shows that many believers were following ungodly men who had stealthily crept in and had established themselves in positions of authority—and were perverting the grace of God by granting license to sin. Apparently, the apostasy was so powerful and the situation was so desperate that Jude urged believers to earnestly *fight* for the original "faith once delivered" to the saints (Jude 3-4).

The Epistles of the Apostle Paul

The New Testament contains more information about Paul than any other apostle. He wrote of himself in many of his fourteen Epistles. In addition, the book of Acts contains firsthand, detailed accounts of Paul's conversion, his ministry and his travels. The *Interpreter's Dictionary of the Bible* contains this synopsis: "We are dependent on Acts alone for most of our knowledge of Paul's career. That he was born in Tarsus, and was a citizen of Tarsus by birth; that he was named Saul; that he was educated in Jerusalem 'at the feet of Gamaliel' (Acts 22:3); that he was present at the stoning of Stephen and was a persecutor of the Jerusalem church; that he made a persecuting trip to Damascus and was converted as he approached this city; that he subsequently engaged in three distinct missionary journeys; that he was arrested in Jerusalem, appealed to Caesar as the right of a Roman citizen, and was sent to Rome for trial—all this we know only from Acts. Paul himself never mentions any one of these items" (vol. 3, pp. 683-684).

Saul was a Roman citizen by birth and was well educated. Growing up in Tarsus, he must have been educated in the Roman schools and by the local rabbis as well. He also must have been extremely gifted, because he was selected to go to Jerusalem for advanced studies in Judaism. Saul was taught there by Gamaliel, a Pharisee, the most renowned Jewish teacher of his day. There is no indication of Saul's age when he went to Gamaliel's school. Since Paul does not mention that he was in Jerusalem or Judea during Jesus Christ's ministry, it can only be assumed that he returned to Tarsus before Jesus began preaching.

Saul, the zealous persecutor who ravaged the Church, was the last person that anyone, other than God, would have called to be the apostle to the Gentiles. But after Saul's dramatic conversion (Acts 9:1-18) Christ called him a "chosen vessel to Me, to bear My name before *the* Gentiles, and kings, and *the* children of Israel" (verse 15). Interestingly, Jesus specifically chose Saul—a zealous Pharisee steeped in

Judaism—to ensure that Judaism and its traditional works of law would never supplant the grace of God through faith in Christ. Indeed, "God works in mysterious ways."

After being baptized by Ananias, Saul remained in Damascus for a short time, testifying that Jesus was the Christ (Acts 9:19-22). Later, he went into Arabia for three years, during which time Christ personally taught him in visions. Therefore, the Gospel that Paul preached did not come from any of the other apostles—it came directly from Jesus Christ (Gal. 1:11-19).

Aside from the crucifixion, death and resurrection of Christ, the Lord's call and conversion of Saul—who became Paul, the apostle to the Gentiles—is perhaps the greatest act of grace recounted in the New Testament. Because Paul had received this most profound grace, he fully understood the grace of God through Jesus. Therefore, in the same way that God used the apostle John to teach and write more on the love of God than any other apostle, He used the apostle Paul to teach and write more about the magnificent grace of God than any other apostle.

***Paul's Ministry and Apostleship*:** Luke adds more details about Paul's visit to Jerusalem after he returned from Arabia in 36 AD: "And when Saul came to Jerusalem, he attempted to join himself to the disciples; but all were afraid of him, not believing that he was a disciple. Then Barnabas took him *and* brought *him* to the apostles [James and Peter], and related to them how he had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. And he was with them, coming in and going out in Jerusalem, and speaking boldly in the name of the Lord Jesus. Then he spoke and disputed with the Greeks, but they attempted to kill him. And when the brethren learned of *it*, they brought him down to Caesarea and sent him away to Tarsus" (Acts 9:26-30).

Paul remained in Tarsus until 40 AD. By that time, through the preaching of the disciples, God had raised up a great number of Gentile believers in Antioch, the first converts to be called "Christians." The apostles sent Barnabas to minister to them, but there were so many disciples that Barnabas went to Tarsus and found Paul and brought him to Antioch to help him minister to them (Acts 11:20-26).

Four years later, under the inspiration of the Holy Spirit, Barnabas and Paul were ordained as apostles—and soon afterwards were sent on their first evangelistic tour (Acts 13:1-4). During this first tour, Saul was renamed Paul (verse 9).

***The Nature of Paul's Epistles*:** During the next twenty years of the apostle Paul's ministry, he and his helpers traveled extensively. God used him to raise up numerous churches throughout Asia Minor, Galatia, Greece, Rome, Italy, Spain and perhaps other countries not mentioned in the book of Acts. Paul wrote epistles to the churches to instruct them in the Gospel of Christ and to address questions pertaining to Christian living. Fourteen of the New Testament Epistles were written by Paul. Nine were written to seven specific churches: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, and I and II Thessalonians. Four are called "pastoral Epistles" because they were written to ministers who had worked with Paul: I and II Timothy, Titus and Philemon. The book of Hebrews can be categorized as a general Epistle because it was written to the Greek-speaking Church at large, rather than to a specific congregation or individual.

Apparently the only Epistle that Paul wrote with his own hand was that addressed to the Galatians (Gal. 6:11). He usually dictated his Epistles to a scribe. Paul used Luke quite extensively, along with Silas, Timothy, and perhaps Mark and others as scribes.

Hiebert writes that Paul's Epistles are "not abstract doctrinal dissertations on some particular aspect of the Christian faith. They were written to meet specific needs and were adapted to the occasion. The epistolary method enabled Paul to stress the truths of Christianity again and again in different contexts and with different applications, all according to the needs of his readers…. [The] use of the epistolary form … does not rob these writings of their authority as Scripture. Everywhere in the lofty, unwavering testimony of the writer there is that sense of authority which gives these writings their force and finality" (Hiebert, *An Introduction to the New Testament*, vol. 2, pp. 14-16).

The Book of Revelation

The book of Revelation, also known as the *Apocalypse*, is the most intriguing, mysterious and enigmatic book in the Bible. It is fitting that it stand as the last book of the New Testament and of the entire Bible. What God began as recorded in the book of Genesis, He is going to finish as recorded in the book of Revelation. The first chapter of Revelation marks the beginning of the end—as Jesus said, " '**I am the Alpha and the Omega, *the* Beginning and *the* Ending**,' says the Lord, 'Who is, and Who was, and Who *is* to come—the Almighty' " (1:8). When all of the events described in Revelation

have been fulfilled, Jesus proclaimed that His work will be done—the end will have arrived. What He started in the beginning, He will have finished: "And He said to me, '**It is done. I am Alpha and Omega, the Beginning and the End**. To the one who thirsts, I will give freely of the fountain of the water of life' " (21:6). Genesis and Revelation, encompassing all of Scripture, reveal the plan of God in microcosm. It is fitting that what Genesis began, Revelation finishes.

Hiebert writes, "The book of Revelation is the true capstone of the Bible. It is the only distinctively prophetic book of the New Testament. Other New Testament books contain various prophetic portions, but none of them provides such a sustained prophetic picture of the future as is given in this concluding book of [the] biblical canon. Without it our Bible would be quite incomplete—like a stirring story without an ending or a drama without its climax. It brings the eschatological expectations of the Church to their fitting conclusion [with the return of Jesus Christ to earth and the establishment of the kingdom of God]" (Hiebert, *An Introduction to the New Testament,* vol. 3, p. 231).

***The Book of Daniel and the Book of Revelation*:** The prophecies of Daniel and Revelation complement one another. Daniel tells half of the story and Revelation tells the rest. When Daniel desired to understand the prophecies that God had given to him, an angel of God told him that it was not for him to know their meaning. Rather, the prophecies he wrote would not be understood in his day, but only at the "time of the end"—and only by the "wise" (Dan. 12:4, 8-10).

But who are the wise? How is it that they will understand and the wicked will not? The wise are those who love God, fear Him and keep His commandments—and because they do, they will understand (Psa. 111:10). They are the ones who "keep the commandments of God and have the testimony of Jesus Christ" and who "keep the commandments of God and the faith of Jesus" (Rev. 12:17; 14:12).

The entire book of Revelation is much like the parables that Jesus spoke. Revelation was written to reveal to the people of God what the world will be like in the end times. Only those who have the Spirit of God, love God and keep His commandments will understand. Hiebert writes: "The book of Revelation makes serious demands upon the would-be interpreter…. Like other Scriptures, it demands that the interpreter attentively 'hear what the Spirit saith to the churches' (2:7)…. As the capstone of the biblical revelation, the Apocalypse is rightly to be understood only in the light of that prior revelation" (Hiebert, *An Introduction to the New Testament*, vol. 3, pp. 233-234).

The writer of Revelation identifies himself four times as "John" (1:1, 4, 9; 22:8). This was none other than the apostle Jesus loved, the one who wrote the Gospel of John and three Epistles. While some scholars do not accept the apostle John's authorship of the book of Revelation, the early historical evidence and traditions of the early Church point to him as the author. Indeed, it was fitting that the disciple whom Jesus especially loved was granted the blessing of writing the final book of the New Testament and Bible.

A Final Summary

Scripture has informed us that God the Father and Jesus Christ specifically chose certain deeply converted men to write the most important and magnificent book in the world—all through the power and inspiration of the Holy Spirit.

Yet, in all the commentaries that have been written about the New Testament, one obvious fact has been emphasized: **God used only eight men to write the entire New Testament**. Six of them were chosen apostles of Jesus Christ. Three were eyewitnesses of Jesus' life and ministry—the apostles Matthew, Peter and John. Two were brothers of Jesus Christ—James and Jude. One, Paul, was specially called to be the apostle to the Gentiles, and for three years Jesus Christ personally taught him in visions. The last two were Mark—who wrote the Gospel of Mark under Peter's supervision—and Luke, who wrote the Gospel of Luke and Acts under Paul's supervision.

Still, the apostle John had a distinguished role, as he was used by God to complete the final canonization of the New Testament. As will be brought out in a later chapter, John was of the Aaronic blood line, making him uniquely qualified for the task.

Indeed, the New Testament was written by, or its writing was supervised by, the chosen apostles of Jesus Christ. Therefore, one can have full faith and confidence that the original Greek text—as preserved in the Byzantine text—is the very Word of God.

Chapter Seven

When Was the New Testament Written?

In Chapter Six it has been established—from Scripture and from history—*who* wrote the New Testament. (See Appendix D, "The New Testament Was Originally Written in Greek.") But *when* were the books of the New Testament written? The opinions and hypotheses of scholars vary widely. On the one hand, some view the New Testament as a collection of fables and myths verbally passed on by storytellers for generations before any written documents were made. On the other hand, many scholars believe that most of the New Testament was written before the fall of Jerusalem and the destruction of the temple in 70 AD.

In his book, *Redating the New Testament*, John A. T. Robinson demonstrates that the books of the New Testament were written relatively early. Robinson summarizes chronology theories put forth by several scholars, noting that virtually every theory puts the writing of the New Testament far too *late* (Robinson, *Redating the New Testament*, 1976, pp. 4-5).

In spite of the late dates assigned by some scholars, it is possible to determine when the books of the New Testament were written. However, in order to establish more accurately when these books were written, it is essential to begin with known scriptural facts and verifiable historical dates.

The Gospel of Matthew

Matthew, a Levite and tax collector, was one of the first disciples that Jesus had called to be an apostle. From the internal evidence of his Gospel, it seems probable that he was taking notes of Jesus' teachings from the beginning of His ministry in 26 AD. Later, the book of Acts describes how the apostles gave themselves to "the ministry of the Word" (Acts 6:4)—that is, they began to write and compile the teachings of Jesus within the first year after His crucifixion in 30 AD. Furthermore, because of the thousands of new believers (Acts 2-5), it was necessary for the apostles to write down Jesus' words of the New Covenant before the Passover of 31 AD (Matt. 26:17-30; John 13-17). Otherwise, the thousands of new believers would not be able to properly observe their first New Covenant Passover. Robinson writes, "This first stage must have gone back to the earliest days of the Christian mission and the instruction of converts in the 30s and 40s, and was doubtless perpetuated after the demand for more complex formulations arose" (*Redating the New Testament*, p. 96).

Robinson further suggests that the apostle Paul must have had some version of "the words of the Lord" that he took with him on his first evangelistic mission: "Inasmuch as Paul went out in the first instance as the delegate of this church [at Antioch], we may suppose that this was primarily the tradition of the 'words of the Lord' which he took with him, and it would explain the otherwise rather unexpected affinity alike in doctrine and in discipline between Paul and Matthew, especially in early writings like the Thessalonian epistles…. If this is the case, it would go a long way to explain the external tradition that Matthew was the first gospel" (Ibid., p. 97).

The internal evidence gives a fairly good idea of when Matthew began writing his Gospel. However, there is no direct indication as to when he finished it or when it was in general use. Robinson concurs: "Matthew could therefore in a real sense turn out to be both the earliest and [because of later edits] the latest of the synoptists" (Ibid., p. 102). An attempt to determine when the writing of the Gospel of Matthew began and ended logically should begin with an examination of when the Epistle of James was written, because the apostle James' Epistle was the first New Testament Epistle completed, and it is saturated with Jesus' teachings as recorded in the Gospel of Matthew. Thus, the Gospel of Matthew must have been written before James wrote his Epistle.

The Epistle of James

From the internal evidence of the Epistle as well as from historical writings, it can be determined that James wrote his Epistle very early. First, James addressed his Epistle to "the twelve tribes, which are in the dispersion" (1:1). This means that his Epistle was sent to the Jewish communities scattered in all the countries around the Mediterranean Sea, as well as to Babylon—and then to the ten tribes of Israel scattered in Persia, Media, Parthia, Scythia and Europe. Furthermore, this is clear evidence that the Jews during the time of the apostles knew where the ten tribes of Israel were located—they were not lost, as later Jewish historians have claimed.

Second, the saints that James wrote to were still a part of the synagogue system (James 2:2). Only Jewish and Israelite Christians in the Diaspora would be associated with synagogues—not Gentiles. Thus, James wrote very early, before Gentiles began to be called into the Church.

Third, when God later began to call the Gentiles, there was an influx of Gentiles into the churches, as in the case of the Church at Antioch, which was mostly Gentile. However, James makes no mention of any Gentiles in his Epistle. This shows that he wrote his Epistle before there were many Gentile converts in the churches, and before 49 AD when circumcision became an issue.

Hiebert, defending an early date for the Epistle of James, writes: "The fact that there is no mention of circumcision points to a time before this burning question arose in the Church. Before the admission of Gentiles into the Church, the obligation of the ceremonial Law [of circumcision] upon the believers was taken for granted by Jewish Christians, hence needed no discussion….

"The total absence of any reference to Gentiles and their relation to Christianity is strange indeed if Gentile Christians are already a prominent element in the Church. The epistle gives no hint of the existence of Gentile churches….

"We conclude that the evidence points to a date before the Jerusalem conference. The date may thus be suggested as about A.D. 46, at least before A.D. 49. This view makes James the earliest book in the New Testament" (Hiebert, *An Introduction to the New Testament*, vol. 3, pp. 52-53).

Robinson as well favors an early date for the Epistle of James—about 47-48 AD (Robinson, *Redating the New Testament*, p. 138).

It is quite possible, however, that James wrote his Epistle in 40-41 AD—only ten to eleven years after the crucifixion of Jesus Christ—rather than in the mid-to-late 40s. Moreover, in 40 AD the only Gentile Church was in Antioch, and the question of circumcision had not yet become an issue there, so there would have been no need for James to write of it in his Epistle. However, that soon changed. During Paul and Barnabas' first evangelistic tour in 44-46 AD, they established many Gentile churches on the island of Cyprus and in Asia Minor. At the same time, the number of Gentile believers undoubtedly increased in Antioch. Therefore, it can be further estimated—based on the evidence of the book of Acts as well as the internal evidence of the Epistle and James' extensive use of the Gospel of Matthew—that he wrote his Epistle much earlier than Robinson's date of 47-48 AD or Hiebert's date of 46 AD. It is more probable that James wrote his Epistle in 40-41 AD—much earlier than most scholars have concluded.

Similarities Between the Epistle of James and the Gospel of Matthew

Key to understanding when Matthew's Gospel was written are the similarities between the Epistle of James and the Gospel of Matthew. These similarities suggest that Matthew's Gospel was completed and used extensively to teach new converts long before James wrote his Epistle. Hiebert noted fourteen similarities between the Epistle of James and the Sermon on the Mount as found in Matthew 5-7: "The epistle offers a larger number of similarities to the Sermon on the Mount than any other book in the New Testament. If the apostle Paul developed the significance of the death of Jesus, it may be said that James developed the teaching of Jesus. Scott asserts, 'There is scarcely a thought in the Epistle which cannot be traced to Christ's personal teaching' " (Hiebert, *An Introduction to the New Testament*, vol. 3, p. 57).

The fact that James' Epistle is saturated with the teachings of Jesus is even more significant because James was not a disciple during Jesus' ministry. He probably knew very little about Jesus' teachings. Neither he nor his brothers believed that Jesus was the Messiah (John 7:2-5). Following His resurrection, however, Jesus revealed Himself to James—after which James believed and became a part of the 120 original disciples (Acts 1:15). This means that James must have learned the teachings of Jesus

from the other apostles. More importantly, it suggests that James also used and extensively studied the writings of Matthew, which became the Gospel of Matthew.

A more extensive analysis of James and Matthew reveals far more similarities than the fourteen noted by Hiebert. Indeed, there appears to be a total of 67 direct or indirect references to Jesus' teachings as recorded by Matthew in his Gospel that are incorporated by James into his Epistle. This indicates that James (and undoubtedly all the apostles) used and studied Matthew for a prolonged period of time before James wrote his epistle in 40-41 AD.

The evidence is overwhelming that the apostle James used the Gospel of Matthew as a basis for much of his Epistle. Thus, it can be concluded that Matthew was completed (perhaps with some later edits) and was in general use well before 40-41 AD. But it is also possible that Matthew had completed his Gospel as early as 33-35 AD. This theory would fully harmonize with the fact that the apostles gave themselves to "the ministry of the Word" in the first year after the crucifixion. As a Levite, Matthew undoubtedly was in charge of writing and compiling the teachings of Jesus, as described in Acts 6:4. That is why the Gospel of Matthew was the first Gospel account to be completed and why it is the first book of the New Testament.

From the chronology in the book of Acts (as well as from tradition), it is known that the apostles remained in Jerusalem from 30 to 42 AD. In 42 AD they began to preach the Gospel to the lost sheep of the house of Israel, scattered throughout the world. James must have written his Epistle to "the twelve tribes in the Diaspora" in 40-41 AD, about a year before most of the apostles left Jerusalem to preach to the house of Israel. He probably sent his Epistle to them shortly after it was written, to prepare the way for the other apostles who would preach the Gospel to them.

Assuming that the Gospel of Matthew was completed and in use by 35 AD, the apostles leaving Jerusalem in 42 AD would undoubtedly have taken copies of Matthew with them to use in teaching those in the Diaspora. Thus, when the apostles went to those in the Diaspora, they had the authority of Jerusalem, the place where God had placed His name; the authority of prophecy from the Old Testament; and the authority of Jesus' teachings, written by a Levite, the apostle Matthew. For the Jews and Israelites in the Diaspora, the authority of the apostles was additionally confirmed by God through the apostles' preaching of the Gospel and the miracles the apostles performed by the power of the Holy Spirit.

The Gospel of Mark

The Gospel of Mark, written in the most elementary Greek, is the shortest of the four Gospels. While scholars are widely divided on the book's date, the discovery of the Dead Sea Scrolls points to a relatively early date for Mark. In his book, *The Search for the Twelve Apostles*, McBirnie wrote: " 'Professor Jose O'Callaghan, a Spanish scholar of the Pontifical Biblical Institute in Rome, has identified 19 tiny scraps of papyrus, found in 1947 among the Dead Sea Scrolls as fragments of a copy of St. Mark's gospel written around 50 A.D.

" 'The date is what matters. Biblical scholars have long assumed that Mark's gospel, based on recollections of the Apostle Peter, was set down in writing shortly before Peter's death ... which would date it around 68 A.D….

" 'O'Callaghan's papyrus fragments, established by scientific methods as having been in a Palestinian library in 50 A.D., indicate that Mark's gospel may well have been in circulation within about a dozen years of the time of Jesus' death' (*Glendale News Press*, Saturday, April 15, 1972, UPI, Louis Cassels)" (McBirnie, p. 251).

It is astonishing that fragments of the Gospel of Mark were dated as having been in a library in 50 AD. Such a finding means that Mark—under Peter's supervision—must have written his Gospel as early as 42 AD. According to the chronology in the book of Acts, the apostle Peter returned to Jerusalem in 38 AD, and remained there until 44 AD. This means that Peter and Mark could have recorded their account of the Gospel between 38 and 44 AD. They were both in Jerusalem during those six years. Therefore, 42 AD is the most realistic date for the Gospel of Mark to have been completed.

However, Mark did not write of his own accord. As Peter's secretary, Mark wrote his account under Peter's direct supervision. Of this, Ernest L. Martin wrote: "As for the Gospel of Mark, it has long been known that John Mark was recognized as the secretary, or amanuensis, of the apostle Peter…. The ancient testimony of Papias, in the early second century, that Mark was the secretary of the apostle Peter (and not the actual eyewitness himself) has such good credentials, and the internal evidence of the

Gospel itself is so compatible to this view that it seems evident that the Gospel of Mark is really the Gospel of Peter" (Martin, *Restoring the Original Bible*, pp. 335-336).

Peter was one of the three special eyewitnesses of Jesus' transfiguration. When we combine this with the fact that Mark was a Levite, we see God's double stamp of approval on the Gospel of Mark. Peter, a leading apostle and special eyewitness, related the life and teachings of Jesus to Mark, a Levite, who wrote them down.

Because of all the evidence—from history, the chronology of the book of Acts, and the scientific dating of the fragments of the Gospel of Mark—one can confidently identify 42 AD as the most probable year of the book's completion.

The Gospel of Luke and the Book of Acts

Contrary to the varied opinions of scholars, it is quite possible to determine when Luke wrote his Gospel from the chronology of the book of Acts. Luke traveled with the apostle Paul on his second and third evangelistic tours, or missionary journeys. In the summer of 58 AD, he was with Paul when the latter was arrested in Jerusalem and taken to Caesarea. Paul was held under house arrest for just over two years, until 60 AD. During Paul's Caesarean protective custody (58-60 AD), Luke had free access to Paul. It was during this time that Luke must have written his Gospel account and compiled nearly all of the information for the book of Acts. Jerusalem was not far from Caesarea, and it would have been easy for Luke to go to Jerusalem, where the eyewitness records of Jesus' ministry must have been kept.

Hiebert writes: "Apparently Luke remained in Palestine during Paul's two-year imprisonment in Caesarea (Ac 24:23-27). Luke must have used the time to travel extensively in Palestine in search of further information. He would not only talk with the leaders but would endeavor to gain additional information from any believers who remembered their personal contacts with Jesus some thirty years before. Various individuals would recall listening to the gracious teaching and parables of Jesus and recite the thrill of His healing ministries. Luke's reference to various women by name indicates that he visited women who were closely connected with the story of Jesus (Lk 8:1-3, 24:10). It is not improbable that Luke personally visited Mary the mother of Jesus, who apparently was living in the care of the apostle John…. He relates the nativity story from Mary's standpoint and includes numerous reminiscences, which only a loving mother would be able to supply. Luke indicates in the prologue that he had access to various written accounts of the story of Jesus (Lk 1:1-2)" (Hiebert, *An Introduction to the New Testament*, vol. 3, pp. 134-135).

Because Luke was scribe and record-keeper for the apostle Paul, we can conclude that Luke wrote his Gospel account under Paul's supervision, during the latter's imprisonment in Caesarea. It is most likely that Luke completed his Gospel in 59 AD.

***The Book of Acts*:** Luke must have begun writing the book of Acts while still at work on his Gospel, in 58-59 AD. In order to write chapters 1-13, Luke must have had access to records that were in Jerusalem, under the apostle James' care. These chapters contain information that was known only to the original 120 disciples as recorded in Acts 1:13-15. However, from Acts 13 to the end of the book, Luke has recorded the ministry of the apostle Paul. Luke accompanied Paul on many journeys and was an eyewitness of the events that he recorded in the latter portions of Acts.

Luke concludes the book of Acts very abruptly, giving no indication that Paul had been released from his two-year "house arrest" (Acts 28:30-31). This indicates that Acts was probably completed sometime after Paul's first Roman imprisonment ended in 63 AD, but prior to Paul's release from his second imprisonment in Rome. Based on historical evidence and clues from the book of Acts, Luke probably began to write the book in 58 AD and finished it in 63 AD.

The Gospel of John

The dating of the Gospel of John has presented scholars with many difficulties. John was one of the three special eyewitnesses who saw the vision of the transfiguration of Jesus Christ. Also, in the first chapters of the book of Acts, John was described as one of the leading apostles, along with Peter. Moreover, there is little doubt that John helped to compile and write Jesus' teachings, along with the other apostles and eyewitnesses, after the crucifixion in 30 AD and before the Passover of 31 AD (Acts 6:4).

Hiebert comments on the divergence of opinion concerning the date of the Gospel of John: "No precise date for the writing of the fourth gospel can be established. The old view of the radical scholars

that the gospel arose during the middle or end of the second century has been effectively silenced by the papyrus discoveries in Egypt. The latest possible date for the composition of the gospel is A.D. 98, for according to the testimony of Irenaeus, John continued to live at Ephesus until the time of Trajan (A.D. 98 -117)….

"In recent years there has been support for a date before A.D. 70. This is largely due to the recognition that the intellectual milieu behind the fourth gospel can be reconciled with the general atmosphere prevailing in Palestine before A.D. 70" (Hiebert, *An Introduction to the New Testament*, vol. 1, pp. 222-223).

Although Hiebert brings out some very strong facts for an early dating of the Gospel of John, he himself holds to a later date: "While a date before A.D. 70 is appealing, it faces the difficulty of being forced to reject the established tradition of the church that the gospel of John was written sometime in the last quarter of the first century. We hold that the most satisfactory date falls between A.D. 80 and 95" (Ibid., p. 223).

Robinson, however, postulates a much earlier date, suggesting that John may have begun with a "proto-gospel" even before 50 AD and completed his Gospel by adding the prologue and epilogue in 65 AD or later (Robinson, *Redating the New Testament*, pp. 306-307). From the internal evidence, it appears that the main body of the Gospel of John was indeed written earlier than Hiebert suggests. If Matthew was completed in 35 AD and Mark in 42 AD, there is no reason to hold to the late date of 95 AD for the Gospel of John. Therefore, it can be concluded that John must have finished the *main body* of his Gospel and taken it with him when he and most of the other apostles left Jerusalem in 42 AD. The prologue and epilogue must have been added during John's final canonization of the New Testament, which probably took place sometime after 95 AD.

Dating the Epistles of the Apostle Paul

In the book of Acts, we have a very detailed account of the apostle Paul's life and ministry, which greatly helps in dating his Epistles. Using the chronology of the book of Acts as the basis for determining the approximate dates of Paul's Epistles is the approach used by Robinson. His dates for Paul's Epistles are more realistic than those set forth by other scholars, which typically indicate much *later* dates (Robinson, *Redating the New Testament*, pp. 352).

Robinson believed that once the dates for the Epistles of Paul were established, the other books of the New Testament could be dated more accurately. Robinson, like Martin (*Restoring the Original Bible*), understood that the destruction of Jerusalem in 70 AD was a key event for establishing the approximate dates of nearly all of the New Testament books. No New Testament writer mentions the destruction of Jerusalem as a past event—only as an event that was yet to occur. Thus, Robinson rightly concluded that the New Testament was written *before* 70 AD, with the possible exception of parts of the Gospel of John and the book of Revelation.

In dating the Epistles of Paul based on the chronology of Acts, it must be remembered that the dates are at best approximate. Based on a careful study of the book of Acts, Paul apparently wrote his epistles as follows:

1) I Thessalonians written from Corinth in 50 AD
2) II Thessalonians written from Corinth in 51 AD
3) Galatians written from Antioch in spring 53 AD
4) I Corinthians written from Ephesus in late winter of 56 AD (before Passover of 57 AD)
5) II Corinthians written from Philippi in late summer 57 AD
6) Romans written from Corinth in winter 57 AD
7) (Gospel of Luke written by Luke in 59 AD under Paul's supervision)
8) Hebrews, Ephesians, Philippians, Colossians, and Philemon written during Paul's first imprisonment in Rome, 61-63 AD
9) I Timothy and Titus written after Paul's release from house arrest in Rome in 63 AD
10) II Timothy written while in prison in Rome the second time in 67 AD

Robinson's dates, for the most part, are very similar. Substantial differences exist, however, for Galatians, Hebrews, Ephesians, Philippians, Colossians, Philemon, I and II Timothy and Titus. These are explained below.

***Galatians*:** After the Feast of Tabernacles, in the autumn of 52 AD, Paul returned to Antioch, where he stayed until the early summer of 53 AD (Acts 18:23). In the spring of 53 AD—perhaps just

before the Feast of Unleavened Bread—the apostle Peter visited Antioch as well. During the Feast, certain Jews of the "circumcision party" came from Jerusalem demanding that Gentile converts to Christianity be circumcised as Judaism had mandated for all Gentile proselytes. These false teachers caused a great deal of trouble, because the church in Antioch consisted primarily of uncircumcised Gentiles.

The issue of Gentile circumcision had already been settled by the apostles in 49 AD at the conference in Jerusalem (Acts 15). But when Peter came to the Gentile church in Antioch in 53 AD, he played the hypocrite in reverting back to practicing the traditional laws of Judaism that the apostles in 49 AD had rejected. The pressure exerted by the "judaizers" was so intense that even the apostle Barnabas, who was a Levite, joined Peter in this hypocrisy.

Such behavior violated and perverted the Gospel of Jesus Christ. If Paul had not contested these practices and instead had allowed them to continue and take root, his entire ministry to the Gentiles—as well as the preaching of the Gospel to the world in the future—might have been jeopardized. This is why—in the presence of the entire congregation in Antioch—Paul publicly rebuked the apostle Peter, Barnabas and the rest of the Jews for attempting to "judaize" the Gentile believers.

The "circumcision party" was apparently active in Galatia at this time as well. Because of Paul's encounter with Peter and the Jews in Antioch—and as soon as Paul heard that "judaizers" were troubling the churches in Galatia—he must have written his Epistle to the Galatians from Antioch (Gal. 1:1-16; 5:12; 6:12-13). Paul warned the Galatians that mixing Judaism with Christianity would pervert the Gospel of Jesus Christ. God even inspired Paul to preserve in his Epistle the entire episode of Peter's hypocrisy, so circumcision and the traditions of Judaism would never be mixed with the gospel of Jesus Christ (Gal. 2:11-21).

The events leading up to the writing of Galatians indicate that the letter must have been written in the late spring of 53 AD. Robinson suggests 56 AD, which is far too late. Paul was not typically so slow to act—and would have been derelict in his duty if he had allowed such false teachings to flourish three more years before confronting the problem. Therefore, when all these facts are considered, there can be little doubt that he wrote the Epistle to the Galatians immediately after his confrontation with Peter.

Also, as the book of Acts records, Paul quickly followed up his Epistle to the Galatians with a third evangelistic tour beginning in the summer of 53 AD. He went first to the churches in Galatia to strengthen the brethren there—and then went on to Phrygia (Acts 18:23). After that he sojourned in Ephesus for more than three years.

***Hebrews*:** There is no question that Paul wrote all the Epistles that bear his name. On the other hand, there has been a great deal of debate about the authorship of Hebrews. The style of writing in Hebrews is very close to Luke's style, thus some have concluded that Luke is the author. The evidence, however, reveals that the book of Hebrews originated with the apostle Paul—who undoubtedly used Luke as his scribe.

Robinson dates the Epistle to the Hebrews at 67 AD, during Paul's second Roman imprisonment. However, this is far too late, because by 67 AD nearly all Christians had fled Jerusalem and Judea because of the Jewish revolt against Rome, which began in 66 AD. Many Christian and non-Christian Jews escaped to Pella, but most Christian Jews of Judea and Galilee probably fled to Asia Minor and Ephesus, where there was a large number of believers. Thus, it is likely that Paul wrote the Epistle to the Hebrews soon after he arrived in Rome in 61 AD.

Paul had already given a powerful witness to those in Jerusalem (Acts 22:1-21) and to the Jewish leaders of the Sanhedrin (Acts 23:1-10). It was God's plan as well for Paul to bear witness of Christ to the Jewish religious leaders in Rome (Acts 23:11). When Paul arrived in Rome, he was again placed under house arrest. Only three days after his arrival, he witnessed to the chief Jewish religious leaders (Acts 28:23-31).

Paul must have written the book of Hebrews at this time—as an additional written witness and warning to underscore his spoken testimony. However, instead of writing his missive in the usual epistolary form, Paul chose to style it as a homily or sermon. Paul had undoubtedly preached this sermon many times over—and had already written out much of the material that went into the composition of Hebrews (perhaps as something akin to sermon notes). As William Lane notes, Hebrews contains the most refined Greek passages in the New Testament—"far superior to the Pauline standard both in vocabulary and sentence building" (Lane, *Word Biblical Commentary*, vol. 47A, p. xlix).

Paul might well have refined his writing through frequent preaching. Indeed, the style in Hebrews shows a similarity with the style of Paul's preaching as found in Acts 13:15-41, as well as in

Romans 10:15-21 and 15:9-12. Adding to this, the many similarities with the Gospel of Luke, the book of Acts, and II Corinthians, which Luke wrote for Paul, it seems likely that Paul dictated the text of Hebrews to Luke.

Another very important reason why Paul must have written the book of Hebrews in early spring 61 AD is that he does not mention the martyrdom of James, the half-brother of Jesus, which took place in the spring of 62 AD.

If Paul had written Hebrews in 67 AD, as Robinson suggests, James would have been dead five years, and only a small vestige of the church would have remained in Jerusalem and in Judea because most of the believers would have fled to Pella and Asia Minor before the Jewish rebellion in 66 AD.

The comment, "Those from Italy send greetings to you" indicates that Paul finished writing Hebrews during his first imprisonment in Rome.

Based on these facts, it can be concluded that Paul wrote to the Hebrews from Rome in the spring of 61 AD. He sent his missive to the churches in Rome and in Jerusalem as a final written witness and warning before the martyrdom of James in 62 AD and the Jewish revolt against Rome, which began in 66 AD.

***Ephesians, Philippians, Colossians and Philemon*:** In his chronology, Robinson has Paul writing these four Epistles, as well as the Epistle to Titus, during his Caesarean imprisonment in 58-60 AD. However, the internal evidence shows that these epistles were more likely written during Paul's first imprisonment in Rome in 61-63 AD. Ephesians and Colossians must have been written in the early spring of 63. The city of Laodicea, which was nearly destroyed by an earthquake in 60 AD, is not mentioned by Paul in his Epistle to the Colossians. Furthermore, the notation at the end of each Epistle shows that they were written from Rome rather than Caesarea, and there is no internal evidence in these Epistles to indicate that the closing notations might be incorrect.

In the book of Acts, Luke recorded that during Paul's first imprisonment in Rome he was not *restricted* in receiving people or his preaching. "And Paul remained two whole years in his own hired house, welcoming all who came to him, proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, no man forbidding him" (Acts 28:30-31). During Paul's two-year imprisonment in Rome he had communications with the ministers and churches that God had raised up through his ministry. Apparently, Tychicus—an elder from Colossae—delivered Paul's epistle to the Ephesians as well as to the Colossians. Onesimus accompanied him and delivered Paul's Epistle to Philemon. Epaphroditus, an elder from Philippi, visited Paul in Rome and delivered Paul's Epistle to the Philippians.

Paul made specific references in these epistles to being in prison, and indicated that his being in prison actually furthered the preaching of the Gospel (Eph. 3:1, 13; 4:1; 6:19-21; Phil. 1:12-14). Paul's closing comments in his Epistle to the Colossians reveal the relative freedom that he had in receiving people and in writing and preaching the Gospel while he was under "house arrest" in Rome (Col. 4:7-18). Philemon likewise shows that Paul freely received fellow saints during his imprisonment (Philemon 1, 23-24).

Clearly, these four Epistles were written while Paul was in prison—and each letter indicates that Paul experienced a relatively high level of freedom. Thus, it is most likely that these Epistles were written during Paul's two-year "house arrest" in Rome in 61-63 AD—not his Caesarean imprisonment in 58-60 AD.

***I Timothy*:** Robinson's proposed date for the writing of I Timothy—autumn 55 AD—is far too early because Timothy was with Paul in Ephesus for three years, from late 54 to 57 AD. There would have been no need for Paul to write to Timothy in 55 AD. Rather, all the evidence points to a time shortly after Paul's release from his imprisonment in Rome in 63 AD.

After his release, Paul probably went to Crete and visited Titus. When Paul left Crete, he instructed Titus to set things in order and ordain elders as he had appointed. Next, Paul probably went to Ephesus to visit Timothy. From Ephesus he journeyed to Nicopolis in Macedonia. From there, Paul probably wrote I Timothy and his Epistle to Titus in late 63 AD.

When I Timothy is examined, it is obvious that Paul wrote to Timothy because Paul was going to be traveling, perhaps to Spain and Britain. In this Epistle he gives Timothy instructions on how to administer a local congregation in his absence with regard to: 1) dealing with false teachers; 2) selecting elders; 3) discerning the doctrines of demons; 4) having personal godliness and being an exemplary overseer; 5) preaching; 6) handling assistance to widows; and 7) correcting elders who sin.

***Titus*:** Robinson suggests that the Epistle to Titus was written in the spring of 58 AD, during

Paul's imprisonment in Caesarea. However, there is no record of Paul having traveled to the island of Crete before he was imprisoned in Caesarea. Rather, Paul probably went to Crete after his release from his first imprisonment in Rome, in 61-63 AD. He left Titus there to set things in order and ordain elders as he had appointed. Then Paul probably stopped in Ephesus to visit Timothy on his way to Nicopolis of Macedonia, from where Paul probably wrote his Epistle to Titus and his first Epistle to Timothy in late 63 AD before proceeding on to Spain and Britain.

***II Timothy*:** Robinson holds that II Timothy was written in 58 AD, during Paul's imprisonment in Caesarea. From the tone of this Epistle, it is obvious that Paul was in prison. However, at no time during his imprisonment in Caesarea or his first imprisonment in Rome was Paul facing sure death. In contrast, when he was imprisoned the second time in Rome in 67 AD, his situation was very different. At that time, Paul believed that his execution was imminent, and he feared that he might never see Timothy again. "For **I am now ready to be offered, and the time of my departure is at hand**. I have fought the good fight; I have finished the course; I have kept the faith" (II Tim. 4:6-7).

When Paul wrote II Timothy, he sensed that his time was short. In view of this, it is more likely that Paul wrote II Timothy while in prison in Rome the second time, in 67-68 AD, rather than in Caesarea in 58 AD.

Although Catholic tradition has it that Paul was martyred in Rome, there is no historical record to support this theory. It is more likely that Paul was released from prison in 68 AD when Nero died and was martyred later in Britain.

I and II Peter

***I Peter*:** Unlike the dating of other Epistles of the New Testament, the dating of I Peter has evoked little controversy. Hiebert writes: "The date of 1 Peter must be some time in the sixties of the first century. That it was written during the latter part of Peter's life is obvious. It cannot have been written after A.D. 68, the year of the death of Nero, since tradition asserts Peter's martyrdom under Nero. The exact date assigned to the epistle will be determined by the interpretation given to the state of affairs portrayed in the epistle. Many scholars, especially impressed with the statement in chapter 4 about the readers being made to 'suffer as a Christian' (4:16), hold that it was written after the outbreak of the Neronian persecution in the fall of A.D. 64….

"More probable to us seems the view that it was written shortly before the actual outbreak of the Neronian persecution. There is no evidence in the epistle that the persecutions have actually resulted in martyrdoms. The sufferings were rather such as were being experienced by Christians generally (5:9). They were being hated and maligned because of their stand for Christ (4:16)…. They were being suspected of being enemies of the state, but there was the hope that by their good conduct such charges could be refuted (3:15-16). If Christianity had already been officially charged with being an enemy of the state, this hope could not have been entertained. But the obvious trend of events made it clear that more ominous things were ahead (4:17-18).

"We conclude that the epistle was written on the eve of the outbreak of the Neronian persecution. The date then assigned to it must be in the summer of A.D. 64" (Hiebert, *An Introduction to the New Testament*, vol. 3, pp. 120-121).

Some of the internal evidence in I Peter, as well as in Paul's prison Epistles, helps confirm the time at which Peter wrote this First Epistle. Peter was then in Babylon, and wrote: "The church in Babylon, chosen together with you, greets you, as does Mark, my son" (I Pet. 5:13). Yet, in Paul's closing remarks to the Colossians—written from prison in Rome in the early spring of 63 AD—he mentions that Mark was with him, and was apparently preparing to leave (Col. 4:10). Mark was probably on his way to be with Peter in Babylon—and Paul was apparently heading to Spain and Britain upon his release from prison. Thus, the book of I Peter must have been written sometime during Mark's stay with Peter, about 64-65 AD.

***II Peter*:** When Peter wrote his Second Epistle, probably around 65-66 AD, many events were transpiring in the Roman Empire—the Neronian fire in 64 AD, the Jewish revolt against the Romans in 66 AD, and the mass exodus of Christian and non-Christian Jews from Jerusalem and Judea into Asia Minor in 66-67 AD. Peter strongly warned against the rising tide of false teachers, apparently from Gnostic and Hellenistic Judaism. Although Peter does not indicate where he was when he wrote this Epistle, it is entirely possible that he wrote it from Babylon, not long before his own martyrdom.

In II Peter 1, Peter promised to leave behind a permanent record of the teachings of Jesus Christ.

He could not have died before 67 AD, because—as will be brought out later concerning the canonization of the New Testament—he was finalizing his Epistles at that time to be placed alongside Paul's Epistles. Both were to become part of the written remembrance that Peter promised to leave for the brethren (1:15). Thus, we can conclude that Peter must have written his Second Epistle in 65-66 AD, just as the leaders of the Jewish rebellion were beginning to stir up support for their cause against the Romans.

***Was Peter Ever in Rome?*:** That Peter was ever in Rome is highly doubtful. No scriptural or historical records reveal that he was. As an apostle to the circumcision (Gal. 2:8), Peter served the Jews in Palestine and eastward into Babylon (I Pet. 5:13), where the largest population of the Diaspora Jews dwelt. Since Rome was in Paul's territory, there is no reason to believe that Peter would have ever gone to Rome—especially after Paul's rebuke of Peter and the "circumcision party" in 53 AD (Gal. 2:11-21). In Paul's Epistle to the Romans, written in 57 AD, he mentions nothing about Peter. If Peter had been the first bishop of Rome, Paul would undoubtedly have mentioned it.

To further substantiate the fact that Peter was never in Rome, Luke's account of Paul's arrival in Rome as a prisoner shows that the Jews of Rome had not even heard the Gospel preached (Acts 28:17-22). Had Peter been the bishop of Rome, he would have preached the Gospel to them years before Paul's arrival.

The only accounts of Peter being in Rome come from later, doubtful traditions promulgated by the Roman Catholic Church that claim Peter was the first "bishop of Rome" and was martyred there. Such traditions were only attempts to add credence to the myth that Peter was the first "pope."

The Epistles of I, II and III John, and of Jude

The dates assigned to I, II and III John by scholars vary from the early 60s to the 90s AD—due largely to the fact that the main body of I John was apparently written at an earlier date than the letter's epilogue and prologue.

Robinson believes that John's Epistles were written just before II Peter and Jude. He states: "The epistles were, I believe, written to reassure Jewish Christian congregations in Asia Minor, who were … in danger of being shaken from their faith and morals by false [Gnostic] teachers…. In other words, the situation is remarkably parallel to that which we postulated for Jude and II Peter….

"The teaching indeed has much in common with that combated in Jude and II Peter. It evidently involves a denial of Jesus as the Christ and Son of God (2.22f; 4.15; 5.1, 5; cf. Jude 4; II Peter 2.1) and particularly of [H]is coming in the flesh (4:2; II John 7)" (Robinson, *Redating the New Testament*, pp. 285-286).

Since the teachings of I John are similar to those of II Peter and Jude, it is probable that I John was written shortly before II Peter and Jude. It was a time when the apostasy was gaining momentum, before the Jewish rebellion against Rome in 66 AD. Robinson favors the early 60s as the likely time of writing (Ibid., p. 287). The year 63-64 AD is the most probable time in which John wrote all three of his Epistles.

The internal evidence from the Epistle of Jude does not indicate a specific date of writing. It is evident, however, that the apostasy had intensified to the point where the churches in Judea were in danger of being spiritually destroyed. The apostates were not *leaving* the churches as the apostle John had written (I John 2:19)—they appeared to be wholly *taking over* the churches.

Hiebert comments: "If it is true, as we believe, that 2 Peter was written first, then the date for Jude cannot be earlier than A.D. 65. On the other hand, it seems highly improbable that the epistle should be dated later than the destruction of Jerusalem…. Some two or three years may have passed since the writing of 2 Peter, thus allowing sufficient time for the development of the conditions depicted in Jude. We may accordingly date the epistle around A.D. 67 or 68" (Hiebert, *An Introduction to the New Testament*, vol. 3, pp. 174-175).

However, by 67-68 AD the Jewish rebellion was in full swing, and most of the Christian Jews had already fled to Pella or to Asia Minor near Ephesus. Thus, Jude's Epistle was most likely written about a year earlier, in 66-67 AD—as the apostasy was intensifying and the Jewish revolt against the Romans was beginning.

The Book of Revelation

Many scholars believe that Revelation—also referred to as the *Apocalypse*—was written before the fall of Jerusalem in 70 AD. Robinson, for example, suggests late 68 to 70 AD (Robinson, *Redating*

the New Testament, p. 252). They have attempted to force the book of Revelation to fit the historical environment of the first century. But if Revelation is viewed as a historical fulfillment of events up to 70 AD, then the whole point of the book is lost. It becomes a book of history, rather than a book of prophecy.

The book of Revelation, however, is not a record of events of the first century up to 70 AD. Rather, it is a book of *future* prophecies for the end times. The true meaning of Revelation—like many of the prophecies in the book of Daniel—was not intended to be understood until the end times (Dan. 12:4, 8-10). In fact, Daniel and Revelation go hand-in-hand. Many of the prophecies of Daniel cannot be understood without the prophecies of Revelation—and, likewise, many prophecies of Revelation cannot be understood without the prophecies of Daniel. With the exception of a few historical passages, virtually all of Revelation has yet to be fulfilled.

The weight of evidence points to Revelation having been written in the last decade of the first century. Hiebert writes: "It was the testimony of the early Church that the Apocalypse was written during the latter part of the reign of Domitian, who was emperor from A.D. 81 to 96. The earliest known witness is Irenaeus who wrote that John saw his visions '…towards the end of Domitian's reign.'…

"The Domitian dating is consistent with the condition of the Asian churches, as reflected in the seven letters to the churches. That condition implies that these churches already had a fairly long history behind them…. The Domitian dating allows sufficient time for this development between the founding of these churches during Paul's days and the writing of Revelation.

"[Also, the] message to the church at Laodicea (3:14-22) implies the prosperity of that city. An earthquake destroyed Laodicea in A.D. 62 [actually 60-61], during the reign of Nero. While the city was soon rebuilt, some time must be allowed for a full recovery" (Hiebert, *An Introduction to the New Testament*, vol. 3, p. 253-256).

The book of Revelation is a series of visions which John received from Jesus during his exile on the island of Patmos. The first concerned John's present time, 95-96 AD. Succeeding visions revealed the sequence of key world events yet to occur—things which must "come to pass" (Rev. 1:1)—from John's time until Christ's return, with the final visions revealing the completion of God's plan. The pattern unfolds as one reads Revelation. In the first chapter, Jesus instructed John to write down what he saw—"the things that are, and the things that shall take place hereafter" (verse 19).

It can be concluded with utmost confidence that the apostle John wrote the book of Revelation while on the island of Patmos, around 95-96 AD. John was released from his exile upon the death of Domitian on September 18, 96 AD (Langer, *An Encyclopedia of World History*, p. 109). Apparently, John then returned to Ephesus, where he and the other apostles still living canonized the New Testament into its final form.

Verbatim copies of those original *Koiné* Greek autographs still exist—preserved in the Byzantine Greek text and known today as the *Textus Receptus*.

Chapter Eight

Background to the Canonization of the New Testament

Key Factors Which Led to the Canonization of the New Testament

Just as Ezra and the Great Assembly were motivated by circumstances in their day to canonize the Old Testament, there were definite conditions in the first century AD that likewise compelled the apostles to canonize the New Testament. Four key factors were involved. First, as in Ezra's time, there was the massive spread of false teachings and a growing apostasy among the people. Second, the apostles gradually came to realize that Christ's return would not occur in their lifetimes. Third was the fact that Paul, Peter and John began to understand certain aspects of the "mystery of God" which inspired them to see the need for an *authorized* collection of their writings in particular. Finally, Peter and John were ultimately inspired by God to see that the establishment of the Kingdom of God was clearly centuries away.

Key One: False Apostles, False Doctrines, and the Great Apostasy

Before the apostles even began preaching the Gospel, Jesus warned them time and time again that there would be false prophets and ministers—and even false Christs (Matt. 24:4-5, 11, 24). They were confronted with this from the very beginning. They were to beware not only of the teachings of Judaism and Jewish Gnosticism, but also of the pagan Gnostic religions of Samaria and Egypt—as well as other heathen religions. Since Ezra's day, Samaria had been a stronghold of false worship. The apostate worship of the Samaritans—which undoubtedly was a primary reason for canonizing the Old Testament—continued down to New Testament times and beyond.

In fact, it was in Samaria in 31 AD that the apostles had their first confrontation with a false prophet—the influential Gnostic religious leader Simon Magus, who claimed to be the "great power of God" (Acts 8:9-23). Simon Magus went on to proclaim a false gospel—a strange mixture of Gnosticism, Judaism and Christian teachings—and ultimately start a counterfeit "Christian" organization. From that time, the apostles found themselves fighting not only against the various sects of Judaism, but also against Simon Magus' apostate "Christianized" Gnosticism.

The Apostle Paul Counters False Teachers

In nearly every Epistle written by the apostle Paul, there is evidence that he was combating various forms of false teachings and a growing number of "Christian" counterfeits. On every side there were false prophets and enemies of the Gospel. The teachings of the sects of Judaism—the religions of the Pharisees, the Sadducees, the Essenes, Hellenistic Judaism, Alexandrian Judaism, Gnostic Judaism—all had to be dealt with in addition to the Gnostic Samaritan/Jewish religion headed by Simon Magus.

There was hardly a place where Paul preached that he was not confronted by teachers of false religions—many of whom used the *name* of Jesus Christ, but preached false doctrines. Of the fourteen Epistles that Paul wrote, thirteen contain warnings against false teachers and false doctrines. This was one of the primary reasons why God inspired Paul to choose these Epistles for canonization. Key examples include:

***II Thessalonians*:** The Second Epistle Paul wrote to the Thessalonians in 51 AD dealt urgently with false teachers who were circulating a counterfeit epistle—claiming that it was from Paul and that the day of the Lord was already present. This was a first glimpse at the coming "apostasy" that would later sweep through the Church of God (II Thess. 2:1-7).

***Galatians*:** Paul wrote to the churches of Galatia in 53 AD because false teachers were perverting the Gospel by adding a strange blend of Jewish/pagan Gnosticism while preaching Christ. The Galatians were being enticed and drawn away, and were in danger of straying from the true Gospel (Gal. 1:6-7; 3:1). Paul made it abundantly clear that there was only *one* true Gospel—and that it was never to be mixed with the teachings and doctrines of any religion, Jewish or Gentile.

***Corinthians*:** In 56 AD, Paul wrote his First Epistle to the Corinthians—devoted almost entirely to dealing with various sins, false teachings and false practices within the congregations. In his Second Epistle, however, which he wrote a year later, Paul warned the Corinthians of the false teachers who were coming into the Church. The churches of Corinth were even allowing false apostles to preach to their congregations—failing to discern the evil in their teachings. Paul wrote: "But I fear, lest by any means, as the serpent deceived Eve by his craftiness, so **your minds might be corrupted** from *the* simplicity that *is* in Christ. **For indeed, if someone comes preaching another Jesus, whom we did not preach, or you receive a different spirit, which you did not receive, or a different gospel, which you did not accept, you put up with it as *something* good**" (II Cor. 11:1-4). Paul added that such teachers were actually ministers of Satan, deceitfully handling the Word of God (verses 13-15).

***Romans*:** Paul wrote to the Romans in 57 AD from Corinth, warning of "**those who are causing divisions and offenses contrary to the doctrine which you have learned**…" (Rom. 16:17).

***Acts 20*:** In the spring of 58 AD, Paul summoned the elders of the Church to meet him in Miletus—because he knew that he would not see them again. He gave them this final warning concerning the growing problem of false teachers: "Take heed therefore to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to feed the Church of God, which He purchased with His own blood. **For I know this: that after my departure grievous wolves will come in among you, not sparing the flock; and [even] from among your own selves men will rise up speaking perverse things to draw away disciples after themselves**…" (Acts 20:25-31).

***Ephesians*:** Written in early 63 AD during his first Roman imprisonment, Paul refers to those who were "systematizing the error" (Eph. 4:14).

***Colossians*:** Also written from prison in 63 AD, Paul warned the brethren in Colossae against the false doctrines of philosophy and the worship of angels (Col. 2).

***I, II Timothy and Titus*:** All three Epistles are filled with instructions on how to preach the truth and counter the influence of false doctrines and false ministers. Paul wrote Timothy: "Hold *as the* standard *for doctrine* the sound words that you heard from me, in *the* faith and love that *are* in Christ Jesus. Guard the good thing that was committed *to you* by *the* Holy Spirit that is dwelling in us" (II Tim. 1:13-14).

John, Peter and Jude Also Face False Teachers

***I John*:** By the time the apostle John wrote his First General Epistle in 63 AD, the Church-wide apostasy was gaining strength as numerous "antichrists" were leaving the congregations and drawing away brethren. John had to deal with three false doctrines, in particular, that had begun to infiltrate the Church. First, there were those who denied the sinful nature of man. John countered: "**If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us**…. **If we say that we have not sinned, we make Him a liar, and His Word is not in us**" (I John 1:8-10).

Second, some were teaching that it was not necessary to keep the commandments of God and to walk as Jesus walked: "And by this *standard* we know that we know Him: if we keep His commandments. **The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him**. On the other hand, ***if* anyone is keeping His Word, truly in this one the love of God is being perfected**. By this *means* we know that we are in Him. Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked" (I John 2:3-6; also John 14:15; 15:10-17).

Third, various "antichrists" were also teaching that **Jesus Christ had not come in the flesh**. As false teachers of mystic, Hellenistic Gnosticism, they were leading the apostasy while epitomizing "the spirit of deception." John wrote: "Beloved, **do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world**. By this *test* you *can* know the Spirit of God: every spirit that confesses that Jesus Christ has come in *the* flesh is from God. **And every spirit that does not confess that Jesus Christ has come in the flesh is not from God. And this is the *spirit* of antichrist, which you heard *was* to come, and even now it is**

already in the world" (I John 4:1-6). John's Second Epistle, probably written in late 64 AD, indicates that the apostasy had gained considerable momentum. John warned that "**many deceivers have entered into the world—those who do not confess *that* Jesus Christ has come in the flesh. This is *the spirit of* the deceiver and the antichrist**" (II John 7). By the time John wrote his Third Epistle a year later, rebellion within the congregations had become so intense that John was forced to name one of the chief leaders in the apostasy, Diotrephes (III John 9-10).

***II Peter*:** When Peter wrote his Second Epistle, in 66 AD, the Jews were preparing to rise up against Roman rule. Peter warned that the uprising would unleash a flood of "**false teachers among you, who will stealthily introduce destructive heresies, personally denying *the* Lord who bought them, and bringing swift destruction upon themselves. And many people will follow *as authoritative* their destructive ways; *and* because of them, the way of the truth will be blasphemed**…" (II Peter 2:1-2).

***Jude*:** In 67 AD, the Jewish rebellion was gaining momentum. False teachers and prophets were making massive inroads into the churches of God in Jerusalem and Judea. So acute was the situation that Jude urged the brethren to "**fervently fight for the faith**, which once for all *time* has been delivered to the saints. For **certain men have stealthily crept in**…. ***They are* ungodly men, who are perverting the grace of our God, *turning it* into licentiousness, and are personally denying the only Lord God and our Lord Jesus Christ**…" (Jude 3-4, 11-13).

Given the apostles' urgent warnings concerning false teachers and the growing apostasy within the Church, it is apparent that such conditions were a major compelling factor in the canonization of the New Testament.

Key Two: Christ's Return Was No Longer Seen as Imminent

The apostles expected Christ to return in their lifetimes—an assumption clearly reflected in their writings. Jesus' statement, "**This generation shall in no wise pass away** until all these things have taken place" (Matt. 24:34), was assumed by the apostles to mean *their* generation. They did not realize until thirty-three years later that "this generation" was not their generation. Thus, the apostles' writings after 63 AD indicate that they no longer saw Christ's return as imminent—but as an event which would occur far into the future. Undoubtedly, this factor strongly influenced the apostles to canonize their writings for future generations.

Jesus Went to Heaven—and Promised to Return

On the night of His last Passover, Jesus revealed to the apostles that He was going back to heaven, and that He would return (John 14:2-3, 28-29). Forty-four days later just before Jesus ascended into heaven for the final time, they were eager to know whether Jesus would establish the Kingdom of God immediately. "So then, when they were assembled together, they asked Him, saying, '**Lord, will You restore the kingdom to Israel at this time**?' And He said to them, 'It is not for you to know *the* times or *the* seasons, which the Father has placed in His own authority; but you yourselves shall receive power when the Holy Spirit has come upon you, and **you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth**.'…" (Acts 1:6-8).

When the apostles heard Jesus speak these words, they did not realize the full magnitude of what He said. They could not possibly have known at that time that Jesus actually meant *all* nations in the world—including those nations that would arise well beyond their lifetimes—and that the work of preaching the Gospel through their writings would continue for nearly two thousand more years. Looking back on history, however, one can see in Jesus' words the seeds for the future writing and canonization of what was to become the New Testament.

Indeed, Jesus declined to tell the apostles that He would not return for nearly two thousand years. That knowledge would have to wait for some thirty-three years—until 63 AD, when they were able to bear it (John 16:12).

Jesus' Return in Paul's Epistles Before 63 AD

***I Thessalonians*:** When Paul wrote his First Epistle to the Thessalonians in 51 AD, he made a number of statements which indicate that he believed the Lord was returning soon. For example, he

wrote that those "**who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep**" and that "**we who are alive and remain shall be caught up together with them in *the* clouds for *the* meeting with the Lord in *the* air**" (I Thess. 4:13-17). Clearly, Paul looked forward to witnessing the day of the Lord: "Now then, concerning the times and the seasons, brethren, there is no need that I write to you; for you yourselves understand perfectly that **the day of *the* Lord will come exactly as a thief *comes* by night**…. **But you, brethren, are not in darkness, that the day *of the Lord* should overtake you as a thief**" (5:1-9).

***II Thessalonians*:** Also written in 51 AD, II Thessalonians includes a key reference to the time of Christ's return—dealing with the coming "man of sin" and the "abomination of desolation." Paul wrote: "Now we beseech you, brethren, concerning **the coming of our Lord Jesus Christ and our gathering together to Him**, that you not be quickly shaken in mind, nor be troubled—neither by spirit, nor by word, nor by epistle, as if from us, *saying* that the day of Christ is present. **Do not let anyone deceive you by any means because *that day will not* come unless the apostasy shall come first, and the man of sin shall be revealed—the son of perdition, the one who opposes and exalts himself above all that is called God, or that is an object of worship; so that he comes into the temple of God and sits down as God, proclaiming that he himself is God**. Do you not remember that when I was still with you, I told you these things? And now you understand what is holding *him* back in order for him to be revealed in his own set time. **For the mystery of lawlessness is already working**… (II Thess. 2:1-12). These Scriptures—and the phrase "**our gathering together to Him**" in particular—show that Paul fully expected Jesus to return soon.

***I Corinthians*:** Paul wrote I Corinthians in 56 AD, and the following references show an expectation for Jesus' early return: "**Now this I say, brethren: the time *is* drawing close. For the *time that* remains**…" (I Cor. 7:29-31). Also: "Behold, I show you a mystery: **we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet**" (15:50-51).

***Romans*:** Paul wrote to the Romans in late 57 AD, from Corinth. He stated: "Now *consider* this, **knowing the time, that *it is* already *the* hour *that* we should be roused out of sleep; because our salvation *is* nearer now than when we first believed**. **The night is almost over, and the day is drawing near; therefore, let us cast off the works of darkness and put on the armor of light**" (Rom. 13:11-14)—and, "**But the God of peace will bruise Satan under your feet shortly**" (16:20).

***Hebrews*:** Paul wrote the book of Hebrews from Rome in the spring of 61 AD, no doubt looking for Christ's return. Notice: "**For *it is* but a short time *until* He Who is coming will come, and will not delay**" (Heb. 10:37).

***James*:** Written in 40-41 AD, James' closing remarks indicate that the apostles were expecting Christ to return soon: "Therefore, brethren, be patient **until the coming of the Lord**…. Strengthen your hearts, **because the coming of the Lord has drawn near**…. **Behold, *the* Judge stands at the door**" (James 5:7-9).

***I Peter*:** It is evident that when the apostle Peter wrote his first epistle in 63 AD, he, like Paul, also was expecting Jesus' return, perhaps within a short time. Peter wrote: "**Now the end of all things has drawn near**" (I Pet. 1:13; 4:7).

***I John*:** The apostle John wrote his First Epistle in 63 AD, referring to the "last [end] time" (I John 2:18). Verse 28 expresses the hope that "**when He is manifested we may have boldness, and not be put to shame before Him at His coming**."

It is abundantly clear from the writings of Paul, Peter and John that up to 63 AD they saw Jesus' return as imminent. After 63 AD, however, their teachings dramatically changed. Why did this marked change occur?

Unfulfilled Prophecy Leads to a New Perspective on Christ's Return

Certain prophetic writings from the Old Testament—coupled with many of the things Christ had personally taught—led the apostles to the conclusion that Jesus' return was indeed imminent. When the anticipated prophetic scenario they had in mind failed to materialize, however, they began to rethink the timing of Christ's second coming.

In his book *Restoring the Original Bible*, Ernest L. Martin lays out several significant indicators that would have made it apparent to the apostles that Christ would not be returning in their generation—or anytime soon. Most likely, it was this new perspective that primarily led the apostles to canonize the books of the New Testament.

Martin mentions the martyrdom of James in the spring of 62 AD, the mass exodus of Jews, Christians, etc. from Jerusalem and Judea in 66-67 AD, and the Jewish-Roman War of 67 AD as having significant influence on the apostles' thinking (*Restoring the Original Bible*, pp. 185-186, 244-248, 265-268, 269 -280). As well, there apparently were certain "supernatural signs" that impacted the apostles' conclusions—such as God indicating on Pentecost, 66 AD, that His presence had been removed from the temple (pp. 199-208, 258-259).

But the key appears to be the fact that the chronological prophecies of Daniel were not being fulfilled as anticipated (pp. 186-192, 230-231). The apostles were watching to see whether the prophecies of Zechariah and Daniel would be fulfilled—and were convinced, according to Martin, that 63 AD was the last possible year to begin the final sequence of events described by Daniel's "70 weeks" prophecy. In their minds, the final generation—referred to by Jesus in Matt. 24:34—ran from 30 to 70 AD; the last seven years of that period was Daniel's "70th week."

Martin continues: "Instead of a world war starting between the East and the West in A.D. 63, followed by a revolt of the various kingdoms within the Roman dominion, to fulfill what Christians thought to be Christ's [final] prophecies (Matthew 24:6, 7), just the opposite occurred. Rome had actually become stronger than ever in the spring of A.D. 63. [Thus] Paul came to the conclusion that the 'iron legs' of Rome were going to remain in power for a much longer time."

Martin concludes that the apostles ultimately came to understand that "Christ had been teaching that the actual end-time would arrive *upon a particular generation* which would 'see' the events of Matthew 24 and Zechariah 12 to 14. But with the year A.D. 63 over, it became obvious that the generation that succeeded Christ's resurrection was not the prophesied one of the end-time. **This was the signal to Paul (and shortly afterwards to Peter and John) that it had become necessary to formulate a standard body of Christian documents** which would last the Christian believers until those end-time events would actually occur" (Ibid., pp. 230-232; bold emphasis added).

The Anticipated "Abomination of Desolation"

Daniel's 70th week failed to begin in 63 AD as expected. This meant that the greatly-anticipated "abomination of desolation" (Dan. 12:11, Matt. 24:15) which was to be established in the "midst of the week" (Dan. 9:27)—or, ostensibly, midway through the year 66 AD—would also not occur as foreseen. Paul described this "abomination of desolation" as "the man of sin, the son of perdition" who enters into the temple of God to proclaim himself as God (II Thess. 2:3-4). Thus, the apostles came to fully realize that the "great tribulation" and return of Christ were not to occur until far into the future. Ultimately, God used this new understanding to compel the apostles to canonize for future generations the writings that would become the New Testament.

Key Three: God's Special Revelation to the Apostles

Jesus had promised the apostles that through the power of the Holy Spirit He would lead them into all truth (John 16:13)—but not all at once. Over time, God revealed deeper aspects of His plan to the apostles, starting with Paul. Special revelation was apparently given to Paul around 63 AD concerning what the New Testament calls the "mystery of Christ" and "the sonship of God"—through which God is creating an eternal spiritual family. This new understanding was so profound that it became a major factor in compelling the apostles to canonize their writings.

The Sonship of God*:** Paul first mentioned the teaching in a letter to the Galatians in 53 AD: "But when the time for the fulfillment came, God sent forth His own Son, born of a woman, born under law, in order that He might redeem those who are under law, so **that we might receive the *gift of* sonship *from God. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father' " (Gal. 4:4-6). (The *KJV* uses "adoption of sons" or "children;" see Rom. 8:15, 23 and Eph. 1:5.)

It is apparent that the knowledge of the "sonship of God" was given through progressive revelation. By 56 AD, when Paul wrote I Corinthians, he spoke of things that God had "**revealed** … **by His Spirit**" (I Cor. 2:7, 9-10). Writing to the Romans a year later, Paul expresses an even deeper understanding of the subject: "Now you have not received a spirit of bondage again unto fear, but you have received ***the* Spirit of sonship**, whereby we call out, 'Abba, Father.' The Spirit itself bears witness conjointly with our own spirit, *testifying* that **we are *the* children of God**. Now if *we are* children, *we are* also

heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him" (Rom. 8:15-17).

Later, while still in prison in Rome, Paul explained to the Ephesians that God had made known to him the "**mystery of Christ** … which in other generations was not made known to the sons of men, **as it has now been revealed to His holy apostles and prophets by *the* Spirit**… (Eph. 3:1-9). In 63 AD, Paul wrote to the Colossians of the "**mystery that has been hidden from ages and from generations, but has now been revealed to His saints**; to whom God did will to make known what *is* the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory**…" (Col. 1:26-28).

Peter and John's Understanding of the Mystery and Sonship of God

***II Peter 1*:** When Peter wrote his Second Epistle, it is apparent that he had also received the same revelation from God. He taught that "sonship of God" meant believers would become "**partakers of *the* divine nature**" of God (II Pet. 1:3-4). What a profound new teaching! Just as God had inspired Paul, He inspired Peter as well to understand the fullness of the "mystery of Christ."

***I John 3*:** The apostle John wrote that the true believers were now—already—the children of God because they had the seed of begettal from God the Father. "Behold! What *glorious* love the Father has given to us, **that we should be called the children of God!**… Beloved, **now we are the children of God**…" (I John 3:1-2).

Later, when John was given the visions of the book of Revelation, Christ gave him more understanding of God's plan for mankind. By that time, John fully understood that Christ's return would not be for centuries into the distant future. Indeed, God's plan for mankind was exceedingly greater than the apostles had first imagined.

Paul's Writings after 63 AD

As the apostles began to fully understand that Christ's return was in the distant future, they were also led to see that the Church would be responsible for revealing the purpose of God to the world. (See Eph. 3:10-11.)

How was God going to make the "mystery of God" known to the world through the Church? Apparently, by that time, Paul had begun to understand that God would do this, as least in part, through the canonized writings of the apostles—which God would preserve as authorized scripture throughout all generations to the return of Christ.

Thus, in his later Epistles, Paul began to emphasize the importance of long-term Church stability and individual Christian growth through the Spirit of God.

***Ephesians*:** Here, Paul said nothing of the imminent return of Christ, which had been an important theme in his earlier epistles. Rather, the book of Ephesians instructs Christians on how to live their lives well into the future (Eph. 1:9-10, 18-23; 2:20-22; 3:16-21; 4:11-16, 21-32; 5:1-33; 6:1-20).

***Colossians*:** Likewise, Paul's letter to the Colossians clearly emphasized how Christians were to live their lives over a protracted period of time (Col. 3:1-4:6). Paul did not even mention the return of Christ—but he did write about the mystery of God (1:26-28).

***I Timothy*:** Written in the late fall of 63 AD after Paul was released from his first imprisonment in Rome, I Timothy is one of the most important Epistles showing that Paul now understood Christ's return would be far into the future. At this time, Paul wrote of the need to permanently establish the work of the elders—for teaching and pastoring the churches and fellowship groups. Paul gave detailed instructions to Timothy on how to lead the Church and serve the brethren on a long-term basis.

Clearly, Paul, Peter and John understood that Christ would not return for a long time—maybe centuries—and that the Church was to become a long-term establishment, awaiting the return of Jesus at an unknown time in the future. Thus, the need for a canonized body of New Testament Scriptures was vital not only for the proclaiming of the Gospel, but for the very survival of the Church of God.

Key Four: A New Understanding—The Last Days and the Return of Christ Were in the Distant Future

It appears that God directly inspired Paul, Peter and John to perceive that the last days and the return of Jesus Christ lay in the distant future. The lack of fulfillment of prophecy by 65-66 AD had

caused many to conclude that Christ's return was delayed. As a result, Peter in particular was inspired to warn that "**in the last days *there* will come mockers**, walking according to their own personal lusts, and asking, 'Where is the promise of His coming? For ever since the forefathers died, everything has remained the same as from *the* beginning of creation.'… But the present heavens and earth are being held in store by His Word, *and* are being reserved for fire in *the* day of judgment and destruction of *the* ungodly. Now, beloved, do not let this one fact be hidden from you; **that with *the* Lord, one day *is* as a thousand years, and a thousand years as one day. The Lord is not delaying the promise *of His coming,* as some in their own minds reckon delay; rather, He is long-suffering toward us**, not desiring that any should perish, but that all should come to repentance.

"However, **the day of *the* Lord shall come as a thief in *the* night** in which the heaven itself shall disappear with a mighty roar, and *the* elements shall pass away, burning with intense heat, and *the* earth and the works in it shall be burned up. Since all these things are going to be destroyed, what kind of *persons* ought you to be in holy conduct and godliness, **looking forward to and striving for the coming of the day of God**, during which *the* heavens, being on fire, shall be destroyed, and *the* elements, burning with intense heat, shall melt? But according to His promise, **we look forward** to a new heaven and a new earth, in which righteousness dwells. For this reason, beloved, since you are anticipating these things, be diligent, so that you may be found by Him in peace, spotless and blameless" (II Peter 3:1-14).

For Peter to write in 65-66 AD that "a thousand years is as one day and one day is as a thousand years," reveals that although he fully understood that the Day of the Lord and the return of Jesus Christ would be in the future—perhaps a thousand years or more—he did not have any specific understanding as to how far in the future it would be. From the tenor of what he wrote, it is clear that Peter fully understood that no man could know when Jesus would return. Jesus had, of course, previously forewarned the apostles: "But concerning that day, and the hour, no one knows, not even the angels of heaven, but My Father only" (Matt. 24:36).

These four key developments are significant for many reasons—not the least of which is that they were highly instrumental in motivating the apostles to canonize the writings that became the New Testament. The internal evidence of when, how and by whom the New Testament was canonized will be explored in the next chapter.

Chapter Nine

When and by Whom Was the New Testament Canonized?

One of the most frequently asked questions regarding the Bible is, "*When* and *by whom* were the Scriptures canonized?" Canonization was the process by which certain books became officially recognized as the authentic "God-breathed" Scriptures. To the exclusion of all others, only the canonized books can be used with full faith and confidence as the authoritative Word of God. While other writings, books and epistles may elaborate on certain points of Scripture or history, they do not have the authority of Scripture, nor are they equal to Scripture.

As such, the canonized Scriptures—Old and New Testaments—are the inspired Word of God. They reveal how one is to live and how one can worship God in spirit and in truth. When the apostle Paul wrote to Timothy, he elaborated on the divine authority and use of the Holy Scriptures: "And that from a child you have known the Holy Writings [the canonized Old Testament], which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. **All Scripture** [including the New Testament books] ***is* God-breathed**, and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness; so that the man of God may be complete, fully equipped for every good work" (II Tim. 3:15-17).

Because the Scriptures are "God-breathed"—not humanly contrived myths and folklore—Christ made it clear that everyone is to live by them. When tempted by Satan the devil, Jesus emphatically stated that man was to live by "**every word that proceeds out of *the* mouth of God**" (Matt. 4:4).

Yet today, most professing Christians believe that Jesus came to abolish the Law—in spite of His clear statement to the contrary. "**Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill**. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled" (Matt. 5:17-18). These words of Jesus Christ are the New Testament teaching concerning the Law and the Prophets. As long as heaven and earth exist, the Law and the Prophets are binding on mankind.

The Generally Accepted Theory on New Testament Canonization

The New Testament canon refers to the group of books accepted as the authentic writings of the apostles and thus authoritative for teaching in the Church of God. The generally accepted theory is that the canon was completed late in the fourth century. Unger informs us that scholars have arbitrarily divided the canonization of the New Testament into five periods ranging from the first century to its "ratification" in 397 AD. "The canon of the New Testament, as commonly received at present, was ratified by the third Council of Carthage (A.D. 397), and from that time was accepted throughout the Latin Church…" (Canon of Scripture, *Unger's Bible Dictionary*, p. 178).

The extended timetable of this theory of canonization—70 AD to 397 AD—is in error. God did not commit the canonization of the New Testament to men of dubious character and questionable faith some three hundred years after the apostle John's death. This theory of canonization distorts the truth of how, when and by whom the books of the New Testament were canonized.

Dr. Ernest Martin also rejects this timetable. "It is normally assumed by scholars … that the canon of the New Testament came into existence sometime in the early or middle second century, and was finalized in the fourth century. **This *guessing* is patently not true. Early Christian scholars did not believe such teaching**. Augustine, one of the most ardent supporters of the organized church of the fourth and fifth centuries, believed that the New Testament canon came into existence in the time of the apostles themselves. He stated: 'Distinguished from the books of later authors is the excellence of the canonical authority of the Old and New Testaments; which, *having been established in the time of the apostles*…' (*Contra Faustum Man. 11.5).*

"In our present age, it is common to hear that the second, third, or fourth century church canonized the New Testament in some unknown and mysterious fashion. **This is in no way true**…. **The Christian community of the second, third or fourth centuries had nothing to do with the canonization of the New Testament**" (Martin, *Restoring the Original Bible*, pp. 300-301, bold emphasis added).

The nineteenth-century German scholar Theodor Zahn—in his two-volume work *Geschichte des nuetestamentlichen Kanons* (1888-1892) and *Grundriss der Geschichte des neutestamentlichen Kanons* (1904)—also concluded that the canonization of the New Testament was set by the end of the first century. Harry Y. Gamble wrote this summary: "Zahn's massive study of the history of the canon … argued that there was already a canon of Christian Scriptures by about the end of the first century (80-110) … [and] that there had arisen a body of Christian documents read in public worship and broadly recognized and cited as normative. They consisted of the fourfold Gospel and a corpus of thirteen Pauline letters, as well as some other writings. Zahn believed that this was adequately documented by the fact that the church fathers, especially the early second-century Apostolic Fathers, were fully aware of these texts, which they clearly took to be fundamental resources of the church at large" (McDonald and Sanders, *The Canon Debate: On the Origins and Formation of the Bible*, pp. 267-268).

Conversely, acceptance of the theory of an extended period of canonization opened the door for the Roman Catholic Church to claim that other writings should be included as canonized scripture. These included the *apocryphal* books of the Septuagint (a Greek translation of the Old Testament) and other spurious writings of the "early church fathers"—as well as later traditions of the Roman clergy. All of these were accepted as having an equal or greater status and authority for teaching doctrine and establishing religious practices.

Martin substantiates that the Catholic Church **never** had a part in the canonization of the New Testament: "Some historians would have people believe that the church of the early second century (or even the third or fourth century) probably formulated the final New Testament. There has always been a problem with this appraisal because **there is not a sliver of evidence that such a thing took place**. The truth is, when the early church fathers began to talk about the canon of the New Testament near the end of the second century, it is assumed that **it was already in their midst**. The first recorded discussion among the Catholic scholars about the books of the New Testament only concerned whether certain books in the canon were of lesser rank, not which books were needed to form the official canon (Eusebius, *Eccl. Hist*., III. 25)" (Martin, *Restoring the Original Bible*, p. 295, bold emphasis added).

From the evidence, it is obvious that the most commonly accepted theory of the canonization of the New Testament is patently false. What then is the true scriptural and historical record? When and by whom was the New Testament canonized?

The New Testament Itself Reveals When and by Whom It Was Canonized

God did not want people to be in doubt as to *who* canonized the twenty-seven books of the New Testament; consequently, this information has been preserved in the New Testament itself. Martin states: "[The] New Testament itself speaks about its own canonization…. It was the apostles themselves who put together the New Testament books, not some unknown church group or groups of the second and/or third or fourth centuries" (Martin, *Restoring the Original Bible*, p. 281). The task of writing and canonizing the prophetic New Testament Scriptures was so profound and extensive that Jesus Christ used only His selected apostles to write it—and of those, only Paul, Peter and John, His special eyewitnesses, were used to canonize those writings.

The New Testament Is the Word of God

Jesus Christ is called "the Word of God" (John 1:1-3)—and indeed He spoke and taught the words of God. Jesus said, "The words that I speak to you, *they* are spirit and *they* are life" (John 6:63). God the Father inspired Christ to speak what He spoke and personally directed what He would accomplish (see John 14:10-11, 15, 21, 23-24).

Thus, when the apostles began to preach the Gospel as recorded in the book of Acts, they knew their preaching was the Word of God. They knew with faith and confidence that they were commissioned, authorized and sent by Jesus Christ, the Son of God—God manifested in the flesh—to be witnesses to the world of His resurrection from the dead and to proclaim that the gift of salvation is available through His name.

The apostles not only preached the Word, but they also began to write at a very early date. In 30 -31 AD, less than one year after Jesus' death and resurrection, the apostles began writing and compiling the teachings of Christ in order to teach the Gospel to new believers (Acts 6:4; see also Acts 2:37-41, 47; 4:4, 32; 5:12-16, 28; 6:1).

With the exception of Revelation, all the books of the New Testament were written well before the destruction of Jerusalem. In addition to the Old Testament, the books and Epistles written by the apostles were widely circulated in the churches and were used for reading, for teaching and for doctrinal understanding (Col. 4:16; I Thess. 4:1-3; 5:27; II Thess. 3:14; I Tim. 4:9-16; 6:1-6; II Tim. 2:15; 3:15-16; 4:1-4; Heb. 13:20-22; James 2:8-10; II Pet. 1:15; 3:15-16).

The apostles knew God had inspired their writings as the very Word of God. However, it was not until 63 AD that God finally revealed to Paul, Peter and John that they needed to canonize such writings into what would become the New Testament Scriptures. At that time, they understood that they were to fulfill the Word of God and bring it to its final, completed form. The New Testament canonization completed what God had begun with the book of Genesis in the Old Testament.

Three Special Eyewitnesses Canonized the New Testament Books

As stated previously, Jesus Christ had chosen the apostles Peter, James and John to be special eyewitnesses of the vision of His transfiguration. However, in 44 AD, James was beheaded by Herod, leaving only Peter and John as the remaining eyewitness of the transfiguration. A third special eyewitness—to replace James—was the apostle Paul.

***The Change in Names*:** God sometimes changes the names of those whom He calls for a special purpose. Abram was renamed "Abraham" because God made him "a father of many nations" (Gen. 17:5). Sarai was renamed "Sarah" because God made her "a mother of nations" (Gen. 17:15-16). God changed Jacob's name to "Israel," saying "you have striven with God and with men, and have prevailed" (Gen. 32:28).

The New Testament shows that, of the original twelve apostles, Jesus renamed only three—Peter, James and John. When Jesus first saw Simon Peter, He renamed him "Cephas," which means "stone" (John 1:42). Martin notes: "Peter [as a stone] was to be associated with Christ (the Rock *Himself*) in the creation of the Christian *ekklesia* [church]…. Peter was also given the 'keys of the kingdom of heaven' (Matthew 16:19)…. And it appears certain that one of the main methods by which Peter would be able to exercise the power of the 'keys' was to be [partially] in charge of the canonization of the New Testament" (Martin, *Restoring the Original Bible*, p. 311).

Jesus renamed James and John as the "sons of thunder" (Mark 3:17). Martin explains: "They were certainly not mild-tempered. They were to be men of 'Thunder.' In Hebrew 'thunder' (*kol*) meant the *Voice of God* (Exodus 9:23; Psalm 29:3; Jeremiah 10:13; etc.). The title could signify that they were to speak like God Himself—as personal spokesmen for God" (Ibid., p. 312). James—thundering the truth of God—had preached repentance and salvation through Christ in such a powerful way that the Jews could not stand to hear it. Thus, they persuaded Herod to kill him (Acts 12:1-2).

The fourth apostle to be renamed was Paul. When Paul is first mentioned in Scripture, he is called "Saul." With the full authority of the high priest of Jerusalem, Saul ravaged and tore asunder the Church, causing imprisonment and death to the disciples of Christ (Acts 8:1-3; 9:1-2). However, in 33 AD, Jesus personally called and converted Saul (Acts 9:3-30). Later in 44 AD, after Saul was ordained an apostle, his name was changed to "Paul" (Acts 13:3, 9). He was no longer Saul, the destroyer; rather, he was Paul, meaning "little one." And true to his new name, Paul reckoned himself as the "least of the apostles" (I Cor. 15:9) and counted himself "less than the least of all the saints" (Eph. 3:8).

Jesus personally trained Paul and gave him the special understanding necessary to preach the Gospel to the nations. During his three years' training in Arabia, Jesus gave Paul multiple visions and revelations. Without a doubt, the visions and revelations given to Paul were greater than the vision of the transfiguration that Peter, James and John had seen. **Paul was a specially chosen vessel to be the third eyewitness to replace James**, and was uniquely qualified to write and canonize his fourteen Epistles, as well as the Gospel of Luke and the book of Acts—well over half of the New Testament!

Paul Canonized His Own Epistles and Forwarded Them to Peter

In writing his Epistles, Paul made it known that his service to the brethren was by the grace of God through the power of the Holy Spirit, and not of himself (Eph. 3:2-8). With humility, he always emphasized that it was God the Father and Jesus Christ Who had called him and put him into the ministry. Paul had not done so by his own initiative or because of his personal abilities and education (I Tim. 1:11-14).

Paul "knew" that he was Christ's personal representative, or ambassador, to the Gentiles (II Cor. 5:18-21; Rom. 11:13). That he wrote by the authority of Christ is affirmed in every letter: "Paul, a bond-servant of Jesus Christ, a called apostle, set apart to preach the gospel of God" (Rom. 1:1; etc.).

Paul correctly understood that his Epistles were the commandments of God—the very words of God. They were not his own personal opinions or the ideas of a man. Paul wrote to the Corinthians that his teachings were the "**commandments of the Lord**" (I Cor. 14:37). He wrote to the Thessalonians saying, "[We] give thanks to God without ceasing: that when **you received *the* Word of God which you heard from us, you did not accept it as the word of men, but even as it is in truth—*the* Word of God, which is also working in you who believe**" (I Thess. 2:12-13).

There is no question Paul knew that what he wrote was the very Word of God. Therefore, after Paul had received the special revelation from God in 63 AD that Jesus' return was not imminent, he realized that he had to canonize certain of his Epistles for future generations. It is likely that Paul began this process some time before he was released from his first Roman imprisonment in the fall of 63 AD. Paul and his assistants—Luke, Timothy, Mark and Silvanus—must have begun this task in a deliberate and thoughtful manner, trusting in the inspiration of the Holy Spirit to guide them in the final selection and editing of Paul's Epistles.

Years later, when Peter wrote his Second Epistle in 66 AD, he emphatically declared that Paul's Epistles, which he had in his possession, were considered to be a part of Scripture (II Peter 3:15-16). Peter's words—"the rest of the Scriptures"—must have referred to the Gospels, various Epistles and the Old Testament Scriptures.

The New Testament Writings Are Called the "Prophetic Scriptures"

The first phase in the canonization of Paul's Epistles was completed by the apostle Paul himself, beginning in 63 AD. These initial Epistles were forwarded to Peter and John, who fully accepted them as Scriptures sanctioned by God. Peter called these Scriptures the "**confirmed prophetic Word**" (II Peter 1:19); and Paul wrote that his Epistles were "**the prophetic Scriptures**," meaning that the writings were composed under the direct "inspiration" of God.

***Peter's Authority and Role in Canonization*:** When Peter wrote his second epistle, he left no doubt that he and the apostle John were forming the official text of New Testament teachings so that believers would have a "**written remembrance**" of the apostles' teachings (II Peter 1:15). Peter also referred to this written remembrance as the "**confirmed prophetic Word**" (verse 19), now known as the New Testament Scriptures—the Word of God for eternal life.

***The Apostle Paul Also Wrote "Prophetic Scriptures"*:** As previously stated, Paul had seen the resurrected Christ (I Cor. 15:8), and received his teachings directly and personally from Jesus (Gal. 1:11 -12) as well as through dreams and revelations (II Cor. 12:1-5). Paul fully understood that he was writing "**prophetic Scriptures, according to the commandment of the eternal God**…" (Rom. 16:26).

Martin adds: "Peter and John were not the only ones who had 'the word of prophecy more confirmed.' The apostle Paul also had the authority to write 'prophetic scriptures.' At the end of the Book of Romans is an interesting section of scripture, which relates to the matter of canonization. Paul said that his writings concerning the message of Christ were to be acknowledged as 'the Prophetic Scriptures.' This meant that Paul thought he was writing *sacred* Scriptures" (Martin, *Restoring the Original Bible*, p. 305).

In Paul's mind, uncertainty or ambiguity did not exist. He "knew" he had a part in completing the Word of God through his writings. "Paul stated that his apostolic commission was to present those new *prophetic scriptures* concerning 'the Mystery' to [the believers and to] the people of the world. Paul even realized that he was the one responsible for teaching the full, final and mature teachings of 'the Mystery' " (Ibid., p. 306).

Paul's letter to the Romans, along with Peter's statements, gives us irrefutable evidence that God had commanded Paul, Peter and John to canonize the books of the New Testament before they died.

God did not leave the writing and canonizing of the New Testament to other men to do hundreds of years after the apostles' deaths. **Only the apostles of Jesus Christ, whom God had specifically chosen for this task, wrote and canonized the New Testament**.

Martin comments: "Peter was indicating that the prophetic scriptures which he and John were leaving with Christians were not their own private ideas and words. They were nothing less than **the direct teachings of God**. This dogmatism of Peter is reflected also in his evaluation of the apostle Paul's epistles, which he mentioned as being on an equal par with 'the other Scriptures' of the Old Testament (II Peter 3:15, 16)" (Ibid., p. 304, bold emphasis added).

Before he was released from his first imprisonment in Rome in 63 AD, Paul wrote to the Colossians that he had been called to "**complete** [Greek, *to bring to the full*, *to complete*] **the Word of God**…" (Col. 1:25). Martin comments: "This is an important statement relative to the canonization of the New Testament. It tells us in no uncertain terms that Paul knew he had been given a special commission to help fulfill (that is, to 'fill to the top') the Word of God. This is why Paul had little reluctance in telling people about the high calling that he had. Paul considered that the teachings he recorded represented the very commandments of God. 'If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you ***are the commandments of God*** [the Lord]' (I Corinthians 14:37). These are strong and authoritative words. No man could make such assertions unless he was convinced in his own mind [by the power of the Holy Spirit] that he had the prophetic office to write inspired scripture" (Ibid., pp. 306-307, bold emphasis added).

Martin adds: "When one comprehends that Paul himself was aware of his role in completing the full message of God to this world, then the statements of Peter in his Second Epistle can begin to make sense. Peter readily acknowledged that the apostle Paul was given an **equal commission along with himself and John, to write 'prophetic scriptures**' " (Ibid., p. 307, bold emphasis added).

Paul's Final Canonization of His Epistles

During Paul's second imprisonment in Rome in 67 AD (II Tim. 2:9), he realized his death was imminent (II Tim. 4:6-8). Knowing he would soon be martyred, Paul urgently began to complete the canonization of his Epistles. At this time, Luke was with Paul and could assist in this all-important task. However, in order for Paul to complete his work, he needed Timothy—and Mark. Paul summoned Timothy, specifically requesting that he bring Mark as well. Mark had previously assisted both Paul and Peter, and would be invaluable in helping Paul edit his Epistles and complete his canonization before his death (II Tim. 4:9-11).

Paul also wanted Timothy to bring several important items needed to complete the canonization of his Epistles. "When you come, bring the **chest** [incorrectly rendered *cloak* in the *KJV*] that I left in Troas with Carpus, and the **books**—especially the **parchments**" (II Tim 4:13). We can deduce that this chest contained Paul's own writings—as well as extra sheets of parchment or animal skins that had been made into blank pages for writing. Once Timothy and Mark arrived with these items, Paul could then add the final inspired additions to his Epistles. Because Paul had already canonized eleven of his Epistles earlier in 63 AD, this final canonization probably required little editing.

When the relevant information contained in the writings of the New Testament is brought to light, absolute proof emerges that the apostles Paul and Peter canonized their Epistles before the destruction of Jerusalem in 70 AD. In the following chapter, we will see that the New Testament was not completed until God gave the apostle John the task of finishing his Gospel and epistles, writing the book of Revelation and canonizing the entire New Testament before he died.

Chapter Ten

John's Final Canonization of the New Testament

While historians such as Josephus wrote detailed accounts of the period from 70 to 100 AD, there is unfortunately no scriptural record of the Church during that time. Clearly, Paul and Peter were dead by 68 AD, and there were no additional apostolic writings until John finalized his Gospel and Epistles and wrote the book of Revelation in 95-96 AD. **A brief overview of conditions in the eastern Roman Empire during that time frame will establish the background for John's final canonization of the New Testament**.

In 66 AD, Vespasian was appointed by Nero to conduct the war in Judea. After Nero's suicide, the armies in the east proclaimed Vespasian as emperor in July 69 AD, and Vespasian left the war in Judea to his son Titus, who oversaw the destruction of Jerusalem in 70 AD and the end of the Jewish rebellion. In 76 AD, Titus was made co-regent, assuming the duties of emperor. During this time, persecution against Christians was intermittent.

Domitian—the second son of Vespasian—succeeded his brother, Titus, in 81 AD. During Domitian's reign there was sporadic persecution against Christians and continued harsh treatment of Jews. Ruling as a "madman" his last three years (94-96 AD), persecution against Christians intensified, and Domitian exiled the apostle John to the island of Patmos, perhaps in 95 AD. Eusebius stated there was "ample evidence that at that time the apostle and evangelist John was still alive, and because of his testimony to the word of God was sentenced to confinement on the island of Patmos" (Eusebius, *The History of the Church*, bk. 3:18).

Nerva succeeded Domitian, reigning from 96-98 AD, and established an equitable administration with an awareness of the need for peace and compassion for the people he ruled. He recalled all exiles who were banished under Domitian's rule, including the apostle John. Eusebius wrote: "In Asia, moreover, there still remained alive the one whom Jesus loved, apostle and evangelist alike, John, who had directed the churches there since his return from exile on the island, following Domitian's death" (Ibid., bk. 3:23). While John was on the island of Patmos, he received many visions and wrote the Revelation from Jesus Christ that became the book of Revelation. Undoubtedly, John brought this book with him when he returned to the city of Ephesus.

John lived into the reign of Trajan (98-117 AD), but there is no record as to how long he lived after 98 AD. Trajan's reign was peaceful, and the Church had rest from Roman persecution. It was apparently during this time that John finalized the New Testament canon—and many copies were undoubtedly made and distributed to all the churches in Asia Minor and to other parts of the world.

John's Final Canonization

By the middle of 66 AD, the Jewish revolt against Rome had gained momentum. To escape the coming war, many Jews—Christian and non-Christian—had heeded God's warnings that Jerusalem was to be destroyed and promptly fled the city. Nearly all the faithful Jewish Christians had left Jerusalem and Judea, a good number of them going to the city of Pella, 60 miles northeast of Jerusalem, on the other side of the Jordan River. However, it appears that the majority of Christian Jews fled to Asia Minor, with many settling around the city of Ephesus. Eusebius recorded that "the holy apostles and disciples of our Saviour were scattered over the whole world. Thomas, tradition tells us, was chosen for Parthia, Andrew for Sythia, John for Asia, where he remained till his death at Ephesus" (Eusebius, *The History of the Church*, bk. 3:1). There is very little doubt that it was in Ephesus that John finalized his writings and completed the canonization of the New Testament after his release from exile.

Of John's role, Martin writes: "The apostle John was specifically commissioned to write what the Voice of God (like the Thunder) would relate to him. This is why he wrote his Gospel and the Book of Revelation to be included in the canon of the New Testament. Such a task shows that John was

specially selected to produce a canon of scriptures which would proclaim the official Voice of God than even Peter and Paul" (Martin, *Restoring the Original Bible*, p. 313).

Although Paul and Peter had canonized their writings before they died, the official canonization with the final arrangement of the books of the entire New Testament was accomplished by the apostle John in 96-99 AD. As one of the last living apostles and the last living eyewitness of Christ's transfiguration, John was uniquely qualified and chosen by Jesus to canonize the entire New Testament in its final form.

Qualifications of John to Finalize the New Testament Canon

In order to fully understand the apostle John's qualifications as the one whom Jesus had chosen to canonize the New Testament, one must go back to the time before John the Baptist, the son of a priest, was born. The scriptural record reveals that the apostle John was also of the priestly line of Aaron. In addition, there was an important family relationship between Jesus Christ and John.

***The Family Connection and the Daughters of Aaron*:** The important family connection between Jesus and John has a profound bearing on the canonization of the New Testament. Martin noted the significance of this unique family connection: "It is usually not understood, but the mother of James and John was none other than Salome (Matthew 27:56 with Mark 15:40) who was the sister of Mary, the mother of Christ (Hastings, *Dictionary of Christ and the Gospels*, vol. I. p. 846). This means that Christ and John were *first cousins* as far as legal matters were concerned among the Jewish people" (Martin, *Restoring the Original Bible*, p. 313).

There are several clues about Jesus' relationship to the apostle John. John the Baptist's father, Zacharias, was a priest of the line of Aaron. Likewise, his mother, Elizabeth, was "**of the daughters of Aaron**" (Luke 1:5). Luke tells us that Elizabeth was also a "kinswoman" of Mary, the mother of Jesus (Luke 1:36). (The *KJV* rendering "cousin" is not an accurate translation; the Greek means "kinswoman" or "relative.")

What exactly was the relationship between Mary and Elizabeth? From Luke's account it is known that Elizabeth and her husband were "*well* advanced in years" (Luke 1:7, 18). Luke did not give their exact ages; however, from other Scriptures, it is possible to estimate with reasonable accuracy that Elizabeth and Zacharias were in their seventies when John the Baptist was born. On the other hand, Mary, the "kinswoman" of Elizabeth, was a young woman—a virgin. Scripture does not specify how old Mary was, but it is not unreasonable to estimate that she was about twenty years old when Jesus was born. Therefore, there must have been a difference of fifty years or more between the ages of Elizabeth and Mary, making it more likely that Elizabeth was Mary's aunt, rather than a cousin. This means that Mary's mother and Elizabeth were sisters. If Elizabeth was "of the daughters of Aaron," then so was Mary's mother. Thus, Mary—and her sister Salome, John's mother—would have been considered of the line of Aaron.

Martin wrote of this family connection between the apostle John and Jesus: "Not only were his [John's] mother and Christ's mother both sisters (and this gave John some preeminence), but we find that Mary (and obviously her sister, Salome) [as daughters of Aaron] were in some way connected with the priestly ancestry…. One should recall that Mary was a kinswoman to Elizabeth (the wife of Zacharias who was an Aaronic priest and the father of John the Baptist), and Elizabeth herself was recognized as 'a daughter of Aaron' (Luke 1:6). This means that both Mary and Salome could be reckoned as being of priestly descent" (Martin, *Restoring the Original Bible*, pp. 314-315).

This of course shows us that John himself was of the Aaronic line. **The fact that John was of Aaronic priestly descent was a primary reason that Jesus chose him to make the final canonization of the New Testament**.

***John Was an Eyewitness of the Vision of Transfiguration*:** Jesus informed all the apostles that some would "not taste of death until they have seen the Son of man coming in His Kingdom" (Matt. 16:28). Six days later, Jesus took Peter, James and John with Him up on a high mountain, and they saw the vision of the transfiguration. John was the only apostle still alive who had seen the vision of the transfiguration and had heard the voice of God the Father, and this **gave him special authority from Jesus Christ to canonize the New Testament**.

As the last remaining apostle to see the vision of the transfiguration, John would also see the coming of Jesus Christ in the visions that he received and recorded in the book of Revelation. These special visions are prophecies of events leading up to the Day of the Lord and the return of Christ. In these

visions, Jesus spoke directly to John, instructing him to write what he had seen (Rev. 1:11, 19; 2:1, 8, 12; 3:1, 7, 14; 14:13; 19:9; 21:5). What John wrote became the book of Revelation—the capstone—the crowning glory of the Bible.

Parallels Between Canonization of the Old and New Testaments

Important parallels exist between Ezra's canonization of the Old Testament and John's canonization of the New Testament. These similarities demonstrate that the New Testament is indeed the work of God, and not man.

As stated previously, God used Ezra the priest to finish writing and canonizing the Old Testament. In the same way, He used the apostle John—a descendant of the Aaronic priestly line—to finish writing and canonizing the New Testament.

When Ezra canonized the Old Testament, he had the "Great Assembly" of 120 priests and Levites to assist him in finalizing and editing the books. In like manner, the apostle John also had helpers who assisted him in editing and finalizing his Gospel and Epistles for canonization and in setting the final order of the New Testament books. It is probable that the eyewitnesses who helped John were of the original 120 disciples (Acts 1:15). There is little doubt that from within this group were several other apostles who were still living and were thus among John's helpers. Some traditions mention that the apostles Phillip and Andrew were included among the "elders" that were with John. Martin commented, "It can be almost certain that they *were all Jews*, and that they later lived near John [at Ephesus] when he was performing his job of canonizing the New Testament. These men were those that could be called *Elders* that helped John in the canonization" (Martin, *Restoring the Original Bible*, p. 404).

***Internal Evidence of John's Helpers—the "We" Sections*:** The evidence of John's helpers is found in the so-called "we" passages in John's writings. Undoubtedly, these were some of the final edits that were added to complete these books. An obvious edit, for example, is found in John 21, where there is a sudden injection of a "we" passage: "This is the disciple [John] who testifies concerning these things and *who* wrote these things; and **WE know that his testimony is true**" (John 21:24). It is obvious that John was writing of himself—"this is the disciple"—when, suddenly, the next phrase shifts to the third person plural "we." Apparently, the elders, the helpers of John, added their testimony to verify that what John had written was true. Because of their added stamp of approval, the final, expanded Gospel of John would be fully accepted by the churches of God.

Additional "we" passages appear in I John 1-5, supporting the tradition that some of the apostles—such as Phillip and Andrew—were alive and assisting John when he finished writing the Epistle.

Martin wrote of the "we" passages found in John's writings, commenting on the short epistle of III John: "John began to speak to a man called Gaius in the first person singular: '**I pray** that in all things you may be prospering and having good health' (verse 2). Then we find a long string of '**I rejoiced**' (verse 3), '**I am thankful**' (verse 4), '**I wrote**' (verse 9), and '**I will call to remembrance**' (verse 10). But then, and out of the blue, John introduces a plural intrusion into the text. In this book it says: 'in fact, ***WE are also bearing witness***, and *you know* that the witness ***WE give is true*** (verse 12). Then immediately the context of Third John returns to: '**I had** many things to write you, yet **I do not** wish to go on writing you with ink and pen. But **I am hoping** to see you directly (verses 13, 14)' " (Martin, *Restoring the Original Bible*, p. 399, bold emphasis added). It is clear that the words in III John 12 show the same pattern of multiple testimony that is found at the end of the Gospel of John 21:24.

***Additional Internal Evidence of John's Final Edits*:** As previously noted, the initial writing of the Gospel of John was probably completed by 42 AD. However, from the internal evidence, it is obvious that John added many details later. It is apparent that John originally intended to end his Gospel with chapter 20, verses 30-31: "Now then, Jesus did many other miracles in *the* presence of His disciples, which are not written in this book. But these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name." Later, when John was finalizing his writings and canonizing the New Testament, he must have added chapter 21 with the assistance of his helpers—who added their testimony: "**And we know that his testimony is true**" (John 21:24). This affirmation of truth must have included all the other edits in John's writings as well.

Evidence of later editing can again be seen in the prologue of the Gospel of John. One can detect in the verses that pertain to John the Baptist what must have been the apostle John's original opening to his Gospel. The added prologue reflects the later revelation of the "mystery of godliness" (I Tim 3:16)

that Christ had given to the apostles in 63 AD. It was not until this time that they fully understood that Jesus was indeed "God manifested in the flesh"—the LORD God of the Old Testament. Thus, the prologue of the Gospel of John—"In *the* beginning was the Word"—expands on what John had earlier written of in his First Epistle, that Christ had indeed come in the flesh (I John 4:1-3).

***Additional Important Edits by John and His Helpers*:** The edits John and his helpers made to his books demonstrate that John and the elders finalized and sealed the New Testament in a detailed and systematic manner. It is apparent that they must have scrutinized every book of the New Testament word for word.

Two additional edits—generally overlooked but which again show the hand of John and his helpers—were added to the texts probably in 96-98 AD. The insertion of the parenthetical statement—"**the one who reads, let him understand**"—to the words of Jesus' prophecy in Matthew (and similarity in Mark) is intended to warn the reader that Jesus' prophecy concerning "the abomination of desolation" had not yet occurred (Matt. 24:14-16; Mark 13:13-14). It is apparent that the parenthetical statements were not spoken by Jesus at the time He was speaking to His disciples. Clearly, these are later editorial comments added by John and his helpers when they were finalizing the New Testament—inserted because John and the Elders understood that "the abomination of desolation" did not occur as a part of the destruction of Jerusalem and the Temple in 70 AD, and would not take place until the temple would be rebuilt in the distant future.

The Book of Revelation Proves That John Canonized the New Testament

The book of Revelation is, perhaps, the most unique book in the entire Bible. It is the capstone and crowning glory of the Word of God. The opening verses of the book reveal that the apostle John was the one to whom Christ had given the visions of Revelation. John was commanded by Jesus to write everything that he saw, for a witness both to the Church and to the world (Rev. 1:1-3).

The book of Revelation bears witness 1) "to the Word of God," meaning that the Revelation of Christ substantiates the entire Word of God—Old Testament and New Testament; 2) "to the testimony of Jesus Christ," which is contained in the Gospel accounts of Matthew, Mark, Luke and John; and 3) of "all the things he [John] saw," which means all the recorded visions of Revelation.

This final witness that Jesus gave through John is actually a fulfillment of the command that He gave to the apostles when they began their ministry. "According as it is written, it was necessary for the Christ to suffer, and to rise from *the* dead the third day. And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. **For you are witnesses of these things**" (Luke 24:44-48). Jesus repeated this command, as Luke recorded: "**You shall be My witnesses**, both in Jerusalem and in all Judea and Samaria, and **unto *the* ends of the earth**" (Acts 1:8).

***The Apostle John Recorded Jesus' Final Warning*:** At the end of the book of Revelation, Christ inspired John to summarize the requirements for salvation and to reveal the fate of sinners: "And behold, I am coming quickly; and My reward is with Me, to render to each one according as his work shall be. **I am Alpha and Omega, *the* Beginning and *the* End, the First and the Last**.

"**Blessed *are* those who keep His commandments, that they may have the right to *eat of* the tree of life, and may enter by the gates into the city.** But excluded *are* dogs, and sorcerers, and fornicators, and murderers, and idolaters, and everyone who loves and devises a lie. I, Jesus, sent My angel to **testify these things to you in the churches**" (Rev. 22:12-16).

Christ ended the book of Revelation with a profound warning against adding to or taking away from the words of the Bible: "For I jointly testify [Jesus Christ and John] to everyone who hears the words of the prophecy of this book, *that* **if anyone adds to these things, God shall add to him the plagues that are written in this book**. **And if anyone takes away from the words of *the* book of this prophecy, God shall take away his part from *the* book of life**, and from the holy city, and from the things that are written in this book" (Rev. 22:18-19).

With this final warning, the apostle John—of the lineage of Aaron, uniquely chosen and qualified by God the Father and Jesus Christ—finished the canonization of the New Testament, the most magnificent book in the world. Once this task was finished, the New Testament was added to the Old Testament. Thus, the full revelation of God to mankind was completed by the disciple whom Jesus especially loved—the apostle John.

Chapter Eleven

A Tribute to William Tyndale

The "Father" of All English Bibles

The history of the modern English Bible rightly begins with William Tyndale, the first man to translate both the New Testament from the Byzantine Greek and the Old Testament from the Hebrew text into English. So profound was his work that all subsequent English Bibles stand in the shadow of his translations. Noted Tyndale biographer David Daniell wrote: "William Tyndale (1494-1536) was the first person to **translate** the Bible into English from its original Greek and Hebrew and the first to **print** the Bible in English, which he did in exile. Giving the laity access to the Word of God outraged the clerical establishment in England: he was condemned, hunted, and eventually murdered. However, **his masterly translation formed the basis of all English Bibles**—including the '*King James Bible*,' many of whose finest passages were taken unchanged, though unacknowledged, from Tyndale's work" (Daniell, *William Tyndale: A Biography*, dust jacket; bold emphasis added).

According to Daniell, "Tyndale grew up to be a remarkable linguist, noted in Europe for knowing seven languages as well as English, like a native." Apparently, Tyndale attended Oxford University in 1506 at age twelve. Afterwards he attended Cambridge University from 1517-1520, where he and other fellow students were converted to Christ after studying Erasmus' 1516 Greek New Testament (Ibid., pp. 14, 27, 49).

From the evidence of his life and work, there is no doubt that God had specially prepared, called and converted William Tyndale for the task of translating the Holy Scriptures into English. It is apparent that Tyndale was led by the Holy Spirit and driven by a holy passion to translate the Word of God so that common men and women everywhere could have the Scriptures to read and study for themselves.

Tyndale Translates the New Testament

Tyndale was fully convicted that what was needed was a New Testament in English directly from the Greek—to make the Word of God available in English for the ordinary man. So determined was Tyndale that he was willing to defy the pope himself—who vehemently opposed any effort to translate the Scriptures into English. According to Daniell, Tyndale once found himself in a dispute with a "learned" individual who said that it was better to be "without God's law than the pope's." To this Tyndale replied, "**I defy the Pope and all his laws**. If God spare my life ere many years, I will cause [even] a boy that driveth the plough [to] know more of the scripture than thou dost" (Ibid., pp. 78-79).

Daniell continues: "Tyndale's problem was finding a high enough authority [in the church] to work under, to exempt him from the fatal charge of heresy under the Constitutions of Oxford [of 1410, which strictly outlawed the Scriptures in English under penalty of death]" (Ibid., p. 79).

But Tyndale was single-minded and undaunted in his purpose of translating and printing the Bible into English. In the summer of 1523, Tyndale went to London to seek permission from the bishop of London, Cuthbert Tunstall, to translate the Scriptures. Tunstall denied Tyndale permission—so Tyndale exiled himself to Europe in April 1524. He first went to Hamburg, Germany, then to Wittenberg where he met Martin Luther, and then on to Cologne in 1525, where he not only translated the Greek New Testament into English but also proceeded to have it printed. This initial printing, however, was interrupted when Tyndale was forced to flee those seeking to have him arrested. Tyndale escaped and went to Worms, where he first published his translation of the New Testament in 1526 (Ibid., pp. 83, 108-109). According to Daniell, the print run was said to be three or six thousand, of which only two copies have survived (Ibid., p. 134).

Daniell comments: "It was Tyndale's revision of this [Worms] New Testament eight years later in 1534 which not only went forward into later Renaissance Bibles, most notably the *Authorized* [King James] *Version*, but is still dominant, even today….

"What still strikes a late-twentieth-century reader is how modern it is. There are occasional words that have been lost to common use since 1526 … [but] both vocabulary and syntax are not only recognizable today, they still belong to today's language. This seems to be for two reasons. First, Tyndale goes for clear, everyday, spoken English…. The result is that Tyndale usually feels more modern than the Authorized Version, though that revision was made nearly a century later. The second reason is that Tyndale makes a language for the Word of God, which speaks to the heart…" (Ibid., pp. 134-135).

Over time, England was literally flooded with Tyndale's outlawed Bibles, smuggled into England from Germany. In order to stamp out this heretical Book, Roman Catholic authorities, under orders from Bishop Tunstall, burned thousands of Tyndale's New Testaments and books. But thousands more were smuggled in and sold on the black market, in spite of the fact that those who owned or read them were subject to torture or death by burning or beheading.

In addition to translating the New Testament and Old Testament, Tyndale wrote other books that explained and expounded upon the Scriptures. These are: *Parable of the Wicked Mammon*, 1527; *The Obedience of a Christian Man*, 1528; Preface to the Five Books of Moses—Genesis, Exodus, Leviticus, Numbers and Deuteronomy, 1530; Prologues: *To the Prophet Jonas*; *The Gospels*: Matthew, Mark, Luke and John; Prologues to the following Epistles: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, James, I and II Peter, the three Epistles of John and Jude.

Tyndale's Old Testament Translation

Not only did Tyndale translate the New Testament from Greek into English, but he translated the Old Testament as well. In his biography of Tyndale, Daniell wrote of Tyndale's Pentateuch: "Some time in January 1530 there began to appear in England, smuggled in from Antwerp, copies of a well-made little book, again printed by Hoochstraten of Antwerp … the title-page of which simply announced *The first book of Moses called Genesis*, and nothing more. The next page began a prologue with the words 'W. T. To the Reader'; so there could be no doubt about its origins.

"These opening chapters of Genesis are the first translations—not just the first printed, but the first translations—from Hebrew into English. This needs to be emphasized. Not only was the Hebrew language only known in England in 1529 and 1530 by, at the most, a tiny handful of scholars in Oxford and Cambridge, and quite possibly by none; that there was a language called Hebrew at all, or that it had any connection whatsoever with the Bible, would have been news to most of the ordinary population…. Now here in 1530 was Genesis, from the Hebrew, in English, in a form that fitted a pocket" (Daniell, *William Tyndale: A Biography*, pp. 283, 287).

Tyndale, according to Daniell, insisted that it was essential that one be able to study the *whole* of the Hebrew Law in order to understand what Christ did with the Law. He notes that "Tyndale discovered that Hebrew goes wonderfully into English—better than into Latin, and better even than Latin goes into English….

"Tyndale … was engaged in a full-scale work of translating Hebrew into English. His discovery of the happy linguistic marriage of the two languages [was] of high significance for the history of western Christian theology, language and literature…. **All Old Testament English versions descend from Tyndale**; even of the books of the Old Testament which he did not reach. Miles Coverdale, who first gave us printed in English the second half of the Old Testament, had worked with Tyndale, and imitated him" (Ibid., pp. 288-289; bold emphasis added).

Concerning Tyndale's Old Testament, Daniell wrote: "William Tyndale's Old Testament translations laid the foundation of our English Bible…. **Two generations later, in 1611, the scholars and divines who made the Authorised Version under King James were happy to use what Tyndale had given them, though without acknowledgement**. **Very many great passages from the Pentateuch come to us** [directly] **from Tyndale**" (Daniell, *Introduction to Tyndale's Old Testament*, p. ix; bold emphasis added).

A thousand years before Tyndale, the Bible existed in the form of a fourth-century Latin version known as the Vulgate. But, as Daniell writes, it was "very much the property of the Church. In Tyndale's time, to go behind the Latin to the scriptural Greek and Hebrew, and then furthermore **to seek to make those Bible texts available in portable volumes printed in English, so that anyone at all could have a copy and read it, was blasphemous and treasonable, punishable by torture or death**…" (Ibid., p. ix, bold emphasis added).

Tyndale on Grace, Faith and Law

Today, Protestant theology is an odd mixture of grace and lawlessness. On the one hand, it claims the grace of God for the forgiveness of sins and the gift of eternal life, which is accepted, praised and loudly preached. On the other hand, it insists that Jesus came to abolish the Law. The conclusion is that once one has been "saved," he or she no longer needs to keep the laws and commandments of God—except to "love God in one's heart." The result is a counterfeit emotional gospel mostly devoid of any need to obey God's commands or to understand the doctrines of Christ. Thus, the hallmark of Protestantism is a *lawless grace* that is contrary to the teachings of Jesus and His apostles.

Had all of Tyndale's writings been retained, published and taught, perhaps the course of Protestantism in England would have been much different—because Tyndale did *not* teach a lawless grace. As the Reformation began in England, Tyndale was perhaps the most powerful influence through his translations of the Old and New Testaments as well as his other writings. Tyndale wrote about human nature, Satan, sin, law, grace, mercy, forgiveness and the love of God. He fully believed in keeping the laws and commandments of God "from the bottom ground of the heart." Furthermore, he taught repentance toward God, justification of sin through the blood of Jesus Christ and salvation by faith, not by works.

Yet, the clergy of England, for political reasons as well as jealousy, rejected his clear teachings on law and grace. As a result, when the Bible was finally allowed to be printed in English, beginning in 1537, only the Scriptures were printed. Tyndale's other writings that revealed the clear scriptural truth about law and grace were excluded. Thus, an uninspired clergy, through faulty interpretations of the Scriptures, gradually developed a doctrine of lawless grace.

Contrary to Protestant or Catholic theology, Tyndale correctly understood law and grace. He clearly understood the difference between practicing vain works of human religious traditions and superstitions as opposed to keeping the commandments and laws of God from the heart. Moreover, he fully comprehended that justification of past sins comes only by deep personal repentance toward God and faith in the blood of Christ for forgiveness, followed by baptism. He understood that eternal life cannot come through any law—rather it is the gift of God through the power of the Holy Spirit.

For example, Tyndale wrote in his 1534 *Revised New Testament*: "**All the whole law** which was given to utter [to expose] our corrupt nature, **is comprehended in the ten commandments**. And the ten commandments are comprehended in these two: love God and thy neighbour. And he that loveth his neighbour in God and Christ, fulfilleth these two, and consequently the ten, and finally all the other…" (David Daniell, *Tyndale's New Testament, Modern Spelling*, "W. T. Unto the Reader," pp. 3-4; bold emphasis added).

Tyndale also wrote: "**Now read all the scripture and see where God sent any to preach mercy to any, save unto them only that repent and turn to God with all their hearts, to keep his commandments**…. **Let us so put our trust in the mercy of God through Christ, that we know it our duty to keep the law of God and to love our neighbours**…" (Ibid., pp. 5, 7; bold emphasis added).

In an era of gross superstition and spiritual ignorance, it is astounding that William Tyndale had such a deep and profound spiritual understanding of the Scriptures. It is evident that he was led by the Holy Spirit into the truth of the teachings of Jesus Christ and the Word of God.

Tyndale Exposed and Rejected the Evils and Corruption of Roman Catholicism

Tyndale wrote extensively against the evils and corruption of Roman Catholicism using the most impassioned words possible. He denounced the foolish ceremonies of the Mass and the evil and fearful superstitions instilled in the people by the clergy in order to keep the people in bondage to Rome. In his day, William Tyndale was one of many who were raising their voices against the Church of Rome and the abuses of the papacy. However, because he was translating and printing the Bible in English, he was their number one enemy. The true freedom in Christ found in the Scriptures struck at the very heart of Rome's religious bondage and political power.

Contrary to the presumptuous and blasphemous edicts of various popes, Tyndale fully understood that anyone who professed to represent God and His Word would believe, teach and follow God's Word as led by the Holy Spirit. He vehemently opposed the pope, the Roman Catholic Church and their teachings as those of Antichrist. Tyndale's writings clearly show that he understood the Roman Catholic Church to be the "Great Whore" and "Antichrist" spoken of in Revelation 17 and 13.

Tyndale's Betrayal, Arrest and Execution

From 1525-35, Tyndale was able to evade the authorities who were seeking to arrest and execute him. But in the spring of 1535, while Tyndale was living in Antwerp, a traitor named Henry Phillips was stalking Tyndale at the behest and hire of the Catholic authorities. After befriending Tyndale, Phillips arranged to betray him and led the authorities to entrap and arrest him. Tyndale was arrested in May 1535, and they imprisoned him at Vilvorde Castle, near Brussels, where he remained until his death in October 1536 (Daniell, *William Tyndale: A Biography*, pp. 361-384). While in prison Tyndale continued to translate the Old Testament. His friend and assistant John Rogers, frequently visited Tyndale and compiled the rest of his Old Testament translation.

Of Tyndale's execution, Daniell wrote: "Early in the morning of one of the first days of October 1536, Tyndale was executed…. He was strangled at the stake, and his dead body then burned…. [Just before his death he cried [out] thus at the stake with a fervent zeal, and [with] a loud voice, '**Lord! Open the king of England's eyes**' " (Ibid., pp. 382-383).

With his final plea to God, William Tyndale was martyred—executed for his "high crimes" against the pope and emperor, because he loved God the Father and Jesus Christ with all his heart, all his soul, all his mind and all his strength—for translating the Bible from the Greek and Hebrew into English for the common man and woman.

How God Answered Tyndale's Prayer

In translating the Scriptures into English and writing books, Tyndale was hoping for repentance and reformation in England. And in the end, Tyndale's works—especially his New Testament and *The Obedience of a Christian Man*—indeed ignited the fires of reformation in England and changed the course of history. Many were moved to repent and turn to God. At some point Henry VIII himself read *The Obedience of a Christian Man* and saw the scriptural rationale that enabled him to sever all ties with Rome. In 1534, he renounced the pope, furthering the reformation and establishing the Church of England as the state church.

The separation from Rome was the first step that eventually led Henry VIII to order the *English Bible* to be placed in all churches in England, printed under license from the king in 1537. Thus, less than two years after his death, Tyndale's prayer—"Lord! Open the king of England's eyes!"—began to be answered.

The *English Bible* was actually Tyndale's translation of the Old and New Testaments, renamed the "*Thomas Matthews" Bible*. After Tyndale's death, his associate and friend John Rogers finalized Tyndale's work on the Old Testament, making it ready for print. Authorities note that the so-called *Matthews Bible* was actually the work of Rogers. Rogers, however, made it clear that the translation of the entire Old Testament was, in fact, Tyndale's work (Daniell, *William Tyndale: A Biography*, p. 335).

In 1538, also by the king's authority, the "*Great Bible*," published by Miles Coverdale, another one of Tyndale's associates, was printed and placed in all the churches in England.

William Tyndale—one man against the world, empowered by the Spirit of God, filled with the love of God, and thirsting for the Word of God—translated the Scriptures into English with selfless sacrifice and dedicated determination. From his day to the present, the *English Bible*, beginning with his translations, has impacted the civilizations of English-speaking people far more than any other book. Tyndale could never have imagined that nearly five hundred years after his prayer to "open the king of England's eyes," God would cause the English language to become the predominant language to be used to preach and publish the Gospel literally around the world.

Chapter Twelve

Overview

Which Texts Comprise the Pure Words of God?

The question of which texts comprise the pure words of God is generating more controversy and argument today than at any time since this "great debate" began in earnest in the late nineteenth century. In best-selling books, leading theological journals and especially on the Internet, every aspect of biblical textual criticism is being intensely debated. The mass of textual data collected by researchers over the centuries presents many "facts" about the history, form and readings of the manuscripts that testify to the original writings of the biblical authors. However, the opposing interpretations of these facts, and even the misinformation created by vocal members of this debate, have often left Bible believers confused and frustrated.

It is understandable why the question about the purity of the biblical texts attracts so much attention. The Bible has affected our society, at least Western civilization, more than any other book. No other book has done more to shape our view of ourselves and how we interact with the world. The Hebrew and Greek Scriptures, respectively, undergird two of the world's most influential religious faiths: Judaism and Christianity.

Origins of the Current Debate

The current debate over the biblical texts stems largely from the 1881 revision of the *Authorized* or *King James Version* (*KJV*) of the New Testament. History records that the English monarchy and segments of the Church of England refused to be associated with the revision of this venerable translation, itself a product of the English Reformation. In fact, numerous scholars, even those on the actual revision committee, differed widely in their beliefs on how to proceed with improving the *KJV* for purposes of public worship.

In short, committee members were initially commissioned to correct only "plain and clear errors" in the Greek text underlying the *KJV*. According to the committee's second chairman, Dr. Charles John Ellicott, the revisers agreed to "**make the current Textus Receptus the standard**; departing from it only when critical or grammatical considerations show that it is clearly necessary" (Ellicott, *Considerations on Revision*, p. 30, quoted by Burgon, *The Revision Revised*, pp. 39, 414 and bold added).

(The "current" *Textus Receptus* was the *1550 Stephens Text*, one of the Reformation printed editions of the Greek New Testament. The term *Textus Receptus* was first assigned to the 1633 Elzevir Greek text because this Latin phrase (meaning Received Text) appeared in its preface. This expression was later used to refer collectively to the editions of Erasmus (1516), Stephens (1550), Beza (1598) and Elzevir (1633). Professor George Ricker Berry noted that "In the main they [in particular the Stephens and Elzevir texts] are one and the same; and either [i.e., any] of them may be referred to as the *Textus Receptus*" (Berry, *Interlinear Greek-English New Testament*, p. ii). The text of these early editions reflects a near-identical agreement with the common text of the Byzantine manuscript family, which consists of the vast majority of Greek scribal copies of the New Testament. Even though many of these copies date later than the fifth century AD, most of their readings circulated in Byzantium, Greece, Asia Minor and elsewhere and are confirmed by the early papyri, ancient versions and writings of the early "Christian" scholars and theologians. Other types of Greek texts include the Alexandrian, Western and Caesarean, generally reflecting the geographical areas from which their manuscripts originated.)

Instead of holding to their agreed upon standard text, a majority of the revisers established a radically different Greek text as the basis for the New Testament translation and produced the 1881 *English Revised Version* (*ERV*). This different text was largely founded on the Greek New Testament of two Anglican scholars, Drs. B.F. Westcott and F.J.A. Hort. In building their own text, Westcott and Hort showed undeserved partiality to two previously unused Greek manuscripts from the Sinai desert and Vatican

library. Most scholars consider these two manuscripts, Sinaiticus and Vaticanus, to be the chief representatives of what is known as the Alexandrian (Egyptian) text.

What might have been an excellent opportunity to correct the *KJV* and its underlying Greek text was lost amidst inner-committee clashes over the comparative value of the manuscript evidence.

The late John William Burgon (1813-1888), an Anglican theologian and textual scholar, was one of the most vocal opponents of the committee and its work. In *The Revision Revised*, published in 1883, Burgon released a barrage of evidence from the manuscripts, ancient versions and early church scholars that highlighted the deficiencies of the Westcott-Hort Greek text, the theory behind that text and the 1881 New Testament translation based largely upon it.

The *ERV* was not the first attempt to emend the Greek text and revise the *KJV*. In the eighteenth century, several men produced English versions using supposedly "better" manuscripts to correct critically the readings and language of the *KJV*. Probably the most famous endeavor was undertaken by William Whiston, the translator of the Jewish historian Josephus. Whiston published his *Primitive New Testament* in 1745. Many other scholars labored in the 1700s and 1800s to correct the Textus Receptus via marginal footnotes or by actually producing new Greek editions based on differing principles and manuscripts.

The 1881 revision caused a violent shift to occur in New Testament textual criticism, which entailed a wholesale rejection of the *Textus Receptus* and the vast majority of manuscripts for establishing the Greek text and translating the New Testament into English. Modern eclectic or critical Greek texts differ significantly in many places from the accepted text (*Textus Receptus*) used for almost all Protestant translations of the New Testament into English from the Reformation down to the late nineteenth century. These modern Greek editions are over 97 percent identical to the 1881 Westcott-Hort text that underlies the *ERV* (Fowler, *Evaluating Versions of the New Testament*, p. 66).

An objective listing of the most significant translatable differences between the modern eclectic or critical Greek texts and the *Textus Receptus* texts is available in a book titled *Evaluating Versions of the New Testament* by Everett W. Fowler. This publication records whole verses, significant portions of verses and divine names that have been omitted by the Westcott-Hort, Nestle and the latest United Bible Societies (Nestle-Aland) editions, all of which depend heavily on an Alexandrian type of text. It also highlights the differences between the various modern and early Protestant translations, which stem from the opposing Greek texts. More than 40 of these differences directly involve Christian doctrine and over 480 substantially affect the meaning of Scripture (Fowler, p. 21). Many have been adopted by translators of contemporary English versions, including the popular *New International Version* (*NIV*). More specific information on each variant reading is available by consulting the respective printed editions of the Greek New Testament.

Why Study the Biblical Texts?

Since the 1880s, advocates and antagonists of the various Greek texts have traded barbs and directed charges of "conspiracy" at one another. At one extreme, some American fundamentalist ministers and scholars have labeled modern Greek texts as "satanic" and filled with heresy. Conversely, some textual critics and theologians have blamed evangelicalism and a so-called "dumbing down" of Christianity as the real culprit behind the rise of conspiracy theories about the biblical texts (cf. Wallace, "The Conspiracy Behind the New Bible Translations," www.bible.org).

No doubt there are elements of truth in all positions assumed in this debate. The difficult task for most people is sorting out the valuable kernels of truth from the often highly prejudiced chaff.

The debate has escalated in recent decades to include the various modern English versions. One major point of contention is the glaring differences in wording between the various modern translations and those of the Protestant Reformers, including the 1611 *KJV*. In some modern versions, words, phrases and even whole verses have been relegated to the margins or sometimes omitted without notice (e.g., the account of the woman taken in adultery in John 7:53-8:11 and Mark 16:9-20).

These omissions, especially evident in the *NIV* published in the late 1970s, have drawn considerable attention. According to one fundamentalist pundit, the *NIV* contains 64,000 fewer words than the *KJV* (Riplinger, *New Age Bible Versions*, p. 28). If this is true, can it with confidence be labeled an accurate translation?

In addition, in the last decade, Bible versions trafficking a more gender-neutral language have begun to appear. A recent example is *The New Testament and Psalms*, an adaptation of the liberally-

translated *New Revised Standard Version*. The editors of this inclusive version state that their goal was to replace all "pejorative references to race, color or religion, and all identifications of persons by their physical disability alone, by means of paraphrase, alternative renderings and other acceptable means of conforming language to the work of an inclusive idea" (*The New Testament and Psalms*, pp. viii and ix). Zondervan Publishing House and the International Bible Society are planning to release a complete gender-inclusive revision of the *NIV*. The language of these versions is in line with the anti-patriarchical agendas of modern feminists and the ideologies of other groups who want to use the English Bible as a forum for activism—the eradication of social, economic and political inequities in society. Publishers of such inclusive versions bank on sales in the market-driven Bible industry, soaring due to these compromises with the Sacred Text.

Even more scandalous is the release of the scholars' version of the Gospels produced by the Jesus Seminar and Westar Institute of Santa Rosa, Calif. Notoriously known for their radical redaction (editing) of the Gospel narratives, the fellows of the Jesus Seminar have tried to salvage the integrity of the New Testament (as they see it) by systematically going through the four Gospels and voting on which passages to accept as authentic and which to reject as myth. Through majority vote, 82-84 percent of the Gospel records have been categorized as partial or complete fiction, while only 16 percent of the events and 18 percent of the sayings of Jesus as recorded by Matthew, Mark, Luke and John have been accepted as authentic, or nearly authentic. They have also added the Coptic Gnostic gospel of Thomas to their leaner canon of the authentic Gospels.

This bold move heralds future plans by the Jesus Seminar to reduce (by eliminating the book of Revelation) and expand the current biblical canon (collection of books) of the New Testament. A "Canon Seminar" has been convened to consider which ancient "Christian" documents to include in its forthcoming version of *The Complete New Testament*. This proposed canon will probably contain many documents that were never a part of the Bible, including the Gnostic writings found in the area of Nag Hammadi in Upper Egypt (cf. Funk, "The Once and Future New Testament," *The Canon Debate*, pp. 541ff). Such a venture, if published, will undoubtedly cause greater division among the ranks of larger Protestant denominations and other non-denominational Christian organizations.

Christians who desire the truth about God's Word need to possess a basic understanding of how their English Bibles relate to the original texts and some knowledge of the theories scholars use to translate those texts into English.

***Type of Text*:** The process of establishing the most reliable or pure text of the Bible belongs to the realm of textual criticism. The key is whether the original God-breathed letters, syllables and words of the biblical authors have been accurately preserved in the surviving documents. The type of text ultimately produced for translation is dependent on its editor's view of the history and canon of the Bible and the value he or she places on the comparative textual data. If text editors believe the original text of the books of the Bible has been lost through the centuries, they will choose methods and manuscripts to produce a text different from those editors who are otherwise-minded. The methods and manuscripts employed can significantly alter the accuracy of the readings. The result can greatly affect exegesis (technical interpretation of the text) and preaching.

***Translation Theory*:** Different theories and practices of translation can affect the purity of the original words when rendered into English. According to English professor and biblical literary stylist Leland Ryken, "In some translation processes this care to preserve the original text is repeatedly and casually disregarded when translators turn the original into English. Words are changed, added, and deleted with apparent ease and frequency. Surely there should be some carry-over of principle between the scrupulousness of attention to the actual words of the Bible in the original languages and the way in which that text is transcribed into English" (Ryken, *The Word of God in English*, pp. 29-30).

The *NIV* and *TNIV* demonstrate how translators can begin with the same Greek base, yet produce vastly different versions that in many instances only loosely resemble the original wording. "The basic distinction between the Renaissance [a time period marked by increased artistic and scientific activity that laid the foundation for the Reformation and translation of the Bible into English] and the modern translators is one of fidelity to their original [text]," writes University of Manchester Professor of English Language and Literature Gerald Hammond. "Partly the loss of faith in the Hebrew and Greek as the definitive word of God has led to the translators' loss of contact with it, but more responsibility lies in the belief that a modern Bible should aim not to tax its readers' linguistic or interpretative abilities one bit. If this aim is to be achieved then it seems clear that a new Bible will have to be produced for every generation—each one probably moving us further away from the original text, now that the initial

break has been made" (Hammond, *The Making of the English Bible*, pp. 12-13).

What will the next decade of English translations bring? Many conservative scholars predict the trend will probably lead to a universally accepted Bible and a one-world religion under the authority of Babylon the Great (cf. Revelation 17-18).

Christian Concerns

While the present debate originated with the 1881 revision of the *KJV* in the nineteenth century, its seeds were actually sown in the Protestant Reformation. The question for Bible believers today, to a large extent, is the same as that for Reformers: "Have the original texts of the Old and New Testaments come down to us pure and uncorrupted?"

This was the question raised by Francis Turretin (1623-1687), a Reformed scholar of the Academy of Geneva, in his *Institutio Theologicae Elencticae.* It served as a prelude to his discussion about the purity of the Hebrew Masoretic and Greek Byzantine manuscripts upon which the Reformation texts were based. Turretin's query concisely captured the essence of the divisive debate in his day between the Roman church and Protestants over the use of the original language texts for translation.

What is often lost in the rhetorical monologue offered by all sides in this dispute is the clear teaching of Scripture. What does the Bible have to say about its divine authorship? It states unequivocally that "All Scripture *is* God-breathed" (II Tim. 3:16).

Does the Bible explicitly state how God would preserve His Word? The Bible offers numerous general promises that the Word of God would be preserved intact. The Bible was written over a 1,500-year time period by about 40 authors who originally penned its messages in Hebrew, Aramaic and Greek, often on highly perishable papyrus scrolls and later, parchment codices. Today we possess literally thousands of witnesses to the original writings of the biblical authors. Some of the oldest passages of Holy Writ were copied by hand for more than 2,800 years.

How can we bridge the gap between the surviving manuscripts and the autographs or original writings of the prophets, apostles and their scribes? Do the texts of the surviving manuscripts represent the *ipsissima verba*—that is, the "very words" of the original writings? For many theologians and scholars, the debate over the biblical texts involves proper scholarship, namely textual, historical and literary criticism. However, there are shortfalls within the fields of textual and biblical criticism.

Shortfalls of Textual and Biblical Criticism

It is important to remember that all attempts by textual critics to recover or reconstruct the original text of the Bible are restricted to the existing evidence and their critical judgments of it. In short, one textual theory may have certain merits over others, but in the end all are based on conjecture and incomplete information. For example, some manuscripts with ancient readings referenced by the early church scholars no longer exist. In terms of quantity and quality, these readings are 3:2 in favor of the Byzantine Text (Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, vol. 1, pp. 94-122).

In addition, all events relating to the literary history of the biblical texts that occurred prior to their copying are beyond the scope of the so-called textual specialists (Aland, *The Text of the New Testament*, p. 297). A graphic example concerns the Pauline Epistles. From their copying and transmission, Paul's letters have had the same general form as they have today (cf. Aland, p. 296). The evidence of textual criticism (manuscript record) cannot explain how Paul's Epistles were compiled in their present form before they began to be circulated as an entire group or as several smaller groups. Scholars have presented various theories over the years to explain how this process occurred. Only the Bible offers clues to this textual mystery. They are recorded in II Timothy 4:11-13 and II Peter 3:16.

Yet, another example involves the discovery of the Bodmer Papyrus 75 (P^{75}), a codex of the third century AD that contains portions of the Gospels of Luke and John. Before the mid-1900s AD, scholars presumed that the earliest "pure" copy of the Alexandrian text was the fourth-century Vatican manuscript; the discovery of P^{75} in 1955 changed that (Robinson, "New Testament Textual Criticism: The Case for the Byzantine Priority," *TC: A Journal of Biblical Textual Criticism*, par. 79). Many scholars, including Professor J.C. O'Neill, now doubt whether Vaticanus is a carefully preserved text with ties to the late second or early third century. A careful study of scribal habits suggests instead that it was the result of a deliberate editing process at an Alexandrian scriptorium or copying center (O'Neill, "The Rules Followed by The Editors of the Text Found in Codex Vaticanus," *New Testament Studies*, vol. 35, p. 220).

Similarly, before the mid-1900s, scholars believed that Greek manuscripts with Byzantine readings did not exist before the fourth century. This notion stems from the flawed textual theory of Westcott and Hort, in which they speculated that the Byzantine Text was a creation of fourth-century church scholars. Most modern textual critics have followed the lead of Westcott and Hort on this issue and have dismissed the Byzantine Text for purposes of textual criticism. However, the discovery of early Egyptian papyri with distinctively Byzantine readings (not shared with other text types), has now made it increasingly difficult for scholars to reject the Byzantine Text in producing a Greek New Testament (cf. Sturz, *The Byzantine Text-Type & New Testament Textual Criticism*). In fact, the editors of the United Bible Societies third edition of the Greek New Testament restored nearly 300 Byzantine readings to their text, which they had earlier rejected due to an alleged lack of support among the early surviving Alexandrian witnesses (Robinson, "Investigating Text-Critical Dichotomy: A Critique of Modern Eclectic Praxis from a Byzantine-Priority Perspective," *Faith & Mission*, vol. 16, no. 2, p. 28).

Today we can better understand Westcott and Hort's partiality toward the Sinaitic and Vatican manuscripts, including Hort's motive for labeling the *Textus Receptus* as "vile." The influence of Attic Greek was not well-known during the nineteenth century. During the second century there was a tendency by Alexandrian scribes to correct the New Testament text stylistically to the Attic. This type of Greek was known for its brevity akin to classical Greek, which both Anglican scholars were accustomed to. In contrast, the New Testament (*Textus Receptus*) was almost always written in *Koiné* Greek (Kilpatrick, "Atticism and the Future of ZHN," *Novum Testamentum*, vol. 25, p. 151).

The Nature of Modern Biblical Scholarship

Bible readers are unlikely to be familiar with the texts underlying the English Bibles they read and study and even less acquainted with the methods of textual criticism used to produce those texts.

Consequently, they might be surprised to know that scholars today, in many instances, cannot agree on the original wording of the Sacred Text. In fact, interpretation of the textual evidence varies widely depending on one's personal theology and worldview. Modern textual criticism is largely a product of The Enlightenment or Age of Reason, a seventeenth- and eighteenth-century philosophical movement that followed the Renaissance and Protestant Reformation and exalted human reason (rationalism) as the sole guide in establishing truth. Out of this movement arose a way of thinking known as naturalism, which denies the supernatural significance behind historical events. Naturalism uses science and logic to explain all phenomena.

According to the late Dr. David Fuller, former director of the Institute for Biblical Textual Studies, "The one feature that separated the Enlightenment from the Reformation [a religious movement during the Renaissance period] regarding text [textual] critical matters was the latter's firmly held belief that the texts of scripture were canonically established by the providence of God. The Enlightenment replaced the idea that God was behind historical circumstance…with the idea that man was his own measure and must determine for himself what he will regard as scripture" (Letis, *The Majority Text: Essays and Reviews in the Continuing Debate*, p. i).

It is the modern age that has injected naturalistic thinking into the study of the biblical texts (known as textual criticism). The two are diametrically opposed to each other. Historical examples of naturalistic thought include attributing the miracles surrounding Jesus' feeding of the five thousand and His resurrection to trivial circumstances and natural laws. Skeptical scholars, like those of the Jesus Seminar, maintain that the biblical books were not "inspired" in the traditional sense but were written decades, if not centuries, after the deaths of the prophets and apostles.

In Burgon's day, the naturalistic approach was becoming widespread in textual criticism. He wrote: "For we assume that the Bible is to be taken as inspired [God-breathed], and not regarded upon a level with the Books of the East….It is chiefly from inattention to this circumstance that misconception prevails in … 'Textual Criticism.' Aware that the New Testament is like no other book in its origin, its contents, its history, many critics of the present day nevertheless permit themselves to reason concerning its Text, as if they entertained no suspicion that the words and sentences of which it is composed were destined to experience an extraordinary fate also. They make no allowances for the fact that influences of an entirely different kind from any with which profane literature is acquainted have made themselves felt in this department … therefore … **those principles of Textual Criticism which in the case of profane authors** are regarded as fundamental **are often out of place here**" (Burgon, p. 9, emphasis added).

Though it is not often clearly stated, naturalistic textual scholars contend that the text of the Greek

New Testament, like that of other ancient books, has been damaged and lost during its journey through time. The only way to recover the original wording in places where the manuscripts disagree, they argue, is to appeal to the testimony of the "earliest and best" Greek copies. (Ironically, the Christian Church has rejected many of these manuscripts and their readings for over 1,000 years!)

In the twentieth century, scholars have favored the eclectic method to recover the original text of the New Testament in places where the Greek manuscripts disagree. **Eclecticism** is a method of textual criticism that relies heavily on human instinct in establishing the biblical text by selecting readings randomly from one witness and then another based on a number of subjective criteria. The methods and manuscripts used by many modern eclectics have often led to self-refuting and questionable results regarding the form and readings of the New Testament. Therefore, **it is a myth to presume modern eclectic Greek texts and English translations are more accurate than those printed during the Reformation period. (Oddly, the most popular Greek texts on the market today are eclectic in nature**.)

More than four decades ago, the late Dr. Edward F. Hills (1912-1981), an internationally recognized textual critic, anticipated this eclectic trend in textual criticism and translation. He wrote: "Thus naturalistic New Testament textual criticism is inclining more and more toward a free handling of the text. The final authority is not the testimony of the extant manuscripts, even in places in which they all disagree, but the subjective insight and judgment of the critics. Thus the future of the New Testament text is unpredictable, since it depends on these intangible forces. The way is open for a multiplicity of texts—as many as there are critics.…The Moffat [sic] version (1913) has already made a start in this direction with its rearrangement of chapters and its all too frequent employment of conjectural emendation" (Hills, *The King James Version Defended*, 1956 ed., p. 14).

The eclectic method is only partially responsible for the many different critical editions and translations of the New Testament text since the early 1900s. The loss of a recognized standard edition of the Greek New Testament within Christendom during the last century has been used by some as a license to revise, add and omit letters, syllables, words and whole sentences of the biblical narrative.

The work of the Jesus Seminar is a prime example of modern scholars who have exploited the differences (variant readings) found in the Greek manuscripts and modern editions for their own purposes. Robert Funk, the director of the Westar Institute and a leading seminar scholar, holds to the erroneous belief that variant readings make the text of the New Testament uncertain. He wrote: "So far as I know, no one has ever canonized the Greek text of the New Testament; the United Bible Societies are claiming copyright of the Nestle-Aland version, but they have not canonized it. Both Protestant and Catholic scholars simply buy each new edition of Nestle-Aland critical edition of the Greek New Testament as it appears and use it as though it were the real New Testament. **Which edition of the Nestle-Aland Greek New Testament with its catalogue of more than seventy thousand significant variants is canonical? No one has yet been willing to say**" (Funk, p. 546, emphasis added).

Naturalistic methods and principles have permeated every aspect of biblical criticism so that any reading created in the transcription process and copied by some ancient scribe of the sacred text is held up and justified as legitimate. **The result of the indiscriminate acceptance of such readings has led to confusion over what actually constitutes the pure words of God, both in terms of the texts produced and the translations upon which they are based.**

A Christian Approach to the Texts

While only the Lord knows the hearts of the men and women who have studied the biblical texts over the centuries from a naturalistic perspective, their actions have left the biblical texts in a state of uncertainty as previously noted. This does not imply that all textual critical methods need to be discarded. Many sincere textual scholars have contributed to the discovery of evidence that attests to the reliability of the sacred texts.

There is an honest and defensible method that allows us to avoid the pitfalls of unbelieving and naturalistic scholarship. Dr. Hills advocated a "consistently Christian" approach to the study of the biblical texts. He rightly discerned that this approach was the only resolution to the dilemmas concerning the biblical texts. His approach was starkly different from the neutral, naturalistic methods followed by most of his fellow textual scholars, who viewed the Bible as "nothing more than just a human book." Dr. Hills built his analysis of the Greek New Testament text "squarely and solidly on the historic doctrines of divine inspiration [authorship] and providential preservation of the Holy Scripture" and interpreted the evidence of textual criticism accordingly (Hills, 1984 ed., pp. vi, 3, 113).

Dr. Hills believed that when faithful Christians discarded "unbelieving thought" and followed this "consistently Christian" approach in their textual criticism, they would "find themselves led back step by step (perhaps, at first, against their wills) to the text of the Protestant Reformation, namely, that form of the New Testament text which underlies the *King James Version* and the other early Protestant translations" (Ibid., p. 1). As such, Dr. Hills was a defender of the Byzantine Text, which is reflected in the vast majority of Greek manuscripts. He preferred to call it the Traditional Text as Burgon did, because it is the "text which has been handed down by the God-guided tradition of the Church from the time of the Apostles unto the present day" (Ibid., p. 106).

From his perspective as a textual scholar and classicist, Dr. Hills asserted that he has witnessed many Bible students "panic and become virtual unbelievers in their biblical studies" because they have felt "obligated to depend almost entirely on the writings" of scholars, "most of whom are unbelievers" (Ibid., p. 113). To avoid possible "catastrophes of unbelief" that could accompany such an in-depth study of the biblical texts, Hills wrote: "... we must always emphasize the Christian starting point that all our thinking ought to have. If we are Christians, then **we must begin our thinking not with the assertions of unbelieving scholars and their naturalistic human logic, but with Christ and the logic of faith**" (Ibid., emphasis added).

In his book, *The King James Version Defended*, Dr. Hills discussed how the early Reformers followed the methodology he called the "logic of faith" in compiling, editing and printing the Greek texts used in translating the early Protestant English versions. As noted previously, these texts became known collectively as the *Textus Receptus* and are essentially identical to the common text used by the Greek Orthodox church for centuries.

While Dr. Hills "did not hold an uncritical, perfectionist view of the *Textus Receptus*," he did contend that it best represented the Greek canon and its true readings (Ibid., p. viii). He believed that the *Textus Receptus* offered Christians "maximum certainty" for their faith in contrast to the uncertainty of the dubious eclectic or critical texts offered by naturalistic textual criticism (Ibid., pp. 3, 106-108, 224-225).

While our approach to this topic is similar to that of Dr. Hills because of his Bible-believing viewpoint, references to his research are not necessarily an endorsement of all his conclusions. However, his work and intimacy with the issues involved in this study, along with that of other defenders of the traditional Hebrew and Greek texts, form the basis of our technical study of the biblical texts.

Furthermore, our study of the Sacred Text is based on the same premise as Dr. Hills: "In the past true believers won great victories for God through their faith.…Today we also can be victorious through faith if we *doubt not*, **if we take God and His revelation of Himself in holy Scripture as the starting point of all our thinking**.…in New Testament textual criticism, and in every other field of intellectual endeavor, our thinking must differ from the thinking of the unbelievers. We must begin with God" (Ibid., p. 61, bold added).

Historical Reliability of the Text

Scholars estimate that almost all Greek manuscripts, regardless of their origin, agree on at least 90 percent of the New Testament text. This percentage "presents the autograph [original] form of the NT [New Testament] text with *no* variation" (cf. Robinson, par. 107, n. 9). Scholars disagree over how to treat the remaining 10 percent of variant readings, many of which, depending on the New Testament book, are minor and have no bearing on how the text is translated into English.

The historical reliability of the biblical manuscripts can be verified using the same principles for confirming the reliability of other historical documents. Author Josh McDowell offers an in-depth review of this evidence. It can be found on pages 23-109 in his book *The Best of Josh McDowell: A Ready Defense* (Nashville: Thomas Nelson, 1993). In addition to the historical reliability of the documents, the actual wording of the Bible can be determined in nearly every case by examining faithful representatives of the original text in accordance with the precepts given in Scripture, a Christian approach to textual criticism and the guidance of the Holy Spirit.

Under these circumstances, 98-99 percent of the original wording of the Greek New Testament text, for example, can be recovered. In the remaining 250-400 places where two closely competing readings make it impossible to determine the original wording of the autographs, textual scholar, author and linguist Dr. Wilbur N. Pickering wrote that in most of these instances "the difference of meaning is slight" (Pickering, *The Identity of the New Testament Text*, www.esgm.org). In a personal correspondence,

Dr. Pickering clarified that 80 percent or more of these places relate to "matters of spelling, word order, absence of a pronoun (where it [i.e., the pronoun] must be understood anyway), and change in verb tense that doesn't alter the point [i.e., meaning of the text]. In those places where the meaning is altered no doctrinal problem is created" (Pickering, "Personal interview," Sept. 5, 2003). There are still unknowns in the wording of Scripture because most of the Greek manuscripts of the New Testament have not been thoroughly studied and their readings made available to scholars (Aland, "The Significance of the Papyri for New Testament Research," *The Bible in Modern Scholarship*, p. 330).

Some of the principles of a Christian approach to textual criticism are outlined by the late Dr. Edward F. Hills in his book entitled *The King James Version Defended* (cf. pp. 2-3, 86, 111-114). The late John William Burgon also established principles of sound textual criticism. A description of his seven principles is available on pages 40-67 in his book *The Traditional Text of the Holy Gospels Vindicated and Established* (London: George Bell, 1896).

Believers can approach the Old and New Testament texts of their Bibles with confidence when faithful and reliable manuscripts are employed and sound methods of textual criticism and translation are followed. **Ultimately, believers must place their confidence in God's promises to preserve His Word intact.** These promises were made to reassure true believers that they would possess His very words in every age. Thus, they could with confidence fulfill the commissions that He had given them, which were contingent on their having an accurate record of the words spoken by Jesus and written by the New Testament prophets and apostles (Matt. 28:19-20; II Tim. 3:15-17, 4:2-3).

A Standard, Reliable Greek Text

A great deal of uncertainty about the state of the Greek New Testament needlessly exists among the ranks of textual critics today. The editors of the two popular eclectic or critical Greek New Testaments inform us that they do not yet consider their texts as established (cf. Aland, *The Greek New Testament*, p. viii). These texts include the various Nestle-Aland editions (NA^{27}) and those of the United Bible Societies (UBS^4) and form the basis of almost all recent English translations of the New Testament such as the *NIV* and *TNIV*.

The editors of *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson, 1982) are equally explicit and inform us that they "do not imagine that the text of this edition represents in all particulars the exact form of the originals. Desirable as such a text certainly is, **much further work must be done** before it can be produced.…the present work … is both **preliminary and provisional**" (Hodges, *The Greek New Testament According to the Majority Text*, p. x, bold added).

In spite of the uncertainty being expressed by the editors of the most popular Greek texts on the market today, there is a standard, reliable Greek text available for use. After researching the alternate Greek texts—eclectic or critical and *Majority Text*—we stand firmly behind the tradition of the *Textus Receptus* (*1550 Stephens Text*). Our choosing the *Textus Receptus* does not imply that it is perfect in every detail, for no text has been untouched by human hands; however, the *Stephens Text* is a highly reliable New Testament text, which is **98 percent or more** in agreement with the *Byzantine Text*, which was the dominant form of the Greek text during the age of manual copying. We believe that the Byzantine Text, more than any other, represents the original God-breathed words of the New Testament.

There is a modern Greek text whose editors claim reflects the primary and dominant form of the Byzantine Text and likely represents the canonical autographs more accurately than any other text type (i.e., Alexandrian, Western and Caesarean). This text, *The New Testament in the Original Greek according to the Byzantine/Majority Textform* by Dr. Maurice Robinson and the late William G. Pierpont (1991, 2004), had a seasoned textual critic as one of its editors and a sound underlying theory; yet, being a recent edition of the Greek New Testament, it needs further evaluation.

What sets the *Textus Receptus* (and its various editions) apart from all other Greek texts, including the Robinson-Pierpont edition, is its unique, proven pedigree rooted in the ancient history of the Greek-speaking Church. From the first printing by Erasmus and Johann Froben in 1516 AD, it had the near universal acceptance of Bible-believing Protestants for nearly 375 years. The *Textus Receptus* is largely a product of the pre-critical era, having been edited without being fully subjected to the musings of the human mind.

The excerpt that follows is from an article written in 1983, in which historian S.M. Houghton evaluated the *Majority Text*. At that time, he concluded the *Textus Receptus* was sufficient and preferable in light of the alternatives. It seems fitting to recall Houghton's words in our study of the Greek

text: "For scholars to suggest that a particular translation of the Word is faulty is one thing; to suggest that the *final* form of the divine revelation is still remote—a form, as some might even say, that will never be reached—would appear, to not a few, to place the Christian Faith itself in jeopardy. Finality belongs to the Faith, and in a very true and real sense finality belongs to the Word on which that Faith is based and in which it is rooted.

"We are not infrequently told by liberal theologians that the Christian Faith is a progressive Faith. They intend to convey a very different meaning from that of the Puritan John Robinson who, in taking leave as the pastor of some of the Pilgrim Fathers of 1620, expressed himself as 'very confident the Lord had more truth and light yet to break forth out of His holy word.' We thank God that it is so. At the same time we can surely thank Him, too, that across 'the running centuries' He has never left His Word at haphazard. The discovery some thirty years ago of the Dead Sea scrolls gave us amazing confirmation of the accuracy with which OT Scripture has been transmitted to us, and we may be sure that God has taken no less care of the NT Scripture" (Letis, p. 208).

Our Approach to This Study

As you read this lengthy volume, containing a modern English translation of the New Testament and many essays pertaining to the texts and canon of the Bible, you may encounter numerous terms and concepts that are unfamiliar. We have attempted to present the information contained in this publication in an understandable format. Some sections may require multiple readings in order to fully comprehend them.

We encourage you to persevere in your efforts to understand the information presented in this publication because it concerns the Holy Bible, the most important book ever written. A Bible that accurately reflects the original texts (letters, syllables and words) given by God is extremely critical for Christians. If we cannot have confidence in the words of the Bible, we cannot base our lives and doctrine on it. Since very few of us are fluent in Hebrew, Aramaic and Greek, we must rely on text editors and Bible translators for the Word of God. The subject matter of this volume is vital because of the confusion created by many modern English versions of the Bible, which are based on highly questionable texts and translation methods. It is also vital because of the many prophecies concerning a one-world government and religion that have yet to be fulfilled. These prophecies will have a direct impact on the Bible, its texts and the lives of Christians.

In our analysis of the divine authorship, preservation and translation of the biblical texts, we have endeavored to "prove all things" (I Thes. 5:21). Our goal, as far as is humanly possible, has been to furnish you with an accurate and thorough understanding of the history of the Bible and its Sacred Texts. If you believe that we have strayed from this task, we encourage you to offer your evaluation in a Christ-like manner.

This volume does contain extra-biblical material, such as citations from the apocrypha, Jewish or rabbinic literature and writings of certain historical figures. Citations taken from these writings are not an uncritical endorsement of them or of the beliefs and actions of the writers. Also, the authors are not bona fide textual critics, and those sections pertaining to textual matters have not been peer reviewed by seasoned professionals. In an effort to present reliable evidence in these areas, we have included the research of scholars, whose scholarship has been distilled through the filter of truth contained in the Bible.

The purpose of this study is to demonstrate how God has faithfully preserved His Word for us today. Our hope is that readers will be strengthened in knowing that God has indeed kept His promises and the veracity of His Word intact.

This publication is not intended to replace other resources on biblical criticism. That would be an impossible task, considering the width, breadth and depth of this subject, which in many cases covers a span of almost 2,000 years. One essay alone on Mark 16:9-20 fills a 300-page book (cf. Burgon, *The Last Twelve Verses of the Gospel According to Mark, Vindicated Against Recent Critical Objectors and Established*, Oxford: Parker and Co., 1871). For this reason, only a few in-depth reviews of selected important passages of Scripture have been offered for your edification.

***Westcott and Hort*:** As a part of this historical overview of the biblical texts, we have briefly reconstructed the steps leading to the change in the Greek New Testament text in the late 1800s. We have also assessed the main elements of the theory of Westcott and Hort in our study of the preservation of the Greek New Testament.

***The Historic and Modern Controversy*:** Numerous chapters offer abbreviated historical accounts of this controversy and review the words of scholars, translators, theologians and Bible publishers, allowing their own rhetoric to reveal if an alleged "conspiracy" surrounds the biblical texts and modern translations. We have highlighted ways in which the Roman Church and its various agents, including the papacy and the Society of Jesus (Jesuits), have tried to keep the Bible from true believers and the masses at large.

At various points, we have examined how the rhetoric and arguments of prominent theologians and scholars have obscured honest textual criticism over the centuries, and how their actions have unwittingly concealed the true doctrines of the Bible and set stumbling blocks before Bible-believing Christians.

Today, these same forces, including the various Bible societies, are using the latest scholarship and the common language of the masses to keep the truth of God's Word from Bible readers, marshaling in another "Dark Age" through their critical arguments, theology and the various ecumenical, humanistic Bible translations.

***Divine Authorship and Preservation of the Bible*:** When viewed in the light of clear scriptural evidence, the historical record offers clues and proof of the Bible's integrity. Chapters Thirteen and Fourteen frame this subject for us by highlighting the Bible's view of divine authorship (i.e., inspiration in the traditional sense), canonization and preservation.

Chapters Three through Ten provide a scriptural and historical reconstruction of how the authors and scribes of the Old and New Testaments composed and sealed their autographs or original writings. Charts tracing this process, and how the scribal copies of the original writings were preserved throughout history, are included in Chapters Thirteen and Fourteen.

***Early and Modern Texts and Translations*:** It is beyond the scope of this publication to review the reliability of every English translation available today. Leland Ryken's book entitled *The Word of God in English* explores common fallacies and enumerates sound principles of Bible translation. It also offers standards for comparing contemporary English versions.

Chapter Thirteen

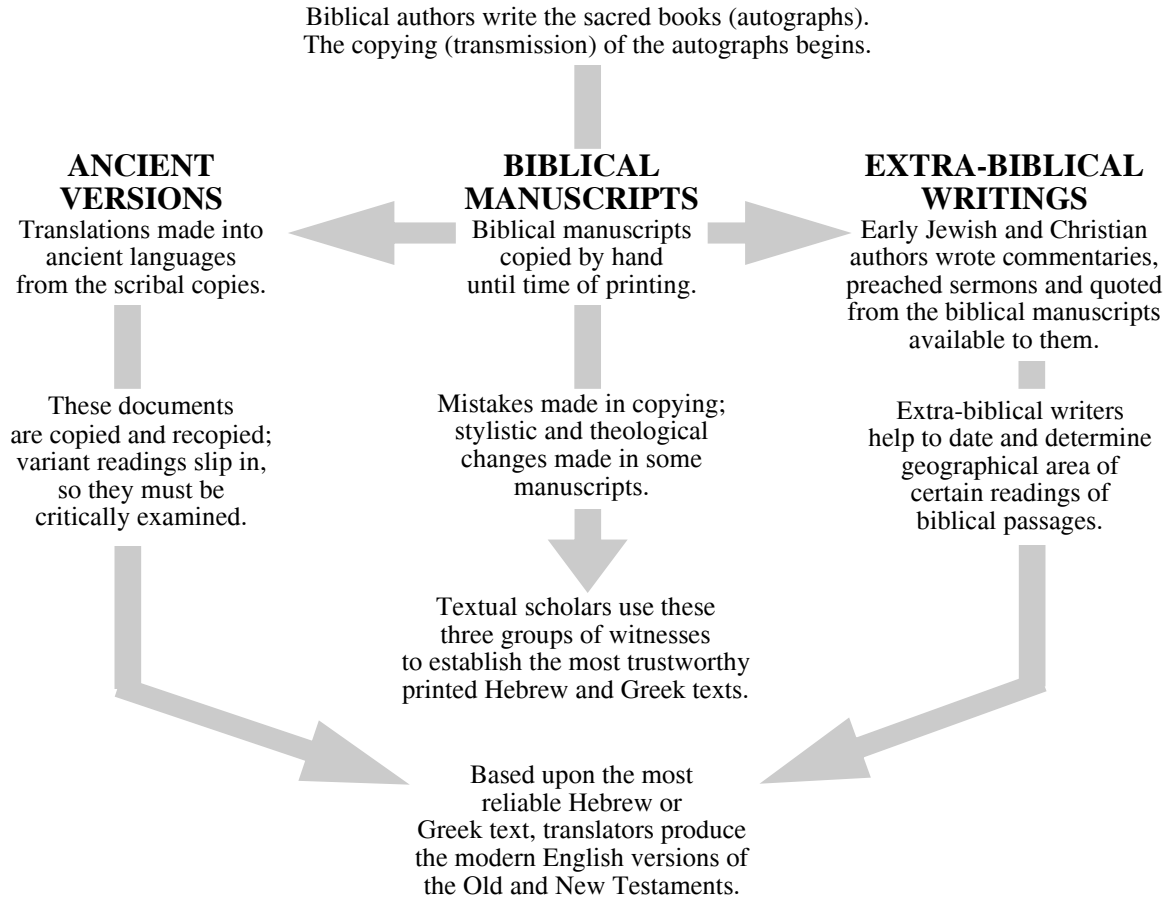
Where Are the Witnesses?

It is a well-known fact that the original documents penned by the prophets, apostles and their scribes no longer exist. Most likely they were worn out through extensive use early on. For many Bible believers, this truth can be disconcerting. Yet, there is hope. Thousands of handwritten scribal copies (i.e., manuscripts) exist today that testify to the original text of the God-breathed Sacred Writings. **The dispute over the biblical texts centers on how well these copies and their texts have been preserved.** In order to come to an understanding on this issue, we must follow the trail of witnesses to the Sacred Writings.

Witnesses to the Sacred Writings

Text editors use three major groups of witnesses to produce what they believe to be the most trustworthy Hebrew and Greek texts for translating: 1) biblical manuscripts, 2) ancient versions and 3) extra-biblical writings (see Figure 1).

Figure 1
Witnesses to the Biblical Texts



These witnesses are very important in evaluating the reliability of the printed texts used today for translating. A review of each group follows.

Biblical Manuscripts

Before the invention of movable type printing in the mid-1400s AD, all biblical manuscripts were copied by hand. The process of transmission began the very first time scribes made copies (apographs) of the God-breathed writings (known as autographs or the original text depending on the context). For more than 2,800 years, priests and Levitical scribes copied portions of the Hebrew Scriptures (the Old Testament or Hebrew Bible). Early believers, monks and professional scribes transcribed manuscripts of the Greek Scriptures (i.e., New Testament) for almost 1,500 years. The process of copying and recopying over centuries has produced thousands of manuscripts of the biblical books. These surviving documents form the **primary** witnesses to the original text of the Old and New Testaments.

Each manuscript has its own history and character. Some are more reliable witnesses than others, depending on the scribes who copied them. These scribes operated under very different circumstances from one another.

The word "manuscript" traditionally refers to any handwritten or printed document that contains some part of Scripture on it. This term could include anything from papyrus fragments of any book of the Bible to a lectionary (liturgical work). For our purposes and for clarity, we have confined the use of the word "manuscript(s)" to the original biblical writings or their handwritten scribal copies, whether Hebrew or Greek. For example, an early papyrus fragment of the Gospel of John has been classified as a manuscript. All other evidence, such as lectionaries or ancient versions, has been referred to by its specific descriptive term. We have used the word "text(s)" to refer to the handwritten or printed letters, syllables, words and sentences that appear on the page of a manuscript of any book of the Bible.

Over the last two centuries, archaeologists have discovered hundreds of manuscripts that can be dated closer in age to the autographs. These newly discovered papyrus or vellum manuscripts have often consisted of fragments of books of the Bible.

Many modern textual theories are linked to manuscript age. One theory held by many scholars, albeit wrongly, is that the "oldest" manuscripts offer a more trustworthy witness to the text of the autographs. The scholarly-designated term "older" used to describe manuscripts is a misnomer. Most of the early Greek manuscripts, for instance, contain a text that was copied at least 150-400 years after the text of the New Testament autographs were written. More appropriate terms for these manuscripts would be "earliest" or "oldest surviving" or some variation thereof. We have adopted these labels except in direct quotes.

Scholars use the material that a manuscript is written on to determine its age. Radiocarbon (carbon-14) testing and paleography (study of ancient writings) are also employed to determine a relative dating if the condition of the manuscript permits.

The Bible reveals that stone, wooden tablets and other materials were used to record a limited number of words for specific short-term purposes (e.g., Ex. 34:1; Isa. 30:8; Luke 1:63). It is the long-term, widespread preservation of the Word of God that concerns our study; hence, we have confined our review to the usage of papyrus, leather and paper to preserve the books of the Bible in the scroll and codex formats (see Figure 2).

Three General Transmission Periods

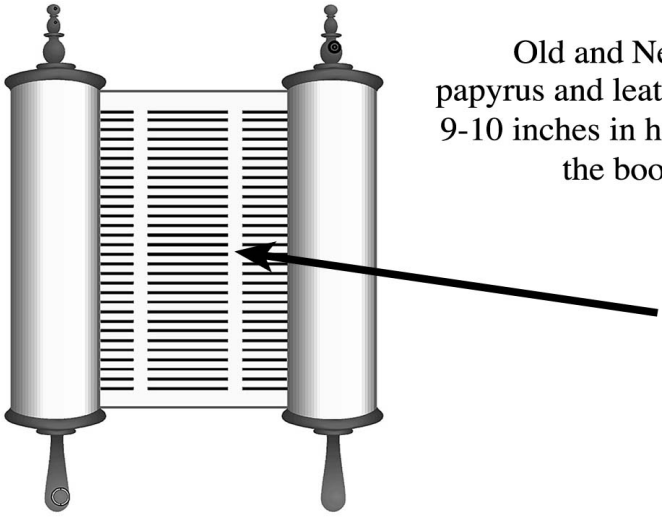
***Papyrus (antiquity to ca. 800 AD)*:** Papyrus was produced from the fibrous pith of a water plant that grew in Egypt or northern Galilee. It was widely used in Egypt from 2000-3000 BC, about a thousand years before Moses' time (Würthwein, *The Text of the Old Testament*, p. 5).

The pith of the papyrus plant was cut into thin strips, and the strips were placed side-by-side vertically, overlapping slightly. More strips were laid across this first layer horizontally. The two layers were then glued together. After the assembled sheet dried, manufacturers polished it to produce a white smooth surface, giving it the consistency of paper. Scribes normally wrote on the side with the horizontal strips (known as *recto*), but sometimes on the other side (*verso*) as well (Kenyon, *The Text of the Greek Bible*, p. 15).

Papyrus was common in Palestine until about 300 AD. Scribes frequently used it when copying Old Testament synagogue scrolls (cf. Mark 12:26 as a possible example). The apostles and their amanuenses (scribes) apparently wrote the Gospels, Acts, General Epistles and Revelation with ink and a split reed on papyrus scrolls, the accepted publication form of the first century AD (Bromiley, *International*

Figure 2

Biblical Manuscripts



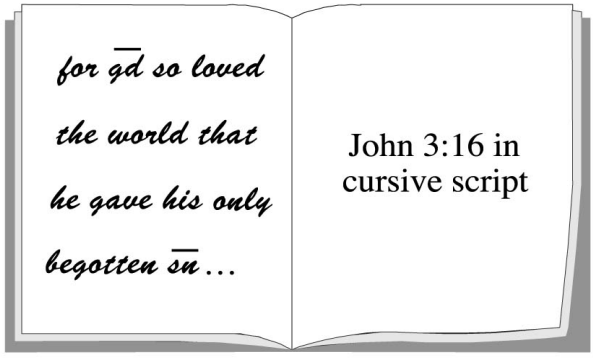
Scrolls (Rolls)

Old and New Testament books were copied on papyrus and leather scrolls averaging 30 feet in length and 9-10 inches in height. The book of Luke was this size and the book of Isaiah was 24 feet in length.

Scribes wrote scrolls in columns like this.

Codex

Developed in the first century AD, the codex or modern book form made it possible to gather the New Testament books into one or two volumes. Old Testament books were not copied in codex form until the 700s AD.



Papyrus Codex
50-300 AD

Vellum Codex
300-1100 AD

Paper Codex
1100 AD-present

Standard Bible Encyclopedia, vol. 4, p. 815). John used the Greek word *chártou*, meaning papyrus, to describe the material upon which he composed his Second Epistle (II John 12).

The earliest biblical papyrus manuscripts found by archaeologists are the Dead Sea Scrolls, comprising the earliest remains of the Old Testament text. The earliest New Testament manuscripts from this period include fragments of papyrus codices (modern book form) written in uncial script (capital letters). Because papyrus is very perishable, only about 100 papyri (mostly fragments) exist today. Archaeologists have discovered all of these papyri in Egypt, which alone offers the climatic conditions favoring the preservation of early manuscripts (Aland, "The Text of the Church," *The Trinity Journal*, p. 138). The most important of these early manuscripts is Papyrus 66 (containing most of John's Gospel) and Papyrus 75 (containing portions of Luke and John), copied about 150 years after the Gospels were first written.

***Leather (Parchment and Vellum, 300-1100 AD)*:** Scribes wrote on treated animal skins from ancient times. Processors tanned leather from sheep, goat and any clean animal skin to preserve it from decay and make it pliable for writing.

The International Standard Bible Encyclopedia explains that "[s]hortly before the Christian era a method was discovered of treating animal skins with lime and drying them in such a way as to produce an exceedingly fine, smooth, and firm writing surface. In precise definitions, vellum is calfskin or similar fine skin treated as described above, while parchment (named for the city of Pergamum, which produced much of it) is made from the more ordinary types of skins [i.e., sheep, goats]. At present, however, the two terms are used interchangeably" (Bromiley, p. 815). Vellum was mostly white in color, enduring in quality, and formed a good background for black ink and for decoration in color (Kenyon, p. 20).

Leather was the accepted material for official Hebrew Old Testament scrolls. Ernest Würthwein, professor emeritus at Germany's Philipps-Universitat and a well-known expert in the text of the Old Testament, explains, "Jewish regulations still require that a copy of the Torah intended for liturgical use be written on leather made from a clean animal … this surely represents ancient usage" (Würthwein, p. 6). In his study of sacred books and scrolls of ancient Israel before the Babylonian exile and during the Second Temple period (539 BC-70 AD), scholar Menahem Haran found that the transition to leather from papyrus was a normal progression for the Scriptures and was associated with their canonization (Ibid.).

An increased use of leather (vellum) for writing New Testament manuscripts was the result of a copying revolution that occurred shortly after Roman Emperor Constantine legalized mainstream Christianity in the *Edict of Milan* (313 AD). Dr. Maurice Robinson, a well-trained textual critic and professor of New Testament Greek, explains the significance of this event to the production of the New Testament manuscripts: "The church of the early fourth century [300s AD] moved from a persecuted minority to an approved entity with governmental sponsorship. It is no coincidence that a change in writing material (from cheap and fragile papyrus to costly and durable vellum) occurred at this time. The earliest extant vellum MSS [manuscripts] … and many later uncials would have been copied directly from papyrus exemplars [model manuscripts]" (Robinson, "New Testament Textual Criticism: The Case for the Byzantine Priority," *TC: A Journal of Biblical Textual Criticism,* par. 60).

Early uncial and later minuscule codices comprise the manuscripts of this period. (See section titled "Greek New Testament Manuscripts.") Parchment and vellum eventually superseded papyrus for Greek New Testament manuscripts. The change to parchment was limited at first, perhaps due to economics. An average New Testament manuscript of 250 pages required the hides of about 50-60 goats or sheep (Aland, *The Text of the New Testament*, p. 77). Larger collections of books required more hides.

There have been differing opinions about the meaning of the word "parchments" in II Timothy 4:13. In this passage, the apostle Paul wrote to Timothy, requesting him to "bring the chest that I left in Troas with Carpus, and the books—especially the **parchments**." Is there any evidence for a literal interpretation of this passage? Yes, there is.

Eighty-five percent of the biblical and religious writings found at Qumran, a monastic community northwest of the Dead Sea, were written on leather (Comfort, *The Origin of the Bible*, p. 159). Researchers believe a hide processing center at Ein Feshka, a satellite location two miles south of the main Qumran facility, likely supported this widespread use of leather by the Qumran scribes. Historically, Ein Feshka has supported sheep and goat herding (Schiffman, *Reclaiming the Dead Sea Scroll*, pp. 57-60). The scribal use of leather and parchment by the Qumran society before and during the time of Paul likely reflects a general Jewish scribal pattern of that era for sacred or precious books. Therefore, the apostle Paul and his scribes would have used these materials.

This conclusion is supported in II Timothy 4:13 by the presence of the Greek word *membránas*, traditionally used for parchments produced from animal skins. Paul's use of this word suggests that the autographs of his books were initially written on parchment. Paul's scribes would have made and sent certified papyrus scrolls (and probably codices) from these masters to their intended destinations (cf. Gal. 6:11; II Thes. 3:17). Paul obviously knew that only parchment could provide the needed durability the Sacred Scriptures demanded.

***Paper (1100 AD to the present)*:** Paper first appeared in the 800s AD and gained popularity in the 1100s AD. It was adapted from China, where it was first produced. Paper was used regularly after 1100 AD in copying and later in printing the biblical texts, including whole books. Nearly 25 percent of the surviving New Testament manuscripts and lectionaries are written on paper (Aland, p. 77).

Text Storage Formats

***Scroll Format*:** Papyrus and parchment were ideally suited for the roll or scroll format of early published books. Papyrus sheets were glued (and parchment segments sewn) together to form scrolls of varying dimensions. Common scroll sizes were 30 feet or more in length and nine to ten inches in height. Scribes normally wrote on one side of a scroll in columns about three inches wide arranged across the sheet from right to left for Old Testament books and from left to right for Greek New Testament books. Margins between the columns were small (about one-half of an inch), allowing some space for notes. Space was left at the beginning and end of scrolls to protect the text and give the reader something on which to hold or to insert a wooden shaft (roller) for turning. Titles were usually given at the end of the manuscript (Kenyon, p. 16).

Mark used the Greek word *bíblo* to refer to Exodus, a "book of Moses," written in a papyrus scroll format (Mark 12:26). Scrolls written in Hebrew without the vowel points and accent marks are still employed today for liturgical purposes in synagogues. Jesus also read from a scroll of Isaiah, which was probably about 23-25 feet in length (Luke 4:17-20). Most New Testament books were written initially in a papyrus scroll format of about 30 feet in length. A copy of the book of Luke would have needed a scroll of this length (Moorman, *Forever Settled*, p. 65). The book of Ephesians would have been four feet in length, and the Acts of the Apostles might have formed a scroll about 30 feet in length (Kenyon, *Our Bible and the Ancient Manuscripts*, 1898 ed., p. 94).

Sir Frederic Kenyon, the late director and principal librarian of the British Museum, explained the effect of the papyrus scroll on the early transmission of the New Testament books: "… so long as the papyrus roll [scroll] was the normal vehicle for literature, each of the Gospels and the Acts must have circulated separately. It was not possible to possess in a single volume all the four Gospels or all the Epistles of St. Paul, still less a complete New Testament. In the earliest days each book had its own separate history, and not every Christian community would have had a complete collection [initially] of all that we now know as the canonical books" (Kenyon, *The Text*, p. 16).

***Codex Format*:** This situation changed dramatically in the latter half of the first century AD with the creation of the codex or modern book form (a document with leaves attached at the spine with writing on both sides). The codex made it possible to gather the New Testament books into a single volume. Kenyon described its effect on the production of the biblical books: "The advantage of the codex was that it could include much more matter than the roll, without becoming unduly cumbrous [clumsy]. The earliest papyrus codex known contained the books of Numbers and Deuteronomy, which would have required three rolls. Another, of the early third century, contained all four Gospels and the Acts, which would previously have occupied five separate rolls. Another, of the same date, contained all the Epistles of St. Paul, except (apparently) the Pastorals [epistles to the ministry or pastors]" (Kenyon, p. 19).

Archaeological evidence indicates that all but four of the oldest surviving New Testament papyri were written in codex form (Aland, p. 102). The earliest codex, dated 100-150 AD, is the Rylands papyrus fragment of John 18 (Papyrus 52). This historical evidence implies that the use of the codex by Christians for their writings extends back into the first century. By contrast, pagan and Jewish literature is found in the scroll format for a period of time afterwards.

This evidence supports Paul's use of the word "codex" in II Timothy 4:13 to compile, seal and preserve his books. The possible redating of an early papyrus codex of his Epistles (Papyrus 46), from 200 to 85 AD, certainly adds credibility to a literal reading of this passage (Holland, *Crowned with Glory*, p. 246). Nonetheless, Paul's use of the word parchments in this verse in connection with the words *tá biblía,* translated "the books," indicates at the very least that Paul was "canonizing" his books. Paul would have closely followed the practice of using leather for the canonization of the Hebrew Scriptures. The fact that parchment is specifically mentioned in this passage suggests that Paul's books were composed on this material. It also indicates that his books were bound and sealed in codex form for long-term preservation after they had been fully edited. Writings on parchment awaiting minor edits were not placed in the codex form.

The vellum codex was favored by scribes for copying the New Testament beginning in the fourth century AD. Sinaiticus and Vaticanus are two of the most famous Greek codices (plural of codex) of the Old and New Testaments.

Masoretic scribes began to adopt the codex form around 700 AD for copying and preserving the books of the Hebrew Scriptures (Würthwein, p. 8). The larger writing area of the codex undoubtedly offered more space to accommodate the marginal scribal notes (Masora) for correct copying and reading of the Old Testament text.

Ancient Versions

Ancient translations directly from the sacred apographs play a key role in modern textual criticism. "Translation of literature was not common in ancient times, and the translation of the Hebrew OT [Old Testament] into Greek before the time of Christ occupies a unique place in ancient literature. In contrast, the NT [New Testament] was translated into other languages [e.g., Old Latin and Syriac] as early as the 2nd century" (Bromiley, p. 817).

The *Zondervan Pictorial Encyclopedia of the Bible* explains why Christian missionaries of the early centuries translated the Scriptures into local languages. "When the first Christian missionaries began to carry the gospel message beyond the bounds of Judea and Samaria, the Greek language was known and spoken almost everywhere they went throughout the Roman empire. Even Latin, the official language of the Roman conquerors, was less the common language of the empire than was Greek.

"This means that many people of the lands around the Mediterranean were bilingual or even trilingual, speaking their own language as well as Greek and often Latin. To many, of course, either Greek or Latin was their native tongue; but in many areas their own language was neither of these.… Although a missionary could have preached in Greek in many areas, in order to be lastingly effective the Gospel needed to be translated into the language which the people used in their homes and in intimate conversation. An indication of this fact is seen in Paul's experience at Lystra (Acts 14:8-18), where, even though the people evidently understood Paul when he spoke in Greek, when they themselves wanted to speak of religious matters they used their own Lycaonian speech.

"The ancient versions of the New Testament, in common with virtually all subsequent versions, were missionary in origin and purpose. They were made so that the people to whom the Christian message was being taken could read it in their own language rather than in a language which they may have known, if at all, only as a language of trade and commerce [i.e., Greek]" (Tenney, *op. cit.*, vol. 1, p. 871).

Scholars have historically used the ancient versions to reconstruct obscure passages or correct alleged errors that exist in the biblical texts. They have also utilized them to identify the source text (*Vorlage*) used by ancient translators. This information is used to date and determine the geographical area in which a text circulated. However, there are limitations in using ancient versions for these purposes.

Ernest Würthwein describes the shortcomings of early versions in textual studies, especially for reconstructing the Hebrew Old Testament text: "… each of the versions comes with its own peculiar range of problems. For a long period the versions were approached rather naively and used directly for textual criticism on the uncritical assumption that the base from which they were translated could be readily determined. But the matter is not that simple. Anyone who translates also interprets: the translation is not simply a rendering of the underlying text but also an expression of the translator's understanding of it. And every translator is a child of a particular time and of a particular culture. Consequently, every translation, and especially a translation of the Bible produced to meet the practical needs of a community, must be understood and appreciated independently in its own right.

"Translations reflect the intellectual assumptions of their translators … and most translations of the Bible are the work of a number of anonymous translators. Therefore we must distinguish between what is derived from the original text and what is contributed by the translator. This is a formidable task to be accomplished before we can proceed to use the versions for purposes of textual criticism.

"The history of most of the versions is beset by many problems which are yet unsolved and are perhaps insoluble [incapable of being solved], especially for the early period [e.g., the Septuagint and Syriac Peshitta].…of all the problems of literary criticism, that of the biblical versions is encumbered with such a variety of diverse factors that any hope for a scientifically conclusive solution is very slight" (Würthwein, pp. 48-49).

These potential weaknesses have not deterred scholars from using ancient versions to try to establish the original wording of the biblical texts in places where manuscripts differ (variant readings). Many scholars still emphasize the contributions of ancient versions to textual criticism and the translation process, especially in identifying the presence or absence of phrases or passages in the underlying text and in determining the wording where passages appear obscure.

As noted, the original documents of many of these versions are fragmentary or lost; thus their real value to textual criticism is limited in many respects. The process of recovering an original reading from an ancient version is complicated because many were subsequently copied and recopied or even

revised (e.g., the Septuagint, Old Latin and Syriac Peshitta). During this process, alternate readings (letters and words) have crept into their texts. Another factor limiting the usefulness of certain versions to textual criticism is that many were translated from other versions, not the original biblical languages of Hebrew, Aramaic and Greek. For example, the Septuagint has served as the basis for the Old Testament in many early Christian versions because the Hebrew language was virtually unknown to early translators in comparison to Greek.

There are also other difficulties related to grammar and translation quality. Certain ancient versions cannot confirm the presence or absence of the Greek article in the New Testament text since some languages, like Latin for instance, have no definite article (adapted from Bromiley, p. 817 and Tenney, p. 872). Other languages cannot translate the Greek verb tenses (e.g., aorist, perfect and imperfect tenses) (Tenney, p. 872). An interpretative translation (targum) will not often reflect the word order, style and characteristics of the original biblical texts in comparison to one that is more literal.

(A comprehensive description of the origins, transmission and limitations of ancient versions for use in New Testament textual criticism is available in the book titled *The Early Versions of the New Testament* by Bruce M. Metzger. The most important ancient versions for use in Old Testament criticism are evaluated by Ernst Würthwein in his book *The Text of the Old Testament*, pp. 50-104.)

Extra-Biblical Writings

Scholars often consult the citations of Jewish and Christian writers to recover the wording of the original biblical text at places where manuscripts disagree or passages seem obscure. Extra-biblical writings include those of Jewish medieval rabbis, historians such as Josephus and early Greek, Latin and Syriac Christian writers. These individuals authored commentaries and theological treatises, preached sermons and presumably quoted directly from the biblical texts.

Like translations, the original documents written by these authors have been lost. The fact that some of these writings have been translated into and preserved in a secondary language often limits their use for textual criticism. Therefore, citations must be treated judiciously. Serious questions must be answered: Did a writer carefully and directly quote from the biblical manuscripts before them, from a translation or from memory? Did scribes alter later quotations within these writings to harmonize with the text known to them? Was the author influenced in his writing by the prevailing philosophical climate of his time (i.e., Gnostic or Hellenistic Christianity)? These are some of the issues that scholars contend with when dealing with these writings (adapted from Bromiley, pp. 803, 818).

Witnesses to the Hebrew Scriptures

Figure 3 on pages 96-97 traces some of the various witnesses to the Hebrew Old Testament text. What follows is a brief overview (cf. Würthwein, pp. 10-104).

Hebrew Old Testament Manuscripts

The most important Hebrew witnesses of the Old Testament books include manuscripts of the Masoretic Text, the Dead Sea Scrolls and the Samaritan Pentateuch.

***Hebrew Masoretic Text (MT)*:** The chief and most reliable witness of the Hebrew Scriptures is the Masoretic Text. It has been the authoritative Old Testament text of Judaism since the second century AD. Protestants adopted it at the beginning of the Reformation when they largely forsook the *Latin Vulgate* and Greek *Septuagint* as the basis for their translations of the Old Testament. The Roman Church has historically relied on Jerome's *Latin Vulgate* for its English versions of the Old Testament. Catholics have employed the *MT* as well, following the papal encyclical *Divino Afflante Spiritu* in 1943 and the translation of the *New American Bible* in 1970. The Greek Orthodox Church has traditionally used a *Septuagint* translation as its official Old Testament text.

The Hebrew Bible was initially transmitted through the meticulous care of Aaronic priests and Levites who copied portions of the original text in consecutive generations from the time of Moses until the time of Ezra (cf. Deut. 17:18, 31:9, 24-26). The *MT* acquired its name from the Hebrew word *masora*, meaning tradition. The text in its present form is based on the Masora, the textual tradition and marginal notes of the Levitical scholars known as Masoretes. The Masoretes were active from about 500 -950 AD and continued the work of earlier Aaronic priests and Levitical scribes known as Sopherim,

who were appointed by Ezra as the official guardians of the Hebrew text following its revision and official "canonization" by Ezra and the Great Assembly (500s-400s BC). The Masoretes developed a system of vowel points and accent marks superimposed on the fixed consonantal text. Their goal was to preserve the proper pronunciation of the Old Testament text after Hebrew ceased to be a commonly spoken language. (Hebrew scrolls used for worship purposes do not contain the Masora, accent marks and vowel points.)

There were originally three different Masoretic vowel and accent systems: the Palestinian, Babylonian and Tiberian. By the 900s AD, the Masoretes from Tiberias in Palestine had developed a more elaborate system that represented the pronunciation and intonation of the Hebrew text in minute detail (Würthwein, pp. 21-24). Their system eventually superseded all others. The Tiberian Masoretes, led by the family of ben Asher, played a leading role in standardizing the Old Testament text for five generations (700s-900s AD). Aaron ben Moses ben Asher is credited with sealing the first codex of the complete Hebrew Bible with full Masoretic notes about 930 AD. The ben Asher text, contained in the Aleppo Codex, eventually became the accepted form of the Hebrew Old Testament text by the Jewish community in the 1100s AD after an endorsement by acclaimed Jewish scholar and theologian Maimonides. Another important manuscript reflecting the tradition of ben Asher is the Leningrad Codex.

The oldest surviving MT manuscripts date from 800-1000 AD. Twentieth-century archaeologists and scholars have discovered numerous Hebrew fragments in Egypt. One significant find was the Nash Papyrus (a liturgical text of the Decalogue and Shema of Deut. 6:4), which dates from 100-200 BC. A second group includes the Cairo Genizah fragments, consisting of thousands of parchment fragments preserved and uncovered in a storeroom (genizah) for old books and documents at Ben Ezra Synagogue in Fustat, Old Cairo. These fragments date from 500-800 AD and hold value in determining the historical development of the Masoretic vocalization system.

***Dead Sea Scrolls (DSS)*:** In 1947, two shepherd boys discovered some scrolls in a cave at Qumran, eight miles south of Jericho in Palestine, northwest of the Dead Sea. These were the first of hundreds of Hebrew, Aramaic and Greek scrolls found in 11 caves between 1947 and 1956. The biblical manuscripts found near the Dead Sea number 223 and form the earliest surviving witnesses to the Hebrew Scriptures (Schiffman, pp. 34-35). These manuscripts pre-date the MT by nearly 1,000 years. Every Old Testament book is presumed to be represented among the Dead Sea documents except Esther, including two nearly complete copies of the book of Isaiah and the first two chapters of Habakkuk (Ibid., p. 163).

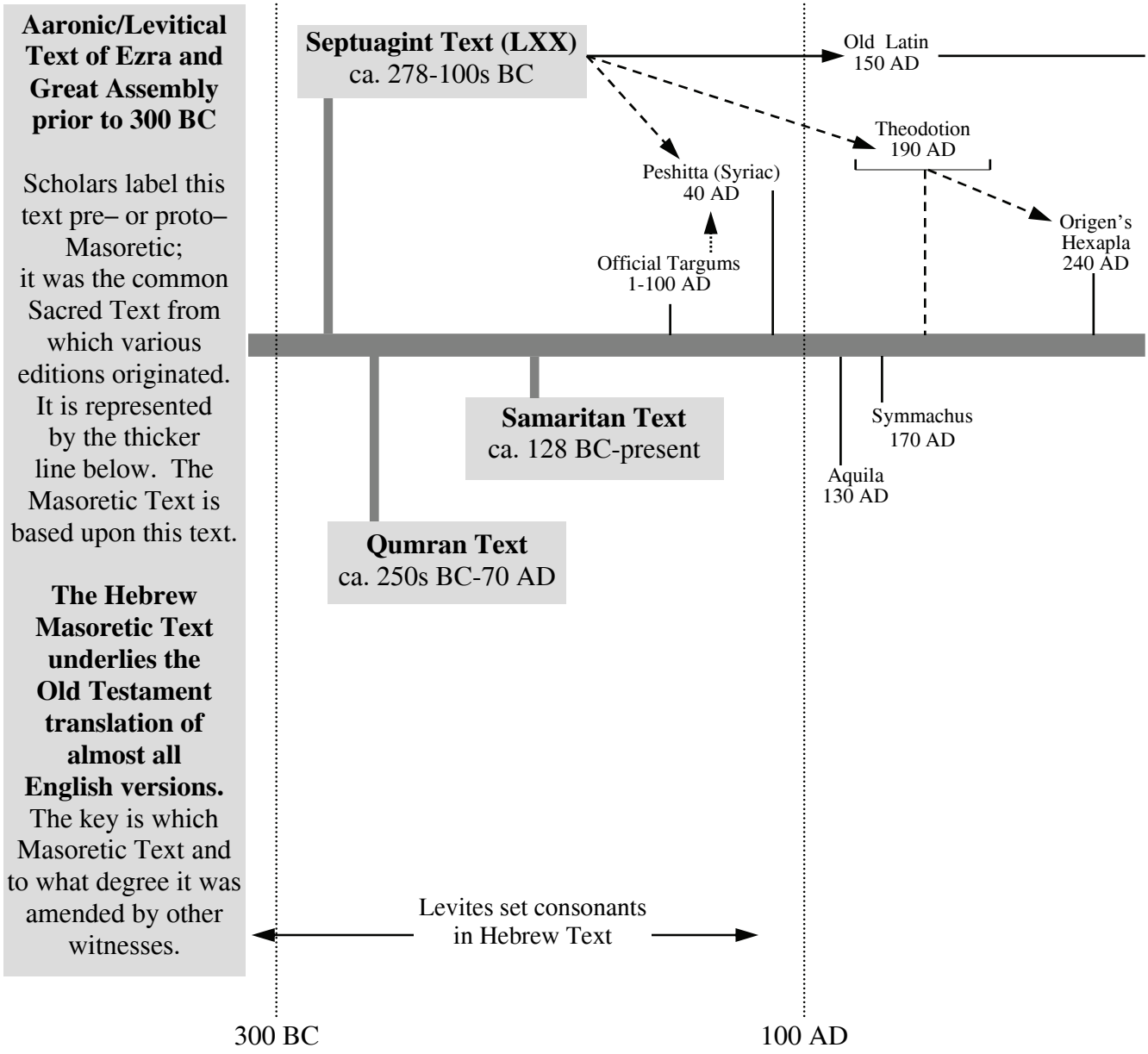
Manuscripts relating to the religious life of the Qumran community, the *Septuagint*, the Samaritan Pentateuch and various apocryphal works were also located among the archaeological remains. In addition, sets of Hebrew texts were found in the Judean Desert near Masada (ca. 73 AD), Wadi Murabba'at and Nahal Hever (copied before 135 AD). The entire collection, now known as the Dead Sea Scrolls, dates from 250 BC to about 70 AD. The scrolls comprise the most ancient documents written in the Hebrew language and have added a new dimension to Old Testament textual criticism and Hebrew philology (study and science of language). They hold value in determining the development of Judaism from the Second Temple period following the close of the Hebrew canon (400s BC) to the editing of the Mishnah (ca. 200 AD).

***Samaritan Pentateuch*:** The first five books of the Bible (Genesis to Deuteronomy) form the official text of the renegade Levites who settled in the area of southern Samaria during postexilic Judaism (ca. 539 BC-70 AD). These books were preserved in the old Hebrew script rather than in the square script of the MT. Scholars traditionally had assumed that the Samaritan Pentateuch contained a text earlier than the MT. However, modern paleographic research dates the text to about 128 BC (Tov, *Textual Criticism of the Hebrew Bible*, p. 83). It contains numerous alternate readings introduced by the Samaritan sect to preserve its cultic practices. Its only real value to textual criticism is the few out of 1,900 cases where its wording closely agrees with the *Septuagint* or a text supposedly quoted by some of the New Testament writers in contrast to the MT (Würthwein, p. 46).

Ancient Versions

The translation of the Hebrew Old Testament into Greek before the time of Christ holds a unique place in the history of ancient Bible versions. Since Biblical Hebrew ceased to be the common language spoken among the Jews in Palestine and elsewhere by the time of Christ, the Greek *Septuagint* (later Origen's *Hexapla*) served as the logical source for translations of the Old Testament books. The *Old Latin*, *Coptic*, *Ethiopic* and *Armenian* versions were made from the *Septuagint* beginning in

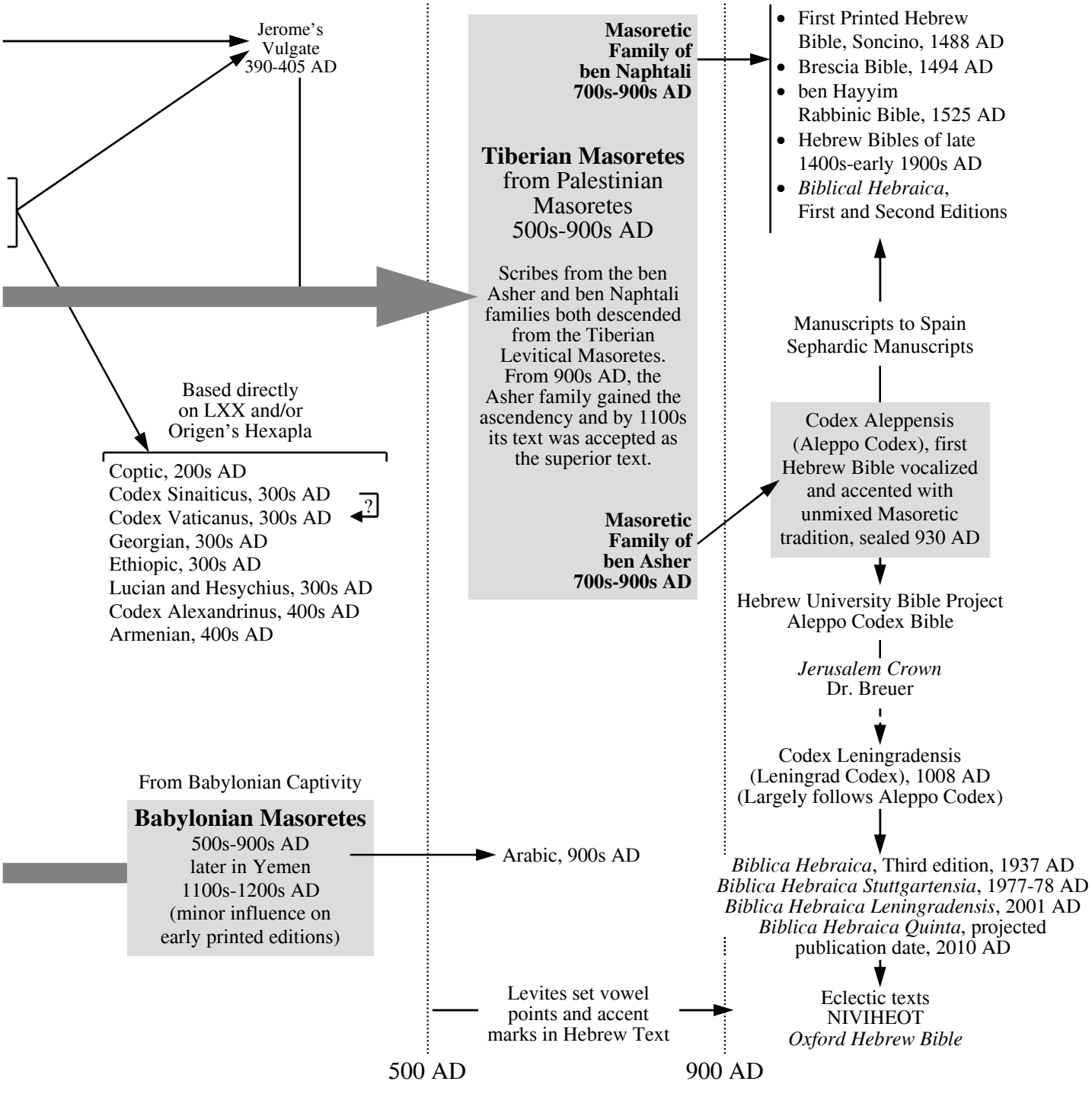
Figure 3
A Summary of the Transmission of the Aaronic/Levitical Old Testament Text and Other Versions



KEY	
———— = directly based on source text - - - - - - - - = indirectly influenced from source text ▬▬▬▬ = text based on various editions of pre- or proto-Masoretic Text*	All dating is approximate unless specified.

Sources include Soulen, *Handbook of Biblical Criticism*, p. 191; Würthwein, *The Text of the Old Testament*, pp. 10-104.

*Temple editions/unofficial texts circulating in Palestine and elsewhere before 100 AD are represented by the thicker line for clarity. After 100 AD, this line represents the accepted Jewish (Masoretic) Text.


Jerome's Vulgate 390-405 AD
Based directly on LXX and/or Origen's Hexapla
Coptic, 200s AD
Codex Sinaiticus, 300s AD
Codex Vaticanus, 300s AD
?
Georgian, 300s AD
Ethiopic, 300s AD
Lucian and Hesychius, 300s AD
Codex Alexandrinus, 400s AD
Armenian, 400s AD
From Babylonian Captivity
Babylonian Masoretes
500s-900s AD
later in Yemen
1100s-1200s AD
(minor influence on early printed editions)
Arabic, 900s AD
Masoretic Family of ben Naphtali 700s-900s AD
Tiberian Masoretes
from Palestinian Masoretes
500s-900s AD
Scribes from the ben Asher and ben Naphtali families both descended from the Tiberian Levitical Masoretes. From 900s AD, the Asher family gained the ascendency and by 1100s its text was accepted as the superior text.
Masoretic Family of ben Asher 700s-900s AD
Levites set vowel points and accent marks in Hebrew Text
500 AD
900 AD
First Printed Hebrew Bible, Soncino, 1488 AD
Brescia Bible, 1494 AD
ben Hayyim Rabbinic Bible, 1525 AD
Hebrew Bibles of late 1400s-early 1900s AD
Biblical Hebraica, First and Second Editions
Manuscripts to Spain
Sephardic Manuscripts
Codex Aleppensis (Aleppo Codex), first Hebrew Bible vocalized and accented with unmixed Masoretic tradition, sealed 930 AD
Hebrew University Bible Project
Aleppo Codex Bible
Jerusalem Crown
Dr. Breuer
Codex Leningradensis
(Leningrad Codex), 1008 AD
(Largely follows Aleppo Codex)
Biblica Hebraica, Third edition, 1937 AD
Biblica Hebraica Stuttgartensia, 1977-78 AD
Biblica Hebraica Leningradensis, 2001 AD
Biblica Hebraica Quinta, projected publication date, 2010 AD
Eclectic texts
NIVIHEOT
Oxford Hebrew Bible

the mid-100s AD. This increases their value to *Septuagint* textual studies, while limiting their merits for textual criticism of the Hebrew Bible.

Translations made directly from the Hebrew Old Testament text consist of the Greek *Septuagint*, Aramaic *Targums*, Syriac *Peshitta* and Jerome's *Latin Vulgate*. These are the most important ancient versions for Hebrew Old Testament textual criticism because of their possible value as witnesses to the pre-Masoretic Hebrew consonantal text and its pronunciation.

***Aramaic Targums*:** Since a portion of the Jewish community did not understand Hebrew after its return from captivity in Babylon, it became necessary to combine synagogue lessons with an Aramaic translation. The Jewish tradition of translating, called *targem*, is traced to Ezra (Neh. 8:8). Written targums for study and training of translators were in existence by the first century AD. These interpretative and paraphrased documents sometimes ignore the literal meaning and wording of the Hebrew text, making them more valuable for exegesis (technical interpretation of the text) than textual criticism (Würthwein, pp. 79-80).

***Syriac Peshitta*:** The origins of the Peshitta Old Testament are largely unknown. Scholars believe that the Pentateuch was first translated about 40-70 AD to meet the needs of Jewish converts, namely the ruling house of Adiabene, a kingdom east of the Tigris River. The scholarly consensus is that the Pentateuch was faithfully translated from the Hebrew text into Syriac, a dialect of Aramaic spoken in Mesopotamia. The view that the Peshitta Old Testament is of Christian origins has been proven to have no merit. It is more probable that converts to Christianity in the region later adopted it for their own use. The remaining Old Testament books, except Isaiah, are of unknown origin. They reflect a departure away from the Hebrew text and toward the *Targum* and *Septuagint* versions. Scholars consider the Peshitta an important Old Testament witness because its language is closely related to Hebrew and the type of Aramaic spoken by Jesus and His disciples (cf. Würthwein, pp. 85-87; Wilson, *A Scientific Investigation of the Old Testament*, p. 222; Moorman, pp. 34-36).

***Greek Septuagint (LXX)*:** The *Septuagint* is the earliest and most influential ancient translation of the Hebrew Scriptures. Its origins are shrouded in legend and contradiction. Archaeological and historical evidence suggests that the Pentateuch was translated into Greek for the royal library of the Egyptian King Ptolemy Philadelphus II by Hellenistic Jews in Alexandria about 278 BC. Whether this event actually occurred is debatable. It is reasonable to presume that Alexandrian Jews later adopted a Greek version for their own use after they could no longer understand Hebrew (Brenton, *The Septuagint with Apocrypha: Greek and English*, p. ii). It is commonly believed that different Jewish scholars translated the remaining Old Testament books over the next century or so. Clearly some form of Greek Old Testament translation was used among Diaspora Jews within the centuries prior to and during Jesus' time.

It is very probable that regional Greek versions of the Prophets and Writings sections of the Old Testament existed by Jesus' time. According to Würthwein, these versions would have provided Jews and non-Jews an opportunity to study the Old Testament in the common language of the day—Greek (Würthwein, p. 54; cf. Acts 8:26ff as a possible example).

Later revisions of the *LXX* or new Greek translations of the Hebrew Old Testament include those of Aquila, Symmachus, Theodotion and Origen (182-251 AD). Origen's *Hexapla* (240 AD) contained six columns consisting of the four versions listed previously, along with the fixed Hebrew consonantal text and a Greek transliteration of it. Origen's disciples in Caesarea, Pamphilus and Eusebius, copied and circulated the *Hexapla* for more than half a century after his death. The Sinaitic manuscript (dated 300s AD), which contains the Old Testament, was corrected against a copy of Origen's *Hexapla*, (Kenyon, pp. 47-48). In the fourth century AD, Lucian, a scholarly theologian of Antioch, and Hesychius, a bishop in Alexandria, produced similar revisions of the *LXX* text as Origen had done earlier. These two texts became popular to some extent among the Eastern churches. An unknown form of the *Septuagint* text was adopted by the Greek Orthodox church by the end of the fourth century AD.

Sinaiticus and *Vaticanus*, along with the *Hexapla*, were apparently the first texts to include the apocrypha among the canonical Old Testament books. *Vaticanus*, *Sinaiticus* and *Alexandrinus* (another Greek uncial) are the manuscripts primarily used by scholars in producing modern editions of the *LXX* because they contain complete or nearly complete texts of the Old Testament translated into Greek.

***Jerome's Latin Vulgate*:** Pope Damasus I commissioned the Greek and Latin scholar Eusebius Hieronymus (also known as Jerome) in 383 AD to revise the Gospels of the Old Latin Bible. Jerome's major contribution to the Latin versions was his later translation of the Old Testament directly from the Hebrew text. Scholars use Jerome's version for textual criticism, claiming it reflects the pronunciation and text of Biblical Hebrew of the late fourth century AD.

Jerome made a first revision of the Psalms (Roman Psalter) based on the *LXX* while living in Rome in 383 AD. Some time after Damasus' death in 385 AD, Jerome completed a second revision of the Psalms titled the Gallican Psalter from Origen's *Hexapla.* It reflected his desire to bring the Psalms more in line with the Hebrew text. He allegedly revised the entire Old Testament from the *Hexapla*; only the text of Job and fragments of Proverbs, Song of Solomon and Ecclesiastes have survived. He soon found working from the *Hexapla* unsatisfactory and realized the Hebrew text was vastly superior (cf. Sparks, *The Cambridge History of the Bible*, vol. 1, pp. 513-515, 518-521, 531; Würthwein, p. 96).

Scholars believe that it was either at the request of friends or due to his own ambition that Jerome turned to the Hebrew text used in Palestine at the time to translate the Old Testament into Latin (Schaff, *The Nicene and Post-Nicene Fathers*, vol. 6, p. 1021). This translation was apparently made at Bethlehem ca. 390-405 AD. Despite his return to the Hebrew text and assistance from Jewish scholars in Tiberias, he was heavily dependent on the various Greek versions (*Origen*, *Aquila*, et al.) as translation aids because no Hebrew dictionaries or grammars existed to assist him in his work (Comfort, p. 168; Würthwein, p. 97).

Scholars are divided on whether Jerome translated the entire Old Testament from the Hebrew text or simply revised the existing Old Latin translation of the Old Testament according to the Hebrew. His Hebrew version of the Psalms is found in a number of manuscripts alongside the *Gallican* version, which is part of the official Roman Church edition of the *Vulgate*. The general distrust of Jerome's work by the majority of his fellow theologians, including Augustine, might have persuaded him to consider carefully how far to deviate from the Old Latin text. In contradiction to popular belief, Jerome did not revise several of the Old Testament apocryphal books (Baruch, Ecclesiasticus, Wisdom of Solomon, and Maccabees) because he believed them to be non-canonical (Würthwein, pp. 96-97, 99).

Over the centuries, Jerome's Latin version was revised numerous times. According to scholar Merrill F. Unger, it contains elements from every period, including his 1) unrevised apocryphal books; 2) Old Latin revised Psalter from the *LXX*; 3) free Latin translation of the apocryphal Judith and Tobit; 4) Old Testament translation from Hebrew, except the Psalter; 5) Old Latin revised Gospels; and 6) lightly revised remainder of the *Old Latin New Testament* (Unger, *The New Unger's Bible Dictionary*, p. 1348). It was in this haphazard state that the *Vulgate* appeared in 1456 AD as the first printed book known as the *Gutenberg* or *Mazarin Bible*.

In the ensuing battle over the biblical texts with Protestant Reformers, the Council of Trent in 1546 AD declared the *Vulgate*, including twelve apocryphal works dispersed among the Old Testament books, as the standard text of the Roman church. The 1592 revision of the *Vulgate* by Pope Clement VIII finally became its official Bible. Over 8,000 Latin manuscripts of Jerome's *Vulgate* exist today.

Quotations from Jewish or Christian Authors

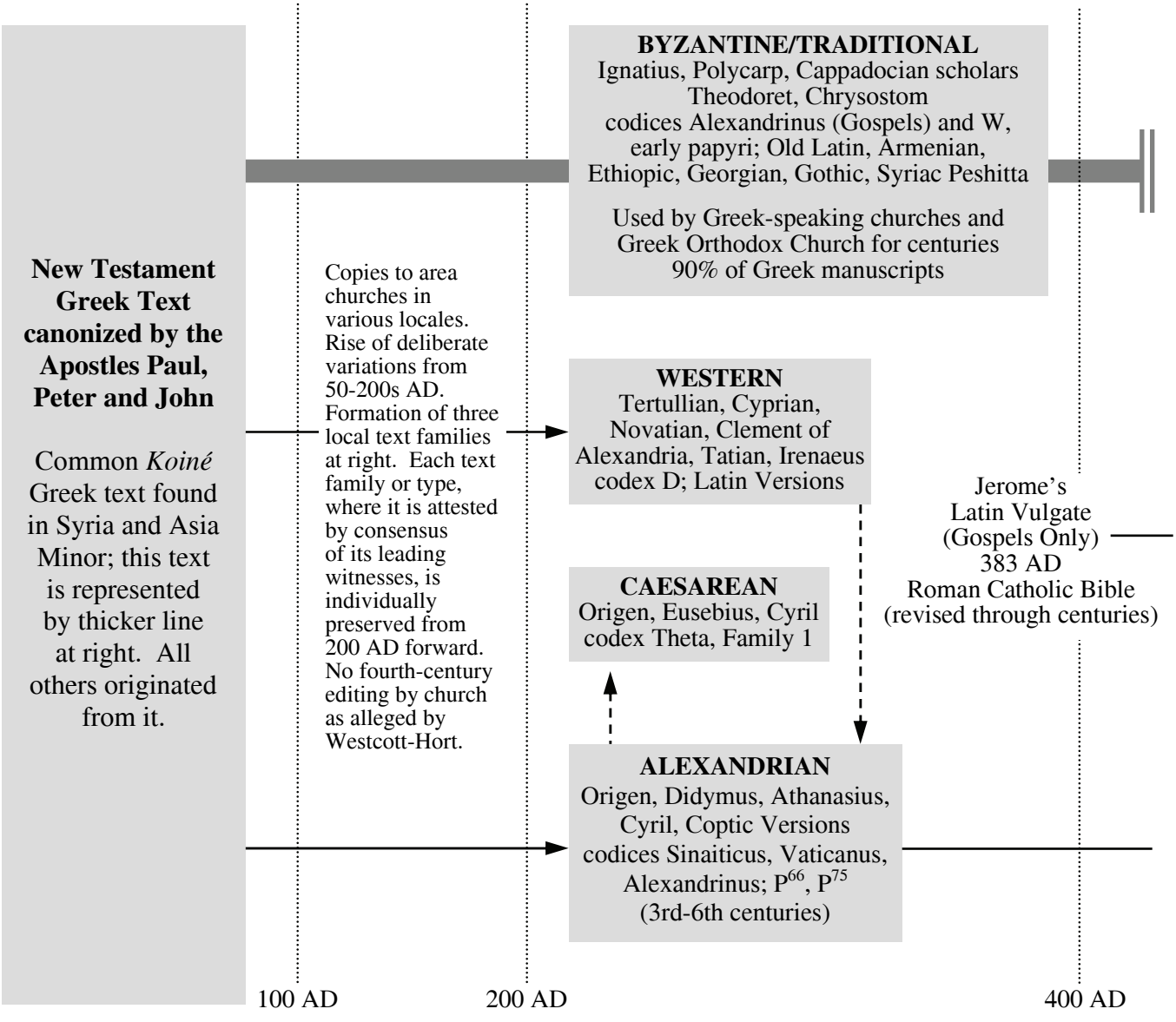
Testimony for an original text is drawn from citations from the Hebrew Scriptures, which are frequently found in Jewish literature beginning in the Second Temple period. These include references in non-canonical books and the works of Jewish theologian and Hellenistic philosopher Philo and Jewish historian Josephus. Testimony is also drawn from the Old Testament commentaries of so-called Christian writers such as Origen and Jerome. Moreover, quotations from Old Testament books found in the New Testament offer additional insight into what the original text of the Hebrew Bible might have been.

Many scholars believe that the literature of the Jewish rabbis offers a rich supply of data to verify the credibility of the *MT*. Rabbinic literature contains hundreds of deviations from the accepted, standard *Masoretic Text*, many from manuscripts with a supposedly different consonantal text. Rabbinic traditions often comment on scribal activities in transmitting the texts. "These tell of [alleged] 'scribal corrections' and of divergent readings in different scrolls.…There are reports of the existence of an official Temple model scroll from which other scrolls were corrected" (Eliade, *The Encyclopedia of Religion*, vol. 2, p. 161).

Witnesses to the Greek Scriptures

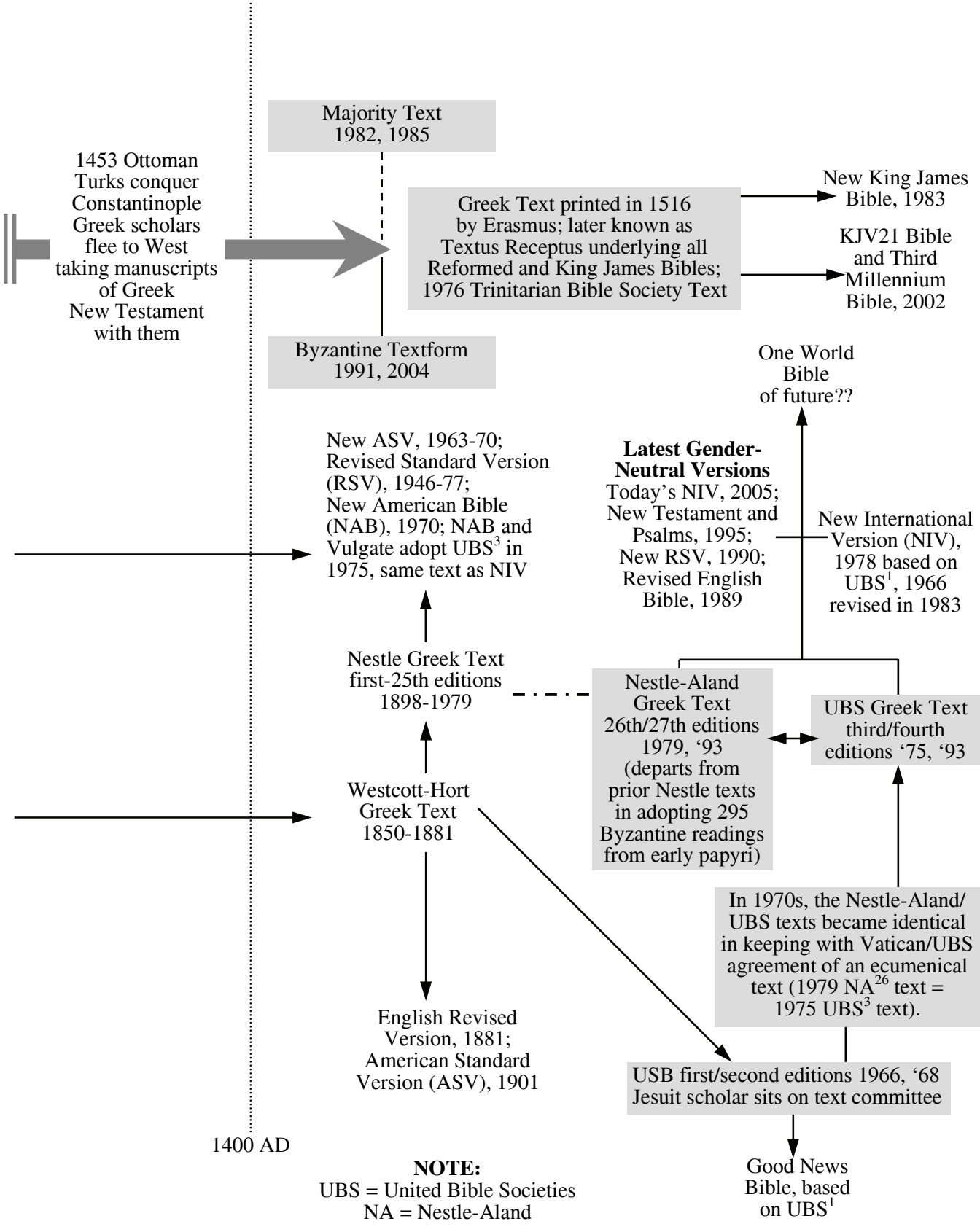
Figure 4 on pages 100-101 traces the various witnesses to the Greek New Testament text. A brief overview follows (cf. Holland, pp. 6-11 or Harrison, *Biblical Criticism: Historical, Literary and Textual*, pp. 125-138).

Figure 4
A Summary of the Transmission of the Greek New Testament Text



KEY	
——— = direct influence from source text - - - - - = indirect influence from source text — · — · — = departure from earlier editions ▬ = preservation of original text	See Glossary for definition of terms; all dating is approximate unless specified.

Sources include Harry Sturz, *The Byzantine Text-Type*, p. 131; Hills, *The King James Version Defended*, 1984 ed., pp. 226-229; www.bible-researcher.com


Majority Text
1982, 1985
1453 Ottoman Turks conquer Constantinople Greek scholars flee to West taking manuscripts of Greek New Testament with them
Greek Text printed in 1516 by Erasmus; later known as Textus Receptus underlying all Reformed and King James Bibles; 1976 Trinitarian Bible Society Text
New King James Bible, 1983
KJV21 Bible and Third Millennium Bible, 2002
Byzantine Textform
1991, 2004
One World Bible of future??
New ASV, 1963-70; Revised Standard Version (RSV), 1946-77; New American Bible (NAB), 1970; NAB and Vulgate adopt UBS3 in 1975, same text as NIV
Latest Gender-Neutral Versions
Today's NIV, 2005; New Testament and Psalms, 1995; New RSV, 1990; Revised English Bible, 1989
New International Version (NIV), 1978 based on UBS1, 1966 revised in 1983
Nestle Greek Text first-25th editions 1898-1979
Nestle-Aland Greek Text 26th/27th editions 1979, '93 (departs from prior Nestle texts in adopting 295 Byzantine readings from early papyri)
UBS Greek Text third/fourth editions '75, '93
Westcott-Hort Greek Text 1850-1881
In 1970s, the Nestle-Aland/ UBS texts became identical in keeping with Vatican/UBS agreement of an ecumenical text (1979 NA26 text = 1975 UBS3 text).
English Revised Version, 1881; American Standard Version (ASV), 1901
USB first/second editions 1966, '68 Jesuit scholar sits on text committee
1400 AD
NOTE:
UBS = United Bible Societies
NA = Nestle-Aland
Good News Bible, based on UBS1

Greek New Testament Manuscripts

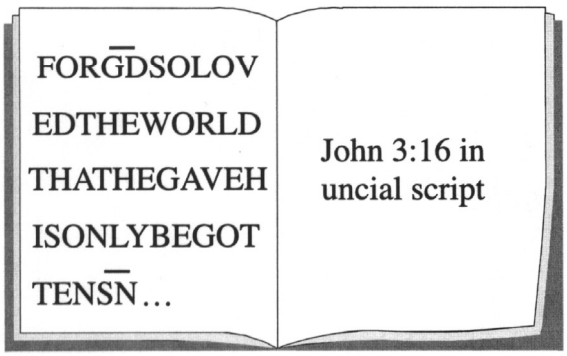
The Greek manuscripts form the chief witnesses to the original New Testament writings. At the time the apostles and their scribes wrote the New Testament, two styles of handwriting were commonly used: **uncial** (continuous capital letters) and **cursive** (connected or running lowercase letters). See Figure 5. The first style was used typically for literary works, while the second was used for private, commercial and legal purposes. It is possible that the apostle Paul wrote his Epistles in a cursive script, reflecting their epistolary nature as personal correspondence to the brethren. However, it is more probable that his Epistles were written in the uncial type since the earliest known manuscripts of all books of the New Testament appear only in uncial handwriting (Bromiley, p. 815). This might have been what Paul meant in Galatians 6:11 where he wrote, "See with what large letters I have written to you with my *own* hand."

Today there are about 100 papyri, 300 uncials and 2,800 minuscule Greek manuscripts that serve as primary witnesses to the New Testament text (Aland, pp. 87, 103, 128). Nearly 80 percent of all Greek scribal copies are kept on microfilm or otherwise stored at the Institute for New Testament Textual Research, a manuscript center in Münster, Westfalia, Germany. Virtually all copies are in the codex or modern book form. Definitions of the primary witnesses follow:

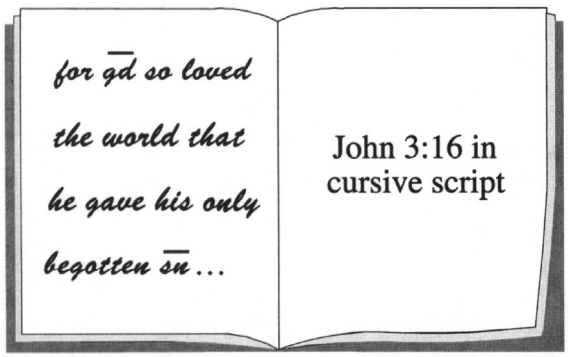
Figure 5

Greek Handwriting Styles

in English



Uncial Script, 50-800 AD
text written in continuous capital letters



Cursive Style, 800-1600 AD
text written in connected or running lowercase letters, resembling handwriting

Abbreviations of Sacred Names (known as nomina sacra):

GD/gd=God; Sn/sn=Son

Papyri (ca. 50-800 AD): Codices with papyrus pages written in an uncial style.

Uncials (ca. 300-1100 AD): Codices with vellum pages written in uncial style.

Minuscules (Cursives) (ca. 800-1600 AD): Codices with either vellum or paper pages written in a modified cursive style adapted after centuries of use for personal, commercial and legal purposes.

A copying revolution occurred in the 800s AD, which had a direct impact on the transmission of the Greek New Testament manuscripts. According to Dr. Robinson, the handwriting of codices switched rapidly from a uncial to a cursive script. He explains, this "change likely was initiated by Theodore of Studium [a Byzantine monastic reformer, 759-826 AD] and was swiftly accepted throughout the Greek-speaking world as a replacement for the more ponderous [i.e., clumsy] uncial script. Within a century and a half uncial script had ceased to exist among continuous-text NT MSS and soon after that disappeared even from the more traditional and conservative lectionaries. The upshot of this copying revolution was similar to what transpired following the papyrus-to-vellum conversion of the fourth century: uncial MSS of far earlier date were recopied in great quantity into the new and popular minuscule script and then destroyed" (Robinson, par. 61). This revolution plays a key role in the identification of the authentic Greek text of the New Testament.

During the centuries following the printing of the *Authorized Version* (known as the *King James Version* or *KJV*), scholars collected, compared and classified data on variant readings (differences) found in the Greek copies of the New Testament. One fact became apparent due to these efforts: No two Greek copies were exactly identical in all their particulars. Despite the differences, enough similarities existed between the handwritten copies for scholars to group them into four **artificial** manuscript families.

Johann Bengel, a German scholar and leading Lutheran minister, was the first to propose two manuscript families in 1725: Asiatic (i.e., Byzantine) and African. Johann Selmer theorized three families: Alexandrian, Eastern (Byzantine) and Western. Johann Griesbach refined the previous scholars' classifications of the Greek manuscripts into three ancestral groups: Alexandrian, Byzantine and Western. He laid the foundation for all subsequent work on the Greek New Testament text. In the late 1800s, Dr. F.J.A. Hort classified the Greek New Testament manuscripts into four groups: Alexandrian, Neutral, Syrian (Byzantine) and Western.

Greek manuscripts are still grouped into four manuscript families, namely, Alexandrian, Byzantine, Caesarean and Western. Of these families, the Byzantine and Alexandrian are the most influential due to their extensive use in English Bible translation over the last 500 years.

***Alexandrian (Egyptian) Text*:** This manuscript family generally circulated in the region of Alexandria, though elements are detected outside of Egypt in a few ancient versions and among the writings of the more scholarly Christians. Many scholars believe this text was a "refinement" of the Western text. The Alexandrian text essentially disappeared for centuries after 500 AD, only to be rediscovered again in the mid-1800s. The modern eclectic or critical Greek texts depend heavily on a minority of Alexandrian type manuscripts, due to their age. These include codices Sinaiticus, Vaticanus and related papyri (66, 75, etc.). In spite of their years, these manuscripts often disagree with one another and show significant signs of grammatical revision and the influence and refinement of Egyptian scribes. The Alexandrian text has served as the basis of most contemporary English New Testament translations since 1881.

***Byzantine Text*:** This manuscript family obtained its primary name because it was the dominant form of the text copied by hand and used by the Greek-speaking church throughout much of the Byzantine Empire. It is also known as the *Traditional Text* because it was used and preserved by the Greek church from the time of the apostles until the era of movable type printing. Even today the Greek Orthodox Church has resisted scholarly efforts to revise its version of it. Yet another name for this text is the *Majority Text* because it is found in 90 percent of the nearly 5,500 existing Greek New Testament manuscripts and lectionaries. It is "characterized by an overall unity despite the presence of numerous variations" (Aland, *The Trinity Journal*, p. 131). Readings of this manuscript family are found in many of the early papyri and most later uncials (Alexandrinus and W) and minuscules.

The texts of the early printed editions of the Greek New Testament (i.e., *Textus Receptus* texts) are nearly identical to the common text of this manuscript family. These early editions closely match the Greek text underlying the *King James Version* of the New Testament (1611).

Textual scholar Hermann von Soden conducted one of the most expansive studies of the *Byzantine Text* to date. According to his analysis of the textual evidence, the *Byzantine Text* remained "intact throughout the whole period of perhaps 1,200 years. Only very sporadically do readings found in other

text-types appear in one or another of the varieties" (von Soden, *Die Schriften des Neuen Testaments*, 1. Teil, 2. Abt., p. 712).[1] The strongest period of Byzantine dominance ranged from 350-1516 AD. In addition, von Soden claimed that the *Byzantine Text* "is of the highest antiquity, and within transmission history was the dominant element among the steadily increasing mass [of manuscripts] from century to century" (Ibid.).

***Caesarean Text*:** This text can be found primarily in the area of Caesarea in Palestine and most likely originated in Egypt (Hills, *The King James Version Defended*, 1984 ed., p. 125). This family has close connections to the Alexandrian, Byzantine and Western texts. Codex Theta and a group of related minuscule manuscripts known as Family 1 are the prime witnesses of the Caesarean text (Bromiley, p. 819; Hills, p. 126).

***Western Text*:** The evidence of the early papyri suggests that this manuscript family originated in the Eastern Roman Empire and was taken west to Rome (Sturz, *The Byzantine Text-Type & New Testament Textual Criticism*, pp. 70-76, 88). This text circulated primarily in North Africa, Italy, southern France and Egypt and was marked by additions, long paraphrases and omissions. Codex Beza is the prime manuscript witness to the Western text.

Many scholars today refer to the Caesarean and Western families as "phantom" texts because of their brief existence and close affiliation with the other manuscript families (Aland, *The Text*, pp. 54-55, 66-67, 172).

The presence of "mixed texts" among the early papyri has forced many scholars who follow the theory of genealogy to rethink the existence of strict manuscript families. It is only possible to have a "mixed text" after, and not before, a recension or systematic revision of the text (Aland, "The Significance of the Papyri for New Testament Research," *The Bible in Modern Scholarship*, pp. 335-337). This concession on the part of scholars means that the dominant forms of the text previously mentioned (Alexandrian and Byzantine) existed before 200 AD. This overturns Westcott and Hort's theory that the Byzantine Text was created in the fourth century by church scholars and serves no useful purpose in the study of the New Testament text. The implication of this development is that the *Byzantine Text* possesses an equal, if not greater, claim to the original form of the New Testament text than other manuscript families. In spite of this evidence, we have used the previously listed manuscript names for convenience.

Ancient Versions

Early translations from the Greek copies form an important source of evidence to the Greek New Testament text. Some of these versions include *Old Latin*, Jerome's *Latin Vulgate*, *Syriac Peshitta*, *Coptic* (Egyptian), *Gothic* (German), *Armenian* and *Ethiopic*. Scholars use these translations in evaluating the text that non-Greek speaking readers used.

***Old Latin*:** Old Latin is a collective term referring to a number of New Testament versions translated completely from the Greek, which circulated by 157 AD (Scrivener, *A Plain Introduction to the Criticism of the New Testament*, vol. 2, p. 43). These versions served the practical worship needs of believers whose common language was Latin and who were generally unfamiliar with Greek, the dominant language of the second century. There are two general types of Old Latin manuscripts, reflecting the areas in which they circulated: African (North Africa) and European (Spain, France, Italy and Britain).

***Latin Vulgate*:** As Latin began to replace the Greek language in the western portions of the Roman Empire in the third century AD, a need arose for a uniform Latin text for ecclesiastical purposes (Comfort, p. 168). To address this need, Damasus I authorized the famed scholar Jerome to revise the Gospels of the *Old Latin Bible*. The revision was completed about 383 AD. Oxford University scholar H.F.D. Sparks believed that in speaking of the New Testament, only the Gospels can be rightly called Jerome's work. The remaining New Testament books were revised by "a person or persons unknown" over a period of years. Other historians contend that Jerome completed the entire New Testament before 390 AD (cf. Sparks, pp. 519-520, 522).

***Syriac Peshitta*:** The Peshitta (meaning simple or plain) is the historic Bible of the Syrian church and one of the most ancient New Testament versions. The Syrian church had close contact with the apostles since Antioch was the center for Paul's ministry (Acts 15:23). The Peshitta was probably translated from the Greek to serve the needs of the brethren in that region sometime in the second

[1] The English wording provided in both citations from von Soden's work is a translation and a reasonable representation of the original German.

century AD (Hills, p. 119). Scholarship has been divided on its dating since the beginning of the twentieth century.

Citations of Christian Writers

The writings of scholars of normative Christianity, commonly called the "Church Fathers," offer textual critics some of the earliest extra-biblical evidence as to what might have been the readings of certain passages during the first three centuries after the writing of the autographs.

Anglican scholar John Burgon collected the largest index of these citations (86,489 total with 4,383 citations from 76 Christian authors whose writings have relevance to what the text was like before 400 AD). This collection consists of sixteen thick volumes, housed in the British Museum. Burgon was a leading Anglican theologian and textual scholar of his time. He is most famous for his vigorous opposition to the Greek text and theory of Westcott and Hort published in 1881. He published over 50 works; the most famous are *The Revision Revised*, *The Traditional Text of the Holy Gospels* and *The Causes of Corruption of the Traditional Text*, which have been used extensively in our study of the Greek text.

Lectionaries

There are approximately 2,300 lectionaries that exist today (Aland, *The Text*, p. 169). Lectionaries were collections of selected scriptural passages arranged according to particular days and seasons of the liturgical year. These books contain prescribed readings from the Gospels or Epistles. Scholars use these to reconstruct a text based on their wording and liturgical usage within the early and medieval Greek Church.

The Trail of Witnesses

The Bible is the most researched and best documented ancient book. Thousands of witnesses attest to the transmission of its texts throughout history, in contrast to other ancient books and works of fiction. In this chapter, we have surveyed the witnesses to the original writings penned by the biblical authors and shown how the various witnesses relate to one another. Each witness offers direct or indirect evidence about the state of the biblical texts in antiquity and through time. Witnesses are useful in determining the most reliable manuscripts of the original writings of the Bible.

Chapter Fourteen

Through the Lens of Scripture

The Bible is the only true source of doctrinal authority for Christians. Its authority originates in its divine character; therefore, the subject of "inspiration" is of prime importance for Christians. As we will see, the Bible is also the best source for learning about its texts—as it offers direct statements about its divine authorship, canonization and preservation.

While other Scriptures might immediately relate to this topic of study, only **II Timothy 3:15-17** explicitly declares that the biblical texts are God-breathed: "And that from a child you have known the Holy Writings, which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. **All Scripture *is* God-breathed** and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness; so that the man of God may be complete, fully equipped for every good work."

In addition, **II Peter 1:19-21** encapsulates *how* it was written: "**We also possess the confirmed prophetic Word** to which you do well to pay attention, as to a light shining in a dark place, until the day dawns and *the* morning star arises in your hearts; knowing this first, that no prophecy of Scripture originated as anyone's own *private* interpretation; because prophecy was not brought at any time by human will, but the **holy men of God spoke as they were moved by *the* Holy Spirit**."

Throughout our study, the word "inspiration" appears in quotation marks. The reason for this stylistic notation is because the word and its various forms do not adequately describe the divine character and quality of Scripture. This character and quality is better defined as "God-breathed." However, due to its popularity and to avoid confusion, we continue to use the term "inspiration" to describe the *entire* process by which Scripture became God-breathed; it is used interchangeably with the expression "divine authorship."

Every Part of Scripture Is God-breathed

The first truth concerning "inspiration" is that every part of the biblical writings (letters, syllables and words) is God-breathed, each part no more or less than the other. Greek scholar Spiros Zodhiates explained that the English word "all" in II Timothy 3:16, which is translated from the Greek word *pasa*, means "every part of the whole and all of it together" (Zodhiates, "graphe," *The Complete Word Study Dictionary New Testament*, p. 382). An amplified translation of this passage could read "*Every part of the whole and* all *of* Scripture *together is* God-breathed" (Ibid.).

The apostle Paul confirmed that divine authority extends even to the grammatical forms of words. In his teaching on the covenant of promise in Galatians 3:16, he made the distinction between Abraham's seed (Gk., *sperma**ti***) and seeds (*sperma**sin***). The Greek word endings ***ti*** and ***sin*** differentiate between one grammatical form of the word and another (singular and plural), effecting a specific teaching. The noun "seed," whether in Hebrew, Greek or English, can be used in a singular, collective or plural sense. Paul's argument was that in some Old Testament passages (Gen. 3:15, 22:18), seed refers to Jesus Christ, the chief representative of Abraham's offspring. This conclusion is affirmed by Paul's declaration a few verses later: "For you are all one in Christ Jesus" (Gal. 3:28).

The late B.B. Warfield, former professor of theology at Princeton Theological Seminary and a leading scholar on the Bible's divine authorship, wrote: "No doubt it is the grammatical form of the word which God is recorded as having spoken to Abraham that is in question. But Paul knows what grammatical form God employed in speaking to Abraham only as the Scriptures have transmitted it to him; and, as we have seen, in citing the words of God and words of Scripture he was **not** accustomed to make any distinction between them…. **[It] is possible that what he [Paul] here witnesses to is rather the detailed trustworthiness of the Scriptural record** than its direct divinity—if we can separate two things which apparently were **not** separated in Paul's mind" (Bromiley, *The International Standard Bible Encyclopedia*, vol. 2, p. 844, bold emphasis added).

Jesus underscored the emphatic present tense of the Hebrew verb in Exodus 3:6 when defending the resurrection of the dead in his argument with the Sadducees, which is preserved for us in Matthew's Gospel (Matt. 22:23). Near the end of this interchange, Jesus said, "Now concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? God is not *the* God of *the* dead, but of *the* living" (Matt. 22:31-32). Again, the difference of a few letters in the Greek text would have altered the meaning of this passage.

By focusing on the present tense "I am" and "God is," Jesus emphasized the perpetual covenant and promises God established with all three patriarchs (Abraham, Isaac and Jacob). In order for Him ultimately to fulfill His promises to them, they "must rise and live again in the resurrection in order that He may be their God. This is what the Lord [Jesus] set out to prove (in v. 31) 'concerning the resurrection' " (Bullinger, *The* C*ompanion Bible*, p. 1360).

Both Jesus and Paul showed an acute awareness of the minor details of the Hebrew and Greek texts. These details have a special purpose in God's revelation of truth, and the authors of the Bible recorded them for both our edification and salvation.

***Every Scripture Is Equally God-breathed*:** Some have erroneously considered certain biblical segments, such as the genealogies of the primitive, patriarchal and regal periods in I Chronicles to be less a product of divine authorship than others like the Gospels. However, the differences between the various segments of Scripture are not a matter of "inspiration," but of *purpose*.

The four Gospels, for example, provide us with a record of the words and actions of Jesus Christ that form the basis of salvation (Luke 1:4; John 20:30-31). According to scholar Norman Geisler, the book of Chronicles in comparison provides 1) a priestly religious history of Judah; 2) teachings of the faithfulness of God, the power of His Word and the essential role of worship in the life of God's people; and 3) a record of the Davidic kings and their descendants through whom the Messiah would come (cf. Matt. 1) (Geisler, *A Popular Survey of the Old Testament,* p. 149). Though less explicit, Chronicles also offers a typological view of the temple that points to Jesus Christ and the Kingdom of God. When viewed in this light, it is clear that Chronicles is equally divine in nature and has a historical, doctrinal *and* Christological purpose that leads us to Matthew 1:1 and offers proof that God has fulfilled His promise of a Messiah.

The late John William Burgon, a textual scholar and Anglican theologian of the nineteenth century, best expressed this truism in his book *Inspiration and Interpretation*: "The Bible … is the very utterance of the Eternal … as if high Heaven were open, and we heard God speaking to us with human voice. Every book of it is inspired alike; and is inspired entirely. **Inspiration is not a difference of degree, but of kind** [purpose]" (p. 76, emphasis added).

Burgon adds that while the subject matter may change from one part of the Bible to the next, "**it is a confusion of thought to infer therefrom a different degree of *Inspiration***…. [The] Bible must stand or fall—or rather, be received or rejected—*as a whole*…. There is no disconnecting one Book from its fellows. There is no eliminating one chapter from the rest. There is no taking exception against one set of passages, or supposing that Inspiration has anywhere forgotten her office, or discharged it imperfectly. All the Books of the Bible must stand or fall together.… And while you read the Bible, read it believing that you are reading an inspired Book—not a Book inspired in parts only, but a Book inspired in *every* part—not a Book unequally inspired, but all inspired equally—not a Book generally inspired—**the substance indeed given by the Spirit**, but the words left to the option of the writers; but **the words of it, as well as the matter of it, all—all given by God**" (Ibid., pp. 102, 111-112, 114-115, emphasis added).

Only the Biblical Writings Are God-breathed

Another truth of II Timothy 3:16 is that **only** the written texts, the details and substance of Scripture, are God-breathed. The Bible describes the prophets, apostles and their scribes as having been moved, driven or carried along by the Holy Spirit in such a way that what they wrote were the literal words of God.

Both the Greek and English renderings of II Timothy 3:16 confirm this conclusion. Here the apostle Paul linked the idea of "inspiration" to the biblical writings with his use of the Greek word *graphe*. Translated "Scripture" in English, the word *graphe* for a handwritten document comes from the verb *grapho*, which means "to write." The English word "Scripture" comes from the Latin word *scriptura* for the product of the act of writing (cf. *Webster's Ninth New Collegiate Dictionary*,

"Scripture," p. 1056). In the New Testament, *graphe* is used 51 times to refer *only* to the written texts of the Hebrew and Greek Scriptures. In most of these instances, it pertains to a passage or the entire collection of the surviving copies (apographs) of the Old Testament writings. Four passages distinctly refer to the original documents (autographs) and preserved writings of the apostles and their scribes (e.g., I Tim. 5:18; II Tim. 3:16; II Pet. 1:19-21, 3:16).

In two passages, the Greek *gramma(sin)(ta)* refers to the writings of the Old Testament (John 5:47, II Tim. 3:15). Paul used *grammasin* to describe the written letters of his Epistle to the Galatians (Gal. 6:11).

Dr. J.I. Packer, professor of theology at Regent College, further explained the connection between "inspiration" and the biblical texts: "Inspiration is a work of God terminating [ending], not in the men who were to write Scripture (as if, having given them an idea of what to say, God left them to themselves to find a way of saying it), but in **the actual written product. It is Scripture—*graphe*, the written text—that is God-breathed.** The essential idea here is that all Scripture has the same character as the prophets' sermons had, both when preached and when written" (Comfort, *The Origin of the Bible*, p. 30, emphasis added).

God's revelation of truth for mankind resides *not* in the ink, writing materials (papyrus and vellum) and handwriting, but in the *words* written by His holy servants in Hebrew, Aramaic and Greek.

***Old Testament*:** God specifically chose Abraham with whom to establish His covenant of promise (Gen. 12, 15). God's promises to Abraham were no doubt transmitted orally to his immediate offspring. With the limitation of human life spans after the Noachian Flood, apparently to about 120 years (Gen. 6:3), a more precise written revelation was needed of what *Jehovah*, the Covenant God, required of and promised to future generations of Abraham's descendants. After God delivered His people from bondage in Egypt as He had promised Abraham (Gen. 15:13-15), it became imperative that the new nation possess a legal and religious system and documents that reflected its divine calling (Ex. 19:4-6). God began the process by making a covenant with the Israelites and producing a written record of truth. He revealed Himself to His people through direct communication and the visions and dreams of His holy prophets (Num. 12:1-8; Heb. 1:1). Over time, these words were written down and sealed as a testimony for God's covenant people Israel.

Jesus' discussion with the Jews in John 5 affirmed that the Hebrew Scriptures were the final deposit of revelation for the nations of Israel and Judah until the writing of the New Testament. Jesus stated: "Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope. But if you believed Moses, you would have believed Me; for he wrote about Me. And if you do not believe his writings, how shall you believe My words?" (John 5:45-47).

How could Moses, who had been dead for nearly 1,500 years, accuse the Jews of their unbelief? Ernest Martin explains that it was common practice for people during the time of Jesus and the apostles to "consider that a letter sent to a person or a group (or even the bearer of the letter) [be] looked on as if the writer were *present* when the letter was read" (Martin, *Restoring the Original Bible*, p. 395).

Though Moses' writings had been copied for centuries, Jesus still considered them to be **trustworthy in all their declarations** and to carry the **same divine authority** as when they were first written. For Jesus, it was as if Moses was alive and personally accusing the Jews of their unbelief. Ironically, the Jews' belief that Moses was a prophet of God (John 9:29) added weight to Jesus' charge. Their refusal to heed Moses' words in Deuteronomy 18:15, 19, pointing to Jesus as the anticipated Prophet, carried a penalty of divine judgment, which was executed over 40 years later when the Roman General Titus conquered Jerusalem and burned the temple to the ground. Jesus, the Jews and even Paul extended this same binding authority to other Old Testament writings on several occasions in their description of them as "law" (e.g., John 10:34-35, 12:34; I Cor. 14:21).

***New Testament*:** The context of II Peter shows that the apostles and other New Testament writers were fully aware that their ministerial duties carried an implicit command to compose and compile an accurate testimony of their writings for the brethren before their deaths. Prior to the destruction of the temple in Jerusalem in 70 AD, God undoubtedly revealed to the apostles that Christ would not return in their lifetimes. This is evident by comparing the tone, tenor and content of their earlier and later writings. Peter's urgency to complete his writings is apparent from his statement in II Peter 1:15: "But I will make every effort *that,* after my departure, **you may always have a *written* remembrance of these things** [the truth of v. 12], *in order* to practice *them* for yourselves." Peter considered this task so important that he viewed failure to accomplish it as being negligent of his divine role as an apostle and a teacher of the Gospel (II Pet. 1:12).

The apostle Paul earlier wrote to the Church at Rome in 57 AD that his ministry carried the important responsibility of writing to the brethren. "So then, **I have more boldly written to you, brethren, in part *as a way of* reminding you**, because of the grace that was given to me by God, In order that I might be a minister of Jesus Christ unto the Gentiles, to perform the holy service of teaching the gospel of God; so that the offering up of the Gentiles might be acceptable, being sanctified by *the* Holy Spirit" (Rom. 15:15-16; cf. Eph. 4:12). This same attitude is also expressed, in varying degrees, by Luke, James, John and Jude in their writings (Luke 1:1-4; Jas. 1:19ff; I John 5:13; Jude 1:3, 5, 17; Rev. 1:1-3).

Within the first two decades of the Church's existence (ca. 50 AD), the Epistle became one of the chief instruments for preaching and teaching. Paul directed his congregations and ministers (e.g., Timothy) to read and circulate his letters (Col 4:16; I Thess. 5:27; I Tim. 4:13). The epistolary form allowed Paul and the other apostles to instruct, edify, correct and comfort many brethren at one time without being on location. Paul exhorted the brethren at Thessalonica to "stand firm, and hold fast the traditions that you were taught, whether by word or by our epistle" (II Thess. 2:15). He also set his Epistles as the standard by which brethren were to measure themselves and admonish others: "Now if anyone does not obey our word by this epistle, take notice of that man and do not associate with him so that he may be ashamed" (II Thess. 3:14).

Peter likewise sanctioned the **divine authority and character** of the New Testament writings in declaring, "We also possess the confirmed prophetic Word to which you do well to pay attention" (II Pet. 1:19). This same truth is developed further in his Epistle where Peter explicitly placed the written commands (doctrines and teachings) of the apostles of Jesus Christ on the same level as the prophets' words in the Old Testament writings (II Pet. 3:1-2) and equated Paul's Epistles as Scripture (II Pet. 3:16).

By compiling their teachings in written form, the apostles and New Testament authors were creating a permanent record of their words through which future brethren would believe in Christ (John 17:20).

God Is the Real Author of Scripture

The greatest truth taught by II Timothy 3:16 is the divine authorship of Scripture. In the Greek, this passage reads *Pasa graphe theopneustos*, meaning "All Scripture *is* God-breathed." The word *theopneustos*, often translated "God-inspired," is found only in this passage. What does this word actually mean?

The commonly translated English phrases "inspired of God," "given by inspiration of God," and their variations are derived from the Latin words *divinitus inspirata*. Though not wholly inaccurate, these Latin-based words have obscured the real meaning of *theopneustos*. *The International Standard Bible Encyclopedia* notes: "The Greek term has, however, nothing to say of *in*spiring or of *in*spiration: it speaks only of 'aspiring' or 'aspiration.' What it says of Scripture is, not that it is 'breathed into by God' or is the product of the divine 'inbreathing' into its human authors, but that it is breathed out by God, 'God-breathed,' the product of the creative breath of God. In a word, what is declared by this fundamental passage is simply that the Scriptures are a divine product, without any indication of how God has operated in producing them. No term could have been chosen, however, which would have more emphatically asserted the divine production of Scripture than that which is here employed [i.e., God-breathed]" (Bromiley, vol. 2, p. 840).

Paul's usage of *theopneustos* in II Timothy 3:16 **links the idea of the breath of God with the writings** (*graphe*) of the biblical authors. In this passage, the Greek word *theopneustos* is used as a predicate adjective, which means it modifies or describes the word "Scripture" (*graphe*). Thus, every part of Scripture possesses the quality of being God-breathed.

This first-century understanding is graphically portrayed in Jesus' statement during His temptation by Satan: "It is written, 'Man shall not live by bread alone, but by every word [utterance] that proceeds **out of *the* mouth of God**' " (Matt. 4:4). The context of Hebrew 3-4 reveals that Paul, like Jesus, believed that every part of Scripture, including every example, principle and psalm, **originated from the mouth of God**. Near the end of chapter four, Paul described the written Word of God codified in the Hebrew Scriptures as "living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart" (Heb. 4:12). Earlier, he quoted Psalm 95:7-11, exhorting his readers to hear God's voice speaking through these words. This same belief about written words being the living, authoritative utterances of God was later transferred to the writings of the apostles.

Apart from the many unrelated, non-biblical and popular interpretations (e.g., "inspired" preaching) often associated with the English words "inspired" and "inspiration" (which first appeared as a part of the English language in the 1400s AD), the term "God-breathed" literally means that **every part of Scripture is the utterance (spoken word) of the living God set to writing**. Paul's choice of the word God-breathed holds many implications for the biblical writings:

1) It is *only* possible for the biblical texts (letters, syllables and words) to possess this quality as a result of God's direct intervention in the writing process. God is so identified with the writing of the Bible that *all* the words penned by its human authors are literally His words.

2) The words of Scripture possess sacred qualities (e.g., infallibility, authority, truth, etc.), whether they were first orally revealed and later recorded or were immediately written by an author receiving revelation under the influence of the Holy Spirit. All of the biblical writings are marked by a unity of thought and purpose throughout that reflects God's mind.

3) The term "God-breathed" restricts these divine qualities to the original writings (autographs) penned by God's servants in Hebrew, Aramaic and Greek. Only these possess the infallible, inerrant and authoritative words and doctrines and truths given by God. Scribal copies (apographs) are God-breathed and possess the same divine qualities to the degree that they faithfully and accurately reflect the details and substance of the autographs.

4) "God-breathed" describes how the sacred quality of Scripture is distinct from that of all other non-biblical religious and secular writings.

5) Translations can **never** be considered God-breathed because they do not possess the *primary* divine authorship of the autographs and apographs! Only the **doctrines and truths** of the autographs and apographs transfer in the translation process. As such, translations are subject to error and correction because they express divine truths in words that were not originally God-breathed (i.e., English). When doctrines and truths are translated accurately into other languages from the original texts, they possess the divine authority and sacred qualities of the autographs. (**See Figure 6**.)

Can we know whether the Bible is imprinted with God's "breath"? Did He guide its writing? There are at least four major divine markers associated with God-breathed Scripture. These markers record the biblical authors' conviction that the real author of their writings was God.

God Wrote Scripture by His Servants' Hands

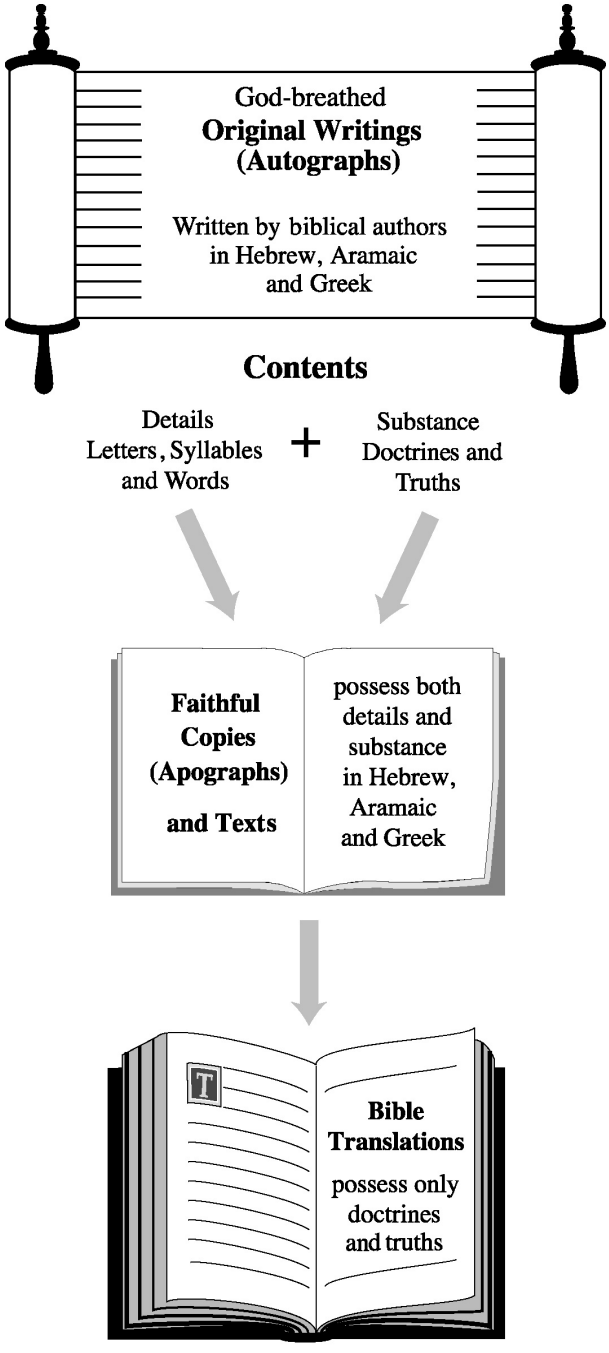
An excellent example of "God-breathed" in relationship to the Scriptures can be traced to Moses, the earliest known biblical writer. Exodus 17:14 reveals that God initiated the process of writing Scripture by instructing Moses to compose a short account of Israel's deliverance from the Amalekites (Ex. 17:16). While this passage is the first time "writing" is mentioned in the Bible, it "clearly implies that it was not then employed for the first time but was so familiar that it was used for historic records" (Unger, "Writing," *The New Unger's Bible Dictionary*, p. 1374). The ten section headings in the book of Genesis that begin with the English word "generations" (Gen. 2:4, 5:1, 6:9, 10:1, 11:10, 27, 25:12, 19, 36:1, 37:2) indicate that written narratives, histories or books of people and events existed, which Moses had access to when writing his account of Genesis (Nelson, *The King James Study Bible*, p. 9). Such narratives and written accounts were clearly used by Moses in completing the volume known as the Book of the Law, which consisted of his five books (the Pentateuch).

***Idiom Key to God's Authorship of Scripture*:** Though Moses wrote the entire Book of the Law, II Chronicles credits God with its authorship. In the eighteenth year of Josiah's reign, Hilkiah the high priest found the Book of the Law amidst the temple debris. This book apparently had been "lost" for many years, possibly from the reign of the evil king Manasseh, Josiah's grandfather. According to the account, "Hilkiah the priest found a book of the law of the LORD *given* **by** [Heb., **by the hand of**] Moses" (II Chron. 34:14, *KJV*). It is very possible that the book mentioned here contained the autographs of Moses' writings.

Of particular note is the English word "by," translated from the Hebrew idiomatic phrase "by the hand of." Scholars have often ignored this idiom when translating the Hebrew text into English, thereby obscuring its meaning. Biblical scholar E. W. Bullinger explained that this Hebrew figure of speech is known as *metonymy* and occurs when "one name or noun is used instead of another, to which it stands in … relation." In other words, the instrument—in this case the *hand*—represents the action it performs—*writing*. (Bullinger, "Metonymy," *Figures of Speech Used in the Bible*, p. 538).

Hence, this passage could be rendered as "a Book of the Law of the LORD by" or "preserved in

Figure 6
From Ancient Manuscripts to Modern Translations



Faithful Translations
accurately communicate in
English the doctrines and truths
as given by God

(poor copies, texts and translations do not)

the writing of" Moses. The point is that the book *belonged to* and was *from* God—it was merely written by Moses' hand. The Hebrew idiom "by the hand of" portrays how God's words and thoughts became a part of the written records of the Book of the Law. Moses was the *instrument* through whom God spoke and wrote.

Thus, as God "breathed" His words, they were imparted to Moses' mind by the power of the Holy Spirit. In some cases, the words were first *spoken* by God, then communicated orally by Moses to the people and later transferred to vellum scrolls (e.g., Lev. 21:24, 24:23). In some instances God communicated His instructions to the Israelites in written form only (e.g., Ex. 34:27-28). This evidence confirms that Moses was the agent whom God used to write the Pentateuch, serving both as God's spokesman and His scribe.

God also chose other men to serve as His spokesmen. The same Hebrew idiom associated with Moses' writings is repeated throughout the Old Testament in relation to other prophets, illustrating that God often imparted His revelation to His people in written form.

***Prophetic Schools Key to Writing*:** From the days of Joshua to the high priest Eli, the Bible tells us that "the Word of the LORD was precious in those days. *There was* no open vision" (I Sam. 3:1). Prophetic revelations from God were rare due to the rampant apostasy in Israel (Judges 21:25). During the time period of the Judges, the priesthood had degenerated to such a state that it no longer served as God's instrument in teaching His ways to Israel. Because of the sins of Eli's sons, Phinehas and Hophni, God rejected Eli's house from serving before Him in the tabernacle (I Sam. 2:12-36).

After Samuel's birth and his dedication to the LORD by his mother Hannah, the state of prophetic revelation in Israel changed dramatically (cf. I Sam. 1, 3). As the last judge and the first prophet since Joshua's time, the Levite Samuel figures predominantly in the continuation of prophetic writing in Israel from the period of the Judges to the close of the Hebrew canon during the Medo-Persian rule of Judea.

The New Unger's Bible Dictionary conveys the nature of this momentous turn of events: "Under these circumstances a new moral power was evoked—the prophetic order. Samuel, himself a Levite, of the family of Kohath (1 Chron. 6:28), and almost certainly a priest, was the instrument used at once for effecting a reform in the priestly order (9:22) and for giving to the prophets a position of importance that they had never before held. Nevertheless, it is not to be supposed that Samuel created the prophetic order as a new thing before unknown. The germs … of the prophetic … order are found in the law as given to the Israelites by Moses (Deut. 13:1; 18:18, 20-21), but they were not yet developed because there was not yet the demand for them" (Unger, "Prophet," p. 1041).

The reforms instituted by Samuel became the vehicle through which God worked in ensuring that His revelation was written down in the Old Testament era. "Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted companies, or colleges, of prophets [cf. I Sam. 10:5-6]. One we find in his lifetime at Ramah (1 Sam. 19:19-20); others afterward at Bethel (2 Kings 2:3), Jericho (2:5), Gilgal (4:38), and elsewhere (6:1). Into them were gathered promising students, and there they were trained for the office that they were afterward destined to fulfill. So successful were these institutions that from the time of Samuel to the closing of the canon of the OT [Old Testament] there seems never to have been wanting an adequate supply of men to keep up the line of official prophets. Their chief subject of study was, no doubt, the law and its interpretation—oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy [and writing] from the time of Moses (Ex. 15:20) and the Judges (Judg. 4:4; 5)" (Ibid.).

Beginning with Samuel's ministry, we find an increase in prophetic activity during which written records of God's revelation and historical events were kept. Successive generations of prophets like Elijah and Elisha, who trained at and likely presided over these prophetic schools (II Kings 2, 4:38, 6:1-4), served as God's chosen spokespersons and scribes to record the events of their time (II Kings 10:10; II Chron. 21:12). The father-son prophetic team of Hanani and Jehu probably belonged to the school of the prophets (II Chron. 19:2). Jehu chronicled the events that transpired during the reigns of several kings, and his writings form part of the book of Chronicles (II Chron. 20:34). Zechariah, a prophet who descended from the lineage of the famous priest and seer Iddo (Neh. 12:16; Zech. 1:1), wrote his book after the Babylonian captivity (520-519 BC). The prophetic writings were likely preserved and protected by the prophets until they turned them over to the Levites. After Ezra's final editing of the Old Testament in the fifth century BC, the entire canon was committed to the Levitical scribes (Sopherim) for copying.

***Writing in the New Testament*:** Paul's letters were, as a rule, written by an amanuensis or scribe (e.g., Rom. 16:22). On four occasions in reference to his own written salutation in his Epistles, Paul preserved the idiom of the hand as a sign of their authenticity (I Cor. 16:21; Gal. 6:11; Col. 4:18; II Thess. 3:17). While 21 of the 27 New Testament books are classified as Epistles, the word itself is used in 11 passages to indicate the intimate form of correspondence sent by the apostles, elders and brethren to each other. On more than 90 separate occasions the apostles and their scribes made reference to their writing of a letter, narration or account that later became part of the New Testament (e.g., Rom. 15:15; I Cor. 14:37; I Tim. 5:18; II Pet. 3:1-2; II John 12; Jude 1:3; Rev. 1:1-3). In all these instances, Peter testified that the apostles and their scribes followed the same pattern as the holy prophets of ancient Israel in writing Scripture—they were all moved by the Holy Spirit, the "breath of God," to record the words of God (II Pet. 1:20-21).

God's Servants Professed to Speak and Write on God's Behalf

The act of writing only tells part of the story of the Bible's divine authorship. Bible researchers have counted more than 3,800 times that the writers of the Old Testament used various formulas to describe what they spoke and later wrote as the utterances of God (Connelly, *The Indestructible Book,* p. 191). An electronic Bible search program such as Online Bible can readily locate where variations of the following divine formulas appear throughout the writings of the Old Testament: "The word of the LORD came unto him, saying," "Thus says the LORD," "The burden of the word of the LORD," "The word of the LORD by," "Hear the word of the LORD," "Thus has the LORD spoken unto me" and "Thus says the LORD of hosts."

***Pentateuch/Joshua*:** The five books of Moses (Pentateuch) are unquestionably represented as the Word of God. In at least 65 instances, the book of Genesis uses clauses that bear witness to this fact, including "God said," "God spake," "the LORD said," "the LORD God said," "the LORD God commanded," "the word of the LORD came," and "the Angel of the LORD said."

Moses recorded God's words and the events that transpired during Israel's wilderness journey as God commanded him (e.g., Ex. 17:14, 34:27, 32; Num. 33:1-2; Deut. 31:19, 22). An electronic Bible program searching the books of Exodus, Leviticus, Numbers and Deuteronomy tallies at least 160 times that God communicated His will to ancient Israel through Moses. These instances are introduced with expressions like "And the LORD spoke unto Moses."

Moses was unique among the Old Testament authors and one of the few prophets in Israel to have seen God "face-to-face" and to have spoken with Him as a man speaks with his friend (Ex. 33:1; Num. 12:8; Deut. 34:10). In contrast, God told Moses' siblings (Aaron and Miriam) that He would make Himself known to future prophets in visions and dreams (Num. 12:6). Moses' ministry became the foundation for all subsequent prophetic ministries and the standard by which they were judged (Deut. 18:18-22).

Moses' successor, Joshua, also spoke face-to-face with God on occasion (e.g., Josh. 5:13-15). Whether at the tabernacle or elsewhere, conversations often commenced with the phrase "And the LORD said unto Joshua." Joshua recorded in the Book of the Law all of God's words and Israel's military campaigns, which were conducted under God's guiding hand (Josh. 24:26). The English word "Now" in Joshua 1:1 is actually translated from the Hebrew conjunction "And," indicating that the book of Joshua is really a continuation of the Pentateuch and closely linked to Moses' writings.

***Other Prophets*:** Other Old Testament prophets professed to speak the words of the LORD in their prophetic forecasts and stern warnings, which called on both Israel and Gentile nations to repent (e.g., Isa. 6:8-9, 7:3, 8:1; Jer. 1:2-7, 2:1, 7:1, 11:1, 14:1; Ezek. 1:3, 2:1-7; Dan. 1:17, 2:19-23; Hos. 1:1; Joel 1:1; Amos 1:1-3, 3:7; Obad. 1:1; Jonah 1:1; Micah 1:1; Nah. 1:1; Hab. 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1; Mal. 1:1).

The book of Isaiah offers one of the most graphic examples of the divine authorship of Scripture. Chapters 40-66 are written from God's perspective, presenting the reader with an image of God writing a letter to exhort His people. King David attested to the divine authorship of his psalms, asserting that God actually put His Word in his tongue (II Sam. 23:1-2). In Psalm 45:1, the sons of Korah, the Levitical servants at the temple and the writers of many psalms, also claimed that their tongues were like the pens of skillful writers, indicating how God blessed and used their ability to write poetic songs for His glory. God gave David's son Solomon wisdom and understanding to compose 3,000 proverbs and 1,005 songs (I Kings 4:29, 32; Psa. 72 title, 127 title; Prov. 1:1, 25:1; Eccl. 1:1, 12:9).

***Gospels*:** The Bible records that in these last days God has spoken to us by His Son Jesus (Heb. 1:1). In the autumn of 26 AD, Jesus, who was God manifested in the flesh, began His ministry as *the* Apostle and Messenger of God the Father (John 5:36-38, 43, 7:16, 8:42; Heb. 3:1). Throughout His ministry, Jesus professed to speak the words of the Father Who had sent him, revealing the Father's message to His apostles and those who heard Him (John 8:26-28, 42-43, 12:49-50, 14:10, 23-24, 17:8, 14). John the Baptist, who prepared the way for the Lord, testified of Jesus that "He Whom God has sent speaks the words of God; and God gives not the Spirit by measure *unto Him*" (John 3:34). And Jesus also told His disciples, "The words that I speak to you, *they* are spirit and *they* are life" (John 6:63).

The Online Bible lists at least 320 references from the Gospels that are marked by expressions such as "I say unto you," "And Jesus answered and said," "Verily, verily (truly, truly)" and "He said unto them." These markers notify readers of instances when **Jesus spoke with divine authority** and introduced a spiritual truth to His apostles, the gathered crowds and others.

Luke particularly expressed a conviction that his Gospel had spiritual importance when he claimed that he had "accurately understood everything from the very first." Paul also held a high view of Luke's Gospel and assigned to it the same divine authority as the book of Deuteronomy (I Tim. 5:18; cf. Luke 10:7). The apostle John claimed that the purpose of his Gospel was to lead readers to "believe Jesus is the Christ, the Son of God." John and various individuals alive at the time testified to its authenticity (John 21:24).

***Acts*:** In many respects, the book of Acts is equivalent to the Old Testament historical books (Judges, Samuel, Kings, etc.). Luke, its writer, gathered material from various sources to chronicle important events in early Church history. He was an eyewitness on many occasions to events that transpired on the apostle Paul's missionary travels. One unique marker of this book is its history of the spread of the Gospel (i.e., Word of God) from Jerusalem to faraway places, such as Rome, through the work of the apostles and early disciples of Jesus Christ (cf. Acts 2 and 28).

Following Jesus' ascension in 30 AD, Luke established that the message the apostles taught with boldness in the Temple area and to the brethren was the Word of God (Acts 3-4). The apostles dedicated themselves to prayer and ministry of this same word (Acts 6:4). The Samaritans received the Word of God preached by the evangelist Philip (Acts 8:4-5, 14), as did Cornelius and his household from Peter (Acts 11:1). It was this same word that Paul preached both in the synagogues and elsewhere on his three missionary journeys (Acts 13:5, 7, 44, 46, 48, 49; 15:35, 36; 16:32; 17:13; 18:11; 19:10). Luke wrote that the Gospel spread rapidly and widely (Acts 12:24, 13:49, 19:20), and that many Jews living in Jerusalem and a great number of Levitical priests became disciples of Jesus (Acts 6:7).

***Pauline and Other Apostolic Works*:** God specifically chose Paul as an instrument for proclaiming His Word to the Gentiles (Acts 9:15). He abode for a period of time in the wilderness of Arabia where Jesus personally revealed specific truths to him to enable him to accomplish his divine mission (Acts 26:16; Gal. 1:12, 17-18). Paul is considered the towering figure of early Christianity, and his books comprise over 50 percent of New Testament writings. It is from his published works that we often obtain a fuller understanding of the divine authorship of Scripture.

The book of I Thessalonians displays one of the most powerful examples of Paul's conviction that what he wrote was God-breathed. Paul began by praising the Thessalonians for their "work of faith" (I Thess. 1:3) and for having received the message he had preached not "as the word of men, but … *the* word of God" (I Thess. 2:13). He repeated Jesus' words from Luke 10:16 in warning the brethren that whoever rejected his apostolic commands rejected the Father (I Thess. 4:8) and solemnly commanded the brethren by the Lord to read his Epistle in the congregation (I Thess. 5:27). Paul made similar claims of divine sanction for his other Epistles. To the Corinthians he wrote: "Did the Word of God originate with you? Or did it come only to you *and no one else*? If anyone thinks that he is a prophet or spiritual, let him acknowledge that the things I write to you are commandments of the Lord" (I Cor. 14:36-37).

The apostle Paul opened almost all his Epistles with a prescript of his divine calling and the divine authority with which he wrote, like the one in Romans: "Paul, a bondservant of Jesus Christ, a called apostle, set apart to preach the gospel of God" (Rom. 1:1). James, Peter, John and Jude likewise claimed divine authority for the writing of their General Epistles. In the book of Revelation, the apostle John specifically informs us that the visions, words and prophecies he recorded were the "revelation of Jesus Christ, which God gave … by His angel to His servant John" (Rev. 1:1).

References to God (the Holy Spirit) Having Spoken Through His Servants' Writings

References: Mark 7:6 (Isaiah), Mark 7:10 (Moses); Mark 12:36 (David); Acts 1:16 (David), Acts 4:25-26 (David), Acts 28:25-27 (Isaiah); Rom. 9:25 (Hosea), Rom. 10:5 (Moses), Rom. 10:19-21 (Moses, Isaiah), Rom. 11:9 (David).

Statements That Equate Scripture as the Utterances of God and Vice Versa

Paul and Luke assert that the Scriptures were the written oracles of God (Acts 7:38; Rom. 3:2; Heb. 5:12). In agreement with this first-century mindset, Jesus and His apostles affirmed the divine authority of the Old Testament for Jews and early believers by referring to its writings on more than 70 occasions with the clauses "it is written" and "have you not read." Warfield explained that the authority of the Old Testament "rests on its divinity and its divinity expresses itself in its trustworthiness; and the NT [New Testament] writers in all their use of it treat it as what they declare it to be—a God-breathed document, which because [it is] God-breathed, is through and through trustworthy in its assertions, authoritative in all its declarations, and down to its last particulars, the very word of God, His 'oracles' " (Bromiley, p. 844).

During his discourse, Stephen rehearsed how Moses had received the "living oracles" (laws, commandments, statutes and judgments) from God on Mount Sinai for ancient Israel (Acts 7:38). The words "living oracles" indicates that for Stephen, Moses' writings, after centuries of copying, still possessed **a living, divine authority as having come directly from the mouth of God** as opposed to the dead letter of Jewish unbelief (Acts 28:26-27; II Cor. 3:14-15). Stephen used this expression to impress upon the Jewish leaders that, like their ancient ancestors, they had hardened their hearts and rejected the living utterances (voice) of God as recorded by Moses and later the prophets under influence of the Holy Spirit (Neh. 9:30; Acts 7:39, 51; Heb. 3:8-19). The Bible confirms that this is exactly what occurred when ancient Israel violated their covenant with God (Ex. 19:5; Deut. 30:2, 8, 10, 20; Dan. 9:11-12).

In his introduction to the book of Romans, Paul disclosed that salvation is a matter related to a person's heart, not ancestry (Rom. 2:28-29). In spite of this truth, Paul explained that the Jewish people still possessed an advantage over non-Jews, namely, they were entrusted with the entirety of the *written utterances* of God penned by the Old Testament authors (Rom. 3:1-2). Paul's remarks become even more relevant when we understand that the standard Old Testament scrolls were stored in the temple area since Ezra's time. Scribes made official copies from these scrolls, which were then sent to the synagogues in the Diaspora. Paul insisted that Jewish unbelief did not invalidate the testimony of the Hebrew Scriptures as God's living oracles (Rom. 3:3-4).

***Usage Expanded*:** The gift of prophecy, both the foretelling and preaching of divine oracles, is listed immediately after the gift of apostleship and forms a part of the foundation of the Christian Church (I Cor. 12:28; Eph. 2:20, 3:5, 4:11). While the expression "oracles of God" was restricted elsewhere to the Old Testament writings, Peter expanded its meaning to include the *spoken and written words* of the New Testament prophets, namely, the apostles.

The expanded usage of the word "oracles" can be understood in its broadest terms by briefly surveying Peter's and Paul's earlier letters, almost all of which Peter had in his possession when he wrote his Second Epistle (II Pet. 3:15-16). The progression in the word's meaning can be observed in Peter's First Epistle, where he wrote that though the promise of salvation had been revealed to the holy prophets of Israel by Christ through the Holy Spirit, they did not fully understand the grace about which they had prophesied (I Pet. 1:10-11). It was left to the New Testament apostles to announce the fulfillment of the written Old Testament prophecies concerning the grace and sufferings of Christ in their preaching of the Gospel (I Pet. 1:12).

In I Corinthians, Paul described himself, his fellow apostles and other faithful ministers of Jesus Christ as stewards or dispensers of God's divine truth: "Let *every* man regard us as ministers of Christ and stewards of the mysteries of God. Beyond that, it is required of stewards that one be found faithful" (I Cor. 4:1-2). Gentile converts would clearly have understood that Paul was comparing the truth he offered to the false knowledge of the pagan mystery religions at Corinth. In contrast to Paul's methods, the pagans concealed their religious mysteries from all except the fully initiated.

Paul used the expression "mysteries" (Gk., *mysterion*) in a general sense to refer to God's truth previously kept hidden until God decided to reveal it. Paul told the Ephesians, "You have heard of the ministry of the grace of God that was given to me for you; how He [God] made known to me by

revelation the mystery (**even as I wrote briefly before, so that when you read *this*, you will be able to comprehend my understanding in the mystery of Christ**), which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets by *the* Spirit" (Eph. 3:2-5).

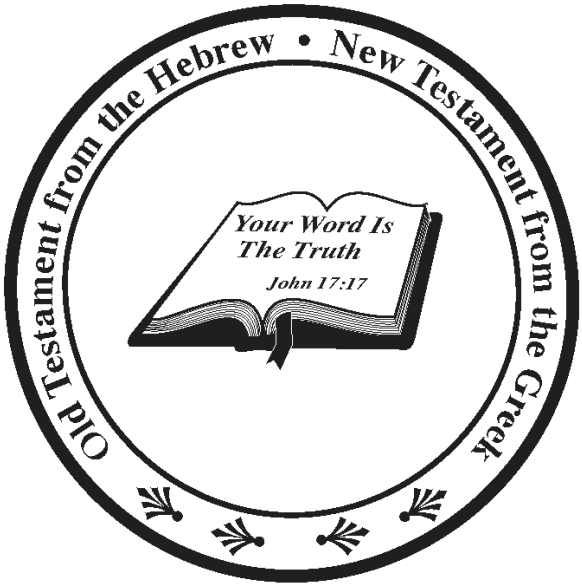
Paul and the other apostles followed the example of Jesus, who frequently alluded to His "stewardship" of the divine words that the Father had committed to Him to preach to the multitudes and reveal to His true disciples (e.g., John 12:49-50, 17:8). Jesus told the apostles on one occasion, "To you *it* has been given to know the mystery of the kingdom of God; but to those who are without, all things are done in parables" (Mark 4:11). The prophets of ancient Israel also professed to deliver the burdens (Hebrew, oracles) or secret plans of God in their oral and written messages. The prophet Amos wrote, "Surely the Lord GOD will do nothing unless He reveals His secret unto His servants the prophets" (Amos 3:7).

On the night that Jesus was betrayed, He told the apostles, "No longer do I call you servants because the servant does not know what his master is doing. But I have called you friends, because **I have made known to you all *the* things that I have heard from My Father**" (John 15:15). Although Jesus' words reflect on His past ministry, the entire context of John 14-17 shows that His words held significance for the apostles' future prophetic ministries. The fullness of Jesus' revelation was confirmed by the apostles in their spoken messages, validated through the miracles and signs that followed them (Acts 2:43; Heb. 2:3-4) and affirmed in their writing of the New Testament. The Bible confirms that the apostles were faithful stewards in proclaiming God's mysteries, specifically the Gospel message, entrusted to them by Christ (Luke 12:42).

Jesus said that He would send the Holy Spirit, which would bring to remembrance everything He had told them, lead them into all truth and disclose to them things to come as received from Him (John 14:26, 16:12-14). **It is Jesus Christ, then, Who is the real author of the New Testament**. Its words are God's as spoken by His Son (Heb. 1:1) and revealed by the Holy Spirit. It was to these oracles and God's written utterances in the Old Testament that the true disciples of Jesus Christ throughout all generations would make their appeal.

THE OLD TESTAMENT
In Its ORIGINAL ORDER

A Faithful Version



From the Hebrew Masoretic Text

The Word of God

"Forever, O LORD, Your word is settled in the heavens" (Psa. 119:89).

"Your word is true from the beginning, and every one of Your righteous judgments endures forever" (Psa. 119:160).

"The heaven and the earth shall pass away, but My words shall never pass away" (Matt. 24:35).

"You have magnified Your word above all Your name" (Psa. 138:2).

"The words of the LORD are pure words, like silver tried in a furnace of earth, purified seven times" (Psa. 12:6).

"Every word of God *is* pure; He *is* a shield to those who put their trust in Him. Do not add to His words, lest He correct you and you be found a liar" (Prov. 30:5-6).

"Sanctify them in Your truth; Your Word is the truth" (John 17:17).

"Your righteousness is an everlasting righteousness, and Your law is the truth" (Psa. 119:142).

"You are near, O LORD, and all Your commandments are truth" (Psa. 119:151).

"Your word is a lamp to my feet and a light to my path" (Psa. 119:105).

"Your word I have hidden in my heart, so that I might not sin against You" (Psa. 119:11).

"I wait for the LORD, my soul does wait, and in His word do I hope" (Psa. 130:5).

"Therefore I love Your commandments above gold—yea, above fine gold. Therefore I esteem all Your precepts concerning all things to be right, and I hate every false way" (Psa. 119:127-128).

"For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart" (Heb. 4:12).

"For He Whom God has sent speaks the words of God; and God gives not the Spirit by measure *unto Him*" (John 3:34).

"It is the Spirit that gives life; the flesh profits nothing. The words that I speak to you, *they* are spirit and *they* are life" (John 6:63).

"And he who has My Word, let him speak My Word faithfully" (Jer. 23:28).

"The one who is of God hears the words of God" (John 8:47).

DIVISION ONE

The Law

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

The First Book of Moses Called

Genesis

CHAPTER ONE

1. In *the* beginning God created the heavens and the earth.
2. And the earth was★ without form and void, and darkness *was* upon the face of the deep, and the Spirit of God moved upon the face of the waters.
3. And God said, "Let there be light." And there was light.
4. And God saw the light that *it was* good; and God divided between the light and the darkness.
5. And God called the light day, and He called the darkness night. And the evening and the morning were day one.
6. And God said, "Let there be a firmament★ in the midst of the waters, and let it divide the waters *from* the waters."
7. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so.
8. And God called the firmament heavens. And the evening and the morning were day two.
9. And God said, "Let the waters under the heavens be gathered together to one place, and let the dry land appear." And it was so.
10. And God called the dry land earth, and He called the gathering together of the waters seas; and God saw that *it was* good.
11. And God said, "Let the earth bring forth vegetation—*the* herb yielding seed *and* the fruit tree producing fruit after its kind, whose seed *is* in itself—upon the earth." And it was so.
12. And the earth brought forth vegetation—*the* herb yielding seed after its kind, and the tree producing fruit after its kind, whose seed *is* in itself. And God saw that *it was* good.
13. And the evening and the morning were day three.
14. And God said, "Let there be lights in the firmament of the heavens to divide between the day and the night, and let them be for signs, and for appointed ★ seasons, and for days and years;
15. And let them be for lights in the firmament of the heavens to give light upon the earth." And it was so.
16. And God *had* made two great lights, the greater light to rule the day and the lesser light to rule the night; and *God had made* the stars *also*.
17. And God set them in the firmament of the heavens to give light upon the earth,
18. And to rule over the day and over the night, and to divide between the light and the darkness. And God saw that *it was* good.
19. And the evening and the morning were day four.
20. And God said, "Let the waters abound *with* swarms of living creatures, and let fowl fly over the earth on the face of the firmament of heaven."
21. And God created great sea-animals, and every living creature that moves *with* which the waters swarmed after their kind, and every winged fowl after its kind. And God saw that *it was* good.
22. And God blessed them, saying, "Be fruitful and multiply, and fill the waters of the seas, and let the fowl multiply in the earth."
23. And the evening and the morning were day five.
24. And God said, "Let the earth bring forth living creatures after their kind—livestock, creeping things, and beasts of the earth—each after its kind." And it was so.
25. And God made the beasts of the earth after their kind, and the livestock after their kind, and every creeping thing upon the earth after their kind. And God saw that it was good.
26. And God said, "Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea and over the fowl of heaven and over the livestock and over all the earth and over every creeping thing that crawls upon the earth."
27. And God created man in His *own* image, in the image of God He created him. He created them male and female.
28. And God blessed them. And God said to them, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea and over the fowl of heaven and over every living thing that moves upon the earth."
29. And God said, "Behold, I have given you every herb bearing seed

Chap. 1

1 Isa. 44:24
Psa. 8:3, 136:5
John 1:1-2
Acts 17:24
Col. 1:16-17
Heb. 1:1-3, 10, 11:3
Rev. 4:11
2 Isa. 40:13-14
Jer. 4:23
Psa. 33:6
★Heb. *hayah* could also read *became*
3 Psa. 33:9
2 Cor. 4:6
5 Psa. 74:16
6 Jer. 10:12
Job 37:18
★Heb. *expanse*
7 Psa. 148:4
Prov. 8:28
9 Jer. 5:22
Prov. 8:29
Job 26:10
2 Pet. 3:5
11 Luke 6:44
Heb. 6:7
14 ★ or set times which are the Feasts and Holy Days of God
Lev. 23:4
Rom. 5:6
Gal. 4:4
16 Psa. 8:3, 136:8
Job 38:7
18 Jer. 31:35
21 Psa. 104:26
22 Gen. 8:17
26 Gen. 9:2
Psa. 8:6, 100:3
Eccl. 7:29
Eph. 4:24
Jas. 3:9
27 Gen. 5:2
Mat. 19:4
1 Cor. 11:7
28 Gen. 9:1, 7
Lev. 26:9
29 Gen. 9:3
Psa. 104:14-15

which *is* upon the face of all the earth, and every tree upon which *is the* fruit of a tree bearing seed—to you they shall be for food.
30. And to every animal of the earth and to every fowl of heaven and to all the living creatures that crawl upon the earth, every green plant *is given* for food." And it was so.
31. And God saw everything that He had made, and indeed, *it was exceedingly* good. And the evening and the morning were the sixth day.

CHAPTER TWO

1. Thus the heavens and the earth were finished, and all the host of them.
2. And by *the beginning of* the seventh day God finished His work which He had made. And He rested on the seventh day from all His work which He had made.
3. And God blessed the seventh day and sanctified it because on it He rested★ from all His work which God had created and made.
4. This is the account of the heavens and of the earth when they *were* created; in the day that the LORD God made the earth and the heavens,
5. The shrub of the field was not yet *growing* upon the earth, and the herb of the field had not yet sprung up—for the LORD God had not caused it to rain upon the earth, and *there was* no man to till the ground,
6. But there went up from the earth a mist and watered all the face of the ground.
7. Then the LORD God formed man *of the* dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.
8. And the LORD God planted a garden eastward in Eden; and there He put the man whom He had formed.
9. And out of the ground the LORD God caused to grow every tree that is pleasant to the sight and good for food. The tree of life also was in the middle of the garden, and the tree of *the* knowledge of good and evil.
10. And a river went out of Eden to water the garden; and from there it was divided and became four heads.
11. The name of the first *is* Pishon, which surrounds all the land of Havilah, where *there is* gold.

30 Psa. 145:15
Job 38:41
31 Psa. 104:24

Chap. **2**

1 Psa. 33:6
2 Ex. 20:11
31:7
3 Isa. 58:13
★ Heb. *shabbat* meaning *to cease;* God ceased or *sabbathized* from His work. God's spiritual work, however, continues even on the Sabbath day.
John 5:17
Heb. 4:4
4 Gen. 1:1
5 Gen. 1:12, 3:23
Job 38:26-28
7 Gen. 3:19, 23, 7:22
Psa. 103:14
Job 33:4
Eccl. 12:7
1 Cor. 15:45
8 Gen. 3:24, 4:16
Isa. 51:3
9 Gen. 3:22
Ezek. 31:8
Rev. 2:7, 22:2, 14
11 Gen. 25:18
12 Num. 11:7
14 Dan. 10:4
15 ★ *to guard it*
17 Gen. 3:1, 3, 11, 17, 19
Rom. 6:23
Jam. 1:15
18 1 Cor. 11:9
1 Tim. 2:13
★*a counterpart, a sustainer beside him*
19 Gen. 1:20, 24
Psa. 8:6
21 1 Sam. 26:12
22 Heb. 13:4
23 Gen. 29:14
1 Cor. 11:8
Eph. 5:30
24 Mat. 19:5
Eph. 5:31
25 Gen. 3:7, 10
Isa. 47:3

Chap. **3**

1 2 Cor. 11:3
Rev. 12:9

12. And the gold of that land *is* good. There *is also* bdellium and the onyx stone.
13. And the name of the second river *is* Gihon; it *is* the one that surrounds the whole land of Cush.
14. And the name of the third river *is* Tigris, which goes toward the east of Assyria. And the fourth river *is* the Euphrates.
15. And the LORD God took the man and put him into the garden of Eden to dress it and keep it.★
16. And the LORD God commanded the man, saying, "You may freely eat of every tree in the garden,
17. But you shall not eat of the tree of *the* knowledge of good and evil, for in the day that you eat of it in dying you shall surely die."
18. And the LORD God said, "*It is* not good that the man should be alone. I will make a helper compatible for him."★
19. And out of the ground the LORD God *had* formed every animal of the field and every fowl of the air—and brought *them* to Adam to see what he would call them. And whatever Adam called *each* living creature, that *became* its name.
20. And Adam gave names to all the livestock, and to the birds of the air, and to every animal of the field, but there was not found a helper compatible for Adam.
21. And the LORD God caused a deep sleep to fall over Adam, and he slept. And He took one of his ribs, and *afterward* closed up the flesh underneath.
22. Then the LORD God made the rib (which He had taken out of the man) into a woman, and He brought her to the man.
23. And Adam said, "This *is* now bone of my bones and flesh of my flesh. *She* shall be called Woman because *she* was taken out of Man."
24. For this reason shall a man leave his father and his mother, and shall cleave to his wife—and they shall become one flesh.
25. And they were both naked, the man and his wife, and they were not ashamed.

CHAPTER THREE

1. Now the serpent was more cunning than any creature of the field which the LORD God had made. And he said to the woman, "*Is it* true that God has said, 'You

shall not eat of any tree of the garden?' "
2. And the woman said to the serpent, "We may freely eat the fruit of the trees of the garden,
3. But of the fruit of the tree which *is* in the middle of the garden, God has *indeed* said, 'You shall not eat of it, neither shall you touch it, lest you die.' "
4. And the serpent said to the woman, "In dying, you shall not surely die!
5. For God knows that in the day you eat of it, then your eyes shall be opened, and you shall be like God, deciding★ good and evil."
6. And when the woman saw that the tree *was* good for food, and that it was pleasing to the eyes, and a tree to be desired to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.
7. And the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made coverings for themselves.
8. And they heard the sound of the LORD God walking in the garden in the cool of the day. Then Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.
9. And the LORD God called to Adam and said to him, "Where *are* you?"
10. And he said, "I heard You *walking* in the garden, and I was afraid because I *am* naked, and *so* I hid myself."
11. And He said, "Who told you that you *were* naked? Have you eaten of the tree which I commanded you that you should not eat?"
12. And the man said, "The woman whom You gave *to be* with me, she gave me of the tree, and I ate."
13. And the LORD God said to the woman, "What *is* this you have done?" And the woman said, "The serpent deceived me, and I ate."
14. And the LORD God said to the serpent, "Because you have done this you *are* cursed above all livestock, and above every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life.
15. And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel."
16. To the woman He said, "I will greatly increase your sorrow and your conception—in sorrow shall you bring forth children. Your desire shall be toward your husband, and he shall rule over you."
17. And to Adam He said, "Because you have hearkened to the voice of your wife and have eaten of the tree—of which I commanded you, saying, 'You shall not eat *of* it!'—the ground *is* cursed for your sake. In sorrow shall you eat of it all the days of your life.
18. It shall also bring forth thorns and thistles to you, and *thus* you shall eat the herbs of the field;
19. In the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return."
20. And Adam called his wife's name Eve because she was the mother of all *the* living.
21. And for Adam and his wife the LORD God made coats of skins and clothed them.
22. And the LORD God said, "Behold, the man has become like one of Us, to decide★ good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever—"
23. Therefore, the LORD God sent him out from the garden of Eden to till the ground from which he had been taken.
24. And He drove out the man, and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way to guard the way to the tree of life.

4 2 Cor. 11:3
6 1 Tim. 2:14
5 ★*to know—to ascertain by observing and experimenting*
7 Gen. 2:25
8 Jer. 23:24 Job 31:33, 38:1
10 Gen. 2:25 1 John 3:20
12 Prov. 28:13
13 Gen. 3:4 2 Cor. 11:3 1 Tim 2:14
14 Isa. 65:25 Mic. 7:17
15 Isa. 7:14 Luke 1:31, 34-35 John 8:44 Acts 13:10 1 John 3:8 Rom. 16:20 Rev. 12:7
16 Gen. 4:7 Isa. 13:8 John 16:21 1 Cor. 11:3 Eph. 5:22
17 Gen. 2:17 1 Sam. 15:23 Eccl. 2:23 Rom. 8:20
18 Psa. 104:14
19 Gen. 2:7 Job 21:26 Eccl. 3:20 2 Thess. 3:10
22 ★*to know—to ascertain by observing and experimenting*
23 Gen. 4:2, 9:20
24 Gen. 2:8 Psa. 104:4 Heb. 1:7

Chap. **4**

3 Num. 18:12
4 Lev. 3:16 Num. 18:17 Heb. 11:4
5 Gen. 31:2

CHAPTER FOUR

1. Then Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have gotten a man from the LORD."
2. And she bore again, his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
3. It came to pass that Cain brought to the LORD an offering of the fruit of the ground.
4. And Abel also brought of the firstlings of his flock *and* of the fat of it. And the LORD had regard unto Abel and his offering,
5. But He did not have regard unto Cain and his offering. And Cain was extremely angry and his countenance fell.
6. And the LORD said to Cain, "Why are you so angry? And why has your countenance fallen?

7. If you do well, shall you not be accepted? But if you do not do well, sin lies★ at the door. Its desire *is* for you, but you must rule over it!"
8. And Cain talked with his brother Abel. And it came to pass that when they were in the field, Cain rose up against his brother Abel and killed him.
9. And the LORD said unto Cain, "Where *is* your brother Abel?" And he said, "I do not know. *Am* I my brother's keeper?"
10. And He said, "What have you done? The voice of your brother's blood cries to Me from the ground.
11. And now you *are* cursed from the earth, which opened its mouth to receive your brother's blood from your hand.
12. When you till the ground, it shall no longer yield its strength to you, and you shall be a wanderer and a fugitive upon the earth."
13. And Cain said to the LORD, "My punishment *is* greater than I can bear.
14. Behold, You have driven me out from the face of the earth today, and I shall be hidden from Your face. And I shall be a fugitive and a wanderer in the earth, and it shall be *that* anyone who finds me shall kill me."
15. And the LORD said to him, "Therefore whoever kills Cain, vengeance shall be taken on him sevenfold." And the LORD set a mark upon Cain so that anyone who found him should not kill him.
16. And Cain went out from the presence of the LORD and lived in the land of Nod,★ to the east of Eden.
17. And Cain knew his wife, and she conceived and bore Enoch; and he built a city, and called the name of the city after the name of his son, Enoch.
18. And Irad was born to Enoch. And Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.
19. And Lamech took two wives to himself: the name of the first one *was* Adah, and the name of the other *was* Zillah.
20. And Adah bore Jabal; he was the father of those who dwell in tents and have livestock.
21. And his brother's name *was* Jubal; he was the father of all those who corruptly play the lyre and the pipe.

7 Gen. 3:16
★*crouches*
8 Mat. 23:35
9 John 8:44
10 Heb. 12:24
Rev. 6:10
14 Gen. 9:6
Num. 35:19, 21, 27
Psa. 51:11
15 Psa. 79:12
16 2 Ki. 13:23, 24:20
Jer. 23:39, 52:3
★ Nod means *wandering*
17 Psa. 49:11

22. And Zillah also bore Tubal-Cain, an instructor of every craftsman in bronze and iron.★ And the sister of Tubal-Cain was Naamah.
23. And Lamech said to his wives, Adah and Zillah, "Hear my voice, wives of Lamech, hearken to my words, for I have killed a man because *he* wounded me, a young man because *he* hurt me;
24. For if Cain is avenged seven times, then *truly* Lamech *is avenged* seventy-seven times."
25. And Adam knew his wife again, and she bore a son and called his name Seth, for she said, "God has appointed me another seed in place of Abel, whom Cain killed."
26. And there was also a son born to Seth, and he called his name Enos. At that time men began to call upon the name of the LORD.*

CHAPTER FIVE

1. This *is* the book of the generations of Adam. In the day that God created man, He made him in the likeness of God.
2. He created them male and female and blessed them, and He called their name Adam in the day when they were created.
3. And Adam lived one hundred and thirty years and begat *a son* in his own likeness, after his own image, and he called his name Seth.
4. And the days of Adam after he begat Seth were eight hundred years. And he begat sons and daughters.
5. And all the days that Adam lived were nine hundred and thirty years. And he died.
6. And Seth lived one hundred and five years and begat Enos.
7. And after he begat Enos, Seth lived eight hundred and seven years. And he begat sons and daughters.
8. And all the days of Seth were nine hundred and twelve years. And he died.
9. And Enos lived ninety years and begat Cainan.
10. And after he begat Cainan, Enos lived eight hundred and fifteen years. And he begat sons and daughters.
11. And all the days of Enos were nine hundred and five years. And he died.
12. And Cainan lived seventy years and begat Mahalaleel.
13. And after he begat Mahalaleel,

22 ★ *implements for killing and war*
24 Gen. 4:15
25 Gen. 5:3
26 Gen. 5:6
1 Ki. 18:24
Psa. 116:17
1 Cor. 1:2

Chap. **5**

1 Gen. 1:26
Eph. 4:24
Col. 3:10
2 Gen. 1:27
3 Gen. 4:25
4 Gen. 1:28
1 Chr. 1:1
5 Gen. 3:19
Heb. 9:27
6 Gen. 4:26

* *An equally valid translation could read: "At that time men began to call themselves after the name of the LORD." This is undoubtedly a reference to the mighty men of old who called themselves gods and incorporated the names of the LORD into their own names and titles.*

Cainan lived eight hundred and forty years. And he begat sons and daughters.
14. And all the days of Cainan were nine hundred and ten years. And he died.
15. And Mahalaleel lived sixty-five years and begat Jared.
16. And after he begat Jared, Mahalaleel lived eight hundred and thirty years. And he begat sons and daughters.
17. And all the days of Mahalaleel were eight hundred and ninety-five years. And he died.
18. And Jared lived one hundred and sixty-two years and begat Enoch.
19. And after he begat Enoch, Jared lived eight hundred years. And he begat sons and daughters.
20. And all the days of Jared were nine hundred and sixty-two years. And he died.
21. And Enoch lived sixty-five years and begat Methuselah.
22. And Enoch walked with God three hundred years after he begat Methuselah. And he begat sons and daughters.
23. And all the days of Enoch were three hundred and sixty-five years.
24. And Enoch walked with God, and then he *was* not, for God took him.
25. And Methuselah lived one hundred and eighty-seven years and begat Lamech.
26. And after he begat Lamech, Methuselah lived seven hundred and eighty-two years. And he begat sons and daughters.
27. And all the days of Methuselah were nine hundred and sixty-nine years. And he died.

18 Jude 14, 15
22 Gen. 6:9, 17:1
2 Ki. 20:3
Mic. 6:8
Mal. 2:6
Psa. 16:8
24 2 Ki. 2:11
Heb. 11:5

29 Gen. 3:17
Luke 3:36
1 Pet. 3:20
Heb. 11:7

32 Gen. 6:10, 10:21

Chap. **6**

1 Gen. 1:28
2 Deut. 7:3-4
3 Psa. 78:39
1 Pet. 3:20
Gal. 5:16
4 Gen. 4:26
★ Also means giants or those who have fallen away from God.

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

CHAPTER SIX

1. And it came to pass, when men began to multiply on the face of the earth, and when daughters were born to them,
2. *That* the sons of the mighty ones saw the daughters of men, that they *were* beautiful; and they took wives for themselves from all whom they chose.
3. And the LORD said, "My Spirit shall not always strive with man in his going astray, for he is but flesh, and yet his days shall be a hundred and twenty years."
4. There were tyrants★ on the earth in those days, and also after that, the sons of God* came in to the daughters of men, and they bore *children* to them. They were mighty men who *existed* of old, men of renown.

** What is the scriptural meaning of "the sons of God" in Genesis 6:4? In the beginning, before God created man, He created spirit beings known as "angels." They possess a higher level of life than humans, as they live forever and are not subject to death. In Job 1:6 & 2:1, "the sons of God" clearly refers to angels. In this case the angels are coming before God—and the chief fallen angel, Satan, appears with them. Though Satan and the demons can come before God, as do righteous angels, they are not called "the sons of God." Yet, some Jewish occult, mystic, kabalistic authorities interpret the phrase "the sons of God" in Genesis 6:4 to mean fallen angels or demons. They claim that these wicked spirits cohabited with women and their offspring resulted in a race of super human beings or giants—half angel and half man.*

On the other hand, God created man from the dust of the earth. Thus, we are physical beings subject to death—and cannot live forever, as do the angels. God created humans male and female in order to bring forth children after their image, after their kind. Subsequently, through procreation, God has created all human beings, though they all die (Gen. 3:19; Rom. 5:12; I Cor. 15:22; Heb. 9:27).

The true scriptural meaning of this verse cannot be understood from the context alone, nor is it disclosed in the Old Testament. The answer is only found in the New Testament—given by Jesus Christ, Who was the Lord God of the Old Testament and Creator of both angels and mankind before He was God manifested in the flesh. When answering a question about the resurrection, Jesus said, "The children of this age [from Adam to the final judgment] marry and are given in marriage; but those who are accounted worthy to obtain that age [the coming kingdom of God], and the resurrection from the dead [to eternal life], neither marry nor are given in marriage; and neither can they die any more, for they are equal to the angels, and are the children of God, being children of the resurrection" (Luke 20:34-36). Jesus' answer clearly shows that angels—righteous or fallen—do not marry nor are given in marriage. Therefore, the phrase "the sons of God" can only refer to male human beings "who came in to the daughters of men"—which resulted in "giants." They were human beings who reproduced after the human kind—kind after kind. They were not half angel and half human—an impossible cross-hybrid of man and angel. Angels are created spirit beings who live forever. They were not created with sexual reproductive organs. Thus, it is impossible for them to physically cohabit with human women and produce offspring.

5. And the LORD saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually.
6. And the LORD repented that He had made man on the earth, and He *was* grieved in His heart.
7. And the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, and the crawling thing, and the fowl of the air; for I repent that I have made them."
8. But Noah found grace in the eyes of the LORD.
9. These *are* the generations of Noah. Noah was a righteous man and perfect in his generations, for Noah walked with God.
10. And Noah begat three sons: Shem, Ham, and Japheth.
11. Now the earth also was corrupt before God, and the earth was filled with violence.
12. And God looked upon the earth, and behold, it was corrupt—for all flesh had corrupted its way upon the earth.
13. And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them. And, behold, I will destroy them *with* the earth.
14. Make an ark of cypress timbers. You shall make rooms in the ark, and you shall pitch it inside and outside with pitch.
15. And this *is* the way you shall make it: The length of the ark shall be three hundred cubits, the breadth of it shall be fifty cubits and its height thirty cubits.★
16. You shall make a window in the ark, and you shall finish it to a cubit from above; and you shall set the door of the ark in the side of it. You shall make it with lower, second and third stories.
17. And behold, I, even I am bringing a flood of waters upon the earth in order to destroy all flesh—in which *is* the breath of life—from under heaven. Everything which *is* upon the earth shall die.
18. But I will establish My covenant with you. And you shall come into the ark—you and your sons and your wife, and your sons' wives with you.
19. And you shall bring into the ark two of every *kind*, of every living thing of all flesh, to keep them alive with you; they shall be male and female.
20. Two of every kind shall come to you to keep *them* alive—of fowls after their kind, and of animals after their kind, of every crawling thing of the earth after its kind.
21. And take for yourself all that is eaten *as* food, and you shall gather *it* for yourself; and it shall be for food, for you and for them."
22. Noah did so, according to all that God commanded him, so he did.

5 Gen. 8:21
Matt. 15:18
6 1 Sam. 15:11, 29
2 Sam. 24:16
Isa. 63:10
Joel 2:13-14
Mal. 3:7
Jas. 1:17
8 Gen. 19:19
Ex. 33:12
Luke 1:30
Acts 7:46
9 Gen. 5:22, 7:1
Ezek. 14:14, 20
2 Pet. 2:5
Heb. 11:7
10 Gen. 5:32
11 Ezek. 8:17
Rom. 2:13
12 Psa. 14:2-3
53:2-3
13 Gen. 6:17
Jer. 51:13
Ezek. 7:2-3, 6
1 Pet. 4:7
15 ★a cubit is about 18 inches
17 Gen. 7:4, 21-23
2 Pet. 2:5
18 Gen. 7:1, 7, 13, 9:9, 12
1 Pet. 3:20
2 Pet. 2:5
19 Gen. 7:8-9, 15-16
20 Gen. 7:9, 15
22 Gen. 7:5, 9, 16
Ex. 40:16
Heb. 11:7

Chap. 7

1 Gen. 6:9
Psa. 33:18
Prov. 10:9
Mat. 24:38
Luke 17:26
1 Pet. 3:20
2 Pet. 2:5, 9
Heb. 11:7
2 Lev. 10:10
11:1-47
Ezek. 44:23
4 Gen. 7:12, 17, 19
5 Gen. 6:22
7 Gen. 7:1
11 Gen. 8:2
Ezek. 26:19
Psa. 78:23
Prov. 8:28
12 Gen. 7:4, 17

CHAPTER SEVEN

1. And the LORD said to Noah, "You and all your house shall come into the ark; for you, I have seen righteous before Me in this generation.
2. You shall take with you every clean animal by sevens, the male and female. And take two of the animals that *are* not clean, the male and female.
3. Also take of the fowls of the air by sevens, the male and the female, to keep *their* kind alive upon the face of all the earth;
4. For in seven more days, I will cause it to rain upon the earth forty days and forty nights; and I will destroy from off the face of the earth every living thing that I have made."
5. And Noah did according to all that the LORD commanded him.
6. And Noah *was* six hundred years old when the flood of waters began upon the earth.
7. And Noah went in; and his sons and his wife and his sons' wives went with him into the ark because of the waters of the flood.
8. Of the clean animals, and of the animals that were not clean, and of the fowls, and of every thing that crawls upon the earth,
9. Two *by* two they went unto Noah into the ark, male and female, as God had commanded Noah.
10. And it came to pass after seven days, that the waters of the flood came upon the earth.
11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on this day all the fountains of the great deep were broken up, and the windows of the heavens were opened.
12. And the rain fell upon the earth forty days and forty nights.
13. On this same day, Noah and Shem

and Ham and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ark.
14. They went in, and every animal after its kind, and all the livestock after their kind, and every crawling thing that crawls upon the earth after its kind, and every fowl after its kind, every bird of every sort.
15. And they went to Noah into the ark, two *by* two of all flesh in which is the breath of life.
16. And they that entered went in male and female of all flesh, as God had commanded him; and the LORD shut him in.
17. And the flood was upon the earth forty days, and the waters increased and bore up the ark, and it was lifted up above the earth.
18. And the waters prevailed and increased greatly upon the earth; and the ark floated upon the face of the waters.
19. And the waters prevailed exceedingly upon the earth, and all the high hills that *were* under the heavens were covered.
20. The waters prevailed fifteen cubits upward, and the mountains were covered.
21. And all flesh that moved upon the face of the earth died—of birds, of livestock, of animals, and of every crawling thing that crawls upon the earth, and every man—
22. *And* all who breathed the breath of life, of all that *was* upon the dry land—died.
23. And every living thing which was upon the face of the earth was destroyed, from man to livestock, and to the crawling things, and the fowls of the heavens. And they were destroyed from the earth, and only Noah remained alive, and those that were with him in the ark.
24. And the waters prevailed upon the earth a hundred and fifty days.

CHAPTER EIGHT

1. And God remembered Noah, and every living thing, and all the animals which *were* with him in the ark. And God made a wind to pass over the earth, and the waters subsided.
2. Also the fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.
3. And the waters receded from off the earth continually, and at the end of the hundred and fifty days the waters had gone down.
4. And in the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.
5. And the waters decreased continually until the tenth *month;* and the tops of the mountains were seen in the tenth *month*, on the first *day* of the month.
6. And it came to pass, at the end of forty days, *that* Noah opened the window of the ark which he had made.
7. And he sent forth a raven, and it kept going out and returning until the waters were dried up from off the face of the earth.
8. He also sent forth a dove from him, to see if the waters had gone down from off the face of the earth;
9. But the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters *were still* on the face of the whole earth. Then he put out his hand and took her, and pulled her to him into the ark.
10. And he waited yet another seven days; and again he sent forth the dove out of the ark.
11. And the dove came to him in the evening, and, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters had gone down from off the face of the earth.
12. And he waited yet another seven days, and sent forth the dove; and she did not return again to him any more.
13. And it came to pass in *Noah's* six hundred and first year, in the *first* month, the first *day* of the month, that the waters were drying up from off the face of the earth. And Noah removed the covering of the ark and looked, and, behold, the face of the earth was drying!
14. And in the second month, on the twenty-seventh day of the month, the land was *fully* dry.
15. And God spoke to Noah, saying,
16. "Go out of the ark, you and your wife and your sons and your sons' wives with you.
17. Bring out with you every living thing that is with you—of all flesh, of fowl, of livestock, and of every crawling thing that crawls upon the earth—so that they may breed abundantly in the earth, and be fruitful and multiply upon the earth."
18. And Noah went out, and his sons and

14 Gen. 6:19
15 Gen. 6:20, 7:9
16 Gen. 7:2-3
17 Gen. 7:4, 12
18 Psa. 104:26
21 Gen. 6:13, 17
22 Gen. 2:7
23 1 Pet. 3:20
2 Pet. 2:5
24 Gen. 8:3-4

Chap. **8**

1 Gen. 19:29, 30:22
Ex. 2:24, 14:21
1 Sam. 1:19
Psa. 106:4
2 Gen. 7:11
Job. 38:37
3 Gen. 7:24

6 Gen. 6:16
16 Gen. 7:13
17 Gen. 1:22

his wife and his sons' wives with him.
19. Every animal, every fowl, and every crawling thing, all that crawls upon the earth after their families, went forth out of the ark.
20. And Noah built an altar to the LORD, and he took of every clean animal, and of every clean bird, and offered burnt offerings on the altar.
21. And the LORD smelled a sweet savor; and the LORD said in His heart, "I will not again curse the ground for man's sake—although the imagination of man's heart is evil from his youth; and I will not again smite every living thing as I have done.
22. While the earth remains, seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease."

CHAPTER NINE

1. And God blessed Noah and his sons, and He said to them, "Be fruitful and multiply, and replenish the earth.
2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves on the earth, and upon all the fish of the sea. Into your hand they are delivered.
3. Every moving thing that lives shall be food for you, even as the green herb I have given you all things.
4. But you shall not eat of flesh with the life in it—*which is* its blood.
5. And surely the blood of your lives will I require. At the hand of every animal will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man.
6. Whoever sheds man's blood, his blood shall be shed by man—for He made man in the image of God.
7. And you, be fruitful and multiply. Bring forth abundantly in the earth, and increase in it."
8. And God spoke to Noah, and to his sons with him, saying,
9. "Behold I, even I establish My covenant with you, and with your seed after you;
10. And with every living creature that *is* with you—of the birds, of the livestock, and of every animal of the earth with you—from all that go out from the ark, to every animal of the earth.
11. And I will establish My covenant with you. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth."
12. And God said, "This *is* the sign of the covenant which I make between Me and you and every living creature with you, for everlasting generations:
13. I set My rainbow in the cloud, and it shall be *the* sign of *the* covenant between Me and the earth.
14. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud.
15. And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16. And the rainbow shall be in the cloud. And I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."
17. And God said to Noah, "This *is* the token of the covenant which I have established between Me and all flesh that *is* upon the earth."
18. And the sons of Noah that went out of the ark were Shem, Ham, and Japheth. And Ham is the father of Canaan.
19. These *are* the three sons of Noah, and the whole earth was overspread from them.
20. And Noah began *to be* a husbandman, and he planted a vineyard.
21. And he drank of the wine and was drunk, and he was uncovered inside his tent.
22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.
23. And Shem and Japheth took a garment and laid it upon both their shoulders, and they went backwards and covered the nakedness of their father, and their faces were turned away, and they did not see their father's nakedness.
24. And Noah awoke from his wine, and learned what his youngest grandson★ had done to him.
25. And he said, "Cursed *be* Canaan. He shall be a servant of servants to his brothers."
26. And he said, "Blessed be the LORD God of Shem; and Canaan shall be his servant.

20 Lev. 11
21 Gen. 3:17, 6:5, 17, 9:11, 15
Lev. 1:9
Jer. 17:9
Ezek. 20:41
Job 14:4
2 Cor. 2:15
Eph. 5:2
22 Isa. 54:9
Jer. 33:20, 25

Chap. **9**

1 Gen. 1:28, 9:7, 19, 10:32
2 Gen. 1:28
Hos. 2:18
Psa. 8:6
3 Gen. 1:29
Deut. 12:15, 14:3, 9, 11
Acts 10:12-13
Rom. 14:14, 20
1 Cor. 10:23, 26
Col. 2:16
1 Tim. 4:3-4
4 Lev. 17:10-11, 14
Deut. 12:23
1 Sam. 14:33
Acts 15:20, 29
5 Gen. 4:9-10
Ex. 21:28
Psa. 9:12
Acts 17:26
6 Gen. 1:27
Ex. 21:12, 14
Lev. 24:17
Mat. 26:52
7 Gen. 9:1, 19
9 Gen. 6:18,
Isa. 54:9
10 Psa. 145:9
11 Isa. 54:9
12 Gen. 17:11
13 Ezek. 1:28
Rev. 4:3
15 Lev. 26:42, 45
16 Gen. 17:13, 19
Isa. 55:3
Jer. 32:40
Heb. 13:20
18 Gen. 10:6
19 Gen. 5:32, 10:32
1 Chr. 1:4
20 Gen. 3:19, 23, 4:2
Prov. 12:11
21 Prov. 20:1
1 Cor. 10:12
Eph. 5:18
23 Ex. 20:12
Gal. 6:1
24 ★ Ham's youngest son
Canaan
Gen. 10:6
25 Deut. 27:16
Josh. 9:23, 27
1 Ki. 9:20-21
26 Psa. 144:15
Heb. 11:16

27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; And Canaan shall be their servant."
28. And Noah lived three hundred and fifty years after the flood.
29. And all the days of Noah were nine hundred and fifty years, and he died.

CHAPTER TEN

1. Now these are *the* generations of the sons of Noah: Shem, Ham, and Japheth; and sons were born to them after the flood.
2. The sons of Japheth: Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.
3. And the sons of Gomer: Ashkenaz and Riphath and Togarmah.
4. And the sons of Javan: Elishah and Tarshish and Kittim and Dodanim.
5. By these were the isles of the nations divided in their lands, every one after his tongue,★ after their families, in their nations.
6. And the sons of Ham: Cush and Mizraim and Phut and Canaan.
7. And the sons of Cush: Seba and Havilah and Sabtah and Raamah and Sabtecha. And the sons of Raamah: Sheba and Dedan.
8. And Cush begat Nimrod. He began to be a mighty one in the earth.
9. He was a mighty hunter against★ the LORD. Therefore it is said, "Like Nimrod—the mighty hunter against★ the LORD."
10. And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.
11. Out of that land he went forth *to* Assyria, and he built Nineveh, and the city Rehoboth Ir, and Calah,
12. And Resen between Nineveh and Calah, which *is* a great city.
13. And Mizraim begat Ludim and Anamim and Lehabim and Naphtuhim,
14. And Pathrusim and Casluhim (from whom came the Philistines) and Caphtorim.
15. And Canaan begat Sidon, his firstborn, and Heth,
16. And the Jebusite and the Amorite, and the Girgashite,
17. And the Hivite, and the Arkite, and the Sinite,
18. And the Arvadite, and the Zemarite, and the Hamathite; and afterward the families of the Canaanites were spread abroad.
19. And the border of the Canaanites was from Sidon (as you come to Gerar) to Gaza, as you go in towards Sodom and Gomorrah and Admah and Zeboim, even to Lasha.
20. These *were* the sons of Ham, after their families, after their tongues,★ in their countries, and in their nations.
21. And to Shem *sons* were born, even him, the father of all the sons of Eber, the brother of Japheth the elder.
22. The sons of Shem: Elam and Asshur and Arphaxad and Lud and Aram.
23. And the sons of Aram: Uz and Hul and Gether and Mash.
24. And Arphaxad begat Salah; and Salah begat Eber.
25. And Eber begat two sons. The name of the one was Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.
26. And Joktan begat Almodad and Sheleph and Hazarmaveth and Jerah,
27. And Hadoram and Uzal and Diklah,
28. And Obal and Abimael and Sheba,
29. And Ophir and Havilah and Jobab; all these *were* the sons of Joktan.
30. And their dwelling was from Mesha, as you go to Sephar, a mountain of the east.
31. These *are* the sons of Shem, after their families, after their tongues,★ in their lands, and after their nations.
32. These *are* the families of the sons of Noah, after their generations, in their nations; and from these were the nations divided on the earth after the flood.

CHAPTER ELEVEN

1. And the whole earth was of one language and one speech.
2. And it came to pass, as they were migrating toward the east, they found a plain in the land of Shinar. And they settled there.
3. And they said to one another, "Come, let us make bricks and burn them thoroughly." And they had brick for stone, and they had asphalt★ for mortar.
4. And they said, "Come, let us build us a city and a tower, *with* its top reaching into the heavens. And let us establish a name for ourselves, lest we be scattered upon the face of the whole earth."
5. And the LORD came down to see the

27 Eph. 2:13-14, 3:6

Chap. **10**

1 Gen. 9:1, 7, 19
2 1 Chr. 1:5
5 Jer. 2:10, 25:22
Psa. 72:10
★ See Gen. 11:7-9
6 1 Chr. 1:8
9 Gen. 6:11
Jer. 16:16
Mic. 7:2
1 Chr. 1:10
★ *in place of*
10 Mic. 5:6
13 1 Chr. 1:11-12
14 1 Chr. 1:12
15 1 Chr. 1:13
16 1 Chr. 1:14
17 1 Chr. 1:15
18 1 Chr. 1:16
19 Gen. 13:12, 14-15, 17, 15:18-21
20 ★ See Gen. 11:7-9
22 1 Chr. 1:17
24 Gen. 11:12
1 Chr. 1;18
25 1 Chr. 1:19
26 1 Chr. 1:20
27 1 Chr. 1:21
28 1 Chr. 1:22
29 1 Chr. 1:23
31 ★ See Gen. 11:7-9
32 Gen. 9:19, 10:1

Chap. **11**

2 Dan. 1:2
3 ★*raw bitumen used for making cement*
4 Deut. 1:28
Psa. 107:26
5 Gen. 18:21

city and the tower which the children of men had built.
6. And the LORD said, "Behold, the people *are* one and they all have one language. And this *is only the beginning of* what they will do—now nothing which they have imagined to do will be restrained from them.
7. Come, let Us go down and there confuse their language, so that they cannot understand one another's speech."
8. So the LORD scattered them abroad from that place upon the face of all the earth. And they quit building the city.
9. Therefore the name of it is called Babel, because the LORD confused the language of all the earth there. And from there the LORD scattered them abroad upon the face of all the earth.
10. These are the generations of Shem. Shem *was* a hundred years old and begat Arphaxad two years after the flood.
11. And after he begat Arphaxad, Shem lived five hundred years. And he begat sons and daughters.
12. And Arphaxad lived thirty-five years and begat Salah.
13. And after he begat Salah, Arphaxad lived four hundred and three years. And he begat sons and daughters.
14. And Salah lived thirty years and begat Eber.
15. And after he begat Eber, Salah lived four hundred and three years. And he begat sons and daughters.
16. And Eber lived thirty-four years and begat Peleg.
17. And after he begat Peleg, Eber lived four hundred and thirty years. And he begat sons and daughters.
18. And Peleg lived thirty years and begat Reu.
19. After he begat Reu, Peleg lived two hundred and nine years. And he begat sons and daughters.
20. And Reu lived thirty-two years and begat Serug.
21. And after he begat Serug, Reu lived two hundred and seven years. And he begat sons and daughters.
22. And Serug lived thirty years and begat Nahor.
23. And after he begat Nahor, Serug lived two hundred years. And he begat sons and daughters.
24. And Nahor lived twenty-nine years and begat Terah.

6 Gen. 9:19, 11:1
Deut. 31:21
Psa. 2:1
Acts 17:26
7 Gen. 1:26, 42:23
Isa. 33:19
1 Cor. 14:2, 11
8 Gen. 10:25, 32
Psa. 92:9
Luke 1:51
9 1 Cor. 14:23
10 Gen. 10:22
1 Chr. 1:17
12 Luke 3:36
16 1 Chr. 1:19
Luke 3:35
20 Luke 3:35
24 Luke 3:34
26 Josh. 24:2
1 Chr. 1:26
29 Gen. 17:15, 20:12, 22:20
30 Gen. 16:1-2
Luke 1:36
31 Gen. 10:19, 12:1
Neh. 9:7
Acts 7:4

Chap. **12**

1 Acts 7:3
Heb. 11:8
2 Gen. 17:6, 18:18, 24:35, 28:4
Deut. 26:5
1 Ki. 3:8
Gal. 3:14
3 Gen. 18:18, 22:18, 26:4, 27:29
Ex. 23:22
Num. 24:9
Psa. 72:17
Acts. 3:25
Gal. 3:8
5 Gen. 11:31, 14:14
6 Gen. 10:18-19
Deut. 11:30
Judg. 7:1
Heb. 11:9
7 Gen. 13:4, 15, 17:1, 8
Psa. 105:9, 11

25. And after he begat Terah, Nahor lived a hundred and nineteen years. And he begat sons and daughters.
26. And Terah lived seventy years and begat Abram, Nahor and Haran.
27. Now these are the generations of Terah: Terah begat Abram, Nahor and Haran. And Haran begat Lot.
28. And Haran died in the presence of his father Terah in the land of his birth, in Ur of the Chaldeans.
29. And Abram and Nahor took wives for themselves. The name of Abram's wife was Sarai. And the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.
30. But Sarai was barren. She had no child.
31. And Terah took Abram his son, and Lot, the son of Haran, his grandson, and Sarai his daughter-in-law, his son Abram's wife. And he went forth with them from Ur of the Chaldees to go into the land of Canaan. And they came to Haran and lived there.
32. And the days of Terah were two hundred and five years. And Terah died in Haran.

CHAPTER TWELVE

1. And the LORD said to Abram, "Get out of your country, and from your kindred, and from your father's house into a land that I will show you.
2. And I will make *of* you a great nation. And I will bless you and make your name great. And you shall be a blessing.
3. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed."
4. Then Abram departed, even as the LORD had spoken to him. And Lot went with him. And Abram was seventy-five years old when he departed from Haran.
5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the people that they had gained in Haran. And they went forth to go into the land of Canaan. And they came into the land of Canaan.
6. And Abram passed through the land to the place of Shechem, unto the Oak of Moreh. And the Canaanite *was* then in the land.
7. And the LORD appeared to Abram and said, "I will give this land to your seed."

And he built an altar there to the LORD, Who had appeared to him.
8. And he moved from there to a mountain on the east of Bethel. And he pitched his tent *with* Bethel toward the sea and Hai on the east. And he built an altar there to the LORD, and called upon the name of the LORD.
9. And Abram journeyed, going on toward the south.
10. Now there was a famine in the land. And Abram went down into Egypt to sojourn there, for the famine *was* grievous in the land.
11. And it came to pass, when he had come near to enter into Egypt, he said to Sarai his wife, "Behold now, I know that you are a beautiful woman to look upon.
12. And it will be when the Egyptians see you, they shall say, 'This *is* his wife.' And they will kill me, but they will save you alive.
13. I pray you, say that you *are* my sister, so that it may be well with me for your sake. And my soul shall live because of you."
14. And it came to pass that when Abram had come into Egypt, the Egyptians saw that the woman *was* very beautiful.
15. The princes of Pharaoh also saw her and commended her before Pharaoh. And the woman was taken into Pharaoh's house.
16. And he treated Abram well for her sake. And he had sheep, and oxen, and male donkeys, and male servants, and maidservants, and female donkeys, and camels.
17. And the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.
18. And Pharaoh called Abram and said, "What *is* this you have done to me? Why did you not tell me that she *is* your wife?
19. Why did you say, 'She *is* my sister?' And so I was about to take her to me as wife. Now therefore, behold your wife. Take *her* and go your way."
20. And Pharaoh commanded his men concerning him. And they sent him away, and his wife, and all that he had.

CHAPTER THIRTEEN

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

8 Gen. 13:4
9 Gen. 13:3
10 Gen. 26:1, 43:1
Psa. 105:13
11 Gen. 12:14, 26:7
12 Gen. 20:11, 26:7
13 Gen. 20:5, 13
16 Gen. 20:14
17 Gen. 20:18
Psa. 105:14
1 Chr. 16:21
18 Gen. 20:9, 26:10
20 Prov. 21:1

Chap. **13**

1 Gen. 12:9
2 Gen. 24:35
Psa. 112:3
Prov. 10:22
3 Gen. 12:8-9
4 Gen. 12:7-8
21:33
Psa. 116:17
6 Gen. 36:7
7 Gen. 12:6, 26:20
8 Gen. 11:27, 31
1 Cor. 6:7
9 Gen. 20:15, 34:10
Rom. 12:18
10 Gen. 2:10, 14:2, 8, 19:17, 22, 24
Isa. 51:3
12 Gen. 14:12, 19:1, 29
13 Gen. 6:11, 18:20
2 Pet. 2:7
14 Gen. 13:11, 28:14
15 Gen. 12:7, 15:18, 17:8
Deut. 34:4
Psa. 37:22
2 Chr. 20:7
Acts 7:5
16 Gen. 22:17
Ex. 32:13

2. And Abram *was* very rich in livestock, in silver and in gold.
3. And he went on his journeys from the south, even to Bethel, to the place where his tent had been at the beginning, between Bethel and Hai,
4. To the place of the altar which he had made there at the first. And Abram called on the name of the LORD there.
5. And Lot, who went with Abram, also had flocks and herds and tents.
6. And the land was not able to bear them, that they might live together, for their substance was great, so that they could not live together.
7. And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. And the Canaanite and the Perizzite lived in the land.
8. And Abram said to Lot, "Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen, for we are brethren.
9. *Is* not the whole land before you? I pray you, separate yourself from me. If *you go* to the left, then I will go to the right. Or if *you go* to the right, then I will go to the left."
10. And Lot lifted up his eyes and saw all the plain of Jordan, that it *was* all well watered—before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you come to Zoar.
11. And Lot chose all the plain of Jordan for himself. And Lot journeyed east; *thus*, they separated themselves from one another.
12. Abram lived in the land of Canaan, and Lot lived in the cities of the plain and pitched *his* tent toward Sodom.
13. But the men of Sodom *were* wicked and sinners against the LORD, exceedingly so.
14. And after Lot was separated from him, the LORD said to Abram, "Lift up your eyes now and from the place where you look northward and southward, and eastward and westward;
15. For all the land which you see, I will give to you and to your seed forever.
16. And I will make your seed as the dust of the earth, so that if a man can count the dust of the earth, then shall your seed also be counted.
17. Rise up and walk through the land, in the length of it and in the breadth of

it, for I will give it to you."
18. And Abram moved *his* tent and came and lived in the oaks of Mamre, which *is* in Hebron. And he built an altar to the LORD there.

CHAPTER FOURTEEN

1. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations,
2. *That* they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.
3. All these were joined together in the valley of Siddim, which is the Salt Sea.
4. They served Chedorlaomer twelve years, and in the thirteenth year they rebelled.
5. And in the fourteenth year Chedorlaomer and the kings that were with him came and struck the giants in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim,
6. And the Horites in their Mount Seir, as far as the oak of Paran, which is *by* the wilderness.
7. And they returned, and came to En Mishpat, which is Kadesh, and struck all the country of the Amalekites, and also the Amorites who lived in Hazazon Tamar.
8. And the king of Sodom went out, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (which *is* Zoar). And they joined battle against them in the valley of Siddim;
9. With Chedorlaomer the king of Elam, and with Tidal the king of nations, and Amraphel the king of Shinar, and Arioch the king of Ellasar, four kings *against* five.
10. And the valley of Siddim *was* full of asphalt pits. And the kings of Sodom and Gomorrah fled, and fell into them; and those who remained *alive* fled to the mountains.
11. And they took all the goods of Sodom and Gomorrah, and all their food, and went their way.
12. And they took Lot, Abram's brother's son, who lived in Sodom, and all his goods, and went away.

18 Gen. 14:13, 23:2, 35:27

Chap. **14**

1 Gen. 10:10, 11:2
Isa. 11:11
2 Gen. 19:22
Deut. 29:23
3 Num. 34:12
Deut. 3:17
Josh. 3:16
4 Gen. 9:26
5 Gen. 15:20
Deut. 2:10, 20
6 Deut. 2:12, 22
7 2 Chr. 20:2
10 Gen. 11:3, 19:17, 30
11 Gen. 14:16, 21
12 Gen. 12:5, 13:12
13 Gen. 13:18, 14:24
14 Gen. 13:8, 15:3
Deut. 34:1
15 Isa. 41:2-3
17 1 Sam. 18:6
2 Sam. 18:18
Heb. 7:1
18 Psa. 110:4
Acts 16:17
Heb. 5:6, 7:1
19 Gen. 14:22
Ruth 3:10
Mat. 11:25
20 Gen. 24:27
Heb. 7:4
22 Gen. 14:19
Dan. 12:7
Rev. 10:5-6
23 2 Ki. 5:16
Esth. 9:15-16

Chap. **15**

1 Gen. 26:24
Psa. 3:3, 84:11, 91:4
Prov. 11:18
Dan. 10:1, 12
2 Acts 7:5

13. And there came one who had escaped. And he told Abram the Hebrew, for he lived in the plains of Mamre the Amorite, brother of Eshcol and brother of Aner. And these had a covenant with Abram.
14. And when Abram heard that his kinsman was taken captive, he armed his trained servants, born in his own house (three hundred and eighteen) and pursued them to Dan.
15. And he divided his *forces* against them by night, he and his servants. And he struck them, and pursued them to Hobah, which *is* on the left of Damascus.
16. And he brought back all the goods, and also brought back his kinsman Lot and his goods, and the women also, and the people.
17. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and of the kings with him, at the valley of Shaveh, which *is* the king's valley.
18. And Melchizedek the King of Salem brought forth bread and wine. And He *was* the Priest of the Most High God.
19. And He blessed him, and said, "Blessed *be* Abram of the Most High God, possessor of heaven and earth.
20. And blessed *be* the Most High God, Who has delivered your enemies into your hand." And he gave Him tithes of all.
21. And the king of Sodom said to Abram, "Give me the people and take the goods for yourself."
22. And Abram said to the king of Sodom, "I have lifted up my hand to the LORD, the Most High God, the possessor of heaven and earth,
23. That I will take *nothing* that is yours—*from* a thread even to a sandal strap—lest you say, 'I have made Abram rich.'
24. Nothing for me, only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre—let them take their portion."

CHAPTER FIFTEEN

1. After these things the Word of the LORD came to Abram in a vision, saying, "Fear not, Abram, I *am* your shield and your exceedingly great reward."
2. And Abram said, "Lord GOD, what will You give me since I go childless, and the heir of my house *is* this Eliezer of Damascus?"

3. And Abram said, "Behold, You have given no seed to me; and lo, one born in my house is my heir."
4. And behold, the Word of the LORD *came* to him saying, "This man shall not be your heir; but he that shall come forth out of your own loins shall be your heir."
5. And He brought him outside and said, "Look now toward the heavens and number the stars—if you are able to count them." And He said to him, "So shall your seed be."
6. And he believed in the LORD. And He accounted it to him for righteousness.
7. And He said to him, "I *am* the LORD that brought you out of Ur of the Chaldees, to give you this land to inherit it."
8. And he said, "Lord GOD, by what shall I know that I shall inherit it?"
9. And He said to him, "Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon."
10. And he took all these to himself, and divided them in the middle, and laid each piece opposite the other; but he did not divide the birds.
11. And when the birds of prey came down upon the carcasses, Abram drove them away.
12. And it came to pass, as the sun was going down, that a deep sleep fell upon Abram. And, behold, a horror of great darkness fell upon him!
13. And He said to Abram, "You must surely know that your seed shall be sojourners in a land *that is* not theirs, (and shall serve them *and they shall* afflict them) four hundred years.
14. And also I will judge that nation whom they shall serve. And afterward they shall come out with great substance.
15. And you shall go to your fathers in peace. You shall be buried in a good old age.
16. But in the fourth generation they shall come here again, for the iniquity of the Amorites is not yet full."
17. And it came to pass—when the sun went down and it was dark—behold, a smoking furnace and a burning lamp passed between those pieces.
18. In the same day the LORD made a covenant with Abram, saying, "I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates,
19. The *land of the* Kenites, and the Kenizzites, and the Kadmonites,
20. And the Hittites, and the Perizzites, and the Rephaim,
21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

3 Gen. 14:14
4 2 Sam. 7:12
5 Gen. 13:16, 22:17, 26:4
Ex. 32:13
Jer. 33:22
Psa. 147:4
Rom. 4:18
Heb. 11:12
6 Psa. 106:31
Jas. 2:23
Rom. 4:3, 9, 22
Gal. 3:6
7 Gen. 11:28, 31, 12:1
Psa. 105:42, 44
8 Gen. 24:13-14
1 Sam. 14:9-10
10 Lev. 1:17
Jer. 34:18
12 Gen. 2:21
13 Ex. 1:11, 12:40
Acts 7:6
14 Ex. 6:6, 12:36
15 Gen. 25:8
Job 5:26
16 Ex. 12:41
Josh. 5:1
1 Ki. 21:26
Mat. 23:32
17 Jer. 34:18-19
18 Gen. 12:7, 24:7
Ex. 23:31
Num. 34:3
Deut. 11:24
Josh. 1:4

CHAPTER SIXTEEN

1. Now Sarai, Abram's wife, did not bear him any children. And she had a maidservant, an Egyptian, and her name *was* Hagar.
2. And Sarai said to Abram, "Behold now, the LORD has kept me from bearing. I pray you, go in to my maidservant. It may be that I may obtain children by her." And Abram hearkened to the words of Sarai.
3. And Sarai, Abram's wife, took Hagar her maidservant, the Egyptian, and gave her to her husband Abram to be his wife (after Abram had lived ten years in the land of Canaan).
4. And he went in to Hagar, and she conceived. And when *Hagar* saw that she had conceived, she looked *upon* her mistress with contempt.
5. And Sarai said to Abram, "My wrong *be* upon you. I have given my maidservant into your bosom, and when she saw that she had conceived, I was despised in her eyes. The LORD judge between me and you."
6. But Abram said to Sarai, "Behold, your maidservant *is* in your hand. Do to her as it pleases you." And Sarai dealt harshly with her, and she fled from her presence.
7. And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain on the way to Shur.
8. And he said, "Hagar, Sarai's maidservant, where did you come from? And where will you go?" And she said, "I flee from the presence of my mistress Sarai."
9. And the angel of the LORD said to her, "Return to your mistress and submit yourself under her hands."
10. And the angel of the LORD said to her, "I will multiply your seed exceedingly, so that they shall not be numbered for multitude."
11. And the angel of the LORD said to her, "Behold, you are with child, and shall bear a son. And you shall call his name Ishmael because the LORD has heard your affliction.

Chap. **16**

1 Gen. 15:2-3, 21:9
Gal. 4:24
2 Gen. 3:17, 20:18, 30:3, 9
3 Gen. 12:5
4 Prov. 30:21, 23
5 Gen. 31:53
6 Ex. 2:15
1 Pet. 3:7
7 Gen. 21:7, 25:18
Ex. 15:22
9 Tit. 2:9
10 Gen. 17:20
11 Luke 1:13, 31

12. And he will be a wild man. His hand will be against every man, and every man's hand against him. And he shall live in the presence of all his brothers."
13. And she called the name of the LORD Who had spoken to her, You *are* a God of Seeing! For she said, "Even here have I seen Him that sees me?"
14. Therefore the well was called The Well of the Living One Seeing Me.★ Behold, *it is* between Kadesh and Bered.
15. And Hagar bore Abram a son. And Abram called his son's name, which Hagar bore, Ishmael.
16. And Abram *was* eighty-six years old when Hagar bore Ishmael to Abram.

CHAPTER SEVENTEEN

1. And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, "I *am* the Almighty God! Walk before Me and be perfect.
2. And I will make My covenant between Me and you, and will multiply you exceedingly."
3. And Abram fell on his face. And God talked with him, saying,
4. "As for Me, behold, My covenant is with you, and you shall be a father of many nations.
5. Neither shall your name any more be called Abram, but your name shall be Abraham; for I have made you a father of many nations.
6. And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you.
7. And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be God to you and to your seed after you.
8. And I will give the land to you in which you are a sojourner, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God."
9. And God said to Abraham, "And you shall keep My covenant, you and your seed after you in their generations.
10. This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised.
11. And you shall circumcise the flesh of your foreskin. And it shall be a sign of the covenant between Me and you.
12. And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any foreigner who *is* not of your seed.
13. He that is born in your house, and he that is bought with your silver, must be circumcised. And My covenant shall be in your flesh for an everlasting covenant.
14. And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people—*for* he has broken My covenant."
15. And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name *shall be* Sarah.
16. And I will bless her, and give you a son also of her. Yes, I will bless her, and she shall be *a mother* of nations—kings of people shall be from her."
17. And Abraham fell upon his face and laughed, and said in his heart, "Shall *a child* be born to him that is a hundred years old? And shall Sarah, who is ninety years old, bear?"
18. And Abraham said to God, "Oh, that Ishmael might live before You!"
19. And God said, "Sarah your wife shall bear you a son indeed. And you shall call his name Isaac. And I will establish My covenant with him for an everlasting covenant, and with his seed after him.
20. And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation.
21. But I will establish My covenant with Isaac, whom Sarah shall bear to you at this set time in the next year."
22. And He left off talking with him, and God went up from Abraham.
23. And Abraham took his son Ishmael, and all that were born in his house, and all that were bought with his silver—every male among the men of Abraham's house—and circumcised the flesh of their foreskins in the same day, even as God said to him.
24. And Abraham *was* ninety-nine years old when he was circumcised in the flesh of his foreskin.
25. And his son Ishmael *was* thirteen

12 Gen. 21:20, 25:18
13 Gen. 31:42
14 Gen. 24:62 Num. 13:26
★ Heb. *Beersheba*
15 Gen. 16:11 Gal. 4:22

Chap. **17**

1 Gen. 28:3 Ex. 6:3 Deut. 18:13 2 Ki. 20:3 Job 1:1
2 Gen. 12:2
4 Rom. 4:11-12, 16
5 Neh. 9:7 Rom. 4:17
6 Gen. 35:11 Mat. 1:6
7 Gen. 26:24, 28:13 Rom. 9:8 Gal. 3:17
8 Gen. 12:7, 23:4, 28:4 Ex. 6:7 Lev. 26:12
9 Ex. 19:5
10 Gen. 17:23 Acts 7:8
11 Rom. 4:11
12 Lev. 12:3 Luke 2:21 Acts 7:8
14 Ex. 4:24-26
16 Gen. 18:10, 21:1-2, 35:11 1 Pet. 3:6 Gal. 4:31
17 Gen. 18:12, 21:6
19 Gen. 18:10, 21:2 Gal. 4:28
20 Gen. 16:10, 21:18, 25:12, 16
21 Gen. 21:2
22 Gen. 35:13

years old *when* he was circumcised in the flesh of his foreskin.
26. In the same day Abraham and his son Ishmael were circumcised.
27. And all the men of his house that were born in the house, or bought with silver from the foreigner, were circumcised with him.

CHAPTER EIGHTEEN

1. And the LORD appeared to him in the plains of Mamre, and he sat at the tent door in the heat of the day.
2. And he lifted up his eyes and looked, and lo, three men stood by him. And when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground.
3. And he said, "My LORD, if now I have found favor in Your sight, do not pass away, I pray, from Your servant.
4. Let a little water, I pray, be brought, and wash Your feet, and rest under the tree.
5. And I will bring a bite of bread, and will comfort your hearts. After that You shall pass on, for this is why You have come to Your servant." And they said, "Do so, as you have said."
6. And Abraham hastened into the tent to Sarah, and said, "*Make ready* quickly three measures of fine meal; knead *it*, and make cakes."
7. And Abraham ran out to the herd and brought a calf, tender and good. And he gave *it* to a young man. And he hurried to dress it.
8. And he took butter and milk, and the calf which he had dressed, and set *it* before them. And he stood by them under the tree, and they ate.
9. And they said to him, "Where *is* Sarah your wife?" And he said, "Behold, in the tent."
10. And He said, "I will certainly return to you according to the time of life, and lo, Sarah your wife *shall have* a son." And Sarah heard at the tent door which was behind Him.
11. Now Abraham and Sarah *were* old, *well* advanced in days, and it had ceased to be with Sarah after the manner of women.
12. Therefore Sarah laughed within herself, saying, "After I have become old, shall I have pleasure, my lord being old also?"

27 Gen. 18:19

Chap. **18**

1 Gen. 13:18, 14:13
2 Gen. 19:1
1 Pet. 4:9
Heb. 13:2
4 Gen. 19:2, 24:32, 43:24
5 Gen. 19:8, 33:10
Judg. 6:18, 13:15, 19:5
Psa. 104:15
Matt. 13:33
8 Gen. 19:3
9 Gen. 24:67
10 Gen. 17:19, 21, 18:14, 21:2
2 Ki. 4:16
Rom. 9:9
11 Gen. 17:17, 31:35
Rom. 4:19
Heb. 11:11-12, 19
12 Gen. 17:17
Luke 1:18
1 Pet. 3:6
14 Gen. 17:21, 18:10
Num. 11:23
2 Ki. 4:16
Jer. 32:17
Zech. 8:6
Mat. 3:9
Luke 1:37
16 Acts 15:3
3 John 6
Rom. 15:24
17 Amos 3:7
Psa. 25:14
John 15:15
18 Gen. 12:3
22:18
Acts 3:25
Gal. 3:8
19 Deut. 4:9-10, 6:7
Josh. 24:15
Eph. 6:4
20 Gen. 4:10
21 Gen. 11:5
Deut. 8:2, 13:3
Josh. 22:22
Luke 16:15
2 Cor. 11:11
22 Gen. 18:16, 19:1
23 Num. 16:22
Heb. 10:22
24 Jer. 5:1
25 Isa. 3:10-11
Psa. 58:11, 94:2
Job 8:3, 20, 34:17
Rom. 3:6
2 Tim. 4:1
Rev. 19:11
26 Jer. 5:1
Ezek. 22:30
27 Gen. 3:19
Job 4:19
Eccl. 12:7
Luke 18:1
1 Cor. 15:47-48
2 Cor. 5:1

13. And the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I, who am old, truly bear a child?'
14. Is anything too hard for the LORD? At the time appointed I will return again, according to the time of life, and Sarah *shall have* a son."
15. Then Sarah denied, saying, "I did not laugh;" for she was afraid. And He said, "No, but you did laugh."
16. And the men rose up from there, and looked toward Sodom. And Abraham was going with them to send them on the way.
17. And the LORD said, "Shall I hide from Abraham the thing which I do,
18. Since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?
19. For I know him, that he will command his children and his house after him, and they shall keep the way of the LORD, to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken of him."
20. And the LORD said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous,
21. I will go down now and see whether they have done altogether according to the cry of it, which has come to Me. And if not, I will know."
22. And the men turned their faces away from there, and went toward Sodom. But Abraham still stood before the LORD.
23. And Abraham drew near and said, "Will You also destroy the righteous with the wicked?
24. Perhaps there are fifty righteous within the city. Will You also destroy and not spare the place for the fifty righteous who are in it?
25. Far be it from You to act in this manner, to kill the righteous with the wicked. And far be it from You, that the righteous should be as the wicked. Shall not the Judge of all the earth do right?"
26. And the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes."
27. And Abraham answered and said, "Behold now, I have taken upon myself to speak to the LORD—*I* who am but dust and ashes.
28. Perhaps there will be five lacking from the fifty righteous. Will You de-

stroy all the city for lack of five?" And He said, "If I find there forty-five, I will not destroy *it*."
29. And he spoke to Him yet again, and said, "Perhaps there shall be forty found there." And He said, "I will not do *it* for forty's sake."
30. And he said, "Oh let not the LORD be angry, and I will speak. Perhaps there shall be thirty found there." And He said, "I will not do *it* if I find thirty there."
31. And he said, "Lo now, I have taken upon myself to speak to the Lord. Perhaps there shall be twenty found there." And He said, "I will not destroy *it* for twenty's sake."
32. And he said, "Oh do not let the LORD be angry, and I will speak only once more. Perhaps *only* ten shall be found there." And He said, "I will not destroy *it* for ten's sake."
33. And the LORD went His way as soon as He had left off talking with Abraham. And Abraham returned to his place.

CHAPTER NINETEEN

1. And there came two angels to Sodom at evening. And Lot sat in the gate of Sodom. And Lot rose up to meet them when he saw *them*. And he bowed himself with his face toward the ground,
2. And said, "Behold now, my lords, please turn in to your servant's house and stay all night, and wash your feet, and *you shall* rise up early and go your way." And they said, "No, but we will stay in the street."
3. But he urgently pressed upon them, and they turned in to him and entered into his house. And he made them a feast, and baked unleavened bread, and they ate.
4. But before they lay down, the men of the city, the men of Sodom, surrounded the house, both old and young, all the people from every quarter.
5. And they called to Lot, and said to him, "Where are the men who came in to you this night? Bring them out to us, that we may know them."
6. And Lot went out the door to them, and shut the door after him.
7. And he said, "I pray you, brethren, do not act so wickedly!
8. Behold now, I have two daughters which have not known a man. I pray you, let me bring them out to you, and you do to them as you see fit. But do nothing to these men, for they have come under the shadow of my roof."
9. And they said, "Stand back!" And they said, "This one came in to sojourn, and *must* he now play the judge? Now we will deal worse with you than with them." And they pressed hard upon the man Lot, and came near to breaking *down* the door.
10. But the men put out their hands and pulled Lot into the house to them, and shut the door.
11. And they smote the men that *were* at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.
12. And the men said to Lot, "Have you anyone here besides yourself? Bring your sons-in-law, and your sons, and your daughters, and anyone *else you have* in the city, bring *them* out of this place,
13. For we will destroy this place, because great is the cry of it before the face of the LORD. And the LORD has sent us to destroy it."
14. And Lot went out and spoke with his sons-in-law, who married his daughters, and said, "Get up and get out of this place, for the LORD will destroy this city." But to his sons-in-law he seemed to be jesting.
15. And when the morning dawned, then the angels hurried Lot, saying, "Rise up! Take your wife and your two daughters who are here, lest you be consumed in the punishment of the city."
16. But he lingered, so the men laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters (the LORD being merciful to him), and they brought him forth and set him outside the city.
17. And it came to pass, when they brought him outside, *they* said, "Escape for your life! Do not look behind you, nor stay anywhere in the plain. Escape to the mountain lest you be consumed."
18. And Lot said to them, "Oh no, my LORD,
19. Behold now, your servant has found grace in your sight, and you have magnified your mercy, which you have shown to me in saving my life. But I cannot escape to the mountain, lest some evil overtake me and I die.
20. Behold now, this city *is* near to flee to, and it is a little one. Oh let me escape

32 Judg. 6:39
Jas. 5:16

Chap. **19**

1 Gen. 18:1, 22
2 Gen. 18:4
Luke 24:28
Heb. 13:2
3 Gen. 18:8
5 Gen. 4:1
Judg. 19:22
Isa. 3:9
Jude 7
Rom. 1:24, 27
6 Judg. 19:23
8 Gen. 18:5
Judg. 19:24
9 Ex. 2:14
2 Pet. 2:7-8
11 2 Ki. 6:18
12 Gen. 7:1
2 Pet. 2:7, 9
13 Gen. 18:20
1 Chr. 21:15
14 Ex. 9:21
Num. 16:21, 45
Jer. 51:6
Mat. 1:18
Luke 17:28, 24:11
15 Num. 16:24, 26
Rev. 18:4
16 Psa. 34:22
Luke 18:13
17 Gen. 19:26
1 Ki. 19:3
Mat. 24:16-18
Luke 9:62
Phil. 3:13-14
18 Acts 10:14

there—is it not a little one?—and my soul shall live."
21. And *the angel* said to him, "See, I have accepted you concerning this thing also, that I will not overthrow this city for which you have spoken.
22. Hurry and escape there! For I cannot do anything till you arrive there." Therefore the name of the city was called Zoar.
23. The sun had risen upon the land, and Lot entered into Zoar.
24. Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire, from the LORD out of heaven.
25. And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
26. But his wife looked back from behind him, and she became a pillar of salt.
27. And Abraham got up early in the morning to the place where he had stood before the LORD.
28. And he looked toward Sodom and Gomorrah, and toward all the lands of the plain, and saw, and lo, the smoke of the country went up as the smoke of a furnace.
29. And when God destroyed the cities of the plain, it came to pass that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.
30. And Lot went up out of Zoar, and lived in the mountain, and his two daughters with him, for he feared to live in Zoar, and he and his two daughters lived in a cave.
31. And the firstborn said to the younger, "Our father *is* old, and *there is* no man on the earth to come in to us, as *is* the way of all the earth.
32. Come, let us make our father drink wine, and we will lie with him, so that we may preserve *the* seed of our father."
33. And they made their father drink wine that night, and the firstborn went in, and lay with her father. And he did not notice when she lay down nor when she arose.
34. And it came to pass on the next day, the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine this night also, and you go in and lie down with him so that we may preserve *the* seed of our father."

21 Psa. 145:19
Job 42:8-9
22 Gen. 13:10, 14:2, 32:25-26
Ex. 32:10
Deut. 9:14
Mark 6:5
24 Deut. 29:23
Isa. 13:19
Jer. 20:16
Ezek. 16:49-50
Hos. 11:8
Luke 17:29
2 Pet. 2:6
Jude 7
25 Gen. 14:3
Psa. 107:34
26 Gen. 19:17
Luke 17:32
27 Gen. 18:22
28 Rev. 18:9
29 Gen. 8:1, 18:23
30 Gen. 19:17, 19
31 Gen. 16:2, 4, 38:8-9
Deut. 25:5
32 Mark 12:19
37 Deut. 2:9
38 Deut. 2:19

Chap. **20**

1 Gen. 16:7, 14, 18:1, 26:6
2 Gen. 12:13, 15, 26:7
3 Gen. 20:7
Psa. 105:14
Job 33:15
4 Gen. 18:23
5 2 Ki. 20:3
Psa. 7:8
6 Gen. 31:7, 35:5, 39:9
Ex. 34:24
Lev. 6:2
1 Sam. 25:26, 34
Psa. 51:4
7 Gen. 2:17
Num. 16:32-33
1 Sam. 7:5
2 Ki. 5:11
Job 42:8
Jas. 5:14-15
9 Gen. 26:10, 34:21
Ex. 32:21
Josh. 7:25

35. And they made their father drink wine that night also, and the younger arose and lay with him. And he did not notice when she lay down nor when she arose.
36. So both the daughters of Lot were with child by their father.
37. And the firstborn bore a son and called his name Moab; he is the father of the Moabites to this day.
38. And the younger also bore a son and called his name Ben-Ammi; he is the father of the children of Ammon to this day.

CHAPTER TWENTY

1. And Abraham moved from there toward the south country, and lived between Kadesh and Shur, and stayed in Gerar.
2. And Abraham said of Sarah his wife, "She is my sister." And Abimelech the king of Gerar sent and took Sarah.
3. But God came to Abimelech in a dream by night and said to him, "Behold, you *are* about to die because of the woman whom you have taken—for she is a man's wife."
4. But Abimelech had not come near her. And he said, "LORD, will You also kill a righteous nation?
5. Did he not say to me, 'She *is* my sister?' And she, even she herself said, 'He *is* my brother.' In the sincerity of my heart and innocence of my hands I have done this."
6. And God said to him in a dream, "Yes, I know that you did this in the sincerity of your heart; for I also withheld you from sinning against Me. Therefore I did not allow you to touch her.
7. Now therefore, restore his wife to the man; for he *is* a prophet, and he shall pray for you, and you shall live. And if you do not restore her, know that you shall surely die, you and all that are yours."
8. And Abimelech rose early in the morning and called all his servants, and told all these things in their ears. And the men were greatly afraid.
9. Then Abimelech called Abraham, and said to him, "What have you done to us? In what have I offended you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done."

10. And Abimelech said to Abraham, "What did you foresee that has caused you to do this thing?"
11. And Abraham said, "Because I thought, surely the fear of God *is* not in this place, and they will kill me for my wife's sake.
12. And yet truly *she is* my sister. She *is* the daughter of my father, but not the daughter of my mother. And she became my wife.
13. And it came to pass when God caused me to wander from my father's house, that I said to her, 'This *is* your kindness which you should show to me, at every place where we shall go, say of me, "He *is* my brother." ' "
14. And Abimelech took sheep and oxen, and men servants and women servants, and gave *them* to Abraham. And he restored to him Sarah his wife.
15. And Abimelech said, "Behold, my land *is* before you. Live where it pleases you."
16. And to Sarah he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it *is* to you a covering of the eyes to all that *are* with you—and with all men you are made right."
17. And Abraham prayed to God, and God healed Abimelech and his wife and his maidservants, and they gave birth,
18. For the LORD had closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

CHAPTER TWENTY-ONE

1. And the LORD visited Sarah as He had said. And the LORD did to Sarah as He had spoken,
2. For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.
3. And Abraham called the name of his son that was born to him (whom Sarah bore to him) Isaac.
4. And Abraham circumcised his son Isaac, when he was eight days old, as God had commanded him.
5. And Abraham was a hundred years old when his son Isaac was born to him.
6. And Sarah said, "God has made me laugh, so that all who hear will laugh with me."
7. And she said, "Who could have said to Abraham *that* Sarah would suckle children? For I have borne a son to him in his old age."
8. And the child grew and was weaned, and Abraham made a great feast the day that Isaac was weaned.
9. And Sarah saw the son of Hagar the Egyptian (whom she had borne to Abraham) mocking.
10. And she said to Abraham, "Cast out this maidservant and her son, for the son of this maidservant shall not be heir with my son, with Isaac.
11. And the thing was very grievous in Abraham's sight because of his son.
12. And God said to Abraham, "Let it not be grievous in your sight because of the boy and because of your maidservant. In all that Sarah has said to you, hearken to her words, for in Isaac your seed shall be called.
13. And also, I will make a nation of the son of the maidservant because he *is* your seed."
14. And Abraham rose up early in the morning, and took bread and a skin of water, and gave *it* to Hagar, putting *it* on her shoulder. And he gave her the boy, and sent her away. And she departed and wandered in the wilderness of Beersheba.
15. And the water in the skin was gone, and she placed the boy under one of the shrubs.
16. And she went and sat down across from him a good way off, about a bowshot, for she said, "Let me not see the death of the boy." And she sat across from him, and lifted up her voice and wept.
17. And God heard the voice of the boy, and the angel of God called to Hagar out of the heavens, and said to her, "What ails you, Hagar? Do not fear, for God has heard the voice of the boy where he is.
18. Rise up, lift up the boy and hold him up with your hand, for I will make him a great nation."
19. And God opened her eyes, and she saw a well of water; and she went and filled the skin with water, and gave a drink to the boy.
20. And God was with the boy, and he grew and lived in the wilderness, and became an archer.
21. And he lived in the wilderness of Paran, and his mother took a wife for him out of the land of Egypt.

11 Gen. 12:12, 26:7, 42:18
Psa. 36:1
Prov. 16:6
12 Gen. 11:29
13 Gen. 12:1, 9, 11, 13
Heb. 11:8
14 Gen. 12:16
15 Gen. 13:9
16 Gen. 24:65, 26:11
17 Job 42:9
18 Gen. 12:17

Chap. **21**

1 Gen. 17:19
1 Sam. 2:21
Gal. 4:23, 28
2 Gen. 17:21
Acts 7:8
Gal. 4:22
Heb. 11:11
3 Gen. 17:19
4 Gen. 17:10, 12
Acts 7:8
5 Gen. 17:1, 17
6 Isa. 54:1
Psa. 126:2
Luke 1:58
7 Gen. 18:11-12
9 Gen. 16:1, 15
Gal. 4:29
10 Gen. 25:6, 36:6-7
Gal. 4:30
11 Gen. 17:18
12 Rom. 9:7-8
Heb. 11:18
13 Gen. 16:10, 17:20, 21:18
14 John 8:35
17 Ex. 3:7
18 Gen. 21:13
19 Num. 22:31
Luke 24:31
20 Gen. 16:12, 28:15, 39:2, 3, 21
21 Gen. 24:4

22. And it came to pass at that time, Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, "God is with you in all that you do.
23. Now therefore swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son. Do to me according to the kindness that I have done to you, and to the land in which you have lived."
24. And Abraham said, "I will swear."
25. And Abraham reproved Abimelech because of a well of water which Abimelech's servants had violently seized.
26. And Abimelech said, "I do not know who has done this thing—neither did you inform me, nor have I even heard of it, except today."
27. And Abraham took sheep and oxen and gave them to Abimelech, and both of them made a covenant.
28. And Abraham set seven ewe lambs of the flock by themselves.
29. And Abimelech said to Abraham, "What are these seven ewe lambs which you have set by themselves?"
30. And he said, "You shall take *these* seven ewe lambs from my hand, so that they may be a witness to me that I have dug this well."
31. This is why he called that place The Well of the Living One Seeing Me,★ because there they both swore an oath.
32. So they made a covenant at Beersheba. Then Abimelech and Phicol, the commander of his army, rose up. And they returned to the land of the Philistines.
33. And Abraham planted a tree in Beersheba, and there called on the name of the LORD, the everlasting God.
34. And Abraham lived in the Philistines' land many days.

22 Gen. 20:2, 26:26, 28
Isa. 8:10
23 Josh. 2:12
1 Sam. 24:21
25 Gen. 26:15, 18, 20-22
27 Gen. 26:31, 31:44
1 Sam. 18:3
29 Gen. 33:8
30 Gen. 31:48, 52
31 Gen. 26:33
★ Heb. *Beersheba*
33 Gen. 4:26
Deut. 33:27

CHAPTER TWENTY-TWO

1. And it came to pass after these things that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."
2. And He said, "Take now your son, your only *son* Isaac, whom you love, and go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell you."
3. And Abraham rose up early in the morning and saddled his donkey, and took two *of* his young men with him, and Isaac his son. And he split the wood for the burnt offering, and rose up and went to the place of which God had told him.
4. Then on the third day Abraham lifted up his eyes and saw the place afar off.
5. And Abraham said to his young men, "You stay here with the donkey, and I and the boy will go yonder and worship, and come again to you."
6. And Abraham took the wood of the burnt offering and laid it upon Isaac his son. And he took the fire *pot* in his hand, and a knife. And they both went together.
7. And Isaac spoke to Abraham his father and said, "My father." And he said, "Here I *am*, my son." And he said, "Behold the fire and the wood. But where is the lamb for a burnt offering?"
8. And Abraham said, "My son, God will provide Himself a lamb for a burnt offering." So they both went on together.
9. And they came to the place of which God had told him. And Abraham built an altar there and laid the wood in order. And he bound his son Isaac and laid him on the wood, upon the altar.
10. And Abraham stretched out his hand and took the knife to slay his son.
11. And the angel of the LORD called to him from the heavens and said, "Abraham! Abraham!" And he said, "Here I *am*."
12. And He said, "Do not lay your hand upon the lad, nor do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from Me."
13. And Abraham lifted up his eyes and looked. And, behold, behind *him* a ram was entangled in a thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering instead of his son.
14. And Abraham called the name of that place ★The LORD Will Provide; so that it is said *until* this day, "In the mount of the LORD it will be provided."
15. And the angel of the LORD called to Abraham out of heaven the second time,
16. And said, " 'By Myself have I sworn,' says the LORD, 'because you have done this thing, and have not withheld your son, your only son;
17. That in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the

Chap. **22**

1 Jas. 1:12
1 Pet. 1:7
1 Cor. 10:13
Heb. 11:17
2 John 3:16
2 Chr. 3:1
Heb. 11:17
6 John 19:17
9 Jas. 2:21
Heb. 11:17
12 Gen. 26:5
1 Sam. 15:22
Mic. 6:7-8
John 3:16
Jas. 2:22
14 ★ Jehovah-Jireh
16 Psa. 105:9
Luke 1:73
Heb. 6:13-14
17 Gen. 13:16, 15:5, 24:60
Jer. 33:22
Mic. 1:9

sand which is upon the seashore. And your seed shall possess the gate of his enemies.
18. And in your seed shall all the nations of the earth be blessed, because you have obeyed My voice.' "
19. Abraham returned to his young men, and they rose up and went together to Beersheba. And Abraham lived at Beersheba.
20. And it came to pass after these things that it was told Abraham, saying, "Behold Milcah! She also has borne children to your brother Nahor:
21. Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,
22. And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel."
23. And Bethuel begat Rebekah. These eight Milcah bore to Nahor, Abraham's brother.
24. And his concubine, named Reumah, she also bore Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER TWENTY-THREE

1. And Sarah was a hundred twenty-seven years old, *these were* the years of the life of Sarah.
2. And Sarah died in Kirjath Arba; the same *is* Hebron in the land of Canaan. And Abraham came to mourn for Sarah and to weep for her.
3 And Abraham stood up from before his dead and spoke to the sons of Heth, saying,
4. "I am a stranger and a sojourner with you. Give me possession of a burial site with you, so that I may bury my dead out of my sight."
5. And the sons of Heth answered Abraham saying to him,
6. "Hear us, my lord. You *are* a mighty prince among us. Bury your dead in the choice of our burial places. None of us shall withhold from you his burial site for burying your dead."
7. And Abraham stood up, and bowed himself to the people of the land, the sons of Heth.
8. And he spoke with them, saying, "If it is your mind that I should bury my dead out of my sight, hear me, and ask for me of Ephron the son of Zohar,
9. That he may give me the cave of Machpelah which he has, which *is* at the end of his field. For as much silver as it is worth, he shall give it to me for a possession of a burial place among you."
10. And Ephron lived among the sons of Heth. And Ephron the Hittite answered Abraham in the ears of the sons of Heth, of all that went in at the gate of his city, saying,
11. "No, my lord, hear me. I give you the field, and the cave that *is* in it I give to you. In the presence of the sons of my people, I give it to you. Bury your dead."
12. And Abraham bowed before the people of the land.
13. And he spoke to Ephron in the ears of the people of the land, saying, "Only if you would hear me; I will give you silver for the field. Take *it* from me, and I will bury my dead there."
14. And Ephron answered Abraham, saying to him,
15. "My lord, hearken to me. The land *is worth* four hundred shekels of silver—what is that between me and you? So bury your dead."
16. And Abraham hearkened to Ephron. And Abraham weighed to Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, as is current among the merchants.
17. And the field of Ephron, which was in Machpelah, which *was* before Mamre—the field and the cave which *was* in it, and all the trees in the field, in all the borders round about—was deeded
18. To Abraham for a possession in the presence of the sons of Heth, before all that went in at the gate of his city.
19. And after this, Abraham buried Sarah his wife in the cave at the field of Machpelah before Mamre, which *is* Hebron, in the land of Canaan.
20. And the field, and the cave that *is* in it, were deeded to Abraham for possession of a burial place by the sons of Heth.

CHAPTER TWENTY-FOUR

1. And Abraham was old, well advanced in age. And the LORD had blessed Abraham in all things.
2. And Abraham said to the oldest servant of his house, who ruled over all that he had, "I pray you, put your hand under my thigh.

18 Gen. 12:3, 18:18, 22:3, 10, 26:4-5
Acts 3:25
Gal. 3:8-9, 16, 18
19 Gen. 21:31
20 Gen. 11:29
21 Job 1:1, 32:2
23 Gen. 24:15
Rom. 9:10

Chap. **23**

2 Gen. 13:18, 23:19
Josh. 14:15
4 Gen. 17:8
Psa. 105:12
1 Chr. 29:15
Acts 7:5
Heb. 11:9, 13
6 Gen. 13:2, 14:14, 24:35
10 Gen. 34:20, 24
Ruth 4:4
11 2 Sam. 24:21-24
15 Ex. 30:13
Ezek. 45:12
16 Jer. 32:9
17 Gen. 25:9, 49:30-32, 50:13
Acts 7:16
20 Jer. 32:10-11

Chap. **24**

1 Gen. 13:2
21:5, 24:35
Psa. 112:3
Prov. 10:22
2 Gen. 15:2, 24:10, 39:4-6, 47:29
1 Chr. 29:24

3. And I will make you swear by the LORD, the God of heaven and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I dwell.
4. But you shall go to my country and to my kindred, and take a wife for my son Isaac."
5. And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I then bring your son again to the land from which you came?"
6. And Abraham said to him, "Take care that you do not bring my son there again.
7. The LORD, the God of heaven, Who took me from my father's house and from the land of my kindred, and Who spoke to me, and Who swore to me, saying, 'To your seed I will give this land'—He shall send His angel before you. And you shall take a wife for my son from there.
8. And if the woman will not be willing to follow you, then you shall be clear from this oath of mine. Only do not bring my son there again."
9. And the servant put his hand under the thigh of Abraham his master and swore to him concerning the matter.
10. And the servant took ten camels from the camels of his master and departed, for all the goods of his master were in his hand. And he arose and went to Mesopotamia to the city of Nahor.
11. And he made his camels kneel down outside the city by a well of water at the time of the evening, the time that women go out to draw *water*.
12. And he said, "O LORD, God of my master Abraham, I pray You, send me good speed this day, and show kindness to my master Abraham.
13. Behold, I stand by the well of water, and the daughters of the men of the city come out to draw water.
14. And let it be that the young woman to whom I shall say, 'Let down your pitcher, please, so that I may drink,' that she shall say, 'Drink, and I will give your camels drink also.' *Let* her *be* the one that You have appointed for Your servant Isaac. And by it I shall know that You have shown kindness to my master."
15. And it came to pass before he had finished speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, *with* her pitcher upon her shoulder.
16. And the young woman *was* very beautiful to look upon, a virgin, neither had any man known her. And she went down to the well and filled her pitcher, and came up.
17. And the servant ran to meet her, and said, "Please let me drink a little water from your pitcher."
18. And she said, "Drink, my lord." And she hurried and let down her pitcher upon her hand, and gave *a* drink to him.
19. And when she had finished giving him drink, she said, "I will draw *water* for your camels also until they have finished drinking."
20. And she hurried, and emptied her pitcher in the trough, and ran again to the well to draw *water*. And she drew for all his camels.
21. And the man was watching her, keeping silent, in order to know whether the LORD had prospered his journey or not.
22. And it came to pass, when the camels had finished drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands, weighing ten shekels of gold.
23. And he said, "Whose daughter *are* you? Please tell me. Is there room in your father's house for us to stay?"
24. And she said to him, "I *am* the daughter of Bethuel the son of Milcah, whom she bore to Nahor."
25. And she said to him, "We have both straw and fodder enough, and room to lodge in."
26. And the man bowed down *his head*, and worshiped the LORD.
27. And he said, "Blessed *be* the LORD, God of my master Abraham, Who has not left my master destitute of His mercy and His truth. The LORD led me, I *being* in the way, to the house of my master's brothers."
28. And the young woman ran and told her mother's household these things.
29. And Rebekah *had* a brother whose name *was* Laban. And Laban ran out to the man at the well.
30. And it came to pass when he saw the earrings and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "So spoke the man to me," he came to the man. And

3 Gen. 14:22, 26:35, 28:2 Ex. 34:16 Deut. 6:13, 7:3 Josh. 2:12
4 Gen. 12:1, 28:2
7 Gen. 12:1, 7, 13:15, 17:8 Ex. 23:20, 23, 32:13, 33:2 Deut. 1:8, 34:4 Acts 7:5 Heb. 1:14
8 Josh. 2:17, 20
10 Gen. 24:2 27:43
11 Ex. 2:16 1 Sam. 9:11
12 Gen. 24:27, 26:24, 32:9 Ex. 3:6, 15 Psa. 37:5 Neh. 1:11
13 Gen. 24:43 Ex. 2:16
14 Judg. 6:17, 37 1 Sam. 14:10, 20:7
15 Gen. 11:29, 22:23
16 Gen. 26:7
18 1 Pet. 3:8
21 Gen. 24:12, 56
22 Ex. 32:2-3 Isa. 3:19-21
24 Gen. 22:23
26 Gen. 24:52 Ex. 4:31
27 Gen. 24:48, 32:10 Ex. 18:10 1 Sam. 25:32, 39 Psa. 98:3 Ruth 4:14
29 Gen. 29:5

behold, he stood by the camels at the well.
31. And he said, "Come in, blessed of the LORD. Why do you stand outside? For I have prepared the house, and room for the camels."
32. And the man came into the house. And he unloaded his camels, and gave straw and fodder to the camels, and water to wash his feet and the feet of the men that were with him.
33. And *food* was set before him to eat. But he said, "I will not eat until I have told my errand." And he said, "Speak on."
34. And he said, "I *am* Abraham's servant.
35. And the LORD has blessed my master greatly, and he has become great. And He has given him flocks and herds and silver and gold, and men servants and maid servants, and camels and donkeys.
36. And Sarah, my master's wife, bore a son to my master when she was old. And he has given to him all that he has.
37. And my master made me swear, saying, 'You shall not take a wife for my son of the daughters of the Canaanites in whose land I live.
38. But you shall go to my father's house, and to my kindred, and take a wife for my son.'
39. And I said to my master, 'Perhaps the woman will not follow me.'
40. And he said to me, 'The LORD, before Whom I walk, will send His angel with you and prosper your way. And you shall take a wife for my son from my kindred, and from my father's house.
41. Then shall you be clear from my oath when you come to my kindred, and if they do not give you *one*, you shall be clear from my oath.'
42. And I came this day to the well, and said, 'O LORD, God of my master Abraham, if now You prosper my way in which I go,
43. Behold, I stand by the well of water. And it shall be when the virgin comes forth to draw water, and I say to her, "Give me, please, a little water from your pitcher to drink,"
44. And she says to me, "Drink, and I will also draw for your camels"—may she be the woman whom the LORD has appointed for my master's son.'
45. And before I finished speaking in my heart, behold, Rebekah came out with her pitcher on her shoulder. And she went down to the well and drew water. And I said to her, 'Please let me drink.'
46. And she hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will give drink to your camels also.' So I drank, and she made the camels drink also.
47. And I asked her and said, 'Whose daughter *are* you?' And she said, 'The *daughter* of Bethuel, Nahor's son, whom Milcah bore to him.' And I put the earring upon her ear and the bracelets upon her hands.
48. And I bowed my head and worshiped the LORD, and blessed the LORD, God of my master Abraham, Who had led me in the right way to take my master's brother's daughter for his son.
49. And now if you will deal kindly and truthfully with my master, tell me. And if not, tell me so that I may turn to the right hand or to the left."
50. And Laban and Bethuel answered and said, "The thing has come forth from the LORD. We cannot speak to you bad or good.
51. Behold, Rebekah is before you; take *her* and go. And let her be the wife of your master's son, even as the LORD has spoken."
52. And it came to pass, when Abraham's servant heard their words, he worshiped the LORD, bowing himself to the earth.
53. And the servant brought forth jewelry of silver and jewelry of gold, and clothing, and gave *them* to Rebekah. He also gave precious things to her brother and to her mother.
54. And they ate and drank, he and the men with him, and stayed all night. And they rose up in the morning, and he said, "Send me away to my master."
55. And her brother and her mother said, "Let the young woman stay with us perhaps ten days. After that she shall go."
56. And he said to them, "Do not hinder me since the LORD has prospered my way. Send me away, that I may go away to my master."
57. And they said, "We will call the young woman and inquire of her directly."
58. And they called Rebekah, and said to her, "Will you go with this man?" And she said, "I will go."
59. And they sent away Rebekah their

31 Gen. 26:29 Judg. 17:2 Psa. 115:15 Ruth 3:10
32 Gen. 43:24 Judg. 19:21
33 Job. 23:12 John 4:34 Eph. 6:5-7
35 Gen. 13:2, 24:1,
36 Gen. 21:2, 10, 25:5
37 Gen. 24:3
38 Gen. 24:4
39 Gen. 24:5
40 Gen. 17:1, 24:7
41 Gen. 24:8
42 Gen. 24:12
43 Gen. 24:13
45 Gen. 24:15 1 Sam. 1:13
47 Ezek. 16:11-12
48 Gen. 22:23, 24:26
49 Gen. 47:29 Josh. 2:14
50 Gen. 31:24 Psa. 118:23 Mat. 21:42
51 Gen. 20:15
52 Gen. 24:26
53 Ex. 3:22, 11:2, 12:35 Ezra 1:6 2 Chr. 21:3
54 Gen. 24:56, 59
59 Gen. 35:8

sister, and her nurse, and Abraham's servant, and his men.
60. And they blessed Rebekah, and said to her, "Our sister, be the mother of thousands of millions, and let your seed possess the gate of those who hate them."
61. And Rebekah rose up, and her young women, and they rode upon the camels and followed the man. And the servant took Rebekah and went his way.
62. And Isaac came from the way of the well, The Well of the Living One, My Beholder, for he lived in the south country.
63. And Isaac went out to meditate in the field at the beginning of the evening. And he lifted up his eyes and looked. And behold—camels coming!
64. And Rebekah lifted up her eyes, and she saw Isaac. And she dismounted from the camel,
65. For she said to the servant, "What man *is* this that walks in the field to meet us?" And the servant said, "It is my master." Therefore she took a veil and covered herself.
66. And the servant told Isaac all things that he had done.
67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. And he loved her. And Isaac was comforted after his mother's death.

60 Gen. 17:16, 22:17, 25:11
62 Gen. 25:11
63 Josh. 1:8 Psa. 1:2, 77:12, 119:15, 143:5
64 Josh. 15:18
67 Gen. 38:12

Chap. **25**

2 1 Chr. 1:32
5 Gen. 24:36
6 Gen. 21:14 Judg. 6:3

CHAPTER TWENTY-FIVE

1. Then again Abraham took a wife, and her name was Keturah.
2. And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
3. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.
4. And the sons of Midian: Ephah and Epher and Hanoch and Abida and Eldaah. All these *were* the sons of Keturah.
5. And Abraham gave all that he had to Isaac.
6. But to the sons of the concubines which Abraham had, Abraham gave gifts. And he sent them away from Isaac his son while he still lived, eastward to the east country.
7. And these *are* the days of the years of Abraham's life, which he lived: a hundred seventy-five years.
8. And Abraham expired and died in a good old age, old and satisfied. And he was gathered to his people.
9. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre,
10. The field which Abraham bought from the sons of Heth. Abraham and Sarah his wife were buried there.
11. And after the death of Abraham, it came to pass that God blessed his son Isaac. And Isaac lived by The Well of the Living One, My Beholder.
12. And these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore to Abraham.
13. And these *are* the names of the sons of Ishmael, by their names, according to their generations. The firstborn of Ishmael was Nebajoth; and Kedar, and Adbeel, and Mibsam,
14. And Mishma, and Dumah, and Massa,
15. Hadad, and Tema and Jetur, Naphish, and Kedemah.
16. These *were* the sons of Ishmael, and these *were* their names by their towns and by their settlements; *twelve* chiefs according to their nations.
17. And these *were* the years of the life of Ishmael, a hundred thirty-seven years. And he expired and died, and was gathered to his people.
18. And they lived from Havilah to Shur, which *is* before Egypt, *as* you go toward Assyria. And he died in the presence of all his brethren.
19. And these *were* the generations of Isaac, Abraham's son. Abraham begat Isaac.
20. And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.
21. And Isaac prayed to the LORD for his wife because she *was* barren. And the LORD heard him, and Rebekah his wife conceived.
22. And the sons struggled together within her. And she said, "If *it is* well, why *am* I this way?" And she went to inquire of the LORD.
23. And the LORD said to her, "Two nations *are* in your womb, and two kinds of people shall be separated from your

8 Gen. 15:15, 35:29, 49:33
9 Gen. 35:29, 50:13
10 Gen. 23:16, 49:31
11 Gen. 16:14
12 Gen. 16:15
13 1 Chr. 1:29
16 Gen. 17:20
17 Gen. 24:8
18 Gen. 16:12 1 Sam. 15:7
19 Mat. 1:2
20 Gen. 22:23, 24:29
21 Ezra 8:23 1 Chr. 5:20 2 Chr. 33:13 Rom. 9:10
22 1 Sam. 9:9, 10:22
23 Gen.17:16, 24:60, 27:29 2 Sam. 8:14 Mal. 1:3 Rom. 9:12

belly. And the one people shall be stronger than the other people, the older shall serve the younger."
24. And when her days to be delivered were fulfilled, behold, twins *were* in her womb!
25. And the first came out red, like a hairy garment all over. And they called his name Esau.
26. And after that his brother came out, and his hand took hold on Esau's heel. And his name was called Jacob. And Isaac *was* sixty years old when she bore them.
27. And the boys grew. And Esau was a skilled hunter, a man of the field. And Jacob was a quiet★ man, living in tents.
28. And Isaac loved Esau because he ate of *his* venison. But Rebekah loved Jacob.
29. And Jacob boiled soup. And Esau came from the field, and he was faint.
30. And Esau said to Jacob, "I beg you, let me eat of the red, this red *soup*, for I am faint." Therefore, his name was called Edom.★
31. And Jacob said, "Sell me your birthright today."
32. And Esau said, "Behold, I *am* at the point of dying, and what *profit shall* this birthright be to me?"
33. And Jacob said, "Swear to me this day." And he swore to him, and he sold his birthright to Jacob.
34. Then Jacob gave Esau bread and soup of lentils. And he ate and drank, and rose up and went his way. Thus did Esau despise *his* birthright.

25 Gen. 27:11, 16, 23
26 Gen. 27:36 Hos. 12:3
27 Gen. 27:3, 5 Job 1:1, 8 Heb. 11:9
★ or a plain man compared to hairy Esau.
28 Gen. 27:6, 19, 25, 31
30 ★Edom means "red"
33 Heb. 12:16
34 Isa. 22:13 Eccl. 8:15 1 Cor. 15:32

CHAPTER TWENTY-SIX

1. And there was a famine in the land (besides the *former* famine that had been in the days of Abraham). And Isaac went to Abimelech, king of the Philistines, to Gerar.
2. And the LORD appeared to him and said, "Do not go down into Egypt. Live in the land which I shall tell you of.
3. Stay in this land, and I will be with you and bless you, for to you and to your seed, I will give all these lands; and I will establish the oath which I swore to Abraham your father.
4. And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed,
5. Because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."
6. And Isaac lived in Gerar.
7. And when the men of the place asked about his wife, he said, "She is my sister" for he feared to say, "*She is* my wife," lest the men of the place should kill *him* for Rebekah because she was beautiful to look upon.
8. And when he had been there a long time, it came to pass that Abimelech, king of the Philistines, *was* looking out a window and saw Isaac caressing Rebekah his wife.
9. And Abimelech called Isaac and said, "Behold, she surely *is* your wife. Why did you say, 'She *is* my sister'?" And Isaac said to him, "Because I said, 'Lest I die on account of her.' "
10. And Abimelech said, "What *is* this you have done to us? One of the people might have lain with your wife, and you would have brought guilt upon us!"
11. And Abimelech charged all his people, saying, "He who touches this man or his wife shall surely be put to death."
12. Then Isaac sowed in that land, and received in the same year a hundredfold. And the LORD blessed him.
13. And the man became great—and continued gaining until he became very great.
14. And he had possessions of flocks and herds and many servants. And the Philistines envied him.
15. (Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father and filled them with dirt.)
16. And Abimelech said to Isaac, "Go away from us, for you are mightier than we are."
17. So Isaac departed from there and pitched his tent in the valley of Gerar and lived there.
18. And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. And he called them by the names which his father had called them.
19. And Isaac's servants dug in the valley and found there a well of flowing water.
20. But the herdsmen of Gerar strove with Isaac's herdsmen, saying, "The water is ours." And he called the name of

Chap. **26**

1 Gen. 12:10 20:2
2 Gen. 12:1
3 Gen. 12:2, 13:15, 20:1, 22:16, 28:15 Psa. 39:12, 105:9 Heb. 11:9
4 Gen. 12:3, 15:5, 22:17-18 Ex. 32:13
5 Gen. 22:16, 18
7 Gen. 12:13, 20:2, 13, 24:16 Prov. 29:25
10 Gen. 20:9
11 Psa. 105:15
12 Gen. 26:3 Job 42:12 Mat. 13:8 Mark 4:8
13 Gen. 24:35 Prov. 10:22
14 Gen. 37:11 Eccl. 4:4
15 Gen. 21:30
16 Ex. 1:9
18 Gen. 21:31
20 Gen. 21:25

the well Contention because they strove with him.
21. And they dug another well, and *they* strove over that one too. And he called its name, Opposition.
22. Then he moved from there and dug another well, but they did not strive over it. So he called its name, Broad Places. And he said, "For now the LORD has made room for us, and we shall be fruitful in the land."
23. And he went from there to Beersheba.
24. And the LORD appeared to him the same night, and said, "I *am* the God of Abraham your father. Do not fear, for I *am* with you, and will bless you and multiply your seed for My servant Abraham's sake."
25. And he built an altar there and called upon the name of the LORD, and pitched his tent there. And Isaac's servants dug a well there.
26. Then Abimelech went to him from Gerar, with Ahuzzath, one of his friends, and Phicol the commander of his army.
27. And Isaac said to them, "Why do you come to me since you hate me and have sent me away from you?"
28. And they said, "We saw certainly that the LORD was with you. And we said, 'Let there be now an oath between us, between us and you, and let us make a covenant with you;
29. That you will do us no harm since we have not touched you, and since we have done nothing but good to you, and have sent you away in peace. You are now the blessed of the LORD.' "
30. And he made them a feast, and they ate and drank.
31. And they rose up early in the morning and swore an oath to one another. And Isaac sent them away, and they departed from him in peace.
32. And the same day Isaac's servants came and told him about a well which they had dug, saying to him, "We have found water."
33. And he called *the well*, Shebah. Therefore the name of the city *is* The Well of Sheba★ to this day.
34. And when Esau was forty years old, he took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.
35. And they both were a grief of spirit to Isaac and to Rebekah.

22 Gen. 17:6, 28:3, 41:52 Ex. 1:7
24 Gen. 15:1, 17:7, 24:12, 26:3-4
25 Gen. 12:7, 13:18 Psa. 116:17
26 Gen. 21:22
27 Gen. 26:16 Judg. 11:7
28 Gen. 21:22-23
29 Gen. 24:31 Psa. 115:15
30 Gen. 19:3
31 Gen. 21:31
33 Gen. 21:31 ★ *Beersheba*
34 Gen. 36:2
35 Gen. 27:46, 28:1, 8

CHAPTER TWENTY-SEVEN

1. And it came to pass when Isaac *was* old and his eyes were dim, so that he could not see, he called his oldest son Esau and said to him, "My son." And he said to him, "Behold, I *am* here."
2. And he said, "Behold now, I am old and I do not know the day of my death.
3. And now please take your weapons, your quiver and your bow, and go out to the field and hunt game for me.
4. And make savory meat for me, such as I love, and bring it to me so that I may eat, that my soul may bless you before I die."
5. And Rebekah listened when Isaac spoke to Esau his son. And Esau went to the field to hunt venison in order to bring *it*.
6. And Rebekah spoke to her son Jacob, saying, "Behold, I heard your father speak to your brother Esau, saying,
7. 'Bring me venison, and make me delicious food so that I may eat and bless you in the presence of the LORD before my death.'
8. And now, my son, obey my voice according to what I command you.
9. Go now to the flock and bring me from there two good kids of the goats. And I will make of them delicious food for your father, such as he loves.
10. And you shall bring it to your father so that he may eat, and that he may bless you before his death."
11. And Jacob said to his mother Rebekah, "Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.
12. My father will perhaps feel me, and I shall seem to him as a deceiver. And I shall bring a curse upon me, and not a blessing."
13. And his mother said to him, "Your curse *be* upon me, my son—only obey my voice and go bring them to me."
14. And he went and he took them and brought *them* to his mother. And his mother made delicious things such as his father loved.
15. And Rebekah took the clothes of her older son Esau, the costly ones which were with her in the house, and put them upon Jacob her younger son.
16. And she put the skins from the kids of the goats upon his hands and upon the smooth of his neck.
17. And she gave the delicious food and the bread which she had prepared into

Chap. **27**

1 Gen. 48:10 1 Sam. 3:2
2 Prov. 27:1 Jas. 4:14
3 Gen. 25:27-28
4 Gen. 27:27, 48:9, 15, 49:28 Deut. 33:1
8 Gen. 27:13
9 Gen. 27:4
10 Gen. 27:4
11 Gen. 25:25
12 Gen. 9:25, 27:22 Deut. 27:18
13 Gen. 43:9 1 Sam. 25:24 2 Sam. 14:9 Mat. 27:25
14 Prov. 23:3 Luke 21:34
15 Gen. 15:27

the hand of her son Jacob.
18. And he came to his father and said, "My father!" And he said, "Here I *am*; who are you, my son?"
19. And Jacob said to his father, "I *am* Esau your firstborn. I have done as you asked me. Arise, I pray you, sit and eat of my venison, that your soul may bless me."
20. And Isaac said to his son, "How *is it* that you have found it so quickly, my son?" And he said, "Because the LORD your God brought *it* to me."
21. And Isaac said to Jacob, "Come near, I pray you, so that I may feel you, my son, whether you are truly my son Esau or not."
22. And Jacob went near to Isaac his father. And he felt him and said, "The voice *is* Jacob's voice, but the hands *are* the hands of Esau."
23. And he did not recognize him, for his hands were hairy like his brother Esau's hands. And he blessed him.
24. And he said, "*Are* you truly my son Esau?" And he said, "I *am*."
25. And he said, "Bring *it* to me, and I will eat of my son's venison, so that my soul may bless you." And he brought *it* near to him, and he ate. And he brought him wine, and he drank.
26. And his father Isaac said to him, "Come near now and kiss me, my son."
27. And he came near and kissed him. And he smelled the smell of his clothing, and blessed him, and said, "See, the smell of my son *is* as the smell of a field which the LORD has blessed.
28. And may God give you of the dew of heaven, and of the fatness of the earth, and plenty of grain and wine.
29. Let people serve you, and let nations bow down to you. Be lord over your brethren, and let your mother's sons bow down to you. Cursed *be* everyone that curses you, and blessed *be* he that blesses you."
30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was scarcely gone from the presence of Isaac his father, that Esau his brother came in from his hunting.
31. And he also had made *a dish of* savory meat and brought it to his father. And he said to his father, "Let my father arise and eat of his son's venison so that your soul may bless me."
32. And his father Isaac said to him, "Who *are* you?" And he said, "I *am* your son, your firstborn, Esau."
33. Then Isaac trembled greatly, and said, "Who then *was* the one who has hunted deer and brought *it* to me—and I have eaten it all before you came, and have blessed him? Yea, he shall be blessed!"
34. And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry, and said to his father, "Bless me, even me also, O my father!"
35. And he said, "Your brother came with deceit, and has taken away your blessing."
36. And *Esau* said, "Is he not rightly called Jacob? For he has supplanted me these two times—he took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?"
37. And Isaac answered and said to Esau, "Behold, I have made him your lord, and all his brethren I have given him for servants. And with grain and wine I have sustained him. And what shall I do now to you, my son?"
38. And Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, my father." And Esau lifted up his voice and wept.
39. And Isaac his father answered and said to him, "Behold, Your dwelling shall be far from the fatness of the earth and far from the dew of heaven from above.
40. And you shall live by your sword and shall serve your brother. But it shall come to pass that when you shall have the dominion, you shall break his yoke from off your neck."
41. And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning *for* my father are at hand—then I will kill my brother Jacob.
42. And these words of her older son Esau were told to Rebekah. And she sent and called her younger son Jacob, and said to him, "Behold, your brother Esau is going to comfort himself concerning you—*for he is planning* to kill you.
43. And now therefore, my son, obey my voice—arise, and flee to my brother Laban, to Haran,
44. And stay with him a few days until your brother's fury turns away,

19 Gen. 27:4
21 Gen. 27:12
23 Gen. 27:16
25 Gen. 27:4, 10, 19, 31
27 Hos. 14:6
S. of S. 4:11
Heb. 11:20
28 Gen. 45:18
Deut. 33:13, 28
2 Sam. 1:21
Mic. 5:7
Zech. 8:12
Psa. 133:3
Heb. 11:20
29 Gen. 9:25, 12:3, 25:23, 49:8
Num. 24:9
Zeph. 2:8
31 Gen. 27:4
33 Gen. 28:3-4
Rom. 11:29
Heb. 12:17
36 Gen. 25:26, 33
37 Gen. 27:28
2 Sam. 8:14
38 Heb. 12:17
39 Gen. 27:28
Heb. 11:20
40 Gen. 25:23
2 Sam. 8:14
2 Ki. 8:20
Obad. 18-20
41 Gen. 37:4, 8, 50:3-4, 10
Obad. 10
43 Gen. 11:31

45. Until your brother's anger turns away from you and he forgets what you have done to him. Then I will send *for you* and bring you from there. Why should I be bereaved of both of you *in* one day?"
46. And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, like these of the daughters of the land, what good is *my* life to me?"

CHAPTER TWENTY-EIGHT

1. Then Isaac called Jacob and blessed him, and commanded him. And he said to him, "You shall not take a wife of the daughters of Canaan.
2. Arise, go to Padan Aram, to the house of Bethuel your mother's father. And take a wife from there of the daughters of Laban your mother's brother.
3. And may God Almighty bless you, and make you fruitful, and multiply you, so that you may be a multitude of people.
4. And may He give you the blessing of Abraham, to you and to your seed with you, so that you may inherit the land in which you are a stranger, which God gave to Abraham."
5. So Isaac sent Jacob away. And he went to Padan Aram, to Laban, son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.
6. Now Esau saw that Isaac had blessed Jacob and had sent him away to Padan Aram in order to take a wife from there—and that as he blessed him, he gave him a command, saying, "You shall not take a wife of the daughters of Canaan"—
7. And that Jacob obeyed his father and his mother, and had gone to Padan Aram.
8. Now when Esau saw that the daughters of Canaan did not please Isaac his father,
9. Esau went to Ishmael, and took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, in addition to his *other* wives.
10. And Jacob went out from Beersheba and went toward Haran.
11. And he came upon a certain place, and stayed there all night because the sun had set. And he took one of the stones of that place and placed *it* at his head. And he lay down in that place to sleep.
12. And he dreamed. And behold, a ladder was set up on the earth, and the top of it reached to heaven! And behold, the angels of God *were* ascending and descending on it!
13. And behold, the LORD stood above it, and said, "I *am* the LORD, the God of Abraham your father, and the God of Isaac. The land on which you lie I will give to you and to your seed.
14. And your seed shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south. And in you and in your seed shall all the families of the earth be blessed.
15. And, behold, I *am* with you, and will keep you in every *place* where you go, and will bring you again into this land, for I will not leave you until I have done that which I have spoken of to you."
16. And Jacob awoke from his sleep, and said, "Surely the LORD is in this place, and I did not know it."
17. And he was afraid and said, "How fearful *is* this place! This *is* nothing but the house of God, and this *is* the gate of Heaven!"
18. So Jacob rose up early in the morning, and took the stone which he had put at his head, and set it *as* a memorial pillar, and poured oil upon the top of it.
19. And he called the name of that place The House of God.★ But the name of that city *was* Luz at first.
20. Then Jacob made a vow, saying, "Since God will be with me, and will keep me in the way that I go, and will give me bread to eat and clothing to put on,
21. And I come again to my father's house in peace, then shall the LORD be my God.
22. And this stone which I have set for a pillar shall be God's house. And of all that You shall give me, I will surely give the tenth to You."

CHAPTER TWENTY-NINE

1. Then Jacob moved on and went to the land of the sons of the east.
2. And he looked, and behold, a well *was* in the field! And, lo, there were three flocks of sheep lying by it, for they watered the flocks out of that well. And a

46 Gen. 24:3, 26:35, 28:8

Chap. **28**

1 Gen. 24:3, 27:33
2 Gen. 214:20, 2:23, 24:29, 25:20
Hos. 12:12
3 Gen. 17:1
4 Gen. 12:2, 17:8
8 Gen. 24:3, 26:35
9 Gen. 25:13, 36:3
10 Hos. 12:12
Acts 7:2
12 Gen. 41:1
John 1:51
Heb. 1:14
13 Gen. 13:15, 26:24, 35:1, 12, 48:3
14 Gen. 12:3, 13:14, 16, 18:18, 22:18, 26:4
Deut. 12:20
15 Gen. 28:20, 21, 35:6
48:16
Num. 23:19
Deut. 31:6, 8
Josh. 1:5
1 Ki. 8:57
Heb. 13:5
16 Ex. 3:5
Josh. 5:15
18 Gen. 31:13, 45
Lev. 8:10-12
19 Judg. 1:23, 26
Hos. 4:15
★ *Bethel*
20 Gen. 28:15
31:13
Judg. 11:30
2 Sam. 15:8
1 Tim. 6:8
21 Deut. 26:17
Judg. 11:31
2 Sam. 15:8, 19:24, 30
22 Gen. 35:7, 14
Lev. 27:30

Chap. **29**

1 Num. 23:7
Hos. 12:12

great stone *was* upon the well's mouth.
3. And all the flocks were gathered there. And they rolled the stone from the well's mouth and watered the sheep, and put the stone again upon the well's mouth in its place.
4. And Jacob said to them, "My brethren, where *are* you from?" And they said, "We *are* from Haran."
5. And he said to them, "Do you know Laban the son of Nahor?" And they said, "We know *him*."
6. And he said to them, "*Is* he well?" And they said, "He *is* well. And, behold, his daughter Rachel comes with the sheep."
7. And he said, "Lo, it *is* still high day and not yet time for gathering the flocks together. Water the sheep, then take them *back* to pasture."
8. And they said, "We cannot until all the flocks have been gathered together. *Only* then is the stone rolled from the well's mouth and we water the sheep."
9. While he still spoke with them, Rachel came with her father's sheep, for she kept them.
10. And when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, then Jacob went near and rolled the stone from the well's mouth, and watered the flocks of Laban his mother's brother.
11. Then Jacob kissed Rachel, and lifted up his voice and wept.
12. And Jacob told Rachel that he *was* her father's kinsman, and that he *was* Rebekah's son. And she ran and told her father.
13. And it came to pass when Laban heard the news of Jacob his sister's son, he ran to meet him and embraced him and kissed him, and brought him to his house. And *Jacob* told Laban all these things.
14. And Laban said to him, "Surely you *are* my bone and my flesh." And he stayed with him for a month.
15. And Laban said to Jacob, "Because you *are* my kinsman, should you then serve me for nothing? Tell me, what *shall be* your wages?"
16. Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel.
17. And Leah had *lovely* soft eyes, but Rachel was beautiful and well-favored.
18. And Jacob loved Rachel, and said, "I will serve you seven years for Rachel your younger daughter."
19. And Laban said, "*It is* better that I give her to you than I should give her to another man. Stay with me."
20. So Jacob served seven years for Rachel, and they seemed to him a few days, for the love he had for her.
21. And Jacob said to Laban, "Give *me* my wife, for my days are fulfilled, so that I may go in to her."
22. Then Laban gathered together all the men of the place and made a *wedding* feast.
23. And it came to pass in the evening that he took his daughter Leah and brought her to *Jacob*. And he went in to her.
24. And Laban gave his handmaid Zilpah to his daughter Leah for her handmaid.
25. And it came to pass in the morning, that behold, it *was* Leah! And *Jacob* said to Laban, "What *is* this you have done to me? Did I not serve with you for Rachel? Why then have you tricked me?"
26. And Laban said, "It must not be done this way in our country to give the younger before the firstborn.
27. Fulfill her week, and we will give you this one also for the service which you shall serve with me still another seven years."
28. So Jacob did so, and fulfilled her week. Then *Laban* gave Rachel his daughter to *Jacob* as wife also.
29. And Laban gave Bilhah his handmaid to his daughter Rachel to be her handmaid.
30. And *Jacob* also went in to Rachel. He also loved Rachel more than Leah, and served with *Laban* still seven more years.
31. And when the LORD saw that Leah *was* loved less, even He opened her womb. But Rachel *was* barren.
32. And Leah conceived and bore a son. And she called his name Reuben, for she said, "Surely the LORD has looked upon my afflictions. Now therefore my husband will love me."
33. And she conceived again, and bore a son, and said, "Because the LORD has heard that I was loved less, He has therefore given me this *son* also." And she called his name Simeon.

6 Gen. 43:27
9 Ex. 2:16
10 Ex. 2:17
11 Gen. 33:4, 45:14, 15
12 Gen. 13:8, 14:14, 16, 24:28
13 Gen. 24:29 Luke 15:20
14 Gen. 2:23 Judg. 9:2 2 Sam. 5:1, 19:12-13
18 Gen. 31:41 2 Sam. 3:14 Hos. 12:12
20 Gen. 30:26 Hos. 12:12
21 Judg. 15:1
22 Judg. 14:10 John 2:1-2
27 Judg. 14:12
30 Gen. 30:26, 31:41 Deut. 21:15 Hos. 12:12
31 Gen. 30:1 Psa. 127:3
32 Ex. 4:31 Deut. 26:7 Psa. 25:18

34. And she conceived again, and bore a son, and said, "Now this time my husband will be joined to me, because I have borne him three sons." Therefore, his name was called Levi.
35. And she conceived again and bore a son, and she said, "This time I will praise the LORD." Therefore, she called his name Judah. Then she ceased bearing.

CHAPTER THIRTY

1. Now when Rachel saw that she bore Jacob no children, Rachel envied her sister. And she said to Jacob, "Give me sons, or else I will die."
2. And Jacob's anger was kindled against Rachel. And he said, "Am I in God's stead Who has withheld from you the fruit of the womb?"
3. And she said, "Behold my handmaid Bilhah; go in to her, and she shall bear upon my knees, and yea, that I may also have children by her."
4. So she gave him her handmaid Bilhah as a wife. And Jacob went in to her.
5. And Bilhah conceived and bore Jacob a son.
6. And Rachel said, "God has judged me, and has also heard my voice, and has given me a son." Therefore, she called his name Dan.
7. Then Rachel's handmaid Bilhah conceived again and bore Jacob a second son.
8. And Rachel said, "With the wrestlings of God I have wrestled with my sister, and I have prevailed." And she called his name Naphtali.
9. When Leah saw that she had ceased bearing, she took her handmaid Zilpah and gave her to Jacob as a wife.
10. And Leah's handmaid Zilpah bore Jacob a son.
11. And Leah said, "With good fortune." And she called his name Gad.
12. Then Leah's handmaid Zilpah bore Jacob a second son.
13. And Leah said, "I am happy, for the daughters will call me blessed." And she called his name Asher.
14. Now Reuben went out in the days of the wheat harvest and found love-apples in the field, and brought them to his mother Leah. And Rachel said to Leah, "Please give me some of your son's love-apples."
15. But she said to her, "*Is it* a small matter that you have taken my husband? And would you also take my son's love-apples?" And Rachel said, "Therefore, he shall lie with you tonight for your son's love-apples."
16. And Jacob came out of the field in the evening. And Leah went out to meet him, and said, "You must come in to me, for I have surely hired you with my son's love-apples." And he lay with her that night.
17. And God hearkened to Leah, and she conceived and bore Jacob the fifth son.
18. So Leah said, "God has given me my hire because I gave my handmaid to my husband." And she called his name Issachar.
19. And Leah conceived again and bore Jacob the sixth son.
20. So Leah said, "God has given me a good present. Now my husband will live with me because I have borne him six sons." And she called his name Zebulun.
21. And afterward she bore a daughter, and called her name Dinah.
22. Then God remembered Rachel, and God hearkened to her and opened her womb.
23. And she conceived and bore a son, and she said, "God has taken away my reproach."
24. And she called his name Joseph. And she said, "May the LORD add another son to me."
25. Then, when Rachel had borne Joseph, it came to pass that Jacob said to Laban, "Send me away so that I may go into my own place and to my country.
26. Give me my wives and my children *for* whom I have served you, and let me go, for you know my service which I have done you."
27. And Laban said to him, "I pray you, if I have found favor in your eyes, stay; for I have learned by experience that the LORD has blessed me because of you."
28. And he *also* said, "Name your wages and I will give it."
29. *Jacob* said to him, "You know how I have served you, and what your livestock have become with my *care*;
30. For you had little before I *came*, and it has now increased to a multitude. And the LORD has blessed you since my coming. But when shall I also provide for my own house?"
31. And he said, "What shall I give

35 Mat. 1:2

Chap. **30**

1 Gen. 29:31, 37:11
Job 5:2
2 Gen. 16:2
1 Sam. 1:5
3 Gen. 16:2, 50:23
Job 3:12
4 Gen. 16:3
6 Lam. 3:59
8 Mat. 4:13
9 Gen. 30:4
13 Prov. 31:28
Luke 1:48
14 Gen. 25:30
15 Num. 16:9, 13
20 Mat. 4:13
22 Gen. 29:31
1 Sam. 1:19
23 1 Sam. 1:6
Isa. 4:1
Luke 1:25
24 Gen. 35:17
25 Gen. 18:33, 24:54, 56
26 Gen. 29:20, 30
27 Gen. 26:24, 39:3, 5
28 Gen. 29:15
29 Gen. 31:6, 38-40
Mat. 24:45
Tit. 2:10
30 1 Tim. 5:8

you?" And Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed and keep your flock.
32. I will pass through all the flocks today, taking out all the speckled and spotted sheep, and all of the black sheep among the lambs, and the spotted and the speckled among the goats. And these shall be my wages.
33. And my righteousness shall answer for me in time to come when you come concerning my wages. Every one that *is* not speckled and spotted among the goats, and black among the sheep, shall be counted as stolen with me."
34. And Laban said, "Yes, truly let it be according to your word."
35. And that day *Laban secretly* took out the he-goats that were striped and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black from among the lambs, and gave *them* into the hand of his sons.
36. And he set three days' journey between himself and Jacob. And Jacob fed *and cared for* the rest of Laban's flocks.
37. But Jacob took rods of green poplar, and of a fresh tree, and the almond and plane tree. And he peeled *back the bark making* white streaks in them, exposing the white *inner wood* of the rods.
38. And he placed the rods which he had peeled in front of the flocks—in the troughs, in the watering troughs, where the flocks came to drink—because the flocks bred when they came to drink.
39. And the flocks conceived before the rods, and brought forth striped, speckled, and spotted offspring.
40. Then Jacob separated the lambs, but made the flocks face toward the striped and the black of the flock of Laban. Thus he *made* separate flocks of his own, and did not let them *mix* with the flock of Laban.
41. And it came to pass when the stronger of the flock were breeding, Jacob laid the rods before the eyes of the flocks in the troughs, so that they might conceive among the rods.
42. But when the feeble of the flock *were breeding*, he did not put *them* in. So usually it came to pass that the weak *of the offspring* were Laban's and the stronger ones Jacob's.

32 Gen. 31:8
33 Psa. 37:6
37 Gen. 31:9-12
43 Gen. 13:2, 24:35, 26:13-14, 30:30

Chap. **31**

1 Psa. 49:16
2 Gen. 4:5 Deut. 28:54
3 Gen. 28:15. 20-21, 32:9
5 Gen. 31:2-3
6 Gen. 30:29 31:38-41
7 Gen. 20:6, 31:41 Num. 14:22 Zech. 8:23 Psa. 37:28, 105:14 Job. 1:10, 19:3 Neh. 14:12
8 Gen. 30:32
9 Gen. 31:1, 16
11 Gen. 48:16
12 Ex. 3:7 Psa. 139:3 Eccl. 5:8
13 Gen. 28:18-20, 31:3, 32:9
14 Gen. 2:24
15 Gen. 29:15, 27 Neh. 5:8

43. Thus the man increased exceedingly, and *had* many flocks, camels, donkeys, maidservants and male servants.

CHAPTER THIRTY-ONE

1. And he heard the words of Laban's sons, saying, "Jacob has taken away all that *was* our father's, and he has gotten all this glory from that which was our father's."
2. And Jacob saw the countenance of Laban, and, behold, it was not toward him as before.
3. And the LORD said to Jacob, "Return to the land of your fathers, and to your kindred, and I will be with you."
4. And Jacob sent and called Rachel and Leah to the field to his flocks.
5. And he said to them, "I see your father's face, that it is not toward me as before, but the God of my father has been with me.
6. And you know that with all my power I have served your father,
7. Yet your father has deceived me and changed my wages ten times. But God did not allow him to hurt me.
8. If he said this, 'The speckled shall be your wages,' then all the flocks bore speckled. And if he said this, 'The striped shall be your hire,' then all the flocks bore striped.
9. Thus God has taken away the flocks of your father, and has given them to me.
10. And at the time the flock conceived, I lifted up my eyes and saw in a dream—and, behold, the rams which leaped upon the flock were striped, speckled, and mottled.
11. And the Angel of God spoke to me in a dream, saying, 'Jacob!' And I said, 'Here I *am*.'
12. And He said, 'Lift up your eyes and see all the rams which leap upon the flock that they *are* striped, speckled, and mottled, for I have seen all that Laban is doing to you.
13. I *am* the God of Bethel where you anointed the pillar, where you made a vow to Me. Now arise, get out from this land and return to the land of your kindred.' "
14. And Rachel and Leah answered and said to him, "*Is there* yet any portion or inheritance for us in our father's house?
15. Are we not counted as strangers by

him? For he has sold us, and has also entirely devoured our silver,
16. For all the riches which God has taken from our father *belong* to us and to our sons. Now then, whatever God has said to you, do."
17. Then Jacob rose up and set all his children and wives upon camels.
18. And he drove away all his livestock and all his goods which he had gotten, the livestock of his property, which he had gotten in Padan Aram, in order to go to Isaac his father in the land of Canaan.
19. Now when Laban went to shear his sheep, Rachel stole the house idols which were her father's.
20. And Jacob deceived the heart of Laban the Syrian in that he did not tell him that he fled.
21. And he fled with all that was his. And he rose up and passed over the river, and set his face toward Mount Gilead.
22. It was told to Laban on the third day that Jacob had fled.
23. Then he took his brothers with him and pursued after him seven days' journey. And they overtook him in Mount Gilead.
24. And God came to Laban the Syrian in a dream by night, and said to him, "Take heed that you do not speak either good or bad to Jacob."
25. Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount. And Laban with his brothers pitched in Mount Gilead.
26. And Laban said to Jacob, "What have you done that you have deceived my heart and carried away my daughters as captives *taken* with the sword?
27. Why did you flee away secretly and steal away from me, and did not tell me so that I might have sent you away with mirth and with songs, with tabret★ and with lyre?
28. And why have you not allowed me to kiss my sons and my daughters? You have done foolishly in so doing.
29. It is in the power of my hand to do you harm. But the God of your fathers spoke to me last night, saying, 'Take heed that you do not speak either good or bad to Jacob.'
30. And now you have gone because you longed after your father's house. Why have you stolen my gods?"

19 Gen. 35:2
Judg. 17:5
1 Sam. 19:13
Hos. 3:4
21 Gen. 46:28
2 Ki. 12:17
Luke 9:51, 53
23 Gen. 13:8
24 Gen. 20:3, 24:50
Job 33:15
Mat. 1:20
26 1 Sam. 30:2
27 ★ *drum*
28 Gen. 31:55
1 Sam. 13:13
1 Ki. 19:20
Ruth 1:9, 14
Acts 20:37
29 Gen. 28:13, 31:24, 53
30 Gen. 31:19
Judg. 18:24

31. And Jacob answered and said to Laban, "Because I *was* afraid, for I said, 'Perhaps you would take your daughters away from me by force.'
32. With whomever you find your gods, let him not live. In the presence of our brethren, point out what I have that *is* yours, and take *it* for yourself"; for Jacob did not know that Rachel had stolen them.
33. And Laban went into Jacob's tent and into Leah's tent, and into the tents of the two maidservants, and he did not find them. And he went out of Leah's tent and entered into Rachel's tent.
34. And Rachel had taken the images and put them into the camel's saddle, and sat upon them. And Laban searched all the tent but did not find them.
35. But she said to her father, "Let it not displease my lord that I cannot rise up before you, for the custom of women *is* upon me." And he searched but did not find the images.
36. And Jacob was angry and rebuked Laban. And Jacob answered and said to Laban, "What *is* my trespass? What *is* my sin that you have so hotly pursued after me?
37. For you have searched all my stuff—and what have you found of all your household stuff? Set it here before my brethren and your brethren that they may judge between us both.
38. I *was* with you these twenty years. Your ewes and she-goats have not cast their young, and the rams of your flock I have not eaten.
39. That which was torn by wild beasts I did not bring to you; I bore the loss of it. You required it at my hand, *whether* stolen by day, or stolen by night.
40. I was there; in the day the heat consumed me and the frost by night. And my sleep departed from my eyes.
41. And I have been twenty years in your house. I served you fourteen years for your two daughters, and six for your flocks. And you have changed my wages ten times.
42. Unless the God of my fathers, the God of Abraham, and the fear of Isaac had been with me, surely now you would have sent me away empty. God has seen my affliction and the labor of my hands, and rebuked *you last* night."
43. And Laban answered and said to Jacob, "The daughters *are* my daughters,

32 Gen. 44:9
35 Ex. 20:12
Lev. 19:32
39 Ex. 22:10, 12
41 Gen. 29:27-28, 31:7
42 Gen. 29:32, 31:53
Ex. 3:7
Isa. 8:13
Psa. 124:1-2
1 Chr. 12:17

and the sons my sons, and the flocks my flocks. All that you see *is* mine. And what can I do this day to these my daughters, or to their sons which they have borne?
44. And come now, let us make a covenant, you and I. And let it be for a witness between you and me."
45. And Jacob took a stone and set it up as a memorial pillar.
46. And Jacob said to his brethren, "Gather stones." And they took stones and made a heap. And they ate there upon the heap.
47. And Laban called it *in Syrian*, Jegar Sahadutha,★ and Jacob called it *in Hebrew*, Galeed.★
48. And Laban said, "This heap *is* a witness between you and me this day." Therefore the name of it was called Heap of Testimony,
49. And Watchtower, for he said, "The LORD watch between you and me when we are absent from one another.
50. If you should afflict my daughters, or if you should take wives besides my daughters—though no man is with us—remember, God is witness between you and me."
51. And Laban said to Jacob, "Behold this heap, and behold the pillar which I have set up between you and me.
52. This heap *is* a witness, and the pillar *is* a witness, that I will not pass over this heap to you, and that you shall not pass over this heap and this pillar to me for harm.
53. The God of Abraham, and the God of Nahor, the God of their father, judge between us." And Jacob swore by the fear of his father Isaac.
54. And Jacob offered sacrifice upon the mountain, and called his brethren to eat bread. And they ate bread and stayed all night in the mountain.
55. And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed and returned to his place.

CHAPTER THIRTY-TWO

1. And Jacob went on his way, and the angels of God met him.
2. And when Jacob saw them he said, "This *is* God's camp." And he called the name of that place Two Camps.
3. Now Jacob sent messengers before him to Esau his brother to the land of Seir, the country of Edom.
4. And he commanded them, saying, "So shall you speak to my lord Esau, 'Your servant Jacob says thus, "I have lived with Laban and stayed until now.
5. And I *have* oxen and donkeys, flocks, and menservants, and maidservants. And I have sent to tell my lord, that I may find grace in your sight." ' "
6. And the messengers returned to Jacob saying, "We came to your brother Esau, and also he comes to meet you, and four hundred men with him."
7. Then Jacob was greatly afraid and distressed, and he divided the people with him, and the flocks and herds, and the camels, into two bands.
8. And he said, "If Esau comes to the one company and strikes it, then the other company which is left shall escape."
9. And Jacob said, "Oh God of my father Abraham, and God of my father Isaac, the LORD, Who said to me, 'Return to your country and to your kindred, and I will deal well with you.'
10. I am not worthy of the least of all the mercies and of all the truth which You have done to Your servant; for with my staff I passed over this Jordan, and now I have become two bands.
11. Deliver me, I pray You, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and strike me, *and* the mother with the children.
12. And You said, 'I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for multitude.' "
13. And he lodged there that night. And he took of that which came to his hand, a present for Esau his brother:
14. Two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,
15. Thirty milk camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.
16. And he delivered into the hands of his servants, every herd by itself. And he said to his servants, "Pass over in front of me and put a space between herd and herd."
17. And he commanded the foremost, saying, "When Esau my brother meets

44 Gen. 26:28 Josh. 24:27
45 Gen. 28:18
47 ★ Both names mean *Heap of the Testimony* in their respective languages.
48 Josh. 24:27
49 Judg. 11:29 1 Sam. 7:5
53 Gen. 16:5, 21:23, 31:42
55 Gen. 18:33 28:1, 30:25 Num. 24:25

Chap. **32**

1 Num. 22:31 Psa. 34:7, 91:11 Heb. 1:14
2 Josh. 5:14 Psa. 103:21 148:2 Luke 2:13
3 Gen. 33:14, 16, 36:6-8 Deut. 2:5 Josh. 24:4
4 Prov. 15:1
5 Gen. 30:43, 33:8, 15
6 Gen. 33:1
7 Gen. 35:3
9 Gen. 28:13, 31:3, 13 Psa. 50:15
10 Gen. 24:27 Job 8:7
11 Hos. 10:14 Psa. 59:1-2
12 Gen. 28:13-15
13 Gen. 43:11 Prov. 18:16

you, and asks you saying, 'To whom do you belong?' and, 'Where do you go? And whose *are* these before you?'
18. Then you shall say, 'Your servant Jacob's. It *is* a present sent to my lord Esau. And, behold, he also *is* behind us.' "
19. And so he commanded the second and the third, and all that followed the herds, saying, "In this way you shall speak to Esau when you find him.
20. And also you shall say, 'Behold, your servant Jacob *is* behind us.' " For he said, "I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me."
21. And the present went over before him. And he himself lodged that night in the camp.
22. And he rose up that night and took his two wives, his two maidservants and his eleven sons, and passed over the ford Jabbok.
23. And he took them, and sent them over the stream, and sent over what he had.
24. And Jacob was left alone. And a Man wrestled there with him until the breaking of the day.
25. And when *the Man* saw that He did not prevail against him, He touched the hollow of his thigh. And the hollow of Jacob's thigh became out of joint as he wrestled with Him.
26. And He said, "Let Me go, for the day breaks." And *Jacob* said, "I will not let You go except You bless me."
27. And He said to him, "What *is* your name?" And he said, "Jacob."
28. And He said, "Your name shall no longer be called Jacob, but Israel; for you have striven with God and with men, and have prevailed."
29. And Jacob asked and said, "I pray You, reveal Your name." And He said, "Why do you ask after My name?" And He blessed him there.
30. And Jacob called the name of the place Peniel,★ *saying*, "For I have seen God face to face, and my life is preserved."
31. And as he passed over Penuel the sun rose upon him, and he limped upon his thigh.
32. Therefore the children of Israel do not eat of the sinew of the thigh, which is upon the hip-socket, until this day because He touched Jacob's hip-socket, the sinew of the thigh.

20 Prov. 21:14
22 Deut. 3:16
Josh. 12:2
24 Hos. 12:3-4
25 Mat. 26:41
2 Cor. 12:7
26 Hos. 12:4
Luke 24:28
28 Gen. 25:31, 27:33, 35:10
2 Ki. 17:34
Hos. 12:3-4
29 Judg. 13:18
30 Gen. 16:13
Ex. 24:11
Deut. 5:24
Judg. 6:22
Isa. 6:5
★ *The face of God*

CHAPTER THIRTY-THREE

1. And Jacob lifted up his eyes and looked. And behold, Esau came, and four hundred men with him. And he divided the children to Leah, and to Rachel, and to the two handmaids.
2. And he put the handmaids and their children first, and Leah and her children afterward, and Rachel and Joseph last.
3. And he passed over in front of them and bowed himself to the ground seven times until he came near to his brother.
4. And Esau ran to meet him and embraced him, and fell upon his neck and kissed him. And they wept.
5. And *Esau* lifted up his eyes and saw the women and the boys, and said, "Who *are* these *with* you?" And he said, "The boys *with* whom God has favored your servant."
6. Then the handmaids came near, they and their boys, and they bowed themselves.
7. And Leah also, and her children, came near and bowed themselves. And afterward Joseph and Rachel came near and bowed.
8. He asked, "Whose *is* all this camp which I met?" And he said, "To find grace in the sight of my lord."
9. And Esau said, "I have enough, my brother. Keep what you have yourself."
10. And Jacob said, "No, please, if now I have found grace in your sight, then receive my present at my hand; for therefore have I seen your face, as though I had seen the face of God, and you were pleased with me.
11. Please take my blessing that is brought to you because God has dealt graciously with me, and because I have enough." And he urged him, and he accepted.
12. And *Esau* said, "Let us take our journey, and let us go, and I will go before you."
13. But *Jacob* said to him, "My lord knows that the boys are tender and the flocks and herds with me *are* suckling. And if the men should overdrive them *even* one day, all the flock will die.
14. Please, let my lord go on before his servant and I will lead on softly, accord-

Chap. **33**

1 Gen. 32:6
3 Gen. 18:2, 42:6
4 Gen. 32:28, 45:14-15
5 Gen. 48:9
Isa. 8:18
Psa. 127:3
8 Gen. 32:5, 16
10 Gen. 43:3
2 Sam. 3:13, 14:24, 28, 32
11 Judg. 1:15
1 Sam. 25:27, 30:26
2 Ki. 5:23
14 Gen. 32:3

ing as the flocks that go before me, and the boys, are able to endure until I come to my lord to Seir."
15. And Esau said, "Let me now leave with you *some* of the men with me." And he said, "What need *is there*? *Just* let me find grace in the sight of my lord."
16. And Esau returned that day on his way to Seir.
17. And Jacob journeyed to Succoth and built himself a house, and made booths for his livestock. Therefore, the name of the place is called Succoth.
18. And Jacob came in peace to the city of Shechem, which *is* in the land of Canaan, when he came from Padan Aram. And he pitched his tent in front of the city.
19. And he bought a piece of a field, where he had spread his tent, at the hand of the sons of Hamor, Shechem's father, for a hundred pieces of silver.
20. And he erected there an altar and called it El, the God of Israel.

CHAPTER THIRTY-FOUR

1. And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land.
2. And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and defiled her.
3. And his soul clung to Dinah the daughter of Jacob, and he loved the girl and spoke to the heart of the girl.
4. And Shechem spoke to his father Hamor, saying, "Get me this girl for a wife."
5. And Jacob heard that he had defiled Dinah his daughter. And his sons were with his livestock in the field. And Jacob kept silent until they had come.
6. And Hamor the father of Shechem went out to Jacob to speak with him.
7. And the sons of Jacob came out of the field when they heard. And the men were furious, and they were very angry because he had done folly in Israel in lying with the daughter of Jacob. And such a thing ought not to be done.
8. And Hamor communed with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him for a wife.
9. And you make marriages with us, giving your daughters to us, and taking our daughters to you.

15 Gen. 34:11, 47:25
Ruth 2:13
17 Josh. 13:27
Judg. 8:5
Psa. 60:6
18 Josh. 24:1
Judg. 9:1
John 3:23
Acts 7:16
19 Josh. 24:32
John 4:5
Acts 7:16
20 Gen 35:7

Chap. **34**

1 Gen. 30:21
Tit. 2:5
2 Gen. 6:2, 20:2
Judg. 14:1
3 Isa. 40:2
Hos. 2:14
4 Judg. 14:2
5 1 Sam. 10:27
2 Sam. 13:22
7 Gen. 49:7
Deut. 23:17
Josh. 7:15
Judg. 20:6
2 Sam. 13:12, 21

10 Gen. 13:9, 20:15, 42:34, 47:27
12 Ex. 22:16-17
Deut. 22:29
1 Sam. 18:25
13 2 Sam. 13:24
14 Josh. 5:9
19 1 Chr. 4:9
24 Gen. 23:10, 18

10. And you shall live with us. And the land shall be before you. Live and trade in it, and get possessions in it."
11. And Shechem said to her father and to her brothers, "Let me find grace in your eyes, and whatever you shall say to me I will give.
12. Ask of me what you desire for *the* price and gift of a bride, and I will give according as you shall say to me. But give me the maiden for a wife."
13. And the sons of Jacob answered Shechem and Hamor his father, speaking with deceit because he had defiled Dinah their sister.
14. And they said to them, "We cannot do this thing, to give our sister to one that is uncircumcised, for it *is* a reproach to us.
15. But in this we will agree with you, if you will be as we *are*, that every male of you be circumcised,
16. Then we will give our daughters to you, and we will take your daughters to us, and we will live with you, and we will become one people.
17. But if you will not hearken to us, to be circumcised, then we will take our daughter, and we will go."
18. And their words pleased Hamor and Shechem, Hamor's son.
19. And the young man did not hesitate to do the thing because he had delight in Jacob's daughter. And he *was* more honorable than all the house of his father.
20. And Hamor and Shechem his son came to the gate of their city, and talked with the men of their city, saying,
21. "These men *are* at peace with us. Therefore, let them live in the land and trade in it, for behold, the land *is* large enough for them. Let us take their daughters to us for wives, and let us give them our daughters.
22. Only on this *condition* will the men agree to us, to live with us, to be one people, if every male among us is circumcised as they *are* circumcised.
23. *Shall* not their livestock and their substance and every animal of theirs be ours? Only let us agree with them, and they will live with us."
24. And all that went out of the gate of his city hearkened to Hamor and to Shechem his son. And every male was circumcised, all that went out of the gate of his city.

25. And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each his sword and came upon the city boldly, and killed all the males.
26. And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
27. The sons of Jacob came upon the slain, and plundered the city because they had defiled their sister.
28. They took their sheep and their oxen and their donkeys, and that which *was* in the city and that which *was* in the field.
29. And all their wealth, and all their little ones, and their wives, they took captive, and plundered even all that *was* in the house.
30. And Jacob said to Simeon and Levi, "You have troubled me to make me a stench among those who live in the land, among the Canaanites and the Perizzites. I am few in number, and they shall gather themselves together against me, and kill me. And I shall be destroyed, my house and I."
31. And they said, "Should he deal with our sister as with a harlot?"

CHAPTER THIRTY-FIVE

1. And God said to Jacob, "Arise, go up to Bethel and live there. And make an altar there to God, Who appeared to you when you fled from the face of Esau your brother."
2. Then Jacob said to his household, and to all that were with him, "Put away the strange gods among you, and be clean, and change your garments.
3. And let us arise and go up to Bethel, and I will make an altar there to God, Who answered me in the day of my distress and has been with me in the way which I have gone."
4. And they gave all the strange gods which *were* in their hands to Jacob, and the earrings in their ears. And Jacob hid them under the oak which *was* by Shechem.
5. And they moved. And the terror of God was upon the cities that were round about them, and they did not pursue the sons of Jacob.
6. And Jacob came to Luz in the land of Canaan, that is, Bethel, he and all the people with him.
7. And he built an altar there and called the place El Bethel, because God appeared to him there when he fled from the face of his brother.
8. But Deborah, Rebekah's nurse, died, and she was buried below Bethel under an oak. And the name of it was called Oak of Weeping.
9. And God appeared to Jacob again after he came out of Padan Aram and blessed him.
10. And God said to him, "Your name *is* Jacob. Your name shall not be called Jacob any more, but Israel shall be your name." And He called his name Israel.
11. And God said to him, "I *am* God Almighty. Be fruitful and multiply. A nation and a company of nations shall be from you, and kings shall come out of your loins.
12. And the land which I gave to Abraham and Isaac, I will give to you, and to your seed after you I will give the land."
13. And God went up from him in the place where He talked with him.
14. And Jacob set up a pillar in the place where He talked with him, a pillar of stone. And he poured a drink offering on it, and he poured oil on it.
15. And Jacob called the name of the place where God spoke with him, Bethel.
16. And they set out from Bethel. And when there was only a short distance yet to go to Ephrath, Rachel travailed, and she had great difficulty in giving birth.
17. And it came to pass when she was having great difficulty giving birth, the midwife said to her, "Do not fear, you shall have this son also."
18. And it came to pass as her soul was departing—for she died—that she called his name Benoni. But his father called him Benjamin.
19. And Rachel died and was buried on the way to Ephrath, which is Bethlehem.
20. And Jacob set up a pillar upon her grave. That is the pillar of Rachel's grave to this day.
21. And Israel moved and spread his tent beyond the tower of Edar.
22. And it came to pass when Israel lived in that land that Reuben went and lay with Bilhah his father's concubine. And Israel heard it. And the sons of Jacob were twelve:

25 Gen. 49:5-7
30 Gen. 49:6
Ex. 5:21
Deut. 4:27
Josh. 7:25
1 Sam. 13:4
Psa. 105:12

Chap. **35**

1 Gen. 27:43, 28:13, 19
2 Gen. 18:19, 31:19, 34
Ex. 19:10
Josh. 24:2, 15, 23
1 Sam. 7:3
3 Gen. 28:20, 31:3, 42, 32:7, 24
Psa. 107:6
4 Josh. 24:26
Judg. 9:6
Hos. 2:13
5 Ex. 15:16
Deut. 11:25
Josh. 2:9
1 Sam. 14:15
6 Gen. 28:19, 22
7 Gen. 28:13
Eccl. 5:4
8 Gen. 24:59
9 Hos. 12:4
Dan. 10:5-6
10 Gen. 17:5, 32:28
11 Gen. 17:1, 5-6, 16, 28:3, 48:3-4
Ex. 6:3
12 Gen. 12:7, 13:15, 26:3-4, 28:13
13 Gen. 17:22
14 Gen. 28:18, 31:5-6
15 Gen. 28:19
17 Gen. 30:24
1 Sam. 4:20
19 Gen. 48:7
Mic. 5:2
Ruth 1:2
Mat. 2:6
20 1 Sam. 10:2
21 Mic. 4:8
22 Gen. 49:4
1 Chr. 5:1

23. The sons of Leah: Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.
24. The sons of Rachel: Joseph and Benjamin.
25. And the sons of Bilhah, Rachel's handmaid: Dan and Naphtali.
26. And the sons of Zilpah, Leah's handmaid: Gad and Asher. These were the sons of Jacob born to him in Padan Aram.
27. And Jacob came to his father Isaac, to Mamre, to the city of Arba, which *is* Hebron, where Abraham and Isaac had lived.
28. And the days of Isaac were a hundred and eighty years.
29. And Isaac expired and died, and was gathered to his people, old and full of days. And his sons, Esau and Jacob, buried him.

CHAPTER THIRTY-SIX

1. And these are the generations of Esau, that is Edom.
2. Esau took his wives from the daughters of Canaan, Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite,
3. And Basemath the daughter of Ishmael, sister of Nebajoth.
4. And Adah bore Eliphaz to Esau. And Basemath bore Reuel.
5. And Aholibamah bore Jeush, and Jaalam, and Korah. These *were* the sons of Esau who were born to him in the land of Canaan.
6. And Esau took his wives and his sons and his daughters, and all of his household, and his livestock, and all his beasts, and all his substance which he had gotten in the land of Canaan, and went into the country away from the presence of his brother Jacob,
7. For their possessions were too great for them to dwell together. And the land of their sojournings could not bear them because of their herds.
8. And Esau lived in Mount Seir. Esau *is* Edom.
9. And these are the generations of Esau, the father of the Edomites, in Mount Seir.
10. These are the names of Esau's sons: Eliphaz, the son of Adah the wife of Esau; Reuel, the son of Basemath the wife of Esau.
11. And the sons of Eliphaz: Teman, Omar, Zepho, and Gatam, and Kenaz.
12. And Timna was concubine to Eliphaz, Esau's son. And she bore to Eliphaz, Amalek. These *were* the sons of Adah, Esau's wife.
13. And these *were* the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah; these *were* the sons of Basemath, Esau's wife.
14. And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife. And she bore to Esau, Jeush, and Jaalam, and Korah.
15. These *were* the chiefs of the sons of Esau: the sons of Eliphaz, the firstborn of Esau: Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz,
16. Chief Korah, Chief Gatam and Chief Amalek. These were the chiefs of Eliphaz in the land of Edom; these *were* the sons of Adah.
17. And these *were* the sons of Reuel, Esau's son: Chief Nahath, and Chief Zerah, Chief Shammah, Chief Mizzah. These *were* the chiefs of Reuel in the land of Edom. These were the sons of Basemath, Esau's wife.
18. And these *were* the sons of Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, Chief Korah. These were the chiefs of Aholibamah, the daughter of Anah, Esau's wife.
19. These *were* the sons of Esau, and these *were* their chiefs. He *is* Edom.
20. These *were* the sons of Seir the Horite living in the land: Lotan, and Shobal, and Zibeon, and Anah,
21. And Dishon, and Ezer, and Dishan. These *were* the chiefs of the Horites, the sons of Seir, in the land of Edom.
22. And the sons of Lotan: Hori and Heman; and Lotan's sister was Timna.
23. And these were the sons of Shobal: Alvan, and Manahath, and Ebal, Shepho, and Onam.
24. And these *were* the sons of Zibeon: both Aiah and Anah (he is Anah that found the hot springs in the desert as he fed the donkeys of Zibeon, his father).
25. And the children of Anah *were* these: Dishon. And Aholibamah *was* the daughter of Anah.
26. And these *were* sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran.
27. The sons of Ezer *were* these: Bilhan, and Zaavan, and Akan.

23 Gen. 46:8
Ex. 1:2
27 Gen. 13:18
Josh. 14:15
29 Gen. 15:15, 25:8-9, 49:31

Chap. **36**

1 Gen. 25:30
2 Gen. 26:34, 36:25
3 Gen. 28:9
4 1 Chr. 1:35
7 Gen. 13:6, 11, 17:8, 28:4
8 Gen. 32:3. 36:1
Deut. 2:5
Josh. 24:4
10 1 Chr. 1:35
11 1 Chr. 1:36
12 Ex. 17:8, 14
Num. 24:20
1 Sam. 15:2-3
20 Gen. 14:6
Deut. 2:12, 22
1 Chr. 1:38
22 1 Chr. 1:39
23 1 Chr. 1:40
24 Lev. 19:19
26 1 Chr. 1:41
27 1 Chr. 1:42

28. The sons of Dishan *were* these: Uz and Aran.
29. These *were* the chiefs of the Horites: Chief Lotan, Chief Shobal, Chief Zibeon, Chief Anah,
30. Chief Dishon, Chief Ezer, Chief Dishan. These *were* the chiefs of the Horites, according to their chiefs in the land of Seir.
31. And these *were* the kings that reigned in the land of Edom before the reigning of a king over the sons of Israel.
32. And Bela the son of Beor reigned in Edom. And the name of his city *was* Dinhabah.
33. And Bela died, and Jobab the son of Zerah, from Bozrah, reigned in his place.
34. And Jobab died, and Husham from the land of the Temanites reigned in his place.
35. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab reigned in his place. And the name of his city *was* Avith.
36. And Hadad died, and Samlah from Masrekah reigned in his place.
37. And Samlah died, and Shaul of Rehoboth *by* the river reigned in his place.
38. And Shaul died, and Baalhanan the son of Achbor reigned in his place.
39. And Baalhanan the son of Achbor died, and Hadar reigned in his place. And the name of his city was Pau. And his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
40. And these *were* the names of the chiefs of Esau, according to their families, after their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth,
41. Chief Oholibamah, Chief Elah, Chief Pinon,
42. Chief Kenaz, Chief Teman, Chief Mibzar,
43. Chief Magdiel, and Chief Iram. These *were* the chiefs of Edom, according to their dwellings in the land of their possession; he *is* Esau the father of the Edomites.

CHAPTER THIRTY-SEVEN

1. And Jacob lived in the land of the sojournings of his father, in the land of Canaan.
2. This *is* the account *of the family* of Jacob. Joseph, being seventeen years old, came tending the flock with his brothers. And he was a youth with the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.
3. And Israel loved Joseph more than all his sons because he was the son of his old age. And he made him a tunic★ *reaching to* the soles *of his* feet.
4. And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably to him.
5. And Joseph dreamed a dream and told *it* to his brothers. And they hated him still more.
6. And he said to them, "I pray you, hear this dream which I have dreamed,
7. For behold, we *were* binding sheaves in the middle of the field, and lo, my sheaf arose and also stood upright. And behold, your sheaves stood around and bowed down to my sheaf."
8. And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have the rule over us?" And they hated him still more for his dreams and for his words.
9. And he dreamed still another dream, and told it to his brothers. And he said, "Behold, I have dreamed another dream. And behold, the sun and the moon and the eleven stars bowed down to me."
10. And he told *it* to his father and to his brothers. And his father rebuked him and said to him, "What *is* this dream that you have dreamed? Shall I, and your mother, and your brothers indeed come to bow ourselves to the earth before you?"
11. And his brothers were jealous of him. But his father was mindful of the saying.
12. And his brothers went to feed his father's flock in Shechem.
13. And Israel said to Joseph, "Do not your brothers feed the flock in Shechem? Come, and I will send you to them." And he said to him, "Here I *am*."
14. And he said to him, "Please go see whether it is well with your brothers and well with the flocks. And bring me word again." And he sent him out of the valley of Hebron, and he came to Shechem.
15. And a certain man found him, and behold, he was wandering in the field. And the man asked him, saying, "What are you looking for?"

31 1 Chr. 1:43
37 Gen. 10:11
39 1 Chr. 1:50
40 1 Chr. 1:51

Chap. **37**

1 Gen. 17:8, 23:4, 28:4, 36:7
Heb. 11:9
2 1 Sam. 2:22-24
3 Gen. 44:20
Judg. 5:30
1 Sam 2:19
2 Sam. 13:18
★ *included pointed sleeves reaching down to the palms of the hands.*
4 Gen. 27:41, 49:23
7 Gen. 42:6, 9, 43:26, 44:14
9 Gen. 46:29
10 Gen. 27:29
11 Dan. 7:28
Luke 2:19, 51
Acts 7:9
12 Gen. 33:18
14 Gen. 13:18, 35:27

16. And he said, "I *am* seeking for my brothers. Please tell me where they are feeding *their flocks*."
17. And the man said, "They are gone from here, for I heard *them* say, 'Let us go to Dothan.' " And Joseph went after his brothers, and found them in Dothan.
18. And when they saw him afar off, even before he came near them, they conspired against him to kill him.
19. And they said to one another, "Behold, this dreamer comes.
20. Therefore come now, and let us kill him, and throw him into some pit, and we will say some evil beast has devoured him. And we shall see what will become of his dreams."
21. And Reuben heard, and *he* delivered him out of their hands and said, "Let us not kill him."
22. And Reuben said to them, "Shed no blood. Throw him into this pit in the wilderness, but lay no hand upon him"—in order to rescue him out of their hands, and deliver him to his father again.
23. And it came to pass when Joseph had come to his brothers, they stripped Joseph of his tunic★, the tunic reaching to the soles *of his* feet that was on him.
24. And they took him and threw him into a pit. And the pit *was* empty with no water in it.
25. And they sat down to eat bread. And they lifted up their eyes and looked. And behold, a company of Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, to take them down to Egypt.
26. And Judah said to his brothers, "What profit *is it* if we should kill our brother and hide his blood?
27. Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he *is* our brother, and our flesh." And his brothers hearkened.
28. Then Midianite traders passed by, and they drew up Joseph and took him out of the pit, and sold Joseph to the Ishmaelites for twenty *pieces* of silver. And they brought Joseph into Egypt.
29. And Reuben returned to the pit. And behold, Joseph *was* not in the pit! And he tore his clothes.
30. And he returned to his brothers and said, "The boy, he is not *there*. And I, where shall I go?"
31. And they took Joseph's tunic and killed a kid of the goats, and dipped the tunic in the blood.
32. And they took the tunic★ *reaching to* the soles of the feet, and they brought it to their father. And they said, "We have found this. Do you know whether it *is* your son's coat or not?"
33. And he knew it, and said, "*It is* my son's tunic. An evil beast has eaten him. Joseph is without a doubt torn in pieces."
34. And Jacob tore his clothes and put sackcloth upon his loins, and mourned for his son many days.
35. And all his sons and all his daughters, rose up to comfort him. But he refused to be comforted. And he said, "For I will go down into the grave unto my son mourning." And his father wept for him.
36. And the Midianites sold him into Egypt to Potiphar, an official of Pharaoh, the chief of the executioners.

16 S. of S. 1:7
17 2 Ki. 6:13
18 1 Sam. 19:1 Mat. 27:1 Mark 14:1 Acts 23:12
20 Prov. 1:11
21 Gen. 42:22
23 ★ *included pointed sleeves reaching down to the palms of the hands.*
25 Gen. 37:28, 36 Jer. 8:22 Prov. 30:20
26 Gen. 37:20
27 Gen. 29:14, 42:21 1 Sam. 18:17
28 Judg. 6:3 Psa. 105:17 Mat. 27:9 Acts 7:9
29 Job 1:20
30 Gen. 42:13, 36
31 Gen. 37:23
32 ★ *included pointed sleeves reaching down to the palms of the hands.*
33 Gen. 37:20, 44:28
34 2 Sam. 3:31
35 Gen. 42:38 2 Sam. 12:17
36 Gen. 39:1

CHAPTER THIRTY-EIGHT

1. And it came to pass at that time that Judah left his brothers and went to a certain Adullamite named Hirah.
2. And Judah saw there a daughter of a certain Canaanite man named Shuah. And he took her and went in to her.
3. And she conceived and bore a son. And he called his name Er.
4. And she conceived again and bore a son, and she called his name Onan.
5. And she yet again conceived and bore a son. And she called his name Shelah. And she was at Chezib when she bore him.
6. And Judah took a wife for Er his firstborn, whose name *was* Tamar.
7. And Er, Judah's firstborn, was wicked in the sight of the LORD. And the LORD killed him.
8. And Judah said to Onan, "Go in to your brother's wife and marry *her*, and raise up offspring to your brother."
9. And Onan knew that the offspring would not be his. And it came to pass when he went in to his brother's wife, that he spilled *his seed* on the ground, not giving offspring to his brother.
10. And what he did was evil in the eyes of the LORD. Therefore He killed him also.
11. Then said Judah to Tamar, his daughter-in-law, "Remain a widow at your father's house until Shelah my son is grown." For he said, "Lest perhaps he die

Chap. **38**

1 2 Ki. 4:8
2 Gen. 34:2 1 Chr. 2:3
4 Num. 26:19
5 Num. 26:20
6 Gen. 21:21
7 Num. 26:19 1 Chr. 2:3
8 Deut. 25:5 Mat. 22:24
9 Deut. 25:6
10 Gen. 46:12
11 Lev. 22:13 Ruth 1:13

also, as his brothers *did*." And Tamar went and lived in her father's house.
12. And the days were many, and Judah's wife, the daughter of Shuah, died. And Judah was comforted, and went up unto the shearers of his sheep, he and his friend Hirah of Adullam, to Timnah.
13. And it was told to Tamar, saying, "Behold, your father-in-law goes up to Timnah to shear his sheep."
14. And she put off her widow's clothes, and covered herself with a veil, and wrapped herself. And *she* sat in an open place, which *is* by the road to Timnah, for she saw that Shelah was grown and she was not given to him as wife.
15. When Judah saw her, he thought she was a harlot because she had covered her face.
16. And he went over to her by the roadside, and said, "Come now, let me come in to you"; for he did not know that she *was* his daughter-in-law. And she said, "What will you give me, so that you may come in to me?"
17. And he said, I will send a kid of the goats from the flock. And she said, "Will you give me a pledge until you send *it*?"
18. And he said, "What pledge shall I give you?" And she said, "Your signet and your bracelet, and your staff that *is* in your hand." And he gave to her, and came in to her, and she conceived by him.
19. And she arose and went away, and laid away her veil from her, and put on the clothes of her widowhood.
20. And Judah sent the kid of the goats by the hand of his friend the Adullamite to receive *his* pledge from the woman's hand. But he did not find her.
21. Then he asked the men of that place, saying, "Where *is* the harlot who was by the roadside?" And they said, "There *was* no harlot here."
22. And he returned to Judah, and said, "I cannot find her. And also the men of the place said, 'There *was* no harlot here.' "
23. And Judah said, "Let her keep the things *as her own*, lest we be despised. Behold, I sent this kid and you have not found her."
24. And it came to pass, about three months afterward, that it was told to Judah, saying, "Your daughter-in-law Tamar has played the harlot—and also, behold, she *is* with child by whoredom." And Judah said, "Bring her out and let her be burned."
25. When she was being brought out, she sent *a message* to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said, "Please observe whose things these are—the signet and bracelets, and staff."
26. And Judah acknowledged *them*, and said, "She has been more righteous than I, because I did not give her to my son Shelah." And he never knew her again.
27. And it came to pass, in the time of her travail, behold, twins *were* in her womb.
28. And when she travailed, *one child* put out a hand. And the midwife took and bound upon his hand a scarlet thread, saying, "This one came out first."
29. And as he drew back his hand, behold, his brother came out. And she said, "How have you broken through *first*? *This* breach *be* upon you." And his name was called Pharez.★
30. And afterwards his brother came out, upon whose hand was the scarlet thread. And his name was called Zarah.

12 2 Sam. 13:39
13 Josh. 15:10, 57
14:1
14 Gen. 38:11, 26
Prov. 7:12
17 Gen. 38:20
Ezek. 16:33
18 Gen. 38:25
19 Gen. 38:14
24 Lev. 21:9
Deut. 22:21
Judg. 19:2
25 Gen. 37:32, 38:18
26 Gen. 37:33, 38:14
1 Sam. 24:17
Job 34:31-32
29 Gen. 46:12
Num. 26:20
1 Chr. 2:4
Mat. 1:3
★ *meaning a breach*

Chap. **39**

1 Gen. 37:28, 36
Psa. 105:17
2 Gen. 21:22, 26:24, 28, 28:15, 39:21
1 Sam. 16:18, 18:14, 28
Acts 7:9
3 Psa. 1:3
4 Gen. 24:2, 39:21
5 Gen. 30:27
6 1 Sam. 16:12

CHAPTER THIRTY-NINE

1. Now Joseph was brought down to Egypt. And Potiphar, an official of Pharaoh, the chief of the executioners, an Egyptian man, bought him from the Ishmaelites who had brought him down there.
2. And the LORD was with Joseph, and he became a successful man. And he was in the house of his master the Egyptian.
3. And his master saw that the LORD *was* with him, and that the LORD made all he did to prosper in his hands.
4. And Joseph found grace in his sight, and he served him. And he made him overseer over his house, and he put him in charge of all he had.
5. And it came to pass from the time he had made him overseer in his house, and over all he had, that the LORD blessed the Egyptian's house for Joseph's sake. And the blessing of the LORD was upon all that he had in the house and in the field.
6. And he left all that he had in Joseph's hand—and did not concern himself with anything that he had except the bread

which he ate. And Joseph was handsome in form and good looking in appearance.
7. And after these things it came to pass that his master's wife cast her eyes upon Joseph. And she said, "Lie with me."
8. But he refused and said to his master's wife, "Behold, my master does not know what *is* in the house with me, and he has given all that he has into my hand.
9. *There is* none greater in this house than I. Neither has he kept back anything from me except you because you *are* his wife. How then can I do this great wickedness, and sin against God?"
10. And as she spoke to Joseph day after day, he did not listen to her to lie with her, *or* to be with her.
11. And it came to pass on a certain day that he came into the house to do his work. And none of the men of the house *were* inside.
12. And she caught him by his robe, saying, "Lie with me." And he left his robe in her hand and fled, and got out *of the house*.
13. And when she saw that he had left his robe in her hand and had fled,
14. She called to the men of her house and spoke to them, saying, "See, he has brought in a Hebrew to us to mock us. He came in to me to lie with me, and I cried with a loud voice.
15. And when he heard that I lifted up my voice and cried *aloud*, he left his robe with me and fled and got out."
16. And she laid up his robe beside her until his lord came home.
17. And she spoke to him according to these words, saying, "The Hebrew servant which you have brought to us came in to me to mock me.
18. And as I lifted up my voice and cried *aloud*, he left his robe with me and ran out."
19. And when his master heard the words of his wife which she spoke to him, saying, "Your servant did this to me," his wrath was kindled.
20. And Joseph's master took him and put him into the prison, a place where the king's prisoners *were* bound. And he was there in the prison.
21. But the LORD was with Joseph and showed him mercy, and gave him favor in the sight of the keeper of the prison.
22. And the keeper of the prison gave all the prisoners in the prison into Joseph's hand. And whatever they did there, was his doing.
23. The keeper of the prison did not concern *himself* with anything under his hand because the LORD was with *Joseph,* and whatever he did, the LORD made *it* to prosper.

7 2 Sam. 13:11
9 Gen. 20:6
2 Sam. 12:9
Prov. 6:29, 32
Psa. 51:4
12 Prov. 7:13
17 Ex. 23:1
Psa. 120:3
Prov. 26:28
19 Prov. 6:34-35
20 Gen. 40:3, 15, 41:14
Psa. 105:18
1 Pet. 2:19
21 Ex. 3:21
Prov. 16:7
Dan. 1:9
Acts 7:9-10
22 Gen. 40:3-4
23 Gen. 39:2-3

Chap. **40**

1 Neh. 1:11
2 Prov. 16:14
3 Gen. 39:20, 23
8 Gen. 41:15-16
Dan. 2:11, 28, 47
12 Gen. 40:18
41:12, 25-26
Judg. 7:14
Dan. 2:36, 4:19

CHAPTER FORTY

1. Now after these things it came to pass that the cupbearer of the king of Egypt and his baker had offended their lord, the king of Egypt.
2. And Pharaoh was angry against two of his officials, against the chief of the cupbearers and against the chief of the bakers.
3. And he put them under guard in the house of the chief of the executioners, into the prison, the place where Joseph *was* confined.
4. And the chief of the executioners put Joseph in charge of them, and he served them. And they continued for days under guard.
5. And they dreamed a dream, both of them—each man his dream in one night, each man according to the interpretation of his dream—the cupbearer and the baker of the king of Egypt, who *were* bound in the prison.
6. And *when* Joseph came to them in the morning and looked upon them, and behold, they *were* sad.
7. And he asked Pharaoh's officials who *were* with him under guard in his lord's house, saying, "Why are your faces sad today?"
8. And they said to him, "We have dreamed a dream, and *there is* no interpreter of it." And Joseph said to them, "Do not interpretations *belong* to God? Now tell it to me."
9. And the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, a vine *was* before me.
10. And in the vine *were* three branches. And it was as if it budded, and its blossom shot up. And the clusters of it brought forth ripe grapes.
11. And Pharaoh's cup *was* in my hand. And I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."
12. And Joseph said to him, "This *is* the interpretation of it. The three branches are three days.

13. Yet within three days Pharaoh shall lift up your head★ and restore you to your place. And you shall deliver Pharaoh's cup into his hand, just as you did when you were his cupbearer.
14. But remember me when it is well with you, and please show kindness to me and make mention of me to Pharaoh, and bring me out of this place,
15. For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon."
16. When the chief baker saw the interpretation was good, he said to Joseph, "I also *saw* in my dream, and three baskets of white bread *were* on my head.
17. And in the top basket *were* all kinds of baked foods for Pharaoh. And the birds ate them out of the basket upon my head."
18. And Joseph answered and said, "This *is* the interpretation of it. The three baskets are three days.
19. Yet within three days Pharaoh shall lift up your head from off you,★ and shall hang you on a tree. And the birds shall eat your flesh from off you."
20. And it came to pass on the third day, Pharaoh's birthday, that he made a feast for all his servants. And he lifted up the head of the chief cupbearer, and of the chief baker, among his servants.
21. And he restored the chief cupbearer back into his cupbearer office again. And he gave the cup into Pharaoh's hand.
22. But he hanged the chief baker, even as Joseph had interpreted to them.
23. Yet the chief cupbearer did not remember Joseph, but forgot him.

13 2 Ki. 25:27
Jer. 52:31
Psa. 3:3
★ *Lift up your head means "to release you"*
14 Josh. 2:12
1 Sam. 20:14-15
2 Sam. 9:1
1 Ki. 2:7
Luke 23:42
15 Gen. 39:20
18 Gen. 40:12
19 Gen. 40:13
Deut. 21:22
★ *Lift up your head from off you means "to behead"*
20 Gen. 40:13, 19
Mat. 14:6, 25:19
Mark 6:21
21 Gen. 40:13
Neh. 2:1
22 Gen. 40:19
23 Amos 6:6
Job 19:14
Eccl. 9:15-16

CHAPTER FORTY-ONE

1. And it came to pass at the end of two whole years that Pharaoh dreamed. And behold, he stood by the river.
2. And behold, there came up out of the river seven cows beautiful of form and fat of flesh. And they fed among the reeds.
3. And behold, seven other cows came up after them out of the river, evil in appearance, and lean of flesh. And they stood by the other cows upon the river bank.
4. And the evil-appearing and lean-fleshed cows ate up the seven beautifully formed and fat cows. So Pharaoh awoke.
5. And he slept and dreamed the second time. And behold, seven ears of grain came up on one stalk, fat and good.
6. And behold, seven thin ears sprang up after them and were blasted with the east *wind*.
7. And the seven thin ears devoured the seven fat and full ears. And Pharaoh awoke, and behold, *it was* a dream.
8. And it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt, and all the wise men. And Pharaoh told them his dream, but *there was* none who could interpret them to Pharaoh.
9. Then the chief cupbearer spoke to Pharaoh, saying, "I remember my sin this day.
10. Pharaoh was angry with his servants, and put me under guard in the chief of the executioner's house, me and the chief baker.
11. And we dreamed a dream one night, he and I. We dreamed each man according to the interpretation of his dream.
12. And there was there with us a young man, a Hebrew, a slave to the chief of the executioners. And we told him, and he interpreted our dreams for us. He interpreted to each man according to his dream.
13. And it came to pass as he interpreted to us, so it was. He restored me to my office, and he hanged him."
14. Then Pharaoh sent and called *for* Joseph. And they hurried him out of the dungeon. And he shaved and changed his clothing, and came in to Pharaoh.
15. And Pharaoh said to Joseph, "I have dreamed a dream, and none can interpret it. And I have heard it said about you that you can understand a dream to interpret it."
16. And Joseph answered Pharaoh, saying, "Not I. *But* God shall give an answer favorable to Pharaoh."
17. And Pharaoh said to Joseph, "In my dream, behold, I stood upon the bank of the river.
18. And behold, there came up out of the river seven cows, beautiful in appearance and fat of flesh. And they fed among the reeds.
19. And behold, seven other cows came up after them, poor and evil of appearance, and lean of flesh, such as I never

Chap. **41**

8 Ex. 7:11, 22
Isa. 29:14
Dan. 1:20, 2:1-2, 4:5, 7, 19
Mat. 2:1
10 Gen. 39:20, 40:2-3
11 Gen. 40:5
12 Gen. 37:36, 40:12
13 Gen. 40:22
14 1 Sam. 2:8
Psa. 105:20, 113:7-8
Dan. 2:25
15 Gen. 41:12
Dan. 5:16
16 Gen. 40:8
Dan. 2:22, 28, 30, 47, 4:2
Acts 3:12
2 Cor. 3:5
17 Gen. 41:1

saw in all the land of Egypt for badness.
20. And the lean and the evil-appearing cows ate up the first seven fat cows.
21. And when they had eaten them up, no one could tell that they had eaten them, for they *were* still evil of appearance, as at the beginning. And I awoke.
22. Also I saw in my dream, and behold, seven ears came up in one stalk, full and good.
23. And behold, *after them* seven ears, withered, thin, blasted *by* the east *wind*, sprang up after them.
24. And the thin ears devoured the seven good ears. And I spoke to the magicians, but there was none that could explain *it* to me."
25. And Joseph said to Pharaoh, "The dreams of Pharaoh are one *and the same*. God has shown Pharaoh what He is about to do.
26. The seven good cows *are* seven years. And the seven good ears *are* seven years. The dreams *are* one.
27. And the seven thin and evil-appearing cows that came up after them *are* seven years. And the seven empty ears blasted *with* the east *wind* shall be seven years of famine.
28. This *is* the thing which God has spoken to Pharaoh, for what God is about to do, He has shown to Pharaoh.
29. Behold, *there are* coming seven years of great plenty throughout all the land of Egypt.
30. Then there shall arise after them seven years of famine. And all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.
31. And the plenty shall not be known in the land because of the famine following, for it *shall be* very grievous.
32. And since the dream was repeated to Pharaoh, *and given* twice, it is because the matter *is* established by God, and God will shortly bring it to pass.
33. Now therefore let Pharaoh look for a man who is discreet and wise, and set him over the land of Egypt.
34. Let Pharaoh act, and let him appoint officers over the land, and take up the fifth part of the produce of the land of Egypt in the seven plenteous years.
35. And let them gather all the food of those good years that come, and lay up grain under the hand of Pharaoh, and let them keep food in the cities.

24 Gen. 41:8
Dan. 4:7
25 Dan. 2:28-29, 45
Rev. 4:1
27 2 Ki. 8:1
28 Gen. 41:25
29 Gen. 41:47
30 Gen. 41:54, 47:13
32 Num. 23:19
Isa. 46:10-11
34 Prov. 6:6-8
35 Gen. 41:48

36. That food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt, so that the land does not perish through the famine."
37. And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
38. And Pharaoh said to his servants, "Can we find any man like this *in* whom the Spirit of God *is*?"
39. And Pharaoh said to Joseph, "Since God has shown you all this, no one *is* as discreet and wise as you.
40. You shall be over my house, and all my people shall obey your word. Only in the throne will I be greater than you."
41. And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."
42. And Pharaoh took off his ring from his hand and put it upon Joseph's hand. And he dressed him with fine linen robes, and put a gold chain around his neck.
43. And he made him to ride in the second chariot which he had, and they proclaimed before him, "Bow the knee!" And he made him ruler over all the land of Egypt.
44. And Pharaoh said to Joseph, "I *am* Pharaoh, and without *a word* from you, no man shall lift up his hand or foot in all the land of Egypt."
45. And Pharaoh called Joseph's name Zaphnath-Paaneah.★ And he gave him Asenath, the daughter of Potipherah, priest of On, for his wife. And Joseph went out over the land of Egypt.
46. And Joseph *was* thirty years *old* when he stood before Pharaoh, king of Egypt. And Joseph went out from before Pharaoh, and went throughout all the land of Egypt.
47. And in the seven years of plenty the earth brought forth abundantly.
48. And he gathered up all the food of the seven years that was in the land of Egypt, and he put food in the cities. He put the food of the field which *was* around every city; he put it in the midst of *each city*.
49. And Joseph gathered grain like the sand of the sea, very much, until he quit numbering it; for it was without number.
50. And two sons were born to Joseph before the years of famine came, whom

36 Gen. 47:15, 19
37 Psa. 105:19
Acts 7:10
38 Num. 27:18
Prov. 2:6
Job 32:8
Dan. 4:8, 18, 5:11, 14, 6:3
40 Psa. 105:21
Acts 7:10
41 Dan. 6:3
42 Esth. 3:10, 8:15
Dan. 5:7, 29
43 Gen. 42:6
Esth. 6:9
Acts 7:10
45 Ex. 2:16
2 Sam. 8:18, 20:26
★ *The God speaks and He lives.*
46 1 Sam. 16:21
1 Ki. 12:6, 8
Dan. 1:19
49 Gen. 22:17
Judg. 7:12
1 Sam. 13:5
50 Gen. 46:20, 48:5

Asenath, the daughter of Potipherah priest of On, bore to him.
51. And Joseph called the name of the firstborn Manasseh, saying, "For God has made me forget all my toil and all my father's house."
52. And the name of the second he called Ephraim, saying, "For God has caused me to be fruitful in the land of my affliction."
53. And the seven years of plenty that was in the land of Egypt ended.
54. And the seven years of famine began to come, according as Joseph had said. And the famine was in all lands, but in all the land of Egypt there was bread.
55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do."
56. And the famine was over all the face of the earth. And Joseph opened all *the storehouses* and sold to the Egyptians. And the famine was severe on the land of Egypt.
57. And all lands came into Egypt, to Joseph, to buy *grain* because the famine was severe in all lands.

52 Gen. 49:22
54 Gen. 41:30 Psa. 105:16 Acts 7:11
56 Gen. 42:6
57 Deut. 9:28 Ezek. 29:12

CHAPTER FORTY-TWO

Chap. **42**

1. And when Jacob realized that there was grain in Egypt, Jacob said to his sons, "Why do you stare at one another?"
2. And he said, "Behold, I have heard that there is grain in Egypt. Go down there and buy for us from there, so that we may live and not die."
3. And Joseph's ten brothers went down to buy grain in Egypt.
4. But Benjamin, Joseph's brother, Jacob did not send with his brothers, for he said, "Lest perhaps mischief happen to him."
5. And the sons of Israel came to buy among those that came, for the famine was *also* in the land of Canaan.
6. And Joseph *was* the potentate over the land. He *was* the one selling to all the people of the land. And Joseph's brothers came and bowed down themselves before him with their faces to the earth.
7. And Joseph saw his brothers, and he knew them, but remained a stranger to them, and spoke roughly to them. And he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."
8. And Joseph knew his brothers, but they did not know him.
9. And Joseph remembered the dreams which he dreamed of them, and said to them, "You *are* spies! You have come to see the nakedness of the land."
10. And they said to him, "No, my lord, but your servants have come to buy food.
11. We *are* all one man's sons. We are honest men; your servants are not spies."
12. And he said to them, "No, but you have come to see the nakedness of the land."
13. And they said, "Your servants *are* twelve brothers, the sons of one man in the land of Canaan. And behold, the youngest *is* this day with our father, and one *is* no more."
14. And Joseph said to them, "It *is* as I spoke to you, saying, 'You *are* spies!'
15. By this you shall be proved—*as* Pharaoh lives you shall not go forth from here unless your youngest brother comes here.
16. Send one of you, and let him bring your brother, and you shall be kept in prison so that your words may be proved, whether *any* truth *is* in you. Or else, *as* Pharaoh lives, surely you *are* spies."
17. And he put them together into custody three days.
18. And Joseph said to them the third day, "Do *this* and live, for I fear God.
19. If you *are* honest, let one of your brothers be bound in your prison house. You go carry grain *for* the famine of your houses.
20. But bring your youngest brother to me, and let your words *be* confirmed, be proved true, and you shall not die." And they did so.
21. And they said one to another, "We *are* truly guilty concerning our brother in that we saw the anguish of his soul when he begged us, and we would not hear. Therefore, this distress has come upon us."
22. And Reuben answered them, saying, "Did I not speak to you saying, 'Do not sin against the youth?' And you would not listen. Therefore, behold, his blood is required *at our hands*."
23. And they did not know that Joseph could understand them, for the interpreter was *used* between them.

1 Acts 7:12
2 Gen. 43:8 Isa. 38:1
4 Gen. 42:38
5 Acts 7:11
6 Gen. 37:7, 41:41
9 Gen. 37:5, 9
13 Gen. 37:30, 44:20 Lam. 5:7
15 1 Sam. 1:26, 17:55
18 Lev. 25:43 Prov. 1:7, 9:10 Neh. 5:15
20 Gen. 42:34, 43:5, 44:23
21 Hos. 5:15 Prov. 21:13 Job 36:8-9 Mat. 7:2
22 Gen. 9:5, 37:21 1 Ki. 2:32 2 Chr. 24:22 Psa. 9:12 Luke 11:50-51

24. And he turned from them and wept. And he returned to them again and talked with them, and took Simeon from them and bound him before their eyes.
25. Then Joseph commanded their sacks to be filled *with* grain, and returned their silver, each into his sack, and to give them provision for the way. And so he did to them.
26. And they loaded their donkeys with grain and departed from there.
27. Later, as one of them opened his sack to give his donkey fodder in the inn, he saw his silver, for behold, it *was* in the mouth of the sack.
28. And he said to his brothers, "My silver has been put back—here, in my sack." And their hearts sank, and they each were afraid, saying to one another, "What *is* this God has done to us?"
29. And they came to Jacob their father, to the land of Canaan, and told him all that happened to them, saying,
30. "The man, the lord of the land, spoke roughly to us, and took us for spies of the country.
31. And we said to him, 'We *are* honest, we *are* not spies.
32. We are twelve brothers, sons of our father. One *is* no more, and the youngest *is* this day with our father in the land of Canaan.'
33. And the man, the lord of the land, said to us, 'By this I shall know that you *are* honest. Leave one, your brother, with me, and take food for the famine of your households, and go.
34. And bring your youngest brother to me. Then I shall know that you *are* not spies, but that you *are* honest. And I will deliver your brother to you, and you shall trade in the land.' "
35. And it came to pass as they emptied their sacks, behold, every man's bundle of silver *was* in his sack. And when they and their father saw the bundles of silver, they were afraid.
36. And Jacob their father said to them, "You have bereaved me. Joseph *is* no more, and Simeon *is* no more, and you will take Benjamin? All these things are against me."
37. And Reuben spoke to his father, saying, "Kill my two sons if I do not bring him to you. Deliver him into my hand, and I will bring him to you again."
38. And he said, "My son shall not go down with you, for his brother is dead, and he is left alone. And *if* mischief should happen to him by the way you go, then you shall bring down my gray hairs with sorrow to the grave."

25 Mat. 5:44 1 Pet. 3:9 Rom. 12:17, 20-21
27 Gen. 43:21
30 Gen. 42:7
33 Gen. 42:15, 19-20
34 Gen. 34:10
35 Gen. 43:21
36 Gen. 43:14
38 Gen. 37:33, 35, 42:4, 13, 44:28-29, 31

CHAPTER FORTY-THREE

1. And the famine *was* severe in the land.
2. And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said to them, "Go again, buy us a little food."
3. And Judah spoke to him, saying, "The man solemnly protested to us, saying, 'You shall not see my face unless your brother *is* with you.'
4. If you will send our brother with us, we will go down and buy you food.
5. But if you will not send *him*, we will not go down, for the man said to us, 'You shall not see my face unless your brother *is* with you.' "
6. And Israel said, "Why have you dealt ill with me to tell the man whether you *had* yet a brother?"
7. And they said, "The man asked us strictly of our state and of our kindred, saying, '*Is* your father still alive? Have you yet *another* brother?' And we told him according to the tenor of these words. Could we in any way know that he would say, 'Bring your brother down'?"
8. And Judah said to Israel his father, "Send the boy with me, and we will arise and go, so that we may live and not die, both we and you, also our little ones.
9. I will be surety for him. You shall require him of my hand. If I do not bring him to you and set him before you, I shall be a sinner against you all the days,
10. For if we had not delayed, surely by now we would have returned the second time."
11. And their father Israel said to them, "If *it be* so now, do this. Take of the best fruits of the land in your vessels and bring a present down to the man, a little balm, and a little honey, spices, and myrrh, pistachio nuts, and almonds.
12. And take double silver in your hand, and the silver that was brought again in the mouth of your sacks, carry it again in your hand. Perhaps it *was* an oversight.
13. Take also your brother and arise; go again to the man.
14. And God Almighty give you mercy

Chap. **43**

1 Gen. 41:54, 57
3 Gen.42:20, 44:23
9 Gen. 44:32
11 Gen. 32:20 37:25 Jer. 8:22 Prov. 18:16
12 Gen. 42:25, 35
14 Esth. 4:16

before the man, so that he may send away your other brother and Benjamin. If I am bereaved, *then* I am bereaved."
15. And the men took that present, and they took double silver in their hand, and Benjamin. And they rose up and went down to Egypt, and stood before Joseph.
16. And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring the men into the house, and slaughter an animal and make ready, for the men shall dine with me at noon."
17. And the man did as Joseph said. And the man brought the men into Joseph's house.
18. And the men were afraid because they were brought into Joseph's house. And they said, "Because of the silver that was returned in our sacks at the first time we are brought in that he may seek something against us, and fall upon us, and take us for slaves, and our donkeys."
19. And they came near to the man over Joseph's house and they talked with him at the door of the house,
20. And said, "Oh sir, we indeed came down the first time to buy food.
21. And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's silver *was* in the mouth of his sack, our silver in full weight. And we have brought it again in our hands.
22. And we have brought down other silver in our hands to buy food. We cannot tell who put our silver in our sacks."
23. And he said, "Peace to you, do not fear. Your God, and the God of your father, has given you treasure in your sacks. I had your silver." And he brought Simeon out to them.
24. Then the man brought the men into Joseph's house and gave *them* water, and they washed their feet. And he gave fodder to their donkeys.
25. And they made ready the presents for the coming of Joseph at noon, for they heard that they should eat bread there.
26. And when Joseph came home, they brought him the presents in their hands into the house, and bowed themselves to him to the earth.
27. And he asked them as to *their* welfare, and said, "*Is* your father well, the old man of whom you spoke? *Is* he still alive?"
28. And they answered, "Your servant, our father, *is* in good health. He *is* still alive." And they bowed down their heads and fell before him.
29. And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, "*Is* this your younger brother of whom you spoke to me?" And he said, "God bless you, my son."
30. And Joseph made haste, for his heart yearned for his brother. And he sought a *place* to weep. And he entered into his room and wept there.
31. And he washed his face and went out, and controlled himself, and said, "Serve the food."
32. And they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves because the Egyptians may not eat bread with the Hebrews, for that is an abomination to the Egyptians.
33. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth. And the men marveled at one another.
34. And one took portions to them from before him. But Benjamin's portion was five times as much as any of theirs. And they drank, and were merry with him.

16 Gen. 24:2, 39:4, 44:1
20 Gen. 42:3, 10
21 Gen. 42:27, 35
24 Gen. 18:4, 24:32
26 Gen. 37:7, 10
27 Gen. 37:14, 42:11, 13
28 Gen. 37:7, 10
29 Gen. 35:17-18, 42:13
30 Gen. 42:24 1 Ki. 3:26
31 Gen. 43:2
32 Gen. 46:34 Ex. 8:26
34 Gen. 45:22 Hag. 1:6 John 2:10

Chap. **44**

8 Gen. 43:21

CHAPTER FORTY-FOUR

1. And he commanded the steward of his house, saying, "Fill the men's sacks *with* food, as much as they can carry, and put each one's silver in his sack's mouth.
2. And put my cup, the silver cup, in the mouth of the sack of the youngest, with his silver *for the* grain." And he did according to the word that Joseph had spoken.
3. As soon as the morning was light, the men were sent away, they and their donkeys.
4. They had gone out of the city, not having gone far. And Joseph said to his steward, "Rise up, follow after the men and overtake them, and say to them, 'Why have you rewarded evil for good?
5. Is this not *that* from which my lord drinks, and by which indeed he divines? You have done evil in so doing.' "
6. And he overtook them, and he spoke to them these words.
7. And they said to him, "Why does your lord say these words? Far be it that your servants should do according to this thing.
8. Behold, the silver which we found in

our sack's mouth, we brought it in to you out of the land of Canaan. How then should we steal out of your lord's house silver or gold?
9. *With* whomever of your servants it may be found, both let him die, and we all will be my lord's slaves."
10. And he said, "Now also *let* it *be* according to your word. He with whom it is found shall be my servant, and you shall be blameless."
11. Then they speedily took down every man his sack to the ground, and each one opened his sack.
12. And he searched first at the oldest and with the youngest last. And the cup was found in Benjamin's sack.
13. Then they tore their clothes, and each one loaded his donkey and returned to the city.
14. And Judah and his brothers came to Joseph's house, for he *was* still there. And they fell before him to the earth.
15. And Joseph said to them, "What deed is this that you have done? Do you not know that one like me can certainly divine?"
16. And Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your slaves. Behold, we *are* my lord's servants, both we and he also with whom the cup is found."
17. And he said, "Be it far from me that I should do so. The man in whose hand the cup is found, he shall be my slave. And as for you, you go in peace to your father."
18. And Judah came near him and said, "O my lord, pray let your servant speak a word in my lord's ears, and do not let your anger burn against your servant, for you *are* even as Pharaoh.
19. My lord asked his servants, saying, 'Do you have a father or a brother?'
20. And we said to my lord, 'We have a father, an old man, and a child of his old age, a little one. And his brother is dead, and he alone is left of his mother, and his father loves him.'
21. And you said to your servants, 'Bring him down to me, and let me see him.'
22. And we said to my lord, 'The boy cannot leave his father, for *if* he should leave *his father*, he would die.'
23. And you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.'
24. And it came to pass when we came up to your servant, my father, we told him the words of my lord.
25. And our father said, 'Go again. Buy us a little food.'
26. And we said, 'We cannot go down. If our youngest brother is with us, we will go down, for we may not see the man's face unless our youngest brother *is* with us.'
27. And your servant my father said to us, 'You know that my wife bore me two *sons*.
28. And the one went out from me, and I said, "Surely he is torn in pieces." And I have never seen him since.
29. And *if* you take this one also from me, and mischief befall him, you shall bring down my gray hairs with sorrow to the grave.'
30. And now when I come to your servant my father, and the boy *is* not with us, since his life is bound up in the lad's life,
31. It shall be, when he sees that the boy *is* not *with us*, he will die. And your servants shall bring down the gray hairs of your servant our father with sorrow to the grave,
32. For your servant became surety for the boy to my father, saying, 'If I do not bring him to you, then I shall bear the blame to my father forever.'
33. And now, please let your servant remain instead of the boy as a slave to my lord. And let the boy go up with his brothers,
34. For how shall I go up to my father, and the boy *is* not with me lest perhaps I see the evil that will befall my father?"

9 Gen. 31:32
13 Gen. 37:29, 34
Num. 14:6
2 Sam. 1:11
14 Gen. 37:7
15 Gen. 44:5
16 Gen. 44:9
17 Prov. 17:15
18 Gen. 18:30, 32
Ex. 32:22
20 Gen. 37:3
21 Gen. 42:15, 20
23 Gen. 43:3, 5
25 Gen. 43:2
27 Gen. 46:19
28 Gen. 37:33
29 Gen. 42:36, 38
30 1 Sam. 18:1
32 Gen. 43:9
33 Ex. 32:32
34 Ex. 18:8
Psa. 116:3, 119:143
Job 31:29

Chap. **45**

2 Num. 14:1
3 Job 4:5, 23:15
Mat. 14:26
Mark 6:50
Acts 7:13

CHAPTER FORTY-FIVE

1. Then Joseph could not control himself before all those who stood by him. And he cried out, "Cause every man to go out from me!" And no man stood before him *while* Joseph made himself known to his brothers.
2. And he wept aloud. And the Egyptians and the house of Pharaoh heard *of it*.
3. And Joseph said to his brothers, "I *am* Joseph. Is my father still alive?" And his brothers could not answer him, for they

were troubled at his presence.
4. And Joseph said to his brothers, "Please come near me." And they came near. And he said, "I *am* Joseph your brother whom you sold into Egypt.
5. And now, do not be grieved nor angry with yourselves that you sold me here, for God sent me before you to preserve life;
6. For these two years the famine *has been* in the land, and *there are* still five years in which there *will be* no plowing nor harvest.
7. And God sent me before you to preserve for you a remnant in the earth, and to save your lives by a great deliverance.
8. And now you did not send me here, but God. And He has made me a father to Pharaoh, and lord of all his house, and a ruler over all the land of Egypt.
9. Hurry and go up to my father and say to him, 'Thus says your son Joseph, "God has made me lord of all Egypt. Come down to me, do not wait.
10. And you shall dwell in the land of Goshen, and you shall be near to me, you and your sons and your sons' sons, and your flocks, and your herds, and all that you have.
11. And I will nourish you there, for *there are* still five years of famine, lest you and your household, and all that you have, come to poverty." '
12. And behold, your eyes see, and the eyes of my brother Benjamin *see*, that *it is* my mouth that speaks to you.
13. And you shall tell my father of all my glory in Egypt, and of all that you have seen. And you shall hurry and bring down my father here."
14. And he fell upon his brother Benjamin's neck and wept. And Benjamin wept upon his neck.
15. And he kissed all his brothers and wept upon them. And afterwards his brothers talked with him.
16. And the report *of it* was heard in Pharaoh's house, saying, "Joseph's brothers have come." And it was good in the eyes of Pharaoh and of his servants.
17. And Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go into the land of Canaan,
18. And bring your father and your households and come to me. And I will give you the good of the land of Egypt, and you shall eat the fat of the land.

4 Gen. 37:28
Psa. 105:17
5 Gen. 50:20
Psa. 105:16-17
8 Gen. 41:43
Judg. 17:10
Isa. 22:21
10 Gen. 47:1
12 Gen. 42:23
13 Acts 7:14
18 Gen. 27:28
Num. 18:12, 29

19. Now you are commanded; do this. Take wagons out of the land of Egypt for your little ones and for your wives, and bring your father, and come.
20. And do not regard your goods, for the best of all the land of Egypt *is* yours.' "
21. And the sons of Israel did so. And Joseph gave them wagons according to the command of Pharaoh, and gave them provision for the way.
22. To all of them he gave each man changes of clothing, but to Benjamin he gave three hundred *pieces* of silver, and five changes of clothing.
23. And to his father he sent this: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and food for his father for the journey.
24. And he sent his brothers away, and they departed. And he said to them, "Do not quarrel along the way."
25. And they went up out of Egypt, and came *to* the land of Canaan, to Jacob their father.
26. And they told him, saying, "Joseph *is* still alive, and he is governor over all the land of Egypt." And Jacob's heart fainted, for he did not believe them.
27. And they told him all the words of Joseph, which he had said to them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.
28. And Israel said, "*It is* enough. Joseph my son *is* still alive. I will go and see him before I die."

22 Gen. 43:34
2 Ki. 5:5
26 Psa. 126:1
Job. 29:24
Luke 24:11, 41

CHAPTER FORTY-SIX

Chap. **46**

1. And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.
2. And God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I *am* ."
3. And He said, "I *am* God, the God of your fathers. Do not fear to go down into Egypt, for I will make of you a great nation.
4. I will go down with you into Egypt, and I will also surely bring you up again. And Joseph *himself* shall put his hand *to close* your eyes."★
5. And Jacob rose up from Beersheba. And the sons of Israel carried Jacob their

1 Gen. 21:31, 33, 26:24-25, 28:10, 13, 31:42
2 Gen. 15:1
Num. 12:6
Job 33:14-15
3 Gen. 12:2, 28:13
Deut. 26:5
4 Gen. 15:16, 28:15, 48:21, 50:1, 13, 24-25
Ex. 3:8
★ *Customary to do at the death of a loved one.*
5 Gen. 45:19, 21
Acts 7:15

father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
6. And they took their livestock, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his offspring with him.
7. His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his offspring, he brought with him into Egypt.
8. And these *were* the names of the sons of Israel who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
9. And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.
10. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a woman of Canaan.
11. And the sons of Levi: Gershon, Kohath, and Merari.
12. And the sons of Judah: Er and Onan, and Shelah, and Pharez, and Zarah. But Er and Onan died in the land of Canaan. And the sons of Pharez: Hezron and Hamul.
13. And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron.
14. And the sons of Zebulun: Sered and Elon and Jahleel.
15. These *were* the sons of Leah, whom she bore to Jacob in Padan Aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three.
16. And the sons of Gad *were* Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17. And the sons of Asher: Jimnah, and Ishuah, and Ishvi, and Beriah, and their sister Serah. And the sons of Beriah: Heber and Malchiel.
18. These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these whom she bore to Jacob, sixteen souls.
19. The sons of Rachel, Jacob's wife, were Joseph and Benjamin.
20. And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potipherah the priest of On, bore him.
21. And the sons of Benjamin: Belah and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
22. These *are* the sons of Rachel who were born to Jacob. All the souls *were* fourteen.
23. And the son of Dan: Hushim.
24. And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.
25. These *were* the sons of Bilhah whom Laban gave to Rachel his daughter, and she bore these to Jacob. All the souls *were* seven.
26. All the souls that came with Jacob into Egypt, who came out of his loins, besides Jacob's sons' wives, all the souls *were* sixty-six.
27. And the sons of Joseph, who *were* born to him in Egypt, *were* two souls. All the souls of the house of Jacob, who came into Egypt, *were* seventy.
28. And he sent Judah before him to Joseph to get directions to Goshen. And they came into the land of Goshen.
29. And Joseph made his chariot ready, and went up to Goshen to meet Israel his father, and presented himself to him. And he fell on his neck, and wept on his neck a good while.
30. And Israel said to Joseph, "Now let me die, since I have seen your face because you *are* still alive."
31. And Joseph said to his brothers and to his father's house, "I will go up and show Pharaoh, and say to him, 'My brothers and my father's house, who were in the land of Canaan, have come to me.
32. And the men *are* shepherds, for they have been keepers of livestock. And they have brought their flocks and their herds and all that they have.'
33. And it shall be when Pharaoh shall call you and shall say, 'What *is* your occupation?'
34. Then you shall answer, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,'—so that you may live in the land of Goshen, for every shepherd *is* an abomination to the Egyptians."

6 Deut. 26:5
Josh. 24:4
Isa. 52:4
Psa. 105:23
8 Ex. 1:1
Num. 26:5
10 Ex. 6:15
1 Chr. 4:24
11 1 Chr. 6:1, 16
12 Gen. 38:3, 7, 10, 29
1 Chr. 2:3, 4:21
13 1 Chr. 7:1
16 Num. 26:15
17 1 Chr. 7:30
18 Gen. 29:24, 30:10
19 Gen. 44:27
20 Gen. 41:50
21 Num. 26:38, 39
1 Chr. 7:6, 12, 8:1
23 Num. 26:42
1 Chr. 7:12
24 1 Chr. 7:13
25 Gen. 29:29, 30:5, 7
26 Gen. 35:11
Ex. 1:5
27 Deut. 10:22
Acts 7:14
28 Gen. 31:21, 47:1
29 Gen. 45:14
30 Luke 2:29, 30
31 Gen. 47:1
33 Gen. 47:2-3
34 Gen. 30:35, 34:5, 37:12, 43:32, 46:32
Ex. 8:26

Chap. **47**

1 Gen. 45:10, 46:28, 31
2 Acts 7:13

CHAPTER FORTY-SEVEN

1. Then Joseph came and told Pharaoh, and said, "My father and my brothers and their flocks, and their herds, and all that they have, have come out of the land of Canaan.
2. And behold, they *are* in the land of Goshen." And he took some of his

brothers, five men, and presented them to Pharaoh.
3. And Pharaoh said to his brothers, "What *is* your occupation?" And they said to Pharaoh, "Your servants *are* shepherds, both we and our fathers."
4. And they said to Pharaoh, "For we have come to live in the land, for your servants have no pasture left for their flocks, for the famine is severe in the land of Canaan. And now please let your servants dwell in the land of Goshen."
5. And Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you.
6. The land of Egypt is before you. Make your father and brothers to live in the best of the land; in the land of Goshen let them live. And if you know men of ability among them, then make them overseers of livestock, over what is mine."
7. And Joseph brought in Jacob his father and set him before Pharaoh. And Jacob blessed Pharaoh.
8. And Pharaoh said to Jacob, "How many are the years of your life?"
9. And Jacob said to Pharaoh, "The years of my pilgrimage *are* a hundred and thirty years. Few and evil have been the years of my life, and I have not attained to the number of the years of the life of my fathers in the days of their pilgrimage."
10. And Jacob blessed Pharaoh, and went out from before Pharaoh.
11. And Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded.
12. And Joseph nourished his father and his brothers, and all his father's household *with* bread, according to the number of their children.
13. And no bread *was* in all the land, for the famine *was* very severe, so that the land of Egypt and all the land of Canaan wasted because of the famine.
14. And Joseph gathered up all the silver found in the land of Egypt, and in the land of Canaan, *in payment* for the grain which they bought. And Joseph brought the silver into Pharaoh's house.
15. And when the silver was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence, for the silver is gone?"
16. And Joseph said, "Give your livestock, and I will give you *bread* for your livestock, if the silver is gone."
17. And they brought their livestock to Joseph. And Joseph gave them bread for the horses, and for the flocks, and for the cattle of the herds, and for the donkeys. And he fed them with bread for all their livestock for that year.
18. When that year was ended, they came to him the second year and said, "We will not hide *it* from my lord, that our silver is spent, also our herds of livestock have gone to my lord. Nothing is left in the sight of my lord, but our bodies and our lands.
19. Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants for Pharaoh. And give *us* seed *to plant*, that we may live and not die, that the land be not desolate."
20. So Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field because the famine prevailed over them and the land became Pharaoh's.
21. And as for the people, he caused them to go into the cities, from *one* end of the borders of Egypt even to the *other* end of it.
22. Only he did not buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. Therefore they did not sell their land.
23. And Joseph said to the people, "Behold, I have bought you this day, and your land, for Pharaoh. Lo, *here is* seed for you, and you shall sow the land.
24. And it shall be, as you gather you shall give the fifth *part* to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for those of your household, and for food for your little ones."
25. And they said, "You have saved our lives. Let us find grace in the sight of my lord, and we will be Pharaoh's servants."
26. And Joseph made it a law of the land of Egypt to this day, that Pharaoh should have the fifth *part*, excepting only the land of the priests, which did not become Pharaoh's.

3 Gen. 46:33-34
4 Gen. 15:13, 43:1, 46:34 Deut. 26:5 Acts 7:11
6 Gen. 20:15, 47:4
9 Gen. 25:7, 35:28, 47:7 Psa. 39:12 Job 14:1 Heb. 11:9, 13
10 Gen. 47:7
11 Gen. 47:6 Ex. 1:11, 12:37
13 Gen. 41:30 Acts 7:11
14 Gen. 41:56
15 Gen. 47:19
22 Gen. 41:45 Lev. 25:34 Ezra 7:24
25 Gen. 33:15
26 Gen. 47:22

27. So *the children of* Israel lived in the land of Egypt, in the land of Goshen. And they had possession in it and grew, and multiplied exceedingly.
28. And Jacob lived in the land of Egypt seventeen years. And the days of Jacob, the years of his life, were a hundred forty -seven years.
29. And the time drew near for Israel to die. And he called his son Joseph, and said to him, "If now I have found grace in your sight, please put your hand under my thigh and deal kindly and truly with me. Please do not bury me in Egypt.
30. So that I may sleep with my fathers, you shall carry me out of Egypt and bury me in their burial site." And he said, "I will do according to your words."
31. And he said, "Swear to me." And he swore to him. And Israel bowed *himself* at the head of the bed.

CHAPTER FORTY-EIGHT

1. And it came to pass after these things, that *one* told Joseph, "Behold, your father *is* sick." And he took with him his two sons, Manasseh and Ephraim.
2. And *one* spoke to Jacob, and said, "Behold, your son Joseph comes to you." And Israel strengthened himself and sat upon the bed.
3. And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me.
4. And He said to me, 'Behold, I will make you fruitful and multiply you. And I will make of you a multitude of people, and will give this land to your seed after you *for* an everlasting possession.'
5. And now your two sons, Ephraim and Manasseh, who are born to you in the land of Egypt before I came to you in Egypt, *are* mine. Like Reuben and Simeon, they shall be mine.
6. And your offspring which you beget after them shall be yours, and shall be called after the name of their brothers in their inheritance.
7. And as for me, when I came from Padan, Rachel died beside me in the land of Canaan in the way, when *there was* still but a little way to come to Ephrath. And I buried her there in the way of Ephrath, that *is* Bethlehem."
8. And Israel beheld Joseph's sons, and said, "Who *are* these?"

27 Gen. 46:3, 47:11
Acts 7:17
29 Gen. 24:2, 49, 50:25
Deut. 31:14
1 Ki. 2:1
30 Gen. 49:29, 50:5, 13
2 Sam. 19:37
31 Gen. 48:2
1 Ki. 1:47
Heb. 11:21

Chap. **48**

3 Gen. 28:13, 19, 35:6, 9
4 Gen. 17:8
5 Gen. 41:50, 46:20
Josh. 13:7, 14:4
7 Gen. 35:9, 16, 19
9 Gen. 27:4, 33:5
10 Gen. 27:1, 27
11 Gen. 45:26
12 ★*To place a child upon or between the knees was a symbol of adoption.*
14 Gen. 48:19
15 Gen. 17:1
Heb. 11:21
16 Gen. 28:15
Num. 26:34, 37
Amos 9:12
Psa. 34:22, 121:7
Acts 15:17
17 Gen. 48:14
19 Gen. 48:14
Num. 1:33, 35
Deut. 33:17
20 Ruth 4:11, 12
21 Gen. 46:4
22 Gen. 34:28
Josh. 24:32
John 4:5

9. And Joseph said to his father, "They *are* my sons, whom God has given me in this *place*." And he said, "Please bring them to me, and I will bless them."
10. And the eyes of Israel were dim for age; he could not see. And he brought them near him, and he kissed them and embraced them.
11. And Israel said to Joseph, "I had not thought I would see your face, and, lo, God showed me also your offspring."
12. And Joseph brought them out from between his *father's* knees,★ and he bowed his face to the earth.
13. And Joseph took them both, Ephraim in his right hand toward Israel's left, and Manasseh in his left toward Israel's right hand. And he brought *them* near to him.
14. And Israel stretched out his right hand and laid *it* upon Ephraim's head, who *was* the younger, and his left upon Manasseh's head, crossing his hands, for Manasseh *was* the firstborn.
15. And he blessed Joseph and said, "May God, *before* Whom my fathers Abraham and Isaac walked, the God Who fed me all my life to this day,
16. The Angel Who has redeemed me from all evil, bless the lads. And let my name be perpetuated in them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth."
17. And Joseph saw that his father laid his right hand upon the head of Ephraim, and it displeased him. And he held up his father's hand to remove it from Ephraim's head to Manasseh's head.
18. And Joseph said to his father, "Not so, my father, for this *is* the firstborn. Put your right hand upon his head."
19. And his father refused and said, "I know *it*, my son, I know *it*. He also shall become a people, and he also shall be great, but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."
20. And he blessed them that day, saying, "In you shall Israel bless, saying, 'God make you as Ephraim and as Manasseh.' " And he put Ephraim before Manasseh.
21. And Israel said to Joseph, "Behold, I die. But God shall be with you, and bring you again into the land of your fathers.
22. And I have given to you one portion

above your brothers, which I took out of the hand of the Amorite with my sword and with my bow."

CHAPTER FORTY-NINE

1. And Jacob called to his sons and said, "Gather yourselves together, that I may tell you what shall happen to you in the last days.
2. Gather yourselves together and hear, sons of Jacob, and hearken to Israel your father.
3. Reuben, you *are* my firstborn, my might, and the beginning of my strength, the excellency of dignity and the excellency of power.
4. Unstable★ as water, you shall not excel because you went up to your father's bed; then you defiled it. He went up to my couch.
5. Simeon and Levi *are* brothers; tools of violence *are* their weapons.
6. Oh my soul, do not come into their council. Let not my honor be united with their assembly, for in their anger they killed a man, and in their self-will they hamstrung oxen.
7. Let their anger be cursed, for *it was* fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.
8. Judah, may your brothers praise you. May your hand *be* on the neck of your enemies. May your father's sons bow before you.
9. Judah *is* a lion's whelp. My son, you have gone up from the prey. He stooped, he crouched like a lion; and like a lioness, who shall rouse him?
10. The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. And to Him shall be the obedience of the people.
11. Binding His foal to the vine, and His donkey's colt to the choice vine, He washed His garments in wine, and His clothes in the blood of grapes.
12. His eyes are more sparkling than wine, and His teeth are whiter than milk.
13. Zebulun shall live at the seashore. And he *shall be* a haven for ships, and his border beside Sidon.
14. Issachar *is* a strong donkey crouching down between the sheepfolds.
15. And he saw that rest *was* good and that the land was pleasant. And he bowed his shoulder to bear *a burden*, and became a tribute-servant.
16. Dan shall judge his people, as one of the tribes of Israel.
17. Dan shall be a serpent by the way, an adder in the path, that bites the horse's heels, so that its rider shall fall backward.
18. I have waited for Your salvation, O LORD.
19. Gad, raiders shall attack him, but he shall overcome at the last.
20. Out of Asher his bread *shall be* rich, and he shall yield royal dainties.
21. Naphtali *is* a deer let loose. He gives goodly words.
22. Joseph *is* a fruitful bough, a fruitful bough by a well, whose branches run over the wall.
23. The archers have fiercely attacked him and have shot *at him*, and hated him.
24. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob—from there is the Shepherd, the Stone of Israel—
25. By the God of your father, Who shall help you. And may the Almighty bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.
26. The blessings of your father are greater than the blessings of my ancestors, to the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him, the ruler, the leader who was separated from his brothers.
27. Benjamin is a wolf that tears in pieces. In the morning he shall devour the prey, and at night he shall divide the spoil."
28. All these *were* the twelve tribes of Israel. And this *is* what their father spoke to them, and blessed them; everyone according to his blessing, he blessed them.
29. And he charged them and said to them, "I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite,
30. In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, the field which Abraham bought from Ephron the Hittite for a burial site.
31. They buried Abraham and his wife Sarah there, and they buried Isaac and

Chap. **49**

1 Num. 24:14
Deut. 4:30, 33:1
Isa. 39:6
Jer. 23:20
Amos 3:7
Heb. 1:2
3 Gen. 29:32
4 Gen. 35:22
Deut. 27:20
★ *Reckless or overboiling*
5 Gen. 29:33-34
6 Gen. 34:26
Psa. 26:9
Prov. 1:15-16
Eph. 5:11
7 Josh. 19:1
8 Deut. 33:7
Psa. 18:40
1 Chr. 5:2
9 Num. 23:24, 24:9
Rev. 5:5
10 Num. 24:17
Isa. 11:1, 60:1-5
Jer. 30:21
Psa. 60:7
Mat. 21:9
Luke 2:30-32
13 Deut. 33:18-19
Josh. 19:10-11
15 1 Sam. 10:9
16 Deut. 33:22
17 Judg. 18:27
18 Isa. 25:9
Psa. 25:5
19 Deut. 33:20
1 Chr. 5:18
20 Deut. 33:24
Josh. 19:24
21 Deut. 33:23
23 Gen. 37:4, 24
Psa. 118:13
24 Gen. 45:11, 47:12
Isa. 28:16
Psa. 37:15, 80:1, 132:2, 5
Job 29:20
25 Gen. 17:1, 28:13, 35:3, 11, 43:23
Deut. 33:13
26 Deut. 33:15-16
Hab. 3:6
27 Num. 23:24
Judg. 20:21, 25
Ezek. 39:10
Zech. 14:1
Esth. 8:11
29 Gen. 15:15, 25:8, 47:30, 50:13
2 Sam. 19:37
30 Gen. 23:16
31 Gen. 23:19, 25:9, 35:29

his wife Rebekah. And I buried Leah there—
32. The field *was* purchased, and the cave in it, from the sons of Heth."
33. When Jacob finished commanding his sons, he drew his feet up into the bed. And he expired, and was gathered to his people.

CHAPTER FIFTY

1. And Joseph fell upon his father's face, and wept upon him, and kissed him.
2. And Joseph commanded his servants the physicians, to embalm his father. And the physicians embalmed Israel.
3. And forty days were fulfilled for him, for so are fulfilled the days of those who are embalmed. And the Egyptians mourned for him seventy days.
4. And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, "If now I have found grace in your eyes, I pray you speak in the ears of Pharaoh saying,
5. 'My father made me swear, saying, "Lo, I die. You shall bury me in my grave which I have prepared for me in the land of Canaan." Now therefore, I pray you, let me go up and bury my father, and I will come again.' "
6. And Pharaoh said, "Go up and bury your father, according as he made you swear."
7. And Joseph went up to bury his father. And all the servants of Pharaoh went up with him, the elders of his house, and all the elders of the land of Egypt,
8. And all the house of Joseph, his brothers, and his father's house. They left only their little ones and their flocks and their herds in the land of Goshen.
9. And both chariots and horsemen went up with him. And it was a very great company.
10 And they came to the threshing floor of Atad, beyond Jordan, and there they mourned with a great and very sore lamentation. And he made a mourning for his father seven days.
11. And when the inhabitants of the land, the Canaanites, saw the mourning at the grain floor of Atad, and they said, "This *is* a grievous mourning to the Egyptians." Therefore they called its name Meadow of Egypt, which *is* beyond Jordan.

33 Gen. 49:29

Chap. **50**

1 Gen. 46:4
2 Ki. 13:14
2 Gen. 50:26
2 Chr. 16:14
Luke 24:1
John 19:39-40
3 Num. 20:29
Deut. 34:8
4 Esth. 4:2
5 Gen. 47:29
Isa. 22:16
2 Chr. 16:14
10 1 Sam. 31:13
Job 2:13
Acts 8:2
13 Gen. 23:16, 49:29
Acts 7:16
15 Job 15:21
17 Gen. 49:25
Prov. 28:13
18 Gen. 37:7, 10
19 Gen. 45:5
2 Ki. 5:7
20 Psa. 56:5
Acts 3:13-15
21 Mat. 5:44
23 Gen. 30:3
Num. 32:39
Job 42:16
24 Gen. 15:14, 26:3, 35:12, 46:4, 48:21
Ex. 3:16-17
Heb. 11:22
25 Ex. 13:19
Josh. 24:32
Acts 7:16

12. And his sons did to him according as he commanded them,
13. For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a burying place from Ephron the Hittite, before Mamre.
14. And Joseph returned to Egypt, he and his brothers, and all that went up with him to bury his father, after he had buried his father.
15. And when Joseph's brothers saw that their father was dead, they said, "Joseph will perhaps hate us, and will certainly repay us all the evil which we did to him."
16. And they sent a message to Joseph, saying, "Your father commanded before he died, saying,
17. 'Thus shall you say to Joseph, "I beseech you now, forgive the trespass of your brothers and their sin, for they did evil to you." ' And please now forgive the trespass of the servants of the God of your father." And Joseph wept when they spoke to him.
18. And his brothers also went and fell down before his face. And they said, "Behold, we *are* your servants."
19. And Joseph said to them, "Do not fear, for *am* I in the place of God?
20. But as for you, you thought evil against me, *but* God meant it for good to bring to pass, as *it is* this day, to save a great many people alive.
21. And now do not fear. I will nourish you and your little ones." And he comforted them and spoke to their hearts.
22. And Joseph lived in Egypt, he and his father's house. And Joseph lived a hundred and ten years.
23. And Joseph saw Ephraim's sons of the third *generation*. Also the sons of Machir the son of Manasseh, were brought up upon Joseph's knees.
24. And Joseph said to his brothers, "I am about to die. And God will surely visit you, and bring you out of this land into the land which He swore to Abraham, to Isaac, and to Jacob."
25. And Joseph took an oath of the sons of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."
26. So Joseph died, *being* a hundred and ten years old. And they embalmed him, and put him in a coffin in Egypt.

The Second Book of Moses, Called

Exodus

CHAPTER ONE

1. And these *were* the names of the sons of Israel who came into Egypt. Every man and his household came with Jacob:
2. Reuben, Simeon, Levi and Judah;
3. Issachar, Zebulun and Benjamin;
4. Dan and Naphtali, Gad and Asher.
5. And all the souls that came out of the loins of Jacob were seventy souls, for Joseph was *already* in Egypt.
6. And Joseph died, and all his brothers and all that generation.
7. And the children of Israel were fruitful, and increased very much and multiplied, and became exceedingly mighty. And the land was filled *with* them.
8. And there arose a new king over Egypt who did not know Joseph.
9. And he said to his people, "Behold, the people of the children of Israel *are* many and mightier than we.
10. Come, let us deal shrewdly with them, lest they multiply, and it will be when there comes a war, they join also to our enemies and fight against us, and get them out of the land."
11. And they set taskmasters over them to afflict them with their burdens. And they built treasure cities for Pharaoh, Pithon and Raamses.
12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
13. And the Egyptians made the children of Israel serve with harshness.
14. And they made their lives bitter with hard work in mortar and in bricks, and in all *kinds of* work in the field. All their work in which they made them do *was* with harshness.
15. And the king of Egypt spoke to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah.
16. And he said, "When you midwife the Hebrew women, and look on the birth stools, if it *is* a son, then you shall kill him. But if it *is* a daughter, then she shall live."
17. But the midwives feared God, and did not do as the king of Egypt commanded them, but saved alive the male children.

Chap. 1

1 Gen. 35:23-26, 46:8
5 Gen. 46:26-27
Deut. 10:22
6 Gen. 50:26
Acts 7:15
7 Gen. 46:3
Deut. 26:5
Psa. 105:24
Acts 7:17
8 Acts 7:18
9 Psa. 105:24
10 Psa. 83:3-4, 105:25
Prov. 16:25
Acts 7:19
11 Gen. 15:13, 47:11
Ex. 3:7, 5:4-5
Deut. 26:6
14 Ex. 2:23, 6:9
Num. 20:15
Psa. 81:6
Acts 7:19, 34
16 Acts 7:19
17 Prov. 16:6
Dan. 3:16, 18
Acts 5:29
19 Josh. 2:4
2 Sam. 17:19-20
20 Isa. 3:10
Prov. 11:18
Eccl. 8:12
Heb. 6:10
21 1 Sam. 2:35
2 Sam. 7:11, 13, 27, 29
1 Ki. 11:38
Psa. 127:1
22 Acts 7:19

Chap. 2

1 Ex. 6:20
Num. 26:59
1 Chr. 23:14
2 Acts 7:20
Heb. 11:23
4 Ex. 15:20
Num. 26:59
5 Acts 7:21

18. And the king of Egypt called for the midwives and said to them, "Why have you done this thing, and have saved the male children alive?"
19. And the midwives said to Pharaoh, "Because the Hebrew women *are* not like the Egyptian women; for they *are* lively, and are delivered before the midwives come to them."
20. And God dealt well with the midwives. And the people multiplied and became very mighty.
21. And it came to pass because the midwives feared God, *that* He made them houses.
22. And Pharaoh charged all his people, saying, "Every son that is born you shall cast into the river, and every daughter you shall save alive."

CHAPTER TWO

1. And a man went from the house of Levi and took a daughter of Levi *as his wife*.
2. And the woman conceived and bore a son. And when she saw him, that he was beautiful, she hid him three months.
3. But when she could no longer hide him, she took an ark of papyrus for him, and daubed it with bitumen and with pitch, and put the child in it. And she laid *it* in the reeds by the river's edge.
4. And his sister stood afar off to know what would happen to him.
5. And the daughter of Pharaoh came down to bathe at the river. And her maidens walked along by the riverside. And when she saw the ark among the reeds, she sent her slavegirl to bring it *to her*.
6. And she opened *it*, and she saw the child. And behold, a boy wept. And she had pity on him, and said, "This *is* one of the Hebrews' sons."
7. And his sister said to Pharaoh's daughter, "Shall I go and call a woman, a nurse of the Hebrew women for you, that she may nurse the child for you?"
8. And Pharaoh's daughter said to her, "Go." And the girl went and called *the* child's mother.
9. And Pharaoh's daughter said to her, "Take this child away and nurse it for me

and I will give *you* your wages." And the woman took the child and nursed it.
10. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses. And she said, "Because I took him out of the water."
11. And it came to pass in those days, when Moses was grown, he went out to his brethren and looked upon their burdens. And he saw an Egyptian striking a Hebrew, one of his brethren.
12. And he looked this way and that way, and when he did not see anyone, he killed the Egyptian and hid him in the sand.
13. And when he went out the second day, behold, two men of the Hebrews strove together. And he said to the guilty one, "Why do you strike your neighbor?"
14. And he said, "Who made you a ruler and a judge over us? Do you intend to kill me as you killed the Egyptian?" And Moses feared, and said, "Surely this thing is known."
15. And when Pharaoh heard this thing, he sought to kill Moses. But Moses *had* fled from the face of Pharaoh, and lived in the land of Midian. And *he* sat down by a well.
16. And the priest of Midian *had* seven daughters. And they came and drew, and filled the troughs to water their father's flock.
17. And the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock.
18. And when they came to Reuel their father, he said, "Why have you hurried to come today?"
19. And they said, "An Egyptian delivered us out of the hand of the shepherds, and also drew for us and watered the flock."
20. And he said to his daughters, "And where *is* he? Why then have you left the man? Call him, that he may eat bread."
21. And Moses was content to live with the man, and he gave Moses his daughter Zipporah.
22. And she bore a son, and he called his name Gershom, for he said, "I have been a stranger in a strange land."
23. And it came to pass after many days the king of Egypt died. And the children of Israel sighed because of the bondage, and they cried, and their cry came up to God because of the bondage.
24. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.
25. And God looked upon the children of Israel, and God acknowledged *them*.

10 Acts 7:21
Heb. 11:24
11 Ex. 1:11
Acts 7:23-24
Heb. 11:24-26
12 Acts 7:24
13 Acts 7:26
14 Gen. 13:8
Acts 7:27-28
15 Gen. 24:11, 29:2
Acts 7:29
Heb. 11:27
16 Gen. 24:11, 41:45
Ex. 3:1
1 Sam. 9:11
17 Gen. 29:10
18 Ex. 3:1, 4:18
Num. 10:29
20 Gen. 31:54
21 Ex. 18:2
22 Ex. 18:3
Acts 7:29
23 Ex. 3:9
Deut. 26:7
Acts 7:34
Jas. 5:4
24 Gen. 15:14
Ex. 6:5
Psa. 105:8, 42
25 Ex. 3:7, 4:31
Luke 1:25

Chap. **3**

1 Ex. 2:16, 18:5
1 Ki. 19:8
2 Deut. 33:16
Acts 7:30
3 Acts 7:31
4 Deut. 33:16
5 Josh. 5:15
6 Gen. 28:13
Ex. 4:5
1 Ki. 19:13
Mat. 22:32
Acts 7:32
7 Gen. 18:21
Ex. 1:11, 2:23-25
Psa. 106:44
8 Gen. 15:21, 50:24
Ex. 3:17, 6:6, 8, 13:5
Deut. 1:25, 8:7-9
Jer. 11:5
Ezek. 20:6
9 Ex. 1:11, 13-14, 2:23
10 Mic. 6:4

CHAPTER THREE

1. Now Moses kept the flock of his father-in-law Jethro, the priest of Midian. And he led the flock to the west side of the desert. And he came to the mountain of God, to Horeb.
2. And the Angel of the LORD appeared to him in a flame of fire, out of the midst of a bush; and he looked, and behold, the bush burned with fire! And the bush *was* not consumed.
3. And Moses said, "I will now turn aside and see this great sight, why the bush does not burn up."
4. And the LORD saw that he had turned aside to see. God called to him out of the midst of the bush, and said, "Moses! Moses!" And he said, "Here I *am*."
5. And He said, "Do not come near here. Put off your sandals from your feet, for the place on which you stand *is* holy ground."
6. And He said, "I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.
7. And the LORD said, "I have surely seen the affliction of My people who *are* in Egypt. I have heard their cry because of their taskmasters, for I know their sorrows.
8. And I am coming down to deliver them out of the hand of the Egyptians, to bring them up out of that land, to a good land, a large land, to a land flowing *with* milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
9. And now, behold, the cry of the children of Israel has come to Me. And I have also seen the oppression *with* which the Egyptians oppress them.
10. And now go, and I will send you to Pharaoh that you may bring forth My people, the children of Israel, out of Egypt."

11. And Moses said to God, "Who *am* I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?"
12. And He said, "I will be with you. And this *shall be* the sign to you that I have sent you: When you have brought forth the people out of Egypt, you shall serve God upon this mountain."
13. And Moses said to God, "Behold, *when* I come to the children of Israel, and shall say to them, 'The God of your fathers has sent me to you,' and they shall say to me, 'What *is* His name?' What shall I say to them?"
14. And God said to Moses, "I AM THAT I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.' "
15. And God said to Moses again, "You shall say this to the children of Israel, 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My title from generation to generation.'
16. Go, and gather the elders of Israel and say to them, 'The LORD God of your fathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, "I have surely visited you and have observed what is done to you in Egypt.
17. And I have said, 'I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.' " '
18. And they shall hearken to your voice. And you shall come, you and the elders of Israel, to the king of Egypt. And you shall say to him, 'The LORD God of the Hebrews has met with us. And now let us go, we beseech you, three days' journey into the wilderness, that we may sacrifice to the LORD our God.'
19. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.
20. And I will stretch out My hand and smite Egypt with all My wonders which I will do in the midst of it. And after that he will let you go.
21. And I will give this people favor in the sight of the Egyptians. And it shall be that when you go, you shall not go empty.

11 Ex. 6:12
1 Sam. 18:18
12 Gen. 31:3
Josh. 1:5
Rom. 8:31
14 Ex. 6:3
John 8:58
Heb. 13:8
15 Psa. 135:13
16 Ex. 2:25, 4:29
Luke 1:68
17 Gen. 15:14, 16
18 Ex. 4:31, 5:1, 3
Num. 23:3-4, 15-16
19 Ex. 5:2
20 Ex. 6:6, 9:15, 12:31
Deut. 6:22
Neh. 9:10
Acts 7:36
21 Ex. 11:3, 12:36
Psa. 105:37
Prov. 16:7
22 Ex. 11:2
Ezek. 39:10
Prov. 13:22
Job 27:17

Chap. **4**

2 Ex. 4:17, 20
3 Ex. 7:10
5 Ex. 3:15, 19:9
6 Num. 12:10
2 Ki. 5:27
7 Num. 12:13-14
Deut. 32:39
9 Ex. 7:19
10 Ex. 6:12
Jer. 1:6
11 Psa. 94:9, 146:8

22. But every woman shall ask of her neighbor, and of her that stays in her house, jewels of silver and jewels of gold and clothing. And you shall put *them* upon your sons and upon your daughters. And you shall retrieve *these from* the Egyptians."

CHAPTER FOUR

1. And Moses answered and said, "But, behold, they will not believe me nor hearken to my voice, for they will say, 'The LORD has not appeared to you.' "
2. And the LORD said to him, "What *is* this in your hand?" And he said, "A staff."
3. And He said, "Throw it on the ground." And he threw it on the ground. And it became a serpent. And Moses ran from it.
4. And the LORD said to Moses, "Put forth your hand and take it by the tail." And he put forth his hand and caught it, and it became a staff in his hand.
5. "So that they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob, has appeared to you."
6. And the LORD said to him again, "Now put your hand in your bosom." And he put his hand into his bosom. And when he took it out, behold, his hand *was* as leprous as snow.
7. And He said, "Put your hand into your bosom again." And he put his hand into his bosom again. And he brought it out of his bosom, and behold, it was returned again like his *other* flesh.
8. "And it will be, if they will not believe you, neither hearken to the voice of the first sign, then they will believe the voice of the latter sign.
9. And also it will be, if they will not believe these two signs, neither hearken to your voice, then you shall take from the water of the river and pour *it* upon the dry land. And the water which you take out of the river shall become blood on the dry land."
10. And Moses said to the LORD, "O my LORD, I *am* not a man of words now, nor since You have spoken to Your servant, but I *am* slow of speech and of a slow tongue."
11. And the LORD said to him, "Who has made man's mouth? Or who makes the dumb, or deaf, or the seeing, or the

blind? Have not I, the LORD?
12. And now go, and I will be with your mouth and teach you what you shall say."
13. And he said, "O my LORD, I pray You, send by the hand *of him whomever else* You will send."
14. And the anger of the LORD was kindled against Moses. And He said, "Do I not know Aaron the Levite, your brother, that he can speak well? And also, behold, he comes forth to meet you. And when he sees you, he will be glad in his heart.
15. And you shall speak to him, and you shall put words in his mouth. And I will be with your mouth and with his mouth, and will teach you what you shall do.
16. And he shall be your spokesman to the people, and he shall be for a mouth to you. And you shall be to him instead of God.
17. And you shall take this rod in your hand *with* which you shall do signs."
18. And Moses went and returned to Jethro his father-in-law, and said to him, "Please let me go and return to my brethren who *are* in Egypt and see if they *are* still alive." And Jethro said to Moses, "Go in peace."
19. And the LORD said to Moses in Midian, "Go! Return to Egypt, for all the men who sought your life are dead."
20. And Moses took his wife and his sons, and set them upon a donkey, and he returned to the land of Egypt. And Moses took the rod of God in his hand.
21. And the LORD said to Moses, "When you go to return into Egypt, see that you do all those wonders which I have put in your hand before Pharaoh; but I will harden his heart, that he shall not let the people go.
22. And you shall say to Pharaoh, 'Thus says the Lord, "Israel *is* My son, My firstborn.
23. And I say to you, let My son go that he may serve Me. And if you refuse to let him go, behold, I *am* going to kill your son, your firstborn." ' "
24. And it came to pass by the way, in the inn, that the LORD met him and sought to kill him.
25. And Zipporah took a sharp stone, and cut off the foreskin of her son, and threw *it* at his feet, and said, "Surely a bloody husband you *are* to me."
26. So He let him go. Then she said, "*You are* a bloody husband," because of the circumcision.
27. And the LORD said to Aaron, "Go into the wilderness to meet Moses." And he went and met him in the mount of God, and kissed him.
28. And Moses told Aaron all the words of the LORD Who had sent him, and all the signs which He had commanded him.
29. And Moses and Aaron went and gathered together all the elders of the children of Israel.
30. And Aaron spoke all the words which the LORD had spoken to Moses, and did the signs in the sight of the people.
31. And the people believed. And when they heard that the LORD had visited the children of Israel, and that He had looked upon their affliction, then they bowed and worshiped.

12 Isa. 50:4
Jer. 1:9
Mat. 10:19
Mark 13:11
Luke 12:11-12, 21:14-15
13 Jonah 1:3
14 Ex. 4:27
Num. 11;1
1 Sam. 10:2-3, 5
15 Ex. 7:1-2
Num. 23:5, 12, 16
Deut. 5:31
16 Ex. 7:1
17 Ex. 4:2, 7:15
18 Judg. 18:6
19 Ex. 2:15, 23
Mat. 2:20
20 Num. 20:8-9
21 Ex. 3:20, 7:3, 13, 9:12, 35
Deut. 2:30
Josh. 11:20
Isa. 63:17
John 12:40
Rom. 9:18
22 Jer. 31:9
Hos. 11:1
Jas. 1:18
Rom. 9:4
2 Cor. 6:18
23 Ex. 11:5, 12:29
24 Gen. 17:14
Num. 22:22
25 Josh. 5:2-3
27 Ex. 3:1, 4:14
28 Ex. 4:8-9, 15-16
29 Ex. 3:16
30 Ex. 4:16
31 Gen. 24:26
Ex. 2:25, 3:7, 16, 18
4:8-9
1 Chr. 29:20

Chap. **5**

1 Ex. 10:9
2 Ex. 3:19
2 Ki. 18:35
Job 21:15
2 Chr. 32:14
3 Ex. 3:18
4 Ex. 1:11
5 Ex. 1:7, 9
6 Ex. 1:11

CHAPTER FIVE

1. And afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel, 'Let My people go that they may hold a feast to Me in the wilderness.' "
2. And Pharaoh said, "Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, neither will I let Israel go."
3. And they said, "The God of the Hebrews has met with us. Let us go, we pray you, three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with plague or with the sword."
4. And the king of Egypt said to them, "Moses and Aaron, why do you keep the people from their work? Get to your burdens!"
5. And Pharaoh said, "Behold, the people of the land now *are* many, and you make them rest from their burdens."
6. And Pharaoh commanded the taskmasters of the people and their officers the same day, saying,
7. "You shall no more give the people straw to make brick, as before. Let them go and gather straw for themselves.
8. And you shall lay upon them the *same* number of bricks which they have made before. You shall not reduce it, for they are idle; therefore they cry, saying, 'Let us go sacrifice to our God.'

9. Let more work be laid upon the men, and let them labor in it. And do not let them regard vain words."
10. And the taskmasters of the people and their officers went out. And they spoke to the people, saying, "Thus says Pharaoh, 'I will not give you straw.
11. Go and get straw where you can find it, yet not any of your work shall be reduced.' "
12. So the people were scattered through all the land of Egypt, to gather stubble for straw.
13. And the taskmasters hurried *them*, saying, "Finish your works, *your* daily tasks, just as when there was straw."
14. And *also* the overseers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten. *And they* demanded, "Why have you not completed your task in making brick, both yesterday and today, as you did before?"
15. And the overseers of the children of Israel came and cried to Pharaoh, saying, "Why do you deal so with your servants?
16. There is no straw given to your servants, and they say to us, 'Make bricks!' And behold, your servants *are* beaten, but the fault is in your own people."
17. But he said, "You *are* idle! You are idle! Therefore you say, 'Let us go, let us sacrifice to the LORD.'
18. Therefore go now *and* work, for there shall be no straw given to you; yet you shall deliver the *same* number of bricks."
19. And the overseers of the children of Israel saw themselves in affliction, after it was said, "You shall not reduce *any* bricks from your daily number."
20. And they met Moses and Aaron standing in the way, as they came forth from Pharaoh.
21. And they said to them, "The LORD look upon you and judge because you have made us offensive in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to kill us."
22. And Moses returned to the LORD, and said, "LORD, why have You treated this people ill? Why then have you sent me?
23. For since I came to Pharaoh to speak in Your name, he has done evil to this people. Neither have You delivered Your people at all."

21 Gen. 34:30
Ex. 6:9
2 Sam. 10:6

Chap. **6**

1 Ex. 3:19, 12:31, 33, 39
3 Gen. 17:1, 35:11, 48:3
Ex. 3:14
Psa. 83:18
John 8:58
4 Gen. 15:18, 28:4
5 Ex. 2:24,
6 Ex. 3:17
Deut. 7:8, 26:8
1 Chr. 17:21
7 Ex. 5:4-5, 29:45-46
Deut. 4:20
2 Sam. 7:24
Rev. 21:7
8 Gen. 14:22, 15:18, 26:3
9 Ex. 5:21
12 Ex. 4:10, 6:30
Jer. 1:6

CHAPTER SIX

1. And the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he shall let them go, and with a strong hand he shall drive them out of his land."
2. And God spoke to Moses, and said to him, "I am the LORD.
3. And I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty. But I was not known to them *by* My name JEHOVAH.
4. And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers.
5. And I have also heard the groaning of the children of Israel, those whom the Egyptians are keeping in bondage. And I have remembered My covenant.
6. Therefore say to the children of Israel, 'I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rescue you out of their bondage. And I will redeem you with an outstretched arm, and with great judgments.
7. And I will take you to Me for a people, and I will be to you a God. And you shall know that I *am* the LORD your God, Who brings you out from under the burdens of the Egyptians.
8. And I will bring you into the land concerning which I did swear to give to Abraham, to Isaac and to Jacob. And I will give it to you for a heritage. I *am* the LORD!' "
9. And Moses spoke in this manner to the children of Israel. But they did not hearken to Moses through shortness of spirit and through cruel bondage.
10. And the LORD spoke to Moses, saying,
11. "Go in, speak to Pharaoh, king of Egypt, that he let the children of Israel go out of his land."
12. And Moses spoke before the LORD, saying, "Behold, the children of Israel have not hearkened to me. How then shall Pharaoh hear me since I have lips that are not circumcised?"
13. And the LORD spoke to Moses and to Aaron, and gave them a charge to the children of Israel, and to Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt.

14. These *were* the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel: Hanoch and Pallu, Hezron and Carmi. These *were* the families of Reuben.
15. And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul, the son of a Canaanitess. These *were* the families of Simeon.
16. And these *were* the names of the sons of Levi, according to their generations: Gershon and Kohath and Merari. And the years of the life of Levi *were* a hundred and thirty-seven years.
17. The sons of Gershon: Libni and Shimi, by their families.
18. And the sons of Kohath: Amram and Izhar and Hebron and Uzziel. And the years of the life of Kohath *were* a hundred and thirty-three years.
19. And the sons of Merari: Mahli and Mushi. These *were* the families of Levi according to their generations.
20. And Amram took Jochebed, his father's sister, for his wife. And she bore him Aaron and Moses. And the years of the life of Amram *were* a hundred and thirty-seven years.
21. And the sons of Izhar: Korah and Nepheg and Zichri.
22. And the sons of Uzziel: Mishael and Elzaphan and Zithri.
23. And Aaron took Elisheba, the daughter of Amminadab, sister of Nahshon, for his wife. And she bore him Nadab and Abihu, Eleazar and Ithamar.
24. And the sons of Korah *were* Assir and Elkanah and Abiasaph. These *were* the families of the Korahites.
25. And Aaron's son Eleazar took his wife of the daughters of Putiel. And she bore him Phinehas. These *were* the heads of the fathers of the Levites according to their families.
26. It *was* Aaron and Moses to whom the LORD said, "Bring out the children of Israel from the land of Egypt according to their armies."
27. These *were* the ones who spoke to Pharaoh, king of Egypt, to bring out the children of Israel from Egypt. It was Moses and Aaron.
28. And it came to pass on the day the LORD spoke to Moses in the land of Egypt,
29. That the LORD spoke to Moses, saying, "I *am* the LORD. You speak to Pharaoh, king of Egypt, all that I say to you."

14 Gen. 46:9
1 Chr. 5:3
15 Gen. 46:10
1 Chr. 4:24
16 Gen. 46:11
Num. 3:17
17 1 Chr. 6:17
18 1 Chr. 6:2, 18
19 1 Chr. 6:19, 23:21
20 Ex. 2:1-2
21 1 Chr. 6:37-38
22 Lev. 10:4
23 Lev. 10:1
Num. 3:2, 26:60
Ruth 4:19-20
Mat. 1:4
24 Num. 26:11
25 Num. 25:7, 11
Josh. 24:33
26 Ex. 7:4, 12:17, 51
Num. 33:1
27 Ex. 6:13, 32:7, 33:1
Psa. 77:20
29 Ex. 6:11, 7:2
30 Ex. 4:10, 6:12

Chap. 7

1 Ex. 4:16
Jer. 1:10
2 Ex. 4:15
3 Ex. 4:7, 21, 11:9
4 Ex. 6:6, 10:1, 11:9
5 Ex. 3:20, 7:17, 8:22, 14:4, 18
Psa. 9:16
6 Ex. 7:2
7 Deut. 29:5, 31:2, 34:7
Acts 7:23, 30
9 Ex. 4:2, 17
Isa. 7:11
John 2:18, 6:30
10 Ex. 4:3, 7:9
11 Gen. 41:8
Ex. 7:22, 8:7, 18
2 Tim. 3:8
14 Ex. 8:15, 10:1, 20, 27
15 Ex. 4:2-3, 7:10

30. And Moses said before the LORD, "Behold, I *am* of uncircumcised lips, and how *shall* Pharaoh hearken to me?"

CHAPTER SEVEN

1. And the LORD said to Moses, "See, I have made you a god to Pharaoh. And Aaron your brother shall be your prophet.
2. You shall speak all that I command you. And Aaron your brother shall speak to Pharaoh that he send the children of Israel out of his land.
3. And I will harden Pharaoh's heart and multiply My signs and My wonders in the land of Egypt.
4. But Pharaoh shall not hearken to you, and I will lay My hand upon Egypt, and bring My armies, My people the children of Israel, out of the land of Egypt by great judgments.
5. And the Egyptians shall know that I *am* the LORD when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them."
6. And Moses and Aaron did as the LORD commanded them; so they did.
7. And Moses *was* eighty years old, and Aaron *was* eighty-three years old, when they spoke to Pharaoh.
8. And the LORD spoke to Moses and to Aaron, saying,
9. "When Pharaoh shall speak to you saying, 'Give a miracle for yourselves,' you shall say to Aaron, 'Take your rod, and throw *it* in front of Pharaoh. It shall become a snake.' "
10. And Moses and Aaron went in to Pharaoh. And they did so as the LORD had commanded. And Aaron threw down his rod in front of Pharaoh and in front of his servants, and it became a snake.
11. Then Pharaoh also called the wise men and the sorcerers. And they, the priests of Egypt, did the same with their secret arts,
12. For each man threw down his rod, and they became snakes, but Aaron's rod swallowed up their rods.
13. And He hardened Pharaoh's heart so that he did not hearken to them, as the LORD had said.
14. And the LORD said to Moses, "Pharaoh's heart *is* hardened. He refuses to let the people go.
15. You go to Pharaoh in the morning.

Lo, he goes out to the water. And you shall stand by the river's bank until he comes. And you shall take in your hand the rod which was turned to a snake.
16. And you shall say to him, 'The LORD God of the Hebrews has sent me to you, saying, "Let My people go so that they may serve Me in the wilderness." And, behold, until now you would not hear.
17. Thus says the LORD, "In this you shall know that I *am* the LORD. Behold, I will smite with the rod that *is* in My hand upon the waters in the river, and they shall be turned to blood.
18. And the fish in the river shall die, and the river shall stink. And the Egyptians shall hate to drink of the water of the river." ' "
19. And the LORD spoke to Moses, "Say to Aaron, 'Take your rod, and stretch out your hand upon the waters of Egypt, upon their streams, upon their canals, and upon their pools, and upon every reservoir of their waters, *that* they may become blood. And blood shall be throughout all the land of Egypt, both in wooden and in stone *vessels*.' "
20. And Moses and Aaron did so, as the LORD commanded. And he lifted up the rod and struck the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters in the river were turned to blood.
21. And the fish in the river died; and the river stank, and the Egyptians could not drink of the water of the river. And there was blood throughout all the land of Egypt.
22. And the priests of Egypt did so with their secret arts. And Pharaoh's heart was hardened, and he did not hearken to them, as the LORD had said.
23. And Pharaoh turned and went into his house; And he also did not take this to heart.
24. And all the Egyptians dug all around the river for water to drink, for they could not drink of the water of the river.
25. And seven days were completed after the LORD had stricken the river.

CHAPTER EIGHT

1. And the LORD spoke to Moses, "Go to Pharaoh, and say to him, 'Thus says the LORD, "Let My people go so that they may serve Me.

16 Ex. 3:12, 18, 5:1, 3
17 Ex. 4:9, 5:2, 7:5
Ezek. 25:17
Rev. 16:4, 6
18 Ex. 7:24
19 Ex. 8:5-6, 16, 9:22, 10:12, 21, 14:21, 26
20 Ex. 17:5
Psa. 78:44, 105:30
21 Ex. 7:18
22 Ex. 7:3, 11

Chap. **8**

1 Ex. 3:12, 18

2 Ex. 7:14, 9:2
Rev. 16:13
3 Psa. 105:30
5 Ex. 7:19
6 Psa. 78:45, 105:30
7 Ex. 7:11
8 Ex. 9:28, 10:17
10 Ex. 9:14
Deut. 33:26
2 Sam. 7:22
Isa. 46:9
Jer. 10:6-7
Psa. 96:8
1 Chr. 17:20
12 Ex. 8:30, 9:33, 10:18, 32:11
Jas. 5:16-18
15 Ex. 7:14
Eccl. 8:11

2. And if you refuse to let *them* go, behold, I *am* going to strike all your country *with* frogs.
3. And the river shall bring forth frogs abundantly which shall go up and come into your house, and into your bedroom, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs.
4. And the frogs shall come upon you, and upon your people, and upon all your servants." ' "
5. And the LORD spoke to Moses, "Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.' "
6. And Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.
7. And the priests did so with their secret arts, and brought up frogs upon the land of Egypt.
8. And Pharaoh called for Moses and Aaron, and said, "Pray to the LORD that He may take away the frogs from me and from my people. And I will let the people go, so that they may sacrifice to the LORD."
9. And Moses said to Pharaoh, "I give to you the honor—when shall I pray for you, and for your servants, and for your people, to destroy the frogs from you and your houses so *that* they may remain in the river only?"
10. And he said, "Tomorrow." And he said, "It shall be according to your word so that you may know that *there is* none like the LORD our God.
11. And the frogs shall depart from you, and from your houses, and from your servants, and from your people. They shall remain in the river only."
12. And Moses and Aaron went out from Pharaoh. And Moses cried to the LORD because of the frogs which He had brought against Pharaoh.
13. And the LORD did according to the word of Moses. And the frogs died out of the houses, out of the villages, and out of the fields.
14. And they gathered them in heaps *and* heaps. And the land stank.
15. But Pharaoh saw that *there* was relief, and he hardened his heart, and did not hearken to them, even as the LORD had said.

16. And the LORD said to Moses, "Say to Aaron, 'Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.' "
17. And they did so, for Aaron stretched out his hand with his rod and struck the dust of the earth and it became lice in man and in beast. All the dust of the land became lice throughout all the land of Egypt.
18. And the priests did so with their secret arts to bring forth lice, but they could not. So there were lice upon man and upon beast.
19. And the priests said to Pharaoh, "This *is* the finger of God." And Pharaoh's heart was hardened, and he did not hearken to them, as the LORD had said.
20. And the LORD said to Moses, "Rise up early in the morning and stand before Pharaoh. Lo, he comes forth to the water. And say to him, 'Thus says the LORD, "Let My people go, so that they may serve Me.
21. And if you will not let My people go, behold, I will send swarms *of flies* on you, and on your servants, and on your people, and into your house. And the houses of the Egyptians shall be full of swarms *of flies*, and also the ground on which they *are*.
22. And in that day I will cut off the land of Goshen, in which My people live, so that no swarms *of flies* shall be there, so that you may know that I *am* the LORD in the midst of the earth.
23. And I will put a dividing line between My people and your people. This sign shall be tomorrow." ' "
24. And the LORD did so. And teeming swarms *of flies* came into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt. The land was ruined because of the swarms.
25. And Pharaoh called for Moses and for Aaron, and said, "Go sacrifice to your God in the land."
26. And Moses said, "It is not right to do so, for we shall sacrifice the abomination of the Egyptians to the LORD our God. Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?
27. We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as He shall command us."

17 Psa. 105:31
18 Ex. 7:11
Dan. 5:8
2 Tim. 3:8-9
19 Ex. 8:15
1 Sam. 6:3, 9
Psa. 8:3
Mat. 12:28
Luke 11:20
20 Ex. 7:15, 8:1
22 Ex. 9:4, 6, 26, 10:23, 11:6-7, 12:13
23 Psa. 111:9
24 Psa. 78:45, 105:31
26 Gen. 43:32, 46:34
Deut. 7:25, 26, 12:31
27 Ex. 3:12, 18
28 Ex. 8:8, 9:28
1 Ki. 13:6
29 Ex. 8:15
30 Ex. 8:12
32 Ex. 4:21, 8:15

Chap. **9**

1 Ex. 8:1
2 Ex. 8:2
3 Ex. 7:4
2 Sam. 5:6
4 Ex. 8:22
6 Psa. 78:50
7 Ex. 7:14, 8:32

28. And Pharaoh said, "I will let you go so that you may sacrifice to the LORD your God in the wilderness. Only you shall not go very far away. Pray for me."
29. And Moses said, "Behold, I will go out from you, and I will pray to the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, tomorrow. But do not let Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD."
30. And Moses went out from Pharaoh and prayed to the LORD.
31. And the LORD did according to the word of Moses. And He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. There remained not one.
32. And Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAPTER NINE

1. And the LORD said to Moses, "Go in to Pharaoh and tell him, 'Thus says the LORD God of the Hebrews, "Let My people go so that they may serve Me,
2. For if you refuse to let *them* go, and will still hold them *back*,
3. Behold, the hand of the LORD is upon your livestock in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep, a very grievous plague.
4. And the LORD shall separate between the livestock of Israel and the livestock of Egypt. And there shall nothing die of all *that belongs* to the children of Israel." ' "
5. And the LORD appointed a set time, saying, "Tomorrow the LORD shall do this thing in the land."
6. And the LORD did that thing on the next day, and all the *livestock in the field* of Egypt died. But of the livestock of the children of Israel, not one died.
7. And Pharaoh sent, and, behold, there was not one of the livestock of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.
8. And the LORD said to Moses and Aaron, "Take to yourselves handfuls of ashes of the furnace, and let Moses sprinkle it toward the sky in the sight of Pharaoh.

9. And it shall become small dust in all the land of Egypt, and it shall become a boil breaking forth *with* sores upon man and upon beast throughout all the land of Egypt."
10. And they took ashes of the furnace and stood before Pharaoh. And Moses sprinkled it up toward the sky, and they became boils breaking forth *with* sores upon man and upon beast.
11. And the priests could not stand before Moses because of the boils, for the boils were upon the priests and upon all the Egyptians.
12. And the LORD hardened the heart of Pharaoh, and he did not hearken to them, even as the LORD had spoken to Moses.
13. And the LORD said to Moses, "Rise up early in the morning, and stand before Pharaoh, and say to him, 'Thus says the LORD God of the Hebrews, "Let My people go, so that they may serve Me;
14. For I *am* going to send at this time all My plagues upon your heart, and upon your servants, and upon your people, so that you may know that *there is* none like Me in all the earth;
15. For now I will stretch out My hand, that I may strike you and your people with plagues, and you shall be cut off from the earth.
16. And for this very purpose I have *raised you up*, to show My power *against* you, and that My name may be declared throughout all the earth.
17. Do you still exalt yourself against My people that you will not let them go?
18. Behold, tomorrow about this time I will cause it to rain a very grievous hail, *such as* has not been in Egypt since the foundation of it, even until now!
19. And now send out, *and* gather your livestock, and all that you have in the field, *for* upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." ' "
20. He that feared the word of the LORD among the servants of Pharaoh made his servants and his livestock to flee into the houses.
21. And he that did not regard the word of the LORD left his servants and his livestock in the field.
22. And the LORD said to Moses, "Stretch forth your hand toward heaven, so that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt."
23. And Moses stretched forth his rod toward the heavens. And the LORD sent thunder and hail, and the fire came down to the ground. And the LORD rained hail upon the land of Egypt.
24. And *there* was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
25. And the hail struck throughout all the land of Egypt, all that *was* in the field, both man and beast. And the hail struck every herb of the field, and broke every tree of the field.
26. Only in the land of Goshen, where the children of Israel *were*, was there no hail.
27. And Pharaoh sent and called for Moses and Aaron, and said to them, "I have sinned *this* time. The LORD *is* righteous, and I and my people are wicked.
28. Pray to the LORD, *for it is* enough. Let there be no *more* mighty thunderings and hail. And I will let you go, and you shall stay no longer."
29. And Moses said to him, "As soon as I go out of the city, I will spread abroad my hands to the LORD. The thunder shall stop, and the hail will not be any more, so that you may know that the earth is the LORD'S.
30. But *as for* you and your servants, I know that you do not yet fear the LORD God."
31. And the flax and the barley *were* stricken, for the barley was in the head, and the flax was in bud.
32. But the wheat and the rye were not stricken, for they had not grown up.
33. And Moses went out of the city from Pharaoh, and spread abroad his hands to the LORD. And the thunder and hail stopped, and the rain was not poured upon the earth.
34. And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned still more and hardened his heart, he and his servants.
35. And the heart of Pharaoh was hardened, neither would he let the children of Israel go, even as the LORD had spoken by Moses.

9 Rev. 16:2
10 Deut. 28:27
11 Ex. 8:18-19
Job 2:7
2 Tim. 3:9
12 Ex. 4:21
13 Ex. 8:20
14 Ex. 8:10
15 Ex. 3:20
16 Ex. 14:17
Prov. 16:4
1 Pet. 2:9
Rom. 9:17
21 Ex. 7:23
22 Rev. 16:21
23 Josh. 10:11
Isa. 30:30
Ezek. 38:22
Psa. 18:13, 78:47, 105:32, 148:8
Rev. 8:7
25 Psa. 105:33
26 Ex. 8:22, 9:4, 6, 10:23, 11:7, 12:13
Isa. 32:18-19
27 Ex. 10:16
Psa. 129:4
Lam. 1:18
2 Chr. 12:6
28 Ex. 8:8, 28, 10:17
Acts 8:24
29 1 Ki. 8:22, 38
Isa. 1:15
Psa. 24:1. 143:6
1 Cor. 10:26, 28
30 Isa. 26:10
31 Ruth 1:22, 2:23
33 Ex. 8:12, 9:29
35 Ex. 4:21

CHAPTER TEN

1. And the LORD said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants so that I might show these My signs before him,
2. And so that you may tell in the ears of your son, and of your son's sons, what things I have wrought in Egypt, and My signs which I have done among them, so that you may know that I *am* the LORD."
3. And Moses and Aaron came in to Pharaoh and said to him, "Thus says the LORD God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go so that they may serve Me;
4. For if you refuse to let My people go, behold, tomorrow I will bring the locusts into your country.
5. And they shall cover the face of the ground so that one cannot be able to see the earth. And they shall eat the rest of that which has escaped, which remains to you from the hail, and shall eat every tree which grows for you out of the field.
6. And they shall fill your houses, and the houses of all your servants, and the houses of all the Egyptians, which neither your fathers, nor your fathers' fathers have seen, since the day they were upon the earth until this day. And he turned himself and went out from Pharaoh.' "
7. And Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go so that they may serve the LORD their God. Do you not yet know that Egypt is destroyed?"
8. And Moses and Aaron were brought again to Pharaoh, and he said to them, "Go! Serve the LORD your God. Who *are* the ones that shall go?"
9. And Moses said, "We will go with our young and with our old, with our sons and with our daughters. We will go with our flocks and with our herds; for we *must hold* a feast to the LORD."
10. And he said to them, "Let the LORD be with you, for if I ever let you go with your little ones, watch out, for you have some evil purpose in mind.
11. Not so! Go now you men and serve the LORD, for it is you who did desire it." And they were driven out from Pharaoh's presence.

Chap. **10**

1 Ex. 4:21, 7:4, 14
John 12:40
Rom. 9:18
2 Deut. 4:9
Joel 1:3
Psa. 44:1, 71:18, 78:5
3 1 Ki. 21:29
Job 42:6
Jas. 4:10
4 Prov. 30:27
Rev. 9:3
5 Ex. 9:32, 10:15
Joel 1:4, 2:25
7 Ex. 23:33
Josh. 23:13
1 Sam. 18:21
Eccl. 7:26
1 Cor. 7:35
9 Ex. 5:1
12 Ex. 7:19, 10:4-5
14 Deut. 28:38
Psa. 78:46, 105:34
Joel 2:2
15 Ex. 10:5
Psa. 105:35
16 Ex. 9:27
17 Ex. 9:28
1 Ki. 13:6
18 Ex. 8:30
19 Joel 2:20
20 Ex. 4:21, 11:10
21 Ex. 9:22
22 Psa. 105:28
23 Ex. 8:22
24 Ex. 10:8, 10

12. And the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt and eat every herb of the land, all that the hail has left."
13. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day and all the night. When it was morning, the east wind brought the locusts.
14. And the locusts went up over all the land of Egypt and rested in all the country of Egypt, very numerous *and dense*. Before them there were no such locusts as they, neither after them shall be such;
15. For they covered the face of the whole ground so that the land was darkened, and they ate every herb of the land and all the fruit of the trees which the hail had left. And there did not remain any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
16. Then Pharaoh called for Moses and Aaron in haste. And he said, "I have sinned against the LORD your God, and against you.
17. Now therefore, I beg you, forgive my sin only this once, and pray to the LORD your God that He may take away from me this death only."
18. And he went out from Pharaoh, and prayed *to* the LORD.
19. And the LORD turned a mighty strong west wind, which took away the locusts and threw them into the Red Sea. There did not remain one locust in all the boundaries of Egypt.
20. But the LORD hardened Pharaoh's heart, and he did not let the children of Israel go.
21. And the LORD said to Moses, "Stretch out your hand toward the heavens, that there may be darkness over the land of Egypt, so that one may even feel the darkness."
22. And Moses stretched forth his hand toward heaven. And there was a thick darkness in all the land of Egypt three days.
23. They did not see one another, nor did any rise from his place, *for* three days. But all the children of Israel had light in their dwellings.
24. And Pharaoh called for Moses, and

said, "You go serve the LORD. Only let your flocks and your herds be left. Let your little ones also go with you."
25. And Moses said, "You must give us also sacrifices and burnt offerings so that we may sacrifice to the LORD our God.
26. Our livestock also shall go with us. There shall not be a hoof left behind, for we must take from them to serve the LORD our God. And we do not know *with* what we must serve the LORD until we come there."
27. But the LORD hardened Pharaoh's heart, and he would not let them go.
28. And Pharaoh said to him, "Get away from me! Take heed to yourself! See my face no more, for in the day you see my face you shall die."
29. And Moses said, "You have spoken well. I will never see your face again."

CHAPTER ELEVEN

1. And the LORD had said to Moses, "I will yet bring one plague on Pharaoh and on Egypt. Afterward, he will let you go from here. When he shall let you go, he shall surely thrust you out from here altogether.
2. Speak now in the ears of the people, and let every man ask from his neighbor, and every woman from her neighbor, articles of silver and jewels of gold."
3. And the LORD gave the people favor in the sight of the Egyptians. And the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
4. And Moses said, "Thus says the LORD, 'About midnight I will go out into the midst of Egypt.
5. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits upon his throne, even to the firstborn of the slavegirl that *is* behind the mill; also the firstborn of beasts.
6. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
7. But against any of the children of Israel not even a dog shall move his tongue, against man or beast, so that you may know that the LORD puts a difference *between* the Egyptians and Israel.'
8. And all these, your servants, shall come down to me and bow themselves down to me, saying, 'You and all the people that follow you—get out!' And after that I will go out." And he went out from Pharaoh in flaming anger.
9. And the LORD said to Moses, "Pharaoh shall not hearken to you so that My wonders may be multiplied in the land of Egypt."
10. And Moses and Aaron did all these wonders before Pharaoh. And the LORD hardened Pharaoh's heart so that he would not let the children of Israel go out of his land.

CHAPTER TWELVE

1. And the LORD spoke to Moses and Aaron in the land of Egypt, saying,
2. "This month *shall be* to you the beginning of months. It shall be the first month of the year to you.
3. Speak to all the congregation of Israel, saying, 'In the tenth day of this month they shall take to them each man a lamb for a father's house, a lamb for a house.
4. And if the household is too little for the lamb, let him and his neighbor next to his house take according to the number of the souls, each one, according to the eating of his mouth, you shall count concerning the lamb.
5. Your lamb shall be without blemish, a male of the first year. You shall take *it* from the sheep or from the goats.
6. And you shall keep it up until the *beginning* of the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it between the two evenings.★
7. And they shall take of the blood and strike *it* on the two side posts and upon the upper doorpost of the houses *in* which they shall eat it.
8. And they shall eat the flesh in that night, roasted with fire, and unleavened *bread*. They shall eat it with *bitter* herbs.
9. Do not eat of it raw, nor boiled at all with water, but roasted *with* fire, its head with its legs, and with its inward parts.
10. And you shall not let any of it remain until the morning. And that which remains of it until the morning you shall burn with fire.
11. And this is the way you shall eat it: *with* your loins girded, your sandals on your feet, and your staff in your hand.

27 Ex. 4:21, 10:20, 14:4, 8
29 Heb. 11:27

Chap. **11**

1 Ex. 12:31, 33, 39
2 Ex. 3:22, 12:35
3 Ex. 3:21, 12:36
2 Sam. 7:9
Psa. 106:46
Esth. 9:4
4 Ex. 12:12, 23, 29
5 Ex. 12:12, 29
Amos 4:10
Psa. 78:51
6 Ex. 12:30
Amos 5:17
7 Ex. 8:22
Josh. 10:21
8 Ex. 12:33
Judg. 4:16, 8:5
Heb. 11:27
9 Ex. 3:19, 7:3-4, 10:1
10 Ex. 10:20, 27
Rom. 2:5, 9:22

Chap. **12**

2 Ex. 13:4
Deut. 16:1
5 Lev. 22:19-21
Mal. 1:8, 14
1 Pet. 1:19
Heb. 9:14
6 Ex. 16:12
Lev. 23:5
Num. 9:3
Deut. 16:1, 6
★ Heb. *ben ha arbayim* — between sunset and dark at the beginning of the fourteenth day. (See Ex. 16:8-13 which conclusively proves that *ben ha arbayim* begins immediately after sunset, Heb. *ba erev*, which ends the day.)
8 Ex. 34:25
Num. 9:11
Deut. 16:3
1 Cor. 5:8
9 Deut. 16:7
10 Ex. 16:19, 23:18, 34:25
11 Deut. 16:5

And you shall eat it in trepidation. It *is* the LORD'S Passover,
12. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast. And I will execute judgment against all the gods of Egypt. I *am* the LORD.
13. And the blood shall be a sign to you upon the houses where you *are*. And when I see the blood, I will pass over you. And the plague shall not be upon you to destroy *you* when I smite the land of Egypt.
14. And this day shall be a memorial to you. And you shall keep it a feast to the LORD throughout your generations. You shall keep it a feast as a law forever.
15. You shall eat unleavened *bread* seven days; even the first day you shall *have* put away leaven out of your houses; for whoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
16. And in the first day *there shall be* a holy convocation, and in the seventh day there shall be a holy convocation for you. No manner of work shall be done in them, except that which every man must eat, that only may be done by you.
17. And you shall keep the *Feast of* Unleavened Bread, for in this very same day I have brought your armies out of the land of Egypt. Therefore you shall keep this day in your generations as a law forever.
18. In the first *month*, on the fourteenth day of the month at sunset,★ you shall eat unleavened bread, until the twenty-first day of the month at sunset.★★
19. Seven days there shall be no leaven found in your houses, for whoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.
20. You shall eat nothing leavened. In all your dwelling places you shall eat unleavened bread.' "
21. Then Moses called for all the elders of Israel and said to them, "Draw out and take a lamb for yourselves according to your families, and kill the Passover *lamb*.
22. And you shall take a bunch of hyssop and dip in the blood *that is* in the bowl, and strike the lintel and the two side posts with the blood in the bowl. And none of you shall go out of the door of his house until sunrise,
23. For the LORD will pass through to strike the Egyptians. And when He sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not allow the destroyer to come into your houses to strike you.
24. And you shall observe this thing as a law to you and to your children forever.
25. And it shall be when you have come to the land which the LORD will give you, according as He has promised that you shall keep this service.
26. And it will be, when your children shall say to you, 'What *does* this service *mean* to you?'
27. Then you shall say, 'It *is* the sacrifice of the LORD'S Passover, Who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians and delivered our houses.' " And the people bowed their heads and worshiped.
28. And the children of Israel went away and did as the LORD had commanded Moses and Aaron; so they did.
29. And it came to pass at midnight the LORD struck all the firstborn in the land of Egypt from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive that *was* in the prison, also all the firstborn of livestock.
30. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians. And there was a great cry in Egypt, for *there was* not a house where there was not one dead.
31. And during the night he sent word to Moses and Aaron saying, "Rise up! Get away from my people, both you and the children of Israel! And go serve the LORD, as you have said.
32. Also take your flocks and your herds, as you have said, and be gone. And bless me also."
33. And the Egyptians were urging the people, that they might send them out of the land quickly, for they said, "We *are* all dead men."
34. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.
35. And the children of Israel did according to the word of Moses. And they

12 Ex. 6:2, 11:4-5
Num. 33:4
Amos 5:17
14 Ex. 12:24, 43, 13:9-10
Lev. 23:4-5
2 Ki. 23:21
15 Gen. 17:14
Ex. 13:6-7, 23:15
Lev. 23:5-6
Num. 9:13
Deut. 16:3, 8
1 Cor. 5:7
16 Lev. 23:7-8
Num. 28:18, 25
17 Ex. 13:3
Num. 33:1
18 Lev. 23:5, 32
Num. 28:16
★Heb. *ba erev*—sunset, which ends the 14th day and begins the 15th day.
★★Heb. *ba erev*—sunset which ends the 21st day (ending the Feast of Unleavened Bread) and begins the 22nd day.
19 Ex. 23:15, 34:18
21 Ex. 12:3
Num. 9:4
Josh. 5:10
2 Ki. 23:21
Ezra 6:20
Mark 14:12-16
22 Ex. 12:7
Heb. 11:28
23 Ex. 12:12-13
2 Sam. 24:16
Ezek. 9:6
1 Cor. 10:10
Heb. 11:28
Rev. 7:3
25 Ex. 3:8, 17
26 Ex. 13:8, 14
Deut. 32:7
Josh. 4:6
Psa. 78:6
27 Ex. 4:31, 12:11
28 Heb. 11:28
29 Ex. 4:23, 11:4-5
Num. 8:17, 33:4
Psa. 78:51, 105:36
30 Ex. 11:6
Amos 5:17
Prov. 21:13
31 Ex. 10:9, 11:1
Psa. 105:38
32 Gen. 27:34
Ex. 10:26
33 Gen. 20:3
Ex. 11:8
Psa. 105:38
34 Ex. 8:3
35 Ex. 3:22

asked for articles of silver, and articles of gold, and clothing from the Egyptians.
36. And the LORD gave the people favor in the sight of the Egyptians, and they granted their request, and they stripped the Egyptians.
37. And the children of Israel journeyed from Rameses to Succoth, the men being about six hundred thousand on foot, apart from little ones.
38. And also a mixed multitude went up with them, and flocks and herds, very much livestock.
39. And they baked unleavened cakes of the dough which they brought out of Egypt, for it was not leavened, because they were driven out of Egypt and could not stay, neither had they prepared any food for themselves for the journey .
40. Now the sojourning of the children of Israel in Egypt *was* four hundred and thirty years,
41. And it came to pass at the end of the four hundred and thirty years, it was even on that very same day, all the armies of the LORD went out from the land of Egypt.
42. It *is* a night to be much observed to the LORD for bringing them out from the land of Egypt. This *is* that night of the LORD to be observed by all the children of Israel in their generations.
43. And the LORD said to Moses and Aaron, "This *is* the ordinance of the Passover. No stranger shall eat of it.
44. But every man's servant that is bought for silver, when you have circumcised him, then he shall eat of it.
45. A foreigner and a hired servant shall not eat of it.
46. It shall be eaten in one house. You shall not carry any of the flesh out of the house. Neither shall you break a bone of it.
47. All the congregation of Israel shall keep it.
48. And when a stranger shall dwell with you, and desires to keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it. And he shall be as one that is born in the land. And no uncircumcised person shall eat of it.
49. There shall be one law to the one born at home and to the stranger that dwells among you."
50. Thus did all the children of Israel. Even as the LORD commanded Moses and Aaron, so they did.

36 Gen. 15:14 Ex. 3:21-22 Psa. 105:37
37 Gen. 12:2, 47:11 Num. 11:21, 33:3, 5
39 Ex. 6:1, 12:33
40 Gen. 15:13 Acts 7:6 Gal. 3:17
41 Ex. 7:4
42 Deut. 16:6
43 Num. 9:14
44 Gen. 17:12-13 Lev. 22:11
45 Lev. 22:10
46 Num. 9:12 Psa. 34:20 John 19:33, 36
47 Ex. 12:6 Num. 9:13
48 Num. 9:14
49 Num. 9:14, 15:15-16 Gal. 3:28
51 Ex. 6:26, 12:41
★This verse should be the first part of 13:1

Chap. **13**

2 Ex. 13:12-13, 15, 22:29-30 Lev. 27:26 Num. 3:13 Deut. 15:19 Luke 2:23
3 Ex. 6:1, 12:8, 42 Deut. 16:3
4 Ex. 23:15, 34:18 Deut. 16:1 Mark 14:30
5 Ex. 3:8, 6:8, 12:25-26
6 Ex. 12:15-16
7 Ex. 12:19
8 Ex. 12:26, 13:14
9 Ex. 13:16 Deut. 6:8 Mat. 23:5
10 Ex. 12:14, 24
12 Ex. 13:2 Lev. 27:26
13 Ex. 34:20 Num. 3:46-47, 18:15-16

CHAPTER THIRTEEN

12:51. And it came to pass the very same day, *when* the LORD brought the children of Israel out of the land of Egypt by their armies,★
1. Then the LORD spoke to Moses, saying,
2. "Sanctify all the firstborn to Me, whatever opens the womb among the children of Israel, of man and of beast. It *is* Mine."
3. And Moses said to the people, "Remember this day *in* which you came out of Egypt, out of the house of bondage; for the LORD brought you out from this place by the strength of His hand. There shall be no leavened bread eaten.
4. On this day you are going out, in the month Abib.
5. And it shall be when the LORD shall bring you into the land of the Canaanites and the Hittites and the Amorites and the Hivites and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, that you shall keep this service in this month.
6. You shall eat unleavened bread seven days, and in the seventh day there *shall be* a feast to the LORD.
7. Unleavened bread shall be eaten seven days. And there shall be no leavened bread seen with you, nor shall there be leaven seen with you in all your borders.
8. And you shall tell your son in that day, saying, 'This is because of what the LORD did for me when I came out from Egypt.'
9. And it shall be a sign to you upon your hand, and for a memorial between your eyes, that the LORD'S law may be in your mouth, for with a strong hand the LORD has brought you out of Egypt.
10. You shall therefore keep this law in its season from year to year.
11. And it shall be, when the LORD brings you into the land of the Canaanites, as He swore to you and to your fathers, and shall give it to you,
12. You shall set apart to the LORD all that opens the womb, and every firstborn that comes of any animal which you have; the males *shall be* the LORD'S.
13. And every firstborn of a donkey you

shall redeem with a lamb. And if you will not redeem it, then you shall break its neck. And all the firstborn of man among your sons you shall redeem.
14. And it shall be when your son asks you in time to come, saying, 'What does this *mean*?' you shall say to him, 'The LORD brought us out of Egypt by the strength of *His* hand, from the house of bondage.
15. And it came to pass when Pharaoh would hardly let us go, the LORD killed all the firstborn of the land of Egypt, both the firstborn of man, and the firstborn of animals. Therefore I sacrifice to the LORD all that opens the womb, that are males. But all the firstborn of my sons I redeem.'
16. And it shall be for a token upon your hand, and for frontlets between your eyes, for the LORD brought us out from Egypt by strength of *His* hand."
17. And it came to pass, when Pharaoh had let the people go, God did not lead them *by* the way of the land of the Philistines although that *was* near, for God said, "Lest the people repent when they see war, and they return to Egypt."
18. But God led the people toward the way of the wilderness of the Red Sea. And the children of Israel went up armed out of the land of Egypt.
19. And Moses took the bones of Joseph with him, for he had strictly sworn the children of Israel, saying, "God will surely visit you, and you shall carry my bones away from here with you."
20. And they moved from Succoth and camped in Etham at the edge of the wilderness.
21. And the LORD went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light, to go by day and night.
22. He did not take away the pillar of the cloud by day, nor the pillar of fire by night *from* before the people.

CHAPTER FOURTEEN

1. And the LORD spoke to Moses, saying,
2. "Speak to the children of Israel that they turn and camp before Pi Hahiroth, between Migdol and the sea, over against Baal Zephon. You shall camp before *it* by the sea,

14 Ex. 12:26, 13:3, Num. 3:46-47 Deut. 6:20 Josh. 4:6, 21
15 Ex. 12:29
16 Ex. 13:9 Deut. 6:8
17 Ex. 14:11 Num. 14:1-4 Deut. 17:16
18 Ex. 14:2 Num. 33:6
19 Gen. 50:25 Josh. 24:32
20 Num. 33:6
21 Ex. 14:19, 24 Num. 9:15, 14:14 Deut. 1:33 Isa. 4:5 Psa. 78:14, 99:7 Neh. 9:12 1 Cor. 10:1

Chap. **14**

2 Ex. 13:18 Num. 33:7 Jer. 44:1
3 Psa. 71:11
4 Ex. 4:21, 7:3, 5, 9:16, 14:17-18 Rom. 9:17, 22-23
5 Psa. 105:25
7 Ex. 15:4 Isa. 31:1
8 Ex. 6:1, 13:9, 14:4 Num. 33:3 Acts 13:17
9 Ex. 15:9 Josh. 24:6
10 Josh. 24:7 Psa. 34:17 Neh. 9:9
11 Psa. 106:7-8
12 Ex. 5:21
13 Isa. 41:10 2 Chr. 20:15, 17
14 Ex. 14:25 Deut. 1:30 Josh. 10:14, 42 Isa. 30:15, 31:4 2 Chr. 20:29
16 Ex. 14:21, 26 Num. 20:8-9, 11

3. For Pharaoh will say of the children of Israel, 'They *are* trapped in the land; the wilderness has shut them in.'
4. And I will harden Pharaoh's heart that he will follow them. And I will be glorified through Pharaoh and all his army, so that the Egyptians may know that I *am* the LORD." And they did so.
5. And the king of Egypt was told that the people fled. And the heart of Pharaoh and of his servants was turned against the people. And they said, "Why have we done this, that we have let Israel go from serving us?"
6. And he made his chariot ready and took his people with him.
7. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.
8. And the LORD hardened the heart of Pharaoh, king of Egypt. And he pursued the children of Israel, and the children of Israel went out with a high hand.
9. So the Egyptians pursued them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army. And they overtook them camping by the sea, beside Pi Hahiroth, before Baal Zephon.
10. And when Pharaoh drew near, the children of Israel lifted up their eyes. And, behold, the Egyptians marched after them. And they were very afraid. And the children of Israel cried out to the LORD.
11. And they said to Moses, "Have you taken us away to die in the wilderness because *there were* no graves in Egypt? Why have you dealt this way with us to carry us forth out of Egypt?
12. Did we not tell you this word in Egypt, saying, 'Let us alone so that we may serve the Egyptians?' for it would have been better for us to serve the Egyptians than that we should die in the wilderness."
13. And Moses said to the people, "Fear not! Stand still and see the salvation of the LORD which He will work for you today, for the Egyptians whom you have seen today, you shall never see them again!
14. The LORD shall fight for you, and you shall be still."
15. And the LORD said to Moses, "Why do you cry to Me? Speak to the children of Israel that they go forward.
16. And you—lift up your rod, and stretch out your hand over the sea, and divide it.

And the children of Israel shall go on dry ground through the midst of the sea.
17. And behold, I *am* about to harden the hearts of the Egyptians, and they shall follow them. And I will get honor for Myself upon Pharaoh, and over all his army, over his chariots and over his horsemen.
18. And the Egyptians shall know that I *am* the LORD when I will be glorified through Pharaoh, his chariots, and his horsemen."
19. And the angel of God, who went before the camp of Israel, moved. And he went to the rear of them. And the pillar of the cloud went from in front of them and it stood behind them.
20. And it came between the camp of the Egyptians and the camp of Israel. It was a cloud of darkness *to one*, but gave light by night *to the other*, so that the *two* did not come near one another all night.
21. And Moses stretched out his hand over the sea. And the LORD drove the sea back with a strong east wind all that night, and made the sea dry land, and the waters were divided.
22. And the children of Israel went into the midst of the sea upon the dry ground. And the waters were a wall to them on their right hand and on their left.
23. And the Egyptians pursued and went in after them to the middle of the sea, all Pharaoh's horses, his chariots, and his horsemen.
24. And in the morning watch it came to pass that the LORD looked down upon the army of the Egyptians through the pillar of fire and of the cloud, and the army of the Egyptians was thrown into confusion.
25. And He loosened their chariot wheels, and made them go heavily, so that the Egyptians said, "Let us flee from the face of Israel, for the LORD fights for them against the Egyptians."
26. And the LORD said to Moses, "Stretch out your hand over the sea, so that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen."
27. And Moses stretched forth his hand over the sea. And the sea returned to its strength when the morning appeared. And the Egyptians tried to flee from it. And the LORD overthrew the Egyptians in the middle of the sea.

17 Ex. 14:4, 8
18 Ex. 14:4
19 Ex. 13:21
Isa. 63:9
20 Isa. 8:14
2 Cor. 4:3
21 Ex. 15:8
Josh. 3:16
Isa. 63:12
Psa. 66:6, 74:13
Neh. 9:11
22 Ex. 15:19
Isa. 63:13
Hab. 3:10
Psa. 66:6
1 Cor. 10:1
Heb. 11:29
24 Psa. 77:17
25 Ex. 14:14
27 Ex. 15:1, 7
Josh. 4:18
Neh. 9:11
Heb. 11:29
28 Psa. 106:11
Hab. 3:8, 13
29 Ex. 14:22
Psa. 66:6, 78:52-53
30 Psa. 59:10, 106:8, 10
31 Ex. 4:31
John 2:11

Chap. **15**

1 Psa. 106:12
2 Gen. 28:21-22
Ex. 3:15-16
Isa. 12:2, 25:1
Hab. 3:18-19
Psa. 18:2, 106:12
3 Ex. 6:3
Psa. 83:18
Rev. 19:11
4 Ex. 14:7, 28
5 Ex. 14:28
Neh. 9:11
6 Psa. 17:7, 118:15
7 Deut. 33:26
Isa. 5:24
Psa. 59:13
8 Ex. 14:21
Psa. 78:13
9 Judg. 5:30
Isa. 53:12
10 Ex. 14:21, 28
11 2 Sam. 7:22
1 Ki. 8:23
Isa. 6:3
Psa. 77:14

28. And the waters returned and covered the chariots and the horsemen, all the army of Pharaoh that came into the sea after them. There did not remain so much as one of them.
29. But the children of Israel walked upon dry land through the middle of the sea. And the waters were a wall to them on their right hand and on their left.
30. So the LORD saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians dead upon the seashore.
31. And Israel saw that great work which the LORD did upon the Egyptians. And the people feared the LORD, and believed the LORD and His servant Moses.

CHAPTER FIFTEEN

1. Then Moses and the children of Israel sang this song to the LORD, and spoke, saying, "I will sing to the LORD, for He has triumphed gloriously; *the* horse and his rider He has thrown into the sea.
2. The LORD *is* my strength and song, and He has become my salvation. This is my God, and I will glorify Him, my father's God, and I will exalt Him.
3. The LORD *is* a Man of war; Jehovah *is* His name.
4. Pharaoh's chariots and his army He has thrown into the sea; his chosen captains also are drowned in the Red Sea.
5. The depths have covered them; they sank into the depths like a stone.
6. Your right hand, O LORD, has become glorious in power. Your right hand, O LORD, has shattered the enemy in pieces.
7. And in the greatness of Your excellency You have overthrown them that rose up against You. You sent forth Your wrath, consuming them like stubble.
8. And with the blast of Your nostrils the waters were gathered together; the floods stood upright like a heap; the depths were congealed in the heart of the sea.
9. The enemy said, 'I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.'
10. *But*, You blew with Your wind; the sea covered them. They sank like lead in the mighty waters.
11. Who *is* like You, O LORD, among the gods? Who *is* like You, glorious in holiness, fearful *in* praises, doing wonders?
12. You stretched out Your right hand,

the earth swallowed them.
13. You in Your mercy have led forth the people *which* You have redeemed. You have guided them in Your strength unto Your holy habitation.
14. The people shall hear; they shall tremble. Pangs of sorrow shall take hold on the people of Philistia.
15. Then the princes of Edom *were* terrified. Trembling seized upon the mighty men of Moab. All the people of Canaan shall melt away.
16. Fear and dread shall fall upon them. By the greatness of Your arm they shall be still as a stone until Your people pass over, O LORD, until the people *whom* You have purchased pass over.
17. You shall bring them and plant them in the mountain of Your inheritance, the place, O LORD, You have made for You to dwell in; the Sanctuary, O LORD, *which* Your hands have established.
18. The LORD shall reign forever and ever."
19. For Pharaoh's horses went in with his chariots and with his horsemen into the sea, and the LORD turned back the waters of the sea upon them. But the children of Israel went on dry land through the middle of the sea.
20. And Miriam the prophetess, the sister of Aaron, took a drum★ in her hand. And all the women went out after her with drums★ and with dances.
21. And Miriam answered them, "Sing to the LORD, for He has triumphed gloriously. The horse and his rider He has flung into the sea."
22. And Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.
23. And when they came to Marah, they could not drink of the waters of Marah because it *was* bitter. Therefore the name of it was called Marah.
24. And the people murmured against Moses, saying, "What shall we drink?"
25. And he cried to the LORD. And the LORD showed him a tree. And when he had cast it into the waters, the waters were made sweet. There He made a decree and a law for them, and there He proved them.
26. And he said, "If you will diligently hearken to the voice of the LORD your God, and will do that which is right in His sight, and will give ear to His commandments, and keep all His laws, I will put none of these diseases upon you, which I have brought upon the Egyptians; for I *am* the LORD Who heals you."
27. And they came to Elim, where *there were* twelve wells of water and seventy palm trees. And they camped there by the waters.

13 Psa. 77:15, 20, 78:54
14 Josh. 2:9 Psa. 48:6
15 Gen. 36:40 Num. 22:3 Deut. 2:4 Josh. 5:1
16 Josh. 2:9 1 Sam. 25:37 Jer. 31:11 Psa. 74:2 1 Pet. 2:9
17 Psa. 44:2, 78:54
18 Isa. 57:15 Psa. 10:16
19 Ex. 14:23, 28
20 Num. 26:59 Judg. 4:4, 11:34 1 Sam. 18:6 2 Sam. 6:16 Psa. 150:4 ★ *timbrel*
21 Ex. 15:1 1 Sam. 18:7
22 Gen. 25:18
23 Num. 33:8
24 Ex. 16:2
25 Deut. 8:2, 16 Josh. 24:25 Judg. 3:1, 4 2 Ki. 2:21 Psa. 66:10
26 Ex. 23:25 Deut. 7:12, 15, 28:27, 60 Psa. 103:3
27 Num. 33:9

Chap. **16**

1 Num. 33:10-11 Ezek. 30:15 ★This day was a weekly Sabbath.
2 1 Cor. 10:10
3 Num. 11:4 Lam. 4:9
4 Deut. 8:2, 16 John 6:31
5 Ex. 16:22 Lev. 25:21
6 Ex. 6:7. 16:12-13 Num. 16:28-30
7 Ex. 16:10 Num. 16:11 Isa. 35:2, 40:5 John 11:4, 40
8 1 Sam. 8:7 Luke 10:16 Rom. 13:2
9 Num. 16:16

CHAPTER SIXTEEN

1. And they took their journey from Elim, and all the congregation of the children of Israel came into the wilderness of Sin, which *is* between Elim and Sinai. And on the fifteenth day of the second month★ *after* their departing out of the land of Egypt,
2. Then the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.
3. And the children of Israel said to them, "O that we had died by the hand of the LORD in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full, for you have brought us forth into this wilderness to kill this whole assembly with hunger!"
4. Then the LORD said to Moses, "Behold, I will rain bread from the heavens for you. And the people shall go out and gather a certain amount every day, that I may prove them, whether they will walk in My law or not.
5. And it shall come to pass on the sixth day, they shall prepare what they bring in. And it shall be twice as much as they gather day by day."
6. And Moses and Aaron said to all the children of Israel, "At sunset, then you shall know that the LORD has brought you out from the land of Egypt.
7. And at sunrise, you shall see the glory of the LORD, for He hears your murmurings against the LORD. And what *are* we that you murmur against us?"
8. And Moses said, "You will see when the LORD shall give you flesh to eat at sunset and bread to the full at sunrise, for the LORD hears your murmurings which you murmur against Him. And what are we? Your murmurings *are* not against us, but against the LORD."
9. And Moses spoke to Aaron, "Say to all the congregation of the children of

Israel, 'Come near before the LORD, for He has heard your murmurings.' "
10. And it came to pass as Aaron spoke to the whole congregation of the children of Israel *that* they turned toward the wilderness. And behold, the glory of the LORD appeared in the cloud!
11. And the LORD spoke to Moses, saying,
12. "I have heard the murmurings of the children of Israel. Speak to them, saying, 'Between the two evenings★* you shall eat flesh, and in the morning you shall be filled *with* bread. And you shall know that I *am* the LORD your God.' "
13. And it came to pass, at sunset, that the quails came up and covered the camp. And at sunrise the dew lay all around the camp.
14. And when the layer of dew had gone up, behold, *there was* a small round thing upon the face of the wilderness, small as the hoar-frost upon the ground.
15. And when the children of Israel saw *it*, they said one to another, "What *is* that?" For they did not know what it *was*. And Moses said to them, "This *is* the bread which the LORD has given you to eat.
16. This *is* the thing which the LORD has commanded. 'Each man gather of it according to his eating, an omer★ for each one, according to the number of your persons. Each one shall take for those who *are* in his tent.' "
17. And the children of Israel did so, and gathered, some more, and some less.
18. And when they measured with an omer, he that gathered much had nothing over, and he that gathered little lacked nothing. They gathered each one according to his eating.
19. And Moses said, "Let no man leave any of it until the *next* morning."
20. But they did not hearken to Moses, and some of them left *part* of it until the *next* morning. And it became rotten *with* maggots, and stank. And Moses was angry with them.
21. And they gathered it morning *by morning*, each man according to his eating. And when the sun became hot, it melted.
22. And it came to pass, on the sixth day they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.
23. And he said to them, "This *is that* which the LORD has said, 'Tomorrow is the rest of the holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil. And that which remains over, lay up for yourselves to be kept until the *next* morning.' "
24. And they laid it up until the *next* morning as Moses said. And it did not stink; neither was there any worm in it.
25. And Moses said, "Eat it today, for today *is* a Sabbath to the LORD. Today you shall not find it in the field.
26. Six days you shall gather it, but on the seventh day, the Sabbath, in it there shall be none."
27. And it came to pass *that some* of the people went out on the seventh day in order to gather, but they did not find *any*.
28. And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws?
29. See, because the LORD has given you the Sabbath, therefore He gives you the bread of two days on the sixth day. Let each one stay in his place. Do not let any one go out of his place on the seventh day."
30. So the people rested on the seventh day.
31. And the house of Israel called the name of it Manna. And it *was* like coriander seed, white. And the taste of it *was* like wafers with honey.
32. And Moses said, "This *is* the thing which the LORD has commanded, 'Fill an omer of it to be kept for your generations, so that you may see the bread with which I have fed you in the wilderness, when I brought you out from the land of Egypt.' "
33. And Moses said to Aaron, "Take a pot and put an omer full of manna in it,

10 Ex. 13:21, 16:7
Num. 16:19
1 Ki. 8:10-11
12 Ex. 16:6-8
★ *between sunset and dark*
13 Num. 11:9, 31
Psa. 78:27, 28, 105:40
14 Num. 11:7
Deut. 8:3
Psa. 78:24, 105:40
Neh. 9:15
15 Psa. 78:24
John 6:31, 49, 58
1 Cor. 10:3
16 Ex. 16:36
★ An omer is equal to 2.5 pints.
18 2 Cor. 8:15
23 Gen. 2:3
Ex. 20:8, 31:15, 35:3
Lev. 23:3
24 Ex. 16:20
26 Ex. 20:9-10
28 2 Ki. 17:14
Psa. 78:10, 22, 106:13
31 Num. 11:7-8
33 Heb. 9:4

* *God spoke these words on the Sabbath day, the 15th day of the 2nd month. The Sabbath day ended at "sunset," Hebrew* ba erev. *God then sent quail at sunset, and the children of Israel ate the quail after sunset and before dark, in the time period "between the two evenings," Hebrew* ben ha arbayim. *In using these two Hebrew terms, God has firmly established that the time period "between the two evenings" (*ben ha arbayim*) comes immediately after sunset (*ba erev*) and not before. Therefore, this proves that "between the two evenings" (*ben ha arbayim*) between sunset and dark is the first time period of a day after sunset (*ba erev*) which ended the previous day.*

and lay it up before the LORD to be kept for your generations."
34. As the LORD commanded Moses, so Aaron laid it up before the testimony to be kept.
35. And the children of Israel ate manna forty years until they came to a habitable land. They ate manna until they came into the borders of the land of Canaan.
36. And an omer *is* the tenth part of an ephah.

CHAPTER SEVENTEEN

1. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim. And *there was* no water for the people to drink.
2. And the people argued with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you argue with me? Why do you tempt the LORD?"
3. And the people thirsted there for water. And the people murmured against Moses and said, "Why *is* this, *that* you brought us up out of Egypt to kill us and our children and our livestock with thirst?"
4. And Moses cried to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!"
5. And the LORD said to Moses, "Go on ahead of the people, and take with you the elders of Israel. And take your rod with which you struck the Nile. Take it in your hand and go.
6. Behold, I will stand before you there upon the rock in Horeb. And you shall smite the rock, and there shall come water out of it, so that the people may drink." And Moses did so in the sight of the elders of Israel.
7. And he called the name of the place Massah and Meribah because of the arguing of the children of Israel and because they tempted the LORD, saying, "Is the LORD among us or not?"
8. Then Amalek came and *made war against* Israel in Rephidim.
9. And Moses said to Joshua, "Choose men for us, and go out to fight against Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand."
10. And Joshua did as Moses had said to him, and fought against Amalek. And Moses, Aaron and Hur went up to the top of the hill.
11. And it came to pass when Moses held up his hand, Israel prevailed. And when he let down his hand, Amalek prevailed.
12. But Moses' hands *became* heavy. And they took a stone and put *it* under him, and he sat on it. And Aaron and Hur held up his hands, the one on the one side, and the other on the other side. And his hands were steady until the going down of the sun.
13. And Joshua defeated Amalek and his people with the edge of the sword.
14. And the LORD said to Moses, "Write this as a memorial in a book, and rehearse *it* in the ears of Joshua, that I will utterly wipe out the remembrance of Amalek from under heaven."
15. And Moses built an altar, and called the name of it The LORD My Banner.
16. And he said, "Because the LORD has sworn *that* the LORD *will have* war against Amalek from generation to generation."

CHAPTER EIGHTEEN

1. When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses and for Israel His people, that the LORD had brought Israel out of Egypt,
2. Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,
3. And her two sons, of which the name of the one *was* Gershom (for he said, "I have been a stranger in a strange land"),
4. And the name of the other *was* Eliezer ("for the God of my father, my Helper, delivered me from the sword of Pharaoh").
5. And Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness, where he camped at the mount of God.
6. And he said to Moses, "I, your father-in-law Jethro, have come to you, with your wife and her two sons with her."
7. And Moses went out to meet his father-in-law, and bowed down to him, and kissed him. And they asked each other of *their* welfare. And they came into the tent.
8. And Moses told his father-in-law all that the LORD had done to Pharaoh and

34 Ex. 25:16, 21, 40:20 Num. 17:10 Deut. 10:5
35 Num. 33:38 Josh. 5:12 John 6:31, 49

Chap. **17**

1 Ex. 16:1 Num. 33:12, 14
2 Num. 20:3 Deut. 6:16 Psa. 78:18, 41
3 Ex. 16:2
4 Ex. 14:15 1 Sam. 30:6 John 8:59, 10:31
5 Num. 20:8 Ezek. 2:6
6 Num. 20:10-11 Psa. 78:15-16, 22
7 Num. 20:13 Psa. 81:7
8 Gen. 36:12 Deut. 25:17 1 Sam. 15:2
9 Ex. 4:20 Acts 7:45
11 Jas. 5:16
14 Ex. 34:27 1 Sam. 15:3, 7, 30:1, 17
15 Judg. 6:24

Chap. **18**

1 Ex. 2:16 Psa. 106:2, 8
2 Ex. 4:26
3 Ex. 2:22 Acts 7:29
5 Ex. 3:1, 12
7 Gen. 18:2, 29:13
8 Psa. 81:7

the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.
9. And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom He had delivered out of the hand of the Egyptians.
10. And Jethro said, "Blessed *be* the LORD Who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, and Who has delivered the people from under the hand of the Egyptians.
11. Now I know that the LORD *is* greater than all gods, for in this matter they dealt arrogantly against them."
12. Then Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God. And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.
13. And on the next day it came to pass that Moses sat to judge the people. And the people stood by Moses from the morning to the evening.
14. And when Moses' father-in-law saw all that he did for the people, he said, "What *is* this thing which you do for the people? Why do you sit alone by yourself, and all the people stand by you from morning to evening?"
15. And Moses said to his father-in-law, "Because the people come to me to inquire of God.
16. When they have a matter, they come to me. And I judge between one and another, and I make known the statutes of God and His laws."
17. And Moses' father-in-law said to him, "The thing that you do *is* not good.
18. You will surely wear away, both you and this people that *are* with you, for this thing *is* too burdensome for you. You are not able to perform it alone.
19. Hearken now to my voice. I will give you counsel, and God will be with you. You be for the people toward God that you may bring the causes to God.
20. And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do.
21. And you shall choose out of all the people able men, such as fear God, men of truth, hating covetousness. And place them over the people to be leaders of thousands, and leaders of hundreds, leaders of fifties, and leaders of tens.
22. And let them judge *for* the people at all times. And it shall be, every great matter they shall bring to you, but every small matter they shall judge. And make it easier for yourself, and they shall bear *the burden* with you.
23. If you will do this thing, and God command you *so*, then you shall be able to endure, and all this people shall also go to their place in peace."
24. And Moses hearkened to the voice of his father-in-law and did all that he had said.
25. And Moses chose able men out of all Israel and made them heads over the people, as leaders of thousands, leaders of hundreds, leaders of fifties, and leaders of tens.
26. And they judged *for* the people at all times. The hard causes they brought to Moses, but every small matter they judged themselves.
27. And Moses let his father-in-law depart. And he went his way into his own land.

10 Gen. 14:20
2 Sam. 18:28
11 Ex. 1:10, 16, 22
2 Chr. 2:5
Luke 1:51
12 Deut. 12:7
15 Lev. 24:12
16 Ex. 24:14
Lev. 24:15
18 Num. 11:14, 17
19 Ex. 3:12, 4:16
Num. 27:5
20 Deut. 1:18, 5:1
Psa. 143:8
21 Ex. 18:25
Deut. 16:19
2 Sam. 23:3
Ezek. 18:8
2 Chr. 19:5-10
Acts 6:3
22 Ex. 18:26
Lev. 24:11
Num. 11:17
Deut. 1:17
23 Ex. 16:29, 18:18
2 Sam. 19:39
25 Deut. 1:15
26 Ex. 18:22
Job 29:16
27 Num. 10:29-30

CHAPTER NINETEEN

1. In the third month when the children of Israel had gone forth out of the land of Egypt, on the same day,★ they came *to* the wilderness of Sinai;
2. For they had journeyed from Rephidim, and came *to* the desert of Sinai, and had pitched in the wilderness. And Israel camped there in front of the mount.
3. And Moses went up to God, and the LORD called to him out of the mountain, saying, "Thus you shall say to the house of Jacob and tell the children of Israel,
4. 'You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings and brought you unto Myself.
5. Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine.
6. And you shall be to Me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel."
7. And Moses came and called for the elders of the people, and laid before them

Chap. **19**
1 Num. 33:15
★ Heb. *means the same day of the week that they left Egypt—the 5th day of the week.*
2 Ex. 3:1, 12, 17:1, 8
3 Ex. 3:4
Acts 7:38
4 Deut. 29:2
Isa. 63:9
5 Ex. 9:29
Deut. 5:2, 7:6, 10:14, 14:2, 21,
1 Ki. 8:53
Psa. 24:1, 135:4
Job 41:11
6 Deut. 7:6, 33:2-4
Isa. 62:12
1 Pet. 2:5, 9
1 Cor. 3:17

all these words which the LORD commanded him.
8. And all the people answered together and said, "All that the LORD has spoken we will do." And Moses returned the words of the people to the LORD.
9. And the LORD said to Moses, "Lo, I come to you in a thick cloud that the people may hear when I speak with you, and believe you forever." And Moses told the words of the people to the LORD.
10. And the LORD said to Moses, "Go to the people and sanctify them today and tomorrow, and let them wash their clothes.
11. And be ready for the third day; for on the third day the LORD will come down in the sight of all the people upon Mount Sinai.
12. And you shall set bounds for the people round about, saying, 'Take heed to yourselves. Do not go up into the mountain, or touch the border of it. Whoever touches the mountain shall be surely put to death.
13. There shall not be a hand to touch it, but he shall surely be stoned or shot through *with an arrow*; whether beast or man, it shall not live.' When the trumpet★ sounds long, they shall come up to the mountain."
14. And Moses went down from the mountain to the people and sanctified the people. And they washed their clothes.
15. And he said to the people, "Be ready for the third day. Do not approach a woman."
16. And it came to pass on the third day in the morning that there *were* thunders and lightnings, and a thick cloud upon the mountain. And the sound of the trumpet★ was exceedingly loud so that all the people in the camp trembled.
17. And Moses brought the people out of the camp to meet with God. And they stood at the base of the mountain.
18. And Mount Sinai was smoking, all of it because the LORD came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly.
19. And when the sound of the trumpet★ sounded long, and became very strong, Moses spoke, and God answered him by voice.
20. And the LORD came down upon Mount Sinai on the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.
21. And the LORD said to Moses, "Go down. Command the people, lest they break through unto the LORD to gaze, and many of them perish.
22. And let the priests also, who come near to the LORD, sanctify themselves, lest the LORD break forth upon them."
23. And Moses said to the LORD, "The people cannot come up to Mount Sinai, for You commanded us, saying, 'Set bounds around the mountain, and sanctify it.' "
24. And the LORD said to him, "Away! Get you down, and *only* you shall come up, you and Aaron with you. But do not let the priests and the people break through to come up to the LORD, lest He break forth upon them."
25. And Moses went down to the people, and spoke to them.

8 Deut. 5:27, 26:17
9 Ex. 14:31 Deut. 4:12, 36 Mat. 17:5 John 12:29-30
10 Ex. 19:14 Lev. 11:44-45 Heb. 10:22
11 Ex. 19:16, 18, 34:5
12 Heb. 12:20
13 Ex. 19:16, 19 ★ *ram's horn*
15 1 Cor. 7:5
16 Ex. 40:34 2 Chr. 5:14 Heb. 12:18-19, 21 Rev. 4:1, 8:5 ★ *ram's horn*
17 Deut. 4:10
18 Gen. 15:17 Ex. 3:2, 24:17 Deut. 4:11, 33:2 Judg. 5:3 Jer. 4:24 Hab. 3:3 Psa. 68:8, 144:5 2 Chr. 7:1-3 Heb. 12:26 Rev. 15:8
19 Neh. 9:13 Psa. 81:7 Heb. 12:21 ★ *ram's horn*
21 Ex. 3:5 1 Sam. 6:19
22 Lev. 10:3 2 Sam. 6:7-8
23 Ex. 19:12

CHAPTER TWENTY

1. And God spoke all these words, saying,
2. "I *am* the LORD your God, Who brought you out of the land of Egypt, out of the house of bondage.
3. You shall have no other gods before Me.
4. You shall not make for yourselves any graven image, or any likeness of *anything* that *is* in the heavens above, or that *is* in the earth beneath, or that *is* in the waters under the earth.
5. You shall not bow yourself down to them, nor serve them, for I, the LORD your God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Me,
6. But showing mercy to thousands of those who love Me and keep My commandments.
7. You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.
8. Remember the Sabbath day to keep it holy.
9. Six days you shall labor and do all your work.
10. But the seventh day *is* the Sabbath of the LORD your God. In it you shall not do any work, you, nor your son, nor your

Chap. **20**

1 Deut. 5:22
2 Ex. 13:3 Hos. 13:4 Psa. 81:10
3 Jer. 35:15
4 Deut. 27:15
5 Num. 14, 18, 33 Deut. 4:24 1 Ki. 21:29 Isa. 44:15, 19 Jer. 32:18 Psa. 79:8
6 Deut. 7:9 Rom. 11:28
7 Mic. 6:11 Mat. 5:33
8 Lev. 26:2
9 Ezek. 20:12 Luke 13:14
10 Gen. 2:2-3 Neh. 13:16-19

daughter; your manservant, nor your maidservant, nor your livestock, nor the stranger within your gates;
11. For *in* six days the LORD made the heaven and the earth, the sea, and all that *is* in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and sanctified it.
12. Honor your father and your mother so that your days may be long upon the land which the LORD your God gives you.
13. You shall not murder.
14. You shall not commit adultery.
15. You shall not steal.
16. You shall not bear false witness against your neighbor.
17. You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his donkey, nor anything that *is* your neighbor's."
18. And all the people saw the thunderings, and the lightnings, and the sound of the trumpet,★ and the mountain smoking. And when the people saw, they trembled and stood afar off.
19. And they said to Moses, "You speak with us, and we will hear. But let not God speak with us, lest we die."
20. And Moses said to the people, "Do not fear, for God has come to prove you, and so that His fear may be before your faces, so that you may not sin."
21. And the people stood afar off, and Moses drew near to the thick darkness where God *was*.
22. And the LORD said to Moses, "Thus you shall say to the children of Israel, 'You have seen that I have talked with you from the heavens.
23. You shall not make with Me gods of silver, nor shall you make gods of gold for yourselves.
24. You shall make an altar of earth to Me, and shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In all places where I record My name I will come to you, and I will bless you.
25. And if you will make Me an altar of stone, you shall not build it of cut stone; for if you lift up your tool upon it, you have defiled it.
26. And you shall not go up by steps to My altar that your nakedness be not exposed upon it.' "

11 Gen. 2:2
Deut. 5:15
12 Lev. 19:3
Deut. 5:16
Eph. 6:2
13 Rom. 13:9
14 Deut. 5:18
Mat. 5:27
15 Lev. 19:11
16 Ex. 23:1
Deut. 5:20
17 Mat. 5:28
Luke 12:15
Eph. 5:3, 5
Heb. 13:5
18 Ex. 19:18
Heb. 12:18
Rev. 1:10, 12
★ *ram's horn*
19 Deut. 5:25
Gal. 3:19
20 Deut. 13:3
Isa. 8:13, 41:10, 13
Prov. 16:6
21 Ex. 19:16
22 Deut. 4:36
23 Ex. 32:1-2, 4
24 Gen. 12:2
Lev. 1:2
Deut. 16:6, 11
1 Ki. 9:3
2 Chr. 6:6
25 Deut. 27:5
Josh. 8:31

Chap. **21**

1 Deut. 4:14
6:1
2 Jer. 34:14
5 Deut. 15:16-17
6 Ex. 12:12
7 Neh. 5:5
10 1 Cor. 7:5
12 Gen. 9:6
Lev. 24:17
Num. 35:30
Mat. 26:52
13 Num. 35:11
Deut. 19:3-5
Josh. 20:2
1 Sam. 24:4, 10, 18
14 Deut. 19:11-12
1 Ki. 2:28-34
Heb. 10:26
16 Gen. 37:28
Ex. 22:4
Deut. 24:7
17 Prov. 20:20
Mark 7:10

CHAPTER TWENTY-ONE

1. "And these *are* the judgments which you shall set before them.
2. If you buy a Hebrew servant, he shall serve six years. And in the seventh he shall go out free for nothing.
3. If he came in by himself, he shall go out by himself. If he *was* married, then his wife shall go out with him.
4. If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself.
5. And if the servant shall plainly say, 'I love my master, my wife, and my sons. I do not want to go out free,'
6. His master shall bring him to the judges. He shall also bring him to the door or to the doorpost. And his master shall bore his ear through with an awl, and he shall serve him forever.
7. And if a man sells his daughter to be a maidservant, she shall not go out as the menservants do.
8. If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed. He shall have no power to sell her to a strange nation, since he has dealt deceitfully with her.
9. And if he has betrothed her to his son, he shall deal with her as with daughters.
10. If he takes himself another *wife*, her food, her clothing, and her duty of marriage shall not be lessened.
11. And if he does not do these three things for her, then she shall go out free without money.
12. He that strikes a man, so that he dies, shall be surely put to death.
13. And if a man does not lie in wait, but God delivers *him* into his hand, then I will appoint you a place where he shall flee.
14. But if a man comes presumptuously upon his neighbor to slay him with guile, you shall take him from My altar so that he may die.
15. And he that strikes his father or his mother shall surely be put to death.
16. And he that steals a man and sells him, or if he is found in his hand, he shall surely be put to death.
17. And he that curses his father or his mother shall surely be put to death.
18. And if men strive together, and one strikes another with a stone, or with *his*

fist, and he does not die, but is confined to his bed;
19. If he rises again and walks abroad upon his staff, then he that struck him shall be set free. Only he shall pay for the loss of his time and shall cause *him* to be completely healed.
20. And if a man strikes his servant or his maidservant with a rod and he dies under his hand, he shall surely be punished.
21. But if he continues a day or two, he shall not be punished, for he *is* his money.
22. If men strive and strike a pregnant woman, so that there is a miscarriage, and no harm follows, he shall surely be punished, according as the woman's husband will lay upon him. And he shall pay as the judges *determine*.
23. And if *any* injury occurs, then you shall give life for life,
24. Eye for eye, tooth for tooth, hand for hand, foot for foot,
25. Burning for burning, wound for wound, stripe for stripe.
26. And if a man strikes the eye of his servant, or the eye of his maid, so that it perishes, he shall let him go free on account of his eye.
27. And if he strikes out his manservant's tooth, or his maidservant's tooth, he shall let him go free on account of his tooth.
28. If an ox gores a man or woman so that they die, then the ox shall surely be stoned, and his flesh shall not be eaten. But the owner of the ox *shall be* clear.
29. But if the ox was known to gore in time past, and his owner has been warned, but he did not keep it in, so that it kills a man or a woman, the ox shall be stoned, and his owner also shall be put to death.
30. If there is laid on him a sum of money, then he shall give for the ransom of his life whatever is laid upon him.
31. Whether it has gored a son, or has gored a daughter, according to this judgment it shall be done to him.
32. If the ox shall gore a manservant or a maidservant, he shall give to their master thirty shekels of silver, and the ox shall be stoned.
33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or a donkey falls in it,

19 2 Sam. 3:29
20 Gen. 4:15, 24
22 Ex. 21:30
Deut. 22:18-19
24 Lev. 24:20
Deut. 19:21
Mat. 5:38
28 Gen. 9:5
30 Ex. 21:22
Num. 35:31
32 Ex. 21:28
Zech. 11:12-13
Mat. 26:15, 27:3, 9

Chap. **22**

1 2 Sam. 12:6
Prov. 6:31
Luke 19:8
2 Num. 35:27
Mat. 24:43
3 Ex. 21:2
Mat. 18:25
4 Ex. 21:16, 22:1, 7
Prov. 6:31
7 Ex. 22:4
8 Ex. 21:6, 22:28
9 Deut. 25:1
2 Chr. 19:10

34. The owner of the pit shall make *it* good and give silver to its owner. And the dead *beast* shall be his.
35. And in the event the ox of a man damages the ox of a neighbor, so that it dies, then they shall sell the living ox, and they shall divide the money of it. And they shall also divide the dead *ox* .
36. Or if it is known that the ox has been known to gore in time past, and his owner has not kept him in, he shall surely pay ox for ox. And the dead *ox* shall be his own."

CHAPTER TWENTY-TWO

1. "If a man shall steal an ox, or a sheep, and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.
2. If a thief is found breaking in, and is struck so that he dies, no blood *shall be* shed for him.
3. If the sun is risen upon him *and he lives*, *there shall be* blood *shed* for him. He shall make full restitution. If he has nothing, then he shall be sold for his theft.
4. If the theft is certainly found in his hand alive, whether it is an ox, or a donkey, or a sheep, he shall restore double.
5. If a man causes a field or vineyard to be eaten, and shall put in his animal, and shall feed in another man's field; he shall make full restitution from the best of his own field, and the best of his own vineyard.
6. If fire breaks out and catches in thorns, so that the stacks of grain, or the standing grain, or the field, is burned up, he who kindled the fire shall surely make restitution.
7. If a man shall deliver to his neighbor silver or stuff to keep, and it is stolen out of the man's house; if the thief is found, let him pay double.
8. If the thief is not found, then the master of the house shall be brought to the judges, whether he has put his hand to his neighbor's goods;
9. For every case of trespass, *whether it is* for ox, for donkey, for sheep, for clothing, for any kind of lost thing, which *another* claims to be his, the cause of both parties shall come before the judges. Whom the judges shall condemn, he shall pay double to his neighbor.

10. If a man delivers to his neighbor a donkey, or an ox, or a sheep, or any animal to keep, and it dies, or is hurt, or driven away, no one seeing,
11. An oath of the LORD shall be between them both, that he has not put his hand to his neighbor's goods. And the owner of it shall accept it, and he shall not make *it* good.
12. And if it is stolen from him, he shall make full restitution to the owner of it.
13. If it is torn in pieces, let him bring it for witness, *and* he shall not make good that which was torn.
14. And if a man borrows it from his neighbor, and it is hurt, or dies, and the owner of it *is* not with it, he shall surely make full restitution.
15. If the owner of it *is* with it, he shall not make restitution. If it was hired, it came for its hire.
16. And if a man lures a virgin who is not promised, and lies with her, he shall surely endow her to be his wife.
17. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins.
18. You shall not allow a sorceress★ to live.
19. Anyone lying with an animal shall surely be put to death.
20. Anyone sacrificing to a god, except it is unto the LORD only, he shall be utterly destroyed.
21. You shall neither vex a stranger nor oppress him, for you were strangers in the land of Egypt.
22. You shall not afflict any widow or fatherless child.
23. If you afflict them in any way, and they cry at all to Me, I will surely hear their cry.
24. And My wrath shall burn, and I will kill you with the sword, and your wives shall be widows, and your sons fatherless.
25. If you lend money to one of My people who *is* poor among you, you shall not be to him as a money-lender, neither shall you lay upon him interest.
26. If you at all take your neighbor's clothing as a pledge, you shall deliver it to him by the time the sun goes down;
27. For that *is* his covering only, it is his clothing for his skin. In what shall he sleep? And it will be, when he cries to Me, I will hear, for I *am* gracious.

11 Heb. 6:16
12 Gen. 31:39
16 Deut. 22:28-29
17 Gen. 23:16, 34:12
18 1 Sam. 28:3 ★*witch*
19 Lev. 18:23
20 Deut. 17:2-3, 5
21 Deut. 10:19
22 Jas. 1:27
23 Psa. 18:6 Luke 18:7
24 Psa. 69:24, 109:9
25 Lev. 25:35-37 Psa. 15:5
26 Deut. 24:6
27 Ex. 34:6

28. You shall not revile God's *judges*, nor curse the ruler of your people.
29. You shall not delay *to offer* the first of your ripe fruits and of your vintage. You shall give the firstborn of your sons to Me.
30. Likewise you shall do with your oxen *and* with your sheep; it shall be with its dam seven days. On the eighth day you shall give it to Me.
31. And you shall be holy men to Me. Neither shall you eat flesh torn by beasts in the field. You shall throw it to the dogs."

CHAPTER TWENTY-THREE

1. "You shall not raise a false report. Do not put your hand with the wicked to be an unrighteous witness.
2. You shall not follow a multitude to do evil. Neither shall you testify in a cause in order to side with many so as to pervert *judgment* .
3. Neither shall you be partial to a poor man in his cause.
4. If you meet your enemy's ox or his donkey going astray, you shall surely bring it back to him again.
5. If you see the donkey of him who hates you lying under his burden, and would hold back from helping him, you shall surely help him.
6. You shall not pervert the judgment due to your poor in his cause.
7. Keep far from a false matter, and do not kill the innocent and righteous; for I will not justify the wicked.
8. And you shall take no bribe, for the bribe blinds the wise and perverts the words of the righteous.
9. Also you shall not oppress a stranger, for you know the heart of a stranger since you were strangers in the land of Egypt.
10. And you shall sow your land six years, and shall gather in the fruits of it.
11. But the seventh *year* you shall let it rest and lie still, so that the poor of your people may eat. And what they leave, the animals of the field shall eat. In the same way you shall deal with your vineyard *and* with your olive-grove.
12. Six days you shall do your work, and on the seventh day you shall rest, so that your ox and your donkey may rest, and the son of your handmaid,

28 Psa. 82:6 Eccl. 10:20 Acts 23:5
29 Ex. 13:2, 12, 23:16
30 Lev. 22:27 Deut. 15:19
31 Lev. 19:2 Ezek. 4:14

Chap. **23**

1 Psa. 101:5 Acts 6:11
2 Gen. 7:1 Lev. 19:15
4 Rom. 12:20
5 Deut. 22:4
6 Eccl. 5:8
7 Mat. 27:4 Rom. 1:18 Eph. 4:25
8 Deut. 16:19 Prov. 15:27
9 Ex. 22:21
10 Lev. 25:3, 4
12 Luke 13:14

and the stranger, may be rejuvenated.
13. And be watchful in all that I have said to you. And make no mention of the name of other gods, neither let it be heard out of your mouth.
14. You shall keep a feast unto Me three times in the year.
15. You shall keep the Feast of Unleavened Bread. You shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month *of* Abib, for in it you came out of Egypt. And no one shall appear before Me empty.
16. Also the Feast of the Harvest of the Firstfruits of your labors, which you have sown in the field. And the Feast of Ingathering, in the end of the year, when you have gathered in your labors out of the field.
17. Three times in the year all your males shall appear before the Lord GOD.
18. You shall not offer the blood of My sacrifice with leavened bread, neither shall the fat of My sacrifice remain until the morning.
19. The first of the firstfruits of your land you shall bring *into* the house of the LORD your God. You shall not boil a kid in its mother's milk.
20. Behold, I send an Angel before you, to keep you in the way, and to bring you to the place which I have prepared.
21. Be on guard in His presence and obey His voice. Do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him.
22. But if you shall indeed obey His voice, and do all that I speak, then I will be an enemy to your enemies, and a foe to your foes;
23. For My Angel shall go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites. And I will cut them off.
24. You shall not bow down to their gods, nor serve them. And you shall not do according to their works. But you shall surely tear them down, and surely you shall smash their standing images.
25. And you shall serve the LORD your God, and He shall bless your bread and your water. And I will take sickness away from the midst of you.
26. None shall cast their young, nor be barren in your land. The number of your days I will fulfill.

13 Josh. 23:7
1 Tim. 4:16
14 Ex. 34:23
15 Ex. 12:15, 34:20
16 Ex. 34:22
Deut. 16:13
17 Deut. 16:16
18 Deut. 16:4
19 Deut. 14:21, 26:10
20 Ex. 14:19
21 Num. 14:11
Deut. 18:19
Isa. 9:6
Jer. 23:6
Psa. 78:40, 56
1 John 5:16
22 Deut. 30:7
Jer. 30:20
23 Ex. 23:20
Josh. 24:8
24 Ex. 20:5
Num. 33:52
Deut. 6:13, 12:30-31
Mat. 4:10
25 Ex. 15:26
Deut. 7:15, 28:5
26 Deut. 7:14, 28:4
Mal. 3:11
1 Chr. 23:1
27 Deut. 2:25, 7:23
28 Josh. 24:12
29 Deut. 7:22
31 Gen. 15:18
Deut. 11:24
Josh. 21:44
1 Ki. 4:21, 24
32 Ex. 34:12, 15
33 1 Sam. 18:21
Psa. 106:36

Chap. **24**

1 Ex. 1:5
Lev.10:1-2
Num. 11:16
3 Ex. 19:8, 24:7
Deut. 5:27
Gal. 3:19
4 Gen. 28:18
Deut. 31:9
6 Heb. 9:18
7 Heb. 9:19

27. I will send My fear before you, and will destroy all the people to whom you shall come. And I will make all your enemies turn their backs to you.
28. And I will send hornets before you, which shall drive out the Hivite, the Canaanite and the Hittite from before you.
29. I will not drive them out from before you in one year, lest the land become a waste, and the beast of the field multiply against you.
30. But little by little I will drive them out from before you, until you have increased, and inherit the land.
31. And I will set your boundaries from the Red Sea even to the Sea of the Philistines, and from the desert to the river; for I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.
32. You shall make no covenant with them or with their gods.
33. They shall not dwell in your land lest they make you sin against Me; for if you serve their gods, it surely will be a snare to you."

CHAPTER TWENTY-FOUR

1. And He said to Moses, "Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship afar off.
2. And Moses alone shall come near the LORD, but they shall not come near. Neither shall the people go up with him."
3. And Moses came and told the people all the words of the LORD, and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said, we will do."
4. And Moses wrote all the words of the LORD, and rose up early in the morning, and built an altar at the base of the mountain and twelve pillars according to the twelve tribes of Israel.
5. And he sent young men of the children of Israel who offered burnt offerings, and sacrificed peace offerings of bullocks to the LORD.
6. And Moses took half of the blood, and put *it* in basins, and half of the blood he sprinkled on the altar.
7. And he took the book of the covenant, and read in the ears of the people. And they said, "All that the LORD has said we will do, and be obedient."

8. And Moses took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which the LORD has made with you concerning all these words."
9. And Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.
10. And they saw the God of Israel. And *there was* under His feet as it were a paved work of a sapphire stone, and as it were the heavens in clearness.
11. And upon the nobles of the children of Israel He did not lay his hands. Also they saw God, and ate and drank.
12. And the LORD said to Moses, "Come up to Me in the mountain, and be there. And I will give you tablets of stone, and the law, and commandments which I have written, so that you may teach them."
13. And Moses rose up, and his attendant Joshua. And Moses went up into the mountain of God.
14. And he said to the elders, "You wait here for us until we come again to you. And behold, Aaron and Hur *are* with you. If any man has a cause, let him come to them."
15. And Moses went up into the mountain, and a cloud covered the mountain.
16. And the glory of the LORD abode upon Mount Sinai, and the cloud covered it six days. And the seventh day He called to Moses out of the midst of the cloud.
17. And the sight of the glory of the LORD *was* like a consuming fire on the top of the mountain to the eyes of the children of Israel.
18. And Moses went into the midst of the cloud, and went up into the mountain. And Moses was in the mountain forty days and forty nights.

CHAPTER TWENTY-FIVE

1. And the LORD spoke to Moses, saying,
2. "Speak to the children of Israel that they bring Me an offering. You shall take an offering from every man that gives it willingly with his heart.
3. And this *is* the offering which you shall take of them: gold, and silver, and brass,
4. And blue, and purple, and scarlet, and bleached *linen*, and goats' *hair*,

8 1 Pet. 1:2
Heb. 13:20
10 Ezek. 1:26
Mat. 17:2
John 1:18
1 John 4:12
Rev. 4:3
11 Gen. 32:30
Ex. 19:21
Judg. 13:22
1 Cor. 10:18
12 Ex. 24:2, 15, 32:15
13 Ex. 32:17
15 Ex. 19:9
Mat. 17:5
16 Ex. 16:10
17 Ex. 3:2
Deut. 4:36
Heb. 12:18, 29
18 Ex. 34:28
Deut. 9:9

Chap. **25**

2 Ex. 35:5, 21
Ezra 2:68
Neh. 11:2
1 Chr. 29:3, 5, 9, 14
2 Cor. 8:12, 9:7
4 Gen. 41:42
6 Ex. 27:20, 30:23-38
7 Ex. 28:4, 6, 15
8 Ex. 29:45, 36:1, 3-4
Lev. 4:6, 10:4, 21:12
1 Ki. 6:13
2 Cor. 6:16
Heb. 3:6, 9:1-2
Rev. 21:3
9 Ex. 25:40
10 Ex. 37:1
Deut. 10:3
Heb. 9:4
15 1 Ki. 8:8
16 Ex. 16:34, 31:18
Deut. 31:26
1 Ki. 8:9
2 Ki. 11:12
Heb. 9:4
17 Ex. 37:6
Rom. 3:25
Heb. 9:5
20 1 Ki. 8:7
1 Chr. 28:18
Heb. 9:5
21 Ex. 25:16, 26:34
22 Ex. 29:42-43
Num. 7:89
1 Sam. 4:4
2 Sam. 6:2
2 Ki. 19:15
Isa. 37:16
Psa. 80:1

5. And rams' skins dyed red, and tanned leather skins, and acacia wood,
6. Oil for lighting, spices for anointing oil and for sweet incense,
7. Onyx stones, and stones to be set in the ephod and in the breastplate.
8. And let them make Me a sanctuary, so that I may dwell among them.
9. According to all that I show you, the pattern of the tabernacle, and the pattern of all the instruments of it, even so you shall make *it*.
10. And they shall make an ark *of* acacia wood. Two and a half cubits long and a cubit and a half wide and a cubit and a half high.
11. And you shall overlay it *with* pure gold. You shall overlay it inside and out, and shall make on it a crown molding of gold all around *the top edge*.
12. And you shall cast four rings of gold for it, and shall put *it* on its four feet. And two rings shall be in the one side of it, and two rings on the other side of it.
13. And you shall make staves *of* acacia wood, and overlay them *with* gold.
14. And you shall put the staves into the rings by the sides of the ark, so that the ark may be carried by them.
15. And the staves shall be in the rings of the ark. They shall not be taken from it.
16. And you shall put into the ark the testimony which I shall give you.
17. And you shall make a mercy seat *of* pure gold. Two and a half cubits shall be the length of it, and a cubit and a half the breadth of it.
18. And you shall make two cherubim *of* gold; of beaten work you shall make them, on the two ends of the mercy seat.
19. And make one cherub on the one end, and the other cherub on the other end. From the mercy seat you shall make the cherubim, on the two ends of it.
20. And the cherubim shall spread out *their* wings above, overshadowing the mercy seat with their wings, and their faces, each toward the other; the faces of the cherubim shall be toward the mercy seat.
21. And you shall put the mercy seat on top of the ark. And in the ark you shall put the testimony that I shall give you.
22. And I will meet with you there, and I will talk with you from above the mercy seat, from between the two cherubim on the ark of the testimony, of all things

which I will give you in commandment to the children of Israel.
23. You shall also make a table *of* acacia wood, its length two cubits, and its breadth a cubit, and its height a cubit and a half.
24. And you shall overlay it *with* pure gold, and make for this a crown molding of gold all around *the top of it*.
25. And you shall make unto it a border of a hand's breadth all around. And you shall make a golden crown molding all around the border of it.
26. And you shall make for it four rings of gold, and put the rings in the four corners that *are* on the four feet of it.
27. The rings shall be adjoining the border as housings for the staves to carry the table.
28. And you shall make the staves *of* acacia wood and overlay them with gold, so that with them the table may be carried.
29. And you shall make its plates, and its spoons, and its pitchers, and its sacrificial cups *with* which a drink-offering is made. You shall make them *of* pure gold.
30. And upon the table you shall set showbread before Me always.
31. And you shall make a lampstand *of* pure gold. The lampstand shall be made of beaten work; its shaft, and its branches, its cups, its knobs, and its blossoms, shall be from it.
32. And six branches shall come out of the sides of it—three branches of the lampstand out of the one side, and three branches of the lampstand out of the other side.
33. Three almond-like cups on the one branch, *with* knob and blossom; and three almond-like cups on the one branch, *with* knob and blossom, so for the six branches, those going out of the lampstand.
34. And in the lampstand *shall be* four almond-like cups, *with* their knobs and their blossoms;
35. And a knob under two branches of it, and a knob under two branches of it, and a knob under two branches of it, according to the six branches, those going out of the lampstand.
36. Their knobs and their branches *shall be* of it, all of it one beaten work of pure gold.
37. And you shall make the seven lamps of it. And one shall light the lamps of it, so that they may give light in the space in front of it.
38. And the tongs of it, and its pans *shall be* of pure gold.
39. One shall make it *of* a talent of pure gold, with all these vessels.
40. And see that you make them after their pattern, which was shown you in the mountain."

23 Ex. 37:10
1 Ki. 7:48
2 Chr. 4:8
Heb. 9:2
29 Ex. 37:16
Num. 4:7
30 Lev. 24:5-6
31 Ex. 37:17
1 Ki. 7:49
Zech. 4:2
Heb. 9:2
Rev. 1:12
33 Ex. 37:19
34 Ex. 37:20-22
37 Ex. 27:21, 30:8
Lev. 24:3-4
Num. 8:2
2 Chr. 13:11
40 Ex. 26:30
Num. 8:4
1 Chr. 28:11, 19
Acts 7:44
Heb. 8:5

Chap. **26**

1 Ex. 36:8
7 Ex. 36:14

CHAPTER TWENTY-SIX

1. "And you shall make the tabernacle *with* ten curtains of fine-twined bleached *linen*, and blue and purple and scarlet. You shall make them with cherubim, of the work of a cunning workman.
2. The length of one curtain *shall be* twenty-eight cubits, and the breadth of one curtain four cubits. And every one of the curtains shall have one measure.
3. The five curtains shall be coupled together, *each one* to the other. And five curtains shall be coupled together, *each one* to the other.
4. And you shall make loops of blue on the edge of one curtain, from the end at the juncture; and so you shall do at the edge of the last curtain, at the second juncture.
5. You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain which *is* at the second juncture, with the loops opposite each other.
6. You shall make fifty clasps of gold, and you shall join the curtains each one to the other by the clasps. And it shall be one tabernacle.
7. And you shall make curtains *of* goats' *hair* to be a covering upon the tabernacle. You shall make eleven curtains.
8. The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits, the same measure for the eleven curtains.
9. And you shall join five curtains by themselves, and six curtains by themselves. And you shall double over the sixth curtain in the forefront of the tabernacle.
10. And you shall make fifty loops on the edge of one curtain—the last *one* at the juncture—and fifty loops on the edge of the second curtain.
11. And you shall make fifty clasps of bronze, and put the clasps into the loops,

and couple the covering together, so that it may be one.
12. And the rest that remains of the curtains of the covering, the half curtain that remains, shall hang over the backside of the tabernacle.
13. And the cubit from this side, and the cubit from that side that remains in the length of the curtains of the tent shall be hung over the sides of the tabernacle, from this side and from that side, to cover it.
14. And you shall make a covering for the tent *of* rams' skins dyed red, and a covering on top of tanned leather skins.
15. And you shall make boards for the tabernacle *of* acacia wood standing up.
16. Ten cubits *shall be* the length of a board, and a cubit and a half shall be the breadth of a board.
17. There *shall be* two pins in one board, each connected one to another. So you shall do for all the boards of the tabernacle.
18. And you shall make the boards for the tabernacle, twenty boards on the south side southward.
19. And you shall make forty sockets of silver under the twenty boards—two sockets under one board for its two pegs, and two sockets under another board for its two pegs.
20. And for the second side of the tabernacle on the north side *shall be* twenty boards,
21. And their forty sockets *of* silver, two sockets under one board, and two sockets under another board.
22. And for the sides of the tabernacle westward you shall make six boards.
23. And you shall make two boards for the corners of the tabernacle in the sides.
24. And they shall be coupled together at the bottom, and they shall be coupled together at the top of it by one ring. So it shall be for them both. They shall be for the two corners.
25. And *there* shall be eight boards, and their sockets *of* silver, sixteen sockets, two sockets under one board, and two sockets under the other board.
26. And you shall make bars *of* acacia wood, five for the boards of the one side of the tabernacle,
27. And five bars for the boards of the other side of the tabernacle; and five bars for the side of the tabernacle, for the two sides westward.

14 Ex. 36:19

30 Ex. 25:9, 40, 27:8
Acts 7:44
Heb. 8:5
31 Ex. 36:35
Lev. 16:2
2 Chr. 3:14
Mat. 27:51
Heb. 9:3
33 Ex. 25:16, 40:21
Lev. 16:2
Heb. 9:2-3
34 Ex. 25:21, 40:20
Heb. 9:5
35 Ex. 40:22, 24
Heb. 9:2
36 Ex. 36:37
37 Ex. 36:38

Chap. **27**

1 Ex. 38:1
Ezek. 43:13
2 Num. 16:38

28. And the middle bar in the center of the boards shall pass through *all the boards* from end to end.
29. And you shall overlay the boards *with* gold, and you shall make their rings *of* gold, housings for the bars. And you shall overlay the bars with gold.
30. And you shall erect the tabernacle according to the pattern of it which was shown you in the mountain.
31. And you shall make a veil *of* blue and purple and scarlet and fine-twined bleached *linen* of embroidered work. It shall be made *with* cherubim.
32. And you shall hang it upon four pillars of acacia wood overlaid *with* gold. Their hooks *shall be* of gold upon the four sockets of silver.
33. And you shall hang up the veil under the clasps that you may bring the ark of the testimony in there within the veil. And the veil shall divide for you between the holy *place* and the Holy of Holies.
34. And you shall put the mercy seat upon *the top of* the ark of the testimony in the Holy of Holies.
35. And you shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south. And you shall put the table on the north side.
36. And you shall make a screen for the door of the tent, *of* blue and purple and scarlet and fine-twined bleached *linen*, worked with needlework.
37. And you shall make five pillars of acacia wood for the screen, and overlay them *with* gold; their hooks *shall be* of gold. And you shall cast five sockets of bronze for them."

CHAPTER TWENTY-SEVEN

1. "And you shall make an altar of acacia wood, five cubits long and five cubits broad. The altar shall be square. And the height of it *shall be* three cubits.
2. And you shall make the horns upon the four corners of it. Its horns shall be of the same, and you shall overlay it *with* bronze.
3. And you shall make its pans to receive its ashes, and its shovels, and its basins, and its flesh-hooks, and its fire-pans. All the vessels of it you shall make *of* bronze.
4. And you shall make for it a grated network *of* bronze. And upon the network

you shall make four bronze rings in the four corners of it.
5. And you shall put it under the ledge of the altar beneath so that the network may be even to the midst of the altar.
6. And you shall make staves for the altar, staves *of* acacia wood, and overlay them *with* bronze.
7. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to carry it.
8. You shall make it hollow *with* boards, as it was shown you in the mountain, so shall they make *it*.
9. And you shall make the court of the tabernacle; for the south side, southward, there *shall be* hangings for the court *of* fine-twined bleached *linen* of a hundred cubits long for one side.
10. And the twenty pillars of it, and their twenty sockets, *shall be* of bronze. The hooks of the pillars and their bands shall be of silver.
11. And likewise for the north side in length *there shall be* hangings of a hundred cubits long. And its twenty pillars and their twenty sockets shall be *of* bronze, the hooks of the pillars and their bands *of* silver.
12. And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits. Their pillars *shall be* ten and their sockets ten.
13. And the breadth of the court on the east side, eastward, *shall be* fifty cubits.
14. The hangings of one side *of the gate shall be* fifteen cubits. Their pillars shall be three and their sockets three;
15. And on the other side hangings of fifteen cubits, their pillars three and their sockets three.
16. And for the gate of the court *shall be* a screen of twenty cubits *of* blue and purple and scarlet, and fine-twined bleached *linen* worked with needlework, their pillars four and their sockets four.
17. All the pillars around the court *shall be* banded *with* silver, their hooks silver and their sockets *of* bronze.
18. The length of the court *shall be* a hundred cubits, and the breadth fifty cubits, and the height five cubits of fine-twined bleached *linen*, and their sockets bronze.
19. All the vessels of the tabernacle in all the service of it, and all the pegs of it, and all the pegs of the court, *shall be* bronze.

8 Ex. 25:40, 26:30
9 Ex. 38:9

20 Lev. 24:2
21 Ex. 26:31, 33, 28:43, 29:9, 28, 30:8, Lev. 3:17, 16:34 Num. 18:23, 19:21 1 Sam. 3:3 2 Chr. 13:11

Chap. **28**

1 Num. 18:7 Heb. 5:1, 4
2 Ex. 29:5, 29, 31:10, 39:1-2 Lev. 8:7, 30 Num. 20:26, 28
3 Ex. 31:3, 6, 35:30-31, 36:1 Isa,. 11;2 Eph. 1:17
4 Ex. 28:6, 15, 31, 39
6 Ex. 39:2

20. And you shall command the children of Israel that they bring you pure olive oil beaten for the light to cause the lamp to burn always,
21. In the tabernacle of the congregation, outside the veil which *is* before the testimony, Aaron and his sons shall order it from sunset to sunrise before the LORD. *It shall be* a statute forever unto their generations on behalf of the children of Israel."

CHAPTER TWENTY-EIGHT

1. "And you shall take to yourself Aaron your brother, and his sons with him, from among the children of Israel, so that he may minister to Me in the priest's office: Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar.
2. And you shall make holy garments for Aaron your brother, for glory and for beauty.
3. And you shall speak to all the wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him so that he may minister to Me in the priest's office.
4. And these *are* the garments which they shall make: a breastplate, and an ephod, and a robe, and an embroidered coat, a miter, and a girdle. And they shall make holy garments for Aaron your brother, and his sons, so that he may minister to Me in the priest's office.
5. And they shall take gold and blue and purple and scarlet and bleached *linen*.
6 And they shall make the ephod *of* gold, blue, purple, and scarlet and fine-twined bleached *linen*, skilled work.
7. It shall have the two shoulder pieces joined at the two edges of it. And so it shall be joined together.
8. And the embroidered girdle of the ephod, which is upon it, shall be of the same, according to the work of it: *of* gold, blue, purple and scarlet, and fine-twined bleached *linen*.
9. And you shall take two onyx stones, and you shall engrave on them the names of the children of Israel.
10. Six of their names *shall be* on one stone, and six of the remaining names on the other stone, according to their birth.
11. With the work of an engraver in stone, *like* the engravings of a signet, you shall engrave the two stones with the

names of the children of Israel. You shall make them to be set *in* settings of gold.
12. And you shall put the two stones upon the shoulders of the ephod *for* stones of memorial to the children of Israel. And Aaron shall bear their names before the LORD upon his two shoulders for a memorial.
13. And you shall make plaited work *of* gold,
14. And two chains *of* pure gold at the ends. You shall make them *of* woven work, a work of cords, and fasten the woven chains to the plaited work.
15. And you shall make the breastplate of judgment with embroidered work. After the work of the ephod, you shall make it; *of* gold, blue, and purple, and scarlet, and fine-twined bleached *linen*, you shall make it.
16. It shall be square, doubled; a span the length of it, and a span the breadth of it.
17. And you shall set in it settings of stones, four rows of stones. The first row shall be a sardius, topaz, and carbuncle in the row.
18. And the second row: an emerald, a sapphire and a diamond.
19. And the third row: an opal, an agate, and an amethyst.
20. And the fourth row: a chrysolite, an onyx and a jasper. They shall be set in gold in their settings.
21. And the stones shall be with the names of the sons of Israel, twelve, according to their names, *like* the engravings of a signet. They shall be each one with his name according to the twelve tribes.
22. And you shall make chains upon the breastplate, a work of cords, in pure gold.
23. And you shall make upon the breastplate two rings of gold, and shall put the two rings on the two ends of the breastplate.
24. And you shall put the two woven *chains* of gold in the two rings on the ends of the breastplate.
25. And the two ends of the two cords you shall fasten on the two plaitings, and put *them* on the shoulder pieces of the ephod facing frontward.
26. And you shall make two rings of gold, and you shall put them upon the two ends of the breastplate in the border of it, which is in the side of the ephod inward.

12 Ex. 28:29, 39:7
Josh. 4:7
Zech. 6:14
15 Ex. 39:8
17 Ex. 39:10

29 Ex. 28:12
30 Lev. 8:8
Num. 27:21
Deut. 33:8
1 Sam. 28:6
Ezra 2:63
Neh. 7:65
31 Ex. 39:22
36 Ex. 39:30
Zech. 14:20
38 Ex. 28:43
Lev. 1:4, 10:17, 22:9, 27
Num. 18:1,
Isa. 53:11, 56:7
Ezek. 4:4-6
John 1:29
1 Pet. 2:24
Heb. 9:28

27. And you shall make two rings of gold, and shall put them on the two sides of the ephod underneath, toward the front of it, near its joining, above the band of the ephod.
28. And they shall bind the breastplate by its rings to the rings of the ephod with a lace of blue, that *it* may be above the band of the ephod, and so that the breastplate may not be loosed from the ephod.
29. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goes into the holy *place*, for a memorial before the LORD continually.
30. And you shall put in the breastplate of judgment the Urim and the Thummim. And they shall be upon Aaron's heart, when he goes in before the LORD. And Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.
31. And you shall make the robe of the ephod all *of* blue.
32. And there shall be an opening for the head in the top of it, in its middle; a binding *which* shall be all around its opening shall be woven work. It shall be like the opening for armor that it may not be torn.
33. And on its hem you shall make pomegranates *of* blue and purple and scarlet, all around its hem. And bells of gold *shall be* between them all around.
34. There shall be a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.
35. And it shall be on Aaron to serve. And his sound shall be heard when he goes in to the holy *place* before the LORD, and when he comes out, so that he will not die.
36. And you shall make a plate *of* pure gold, and carve on it, *like* the engravings of a signet, HOLINESS TO THE LORD.
37. And you shall put it on a blue lace, so that it may be on the miter; on the front of the miter it shall be.
38. And it shall be on Aaron's forehead, so that Aaron may bear the guilt for any errors of the children of Israel and shall dedicate all the holy gifts. And it shall always be on his forehead, so that they may be accepted before the LORD.
39. And you shall weave the tunic *of* bleached *linen*, and you shall make the miter of bleached *linen*, and you shall

make the girdle of needlework.
40. And you shall make tunics for Aaron's sons, and you shall make for them girdles, and turbans you shall make for them, for glory and for beauty.
41. And you shall clothe Aaron your brother *with* them, and his sons with him. And you shall anoint them, and you shall consecrate them, and you shall sanctify them, so that they may minister to Me in the priest's office.
42. And you shall make them linen breeches to cover the naked flesh; from the loins even to the thighs they shall reach.
43. And they shall be upon Aaron, and upon his sons, when they come into the tabernacle of the congregation, or when they come near the altar to minister in the holy *place*; so that they do not bear iniquity and die. *It shall be* a statute forever to him and his seed after him."

40 Ex. 28:4, 39:27-29, 41 Ezek. 44:17-18
41 Ex. 29:7, 9, 30:30, 40:15 Lev. 8, 10:7 Heb. 7:28
42 Ex. 39:28 Lev. 6:10, 16:4 Ezek. 44:18
43 Ex. 20:26, 27:21 Lev. 5:1, 17, 17:7, 20:19-20, 22:9 Num. 9:13, 18:22

CHAPTER TWENTY-NINE

1. "And this *is* the thing that you shall do to them to sanctify them to minister to Me in the priest's office. Take one young bull, and two rams without blemish,
2. And unleavened *bread*, and cakes unleavened mixed with oil, and wafers unleavened anointed with oil. You shall make them *of* wheat flour.
3. And you shall put them into one basket, and bring them in the basket with the bull and the two rams.
4. And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and shall wash them with water.
5. And you shall take the garments, and clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and bind it to him with the band of the ephod.
6. And you shall put the miter upon his head, and put the holy crown upon the miter.
7. Then you shall take the anointing oil, and pour *it* on his head, and anoint him.
8. And you shall bring his sons and clothe them *with* tunics.
9. And you shall gird them *with* girdles, Aaron and his sons, and bind turbans on them. And the priest's office shall be theirs for an everlasting statute. And you shall consecrate Aaron and his sons.

Chap. **29**

1 Lev. 8:2
2 Lev. 2:4, 6:20-22
4 Ex. 40:12 Lev. 8:6 Heb. 10:22
5 Ex. 28:2, 8 Lev. 8:7
6 Ex. 30:25 Lev. 8:9, 12, 10:7, 21:10 Num. 35:25
8 Lev. 8:13
9 Ex. 28:41 Num. 18:7 Lev. 8:22 Heb. 7:28
10 Lev. 1:4, 8:14
12 Ex. 27:2 Lev. 8:15
13 Lev. 3:3
14 Lev. 4:11-12, 21 Heb. 13:11
15 Lev. 1:4-9, 8:18
18 Gen. 8:21
19 Ex. 29:3 Lev. 8:22
21 Ex. 29:1, 30:25, 31 Heb. 9:22
23 Lev. 8:26

10. And you shall cause a bull to be brought before the tabernacle of the congregation. And Aaron and his sons shall put their hands upon the head of the bull.
11. And you shall kill the bull before the LORD *by* the door of the tabernacle of the congregation.
12. And you shall take of the blood of the bull, and put *it* on the horns of the altar with your finger, and pour all the blood beside the base of the altar.
13. And you shall take all the fat that covers the inward parts, and the lobe on the liver, and the two kidneys, and the fat on them, and burn *them* upon the altar.
14. But the flesh of the bull, and its skin, and its dung, you shall burn with fire outside the camp. It *is* a sin offering.
15. And you shall also take one ram. And Aaron and his sons shall put their hands upon the head of the ram.
16. And you shall kill the ram, and you shall take its blood and sprinkle *it* all round upon the altar.
17. And you shall cut the ram in pieces, and you shall wash its inward parts and its legs, and put *them* with its pieces and with its head.
18. And you shall burn the whole ram upon the altar. It *is* a burnt offering to the LORD. It *is* a sweet savor, an offering made by fire to the LORD.
19. And you shall take the other ram. And Aaron and his sons shall put their hands upon the head of the ram.
20. Then you shall kill the ram, and take of its blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar all around.
21. And you shall take of the blood on the altar, and of the anointing oil, and sprinkle it on Aaron, and on his garments, and on his sons, and on the garments of his sons with him. And he shall be hallowed, and his garments, and his sons, and his sons' garments with him.
22. Also you shall take from the ram the fat and the fat tail, and the fat that covers the inward parts, and the lobe on the liver, and the two kidneys and the fat on them, and the right shoulder, for it is a ram of consecration;
23. And one loaf of bread, and one cake of oiled bread, and one wafer out of the

basket of the unleavened *bread* that *is* before the LORD.
24. And you shall put all in the hands of Aaron and in the hands of his sons, and shall wave them *for* a wave offering before the LORD.
25. And you shall take them from their hands, and burn *them* upon the altar for a burnt offering for a sweet savor before the LORD. It is an offering made by fire to the LORD.
26. And you shall take the breast of the ram of Aaron's consecration and wave it *for* a wave offering before the LORD. And it shall be your portion.
27. And you shall sanctify the breast of the wave offering, and the thigh of the heave offering, which is waved, and which is lifted from the ram of the consecration, from what *is* Aaron's, and from what is for his sons.
28. And it shall be Aaron's and his sons' by a statute forever from the children of Israel—for it *is* a heave offering. And it shall be a heave offering from the children of Israel of the sacrifices of their peace offerings, even their heave offering to the LORD.
29. And the holy garments of Aaron shall be his sons' after him to be anointed in them and consecrated in them.
30. The one of his sons that is priest in his place shall put them on seven days, when he comes into the tabernacle of the congregation to minister in the holy *place*.
31. And you shall take the ram of the consecration and boil its flesh in the holy place.
32. And Aaron and his sons shall eat the flesh of the ram and the bread that *is* in the basket *by* the door of the tabernacle of the congregation.
33. And they shall eat those things with which the atonement was made to consecrate and to sanctify them. But a stranger shall not eat of it because they *are* holy.
34. And if any of the flesh of the consecrations, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten because it *is* holy.
35. And so you shall do to Aaron and to his sons according to all things which I have commanded you. You shall consecrate them seven days.

24 Lev. 7:30
25 Lev. 8:28
26 Lev. 7:33, 8:29
27 Lev. 7:31, 34 Num. 18:11, 18 Deut. 18:3
28 Lev. 7:34
29 Num. 18:8, 20:26, 28
30 Num. 20:28 Lev. 8:35, 9:1, 8
31 Lev. 8:31
32 Mat. 12:4
33 Lev. 10:14-15, 17, 22:10
34 Lev. 7:18, 8:32
35 Lev. 8:33-35

36. And you shall offer every day a bull *for* a sin offering for atonement. And you shall cleanse the altar when you have made an atonement for it, and you shall anoint it to sanctify it.
37. You shall make an atonement for the altar seven days and sanctify it. And it shall be a most holy altar. Whatever touches the altar shall be holy.
38. And this *is* what you shall offer upon the altar: two lambs of the first year, day by day continually.
39. The one lamb you shall offer at sunrise, and the other lamb you shall offer between the two evenings.★
40. And with the one lamb a tenth part of flour mixed with the fourth part of a hin of beaten oil, and the fourth part of a hin *of* wine, a drink offering.
41. And you shall offer the other lamb between the two evenings;★ you shall do to it according to the meal offering of the morning, and according to its drink offering, for a sweet smell, an offering made by fire to the LORD.
42. *This shall be* a burnt offering forever throughout your generations at the door of the tabernacle of the congregation before the LORD, where I will meet you, to speak there to you.
43. And there I will meet with the children of Israel, and Israel shall be sanctified by My glory.
44. And I will sanctify the tabernacle of the congregation and the altar. I will also sanctify both Aaron and his sons to minister to Me in the priest's office.
45. And I will dwell among the children of Israel and will be their God.
46. And they shall know that I *am* the LORD their God, Who brought them forth out of the land of Egypt so that I may dwell among them. I *am* the LORD their God."

36 Ex. 40:10 Heb. 10:11
37 Ex. 40:10 Mat. 23:19
38 Num. 28:3 Dan. 12:11 Ezra 3:3 1 Chr. 16:40
39 Ezek. 46:13-15
★ *between sunset and dark*
41 1 Ki. 18:29, 36 2 Ki. 16:15 Psa. 141:2 Ezra 9:4-5
★ *between sunset and dark*
42 Ex. 25:22, 30:8
43 1 Ki. 8:11 Ezek. 43:5 Hag. 2:7, 9 2 Chr. 5:14
44 Lev. 21:15
45 Ex. 25:8 Lev. 26:12 Zech. 2:10 John 14:17, 23 Rev. 21:3
46 Ex. 20:2

Chap. **30**

1 Ex. 30:7, 8, 10, 37:25 Rev. 8:3

CHAPTER THIRTY

1. "And you shall make an altar to burn incense upon. You shall make it *of* acacia wood.
2. A cubit *shall be* its length, and a cubit its breadth. It shall be square. And two cubits *shall be* the height of it, its horns shall be from itself.
3. And you shall overlay it *with* pure gold, its top, and its sides all around, and its horns. And you shall make for it a

crown molding of gold all around *the top edges*.
4. And you shall make two golden rings for it below the crown of it, by the two opposing corners of it; upon the two sides of it you shall make it. And they shall be housings for the staves to carry it with.
5. And you shall make the staves *of* acacia wood and overlay them *with* gold.
6. And you shall put it before the veil that *is* by the ark of the testimony, in front of the mercy seat that is over the testimony, where I will meet with you.
7. And Aaron shall burn sweet incense on it every sunrise; when he dresses the lamps, he shall burn it.
8. And when Aaron lights the lamps between the two evenings,★ he shall burn it *for* a perpetual incense before the LORD throughout your generations.
9. You shall offer no strange incense on it, nor burnt sacrifice, nor meal offering. Neither shall you pour drink offering on it.
10. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offerings of atonement. He shall make atonement on it once in the year throughout your generations. It *is* most holy to the LORD."
11. And the LORD spoke to Moses saying,
12. "When you count the children of Israel, of those who are to be counted, then they shall each man give a ransom for himself to the LORD when *you* number them, so that there may be no plague among them when you number them.
13. They shall give this, every one that passes among those who are counted, half a shekel after the shekel of the sanctuary (a shekel *is* twenty gerahs); a half shekel *shall be* the offering of the LORD.
14. Everyone that passes among those who are numbered, from twenty years old and above, shall give an offering to the LORD.
15. The rich shall not give more, and the poor shall not give less than half a shekel when *they* give an offering to the LORD to make an atonement for yourselves.
16. And you shall take the atonement silver of the children of Israel and shall appoint it for the service of the tabernacle of the congregation, so that it may be a memorial to the children of Israel before the LORD to make an atonement for yourselves."
17. And the LORD spoke to Moses, saying,
18. "You shall also make a laver *of* bronze, and its base also of bronze, for washing. And you shall put it between the tabernacle of the congregation and the altar. And you shall put water in it,
19. For Aaron and his sons shall wash their hands and their feet there.
20. When they go into the tabernacle of the congregation, they shall wash *with* water so that they do not die. Or when they come near to the altar to minister, to burn an offering made by fire to the LORD,
21. They shall wash their hands and their feet, so that they do not die. And it shall be a statute forever to them, to him and to his seed throughout their generations."
22. And the LORD spoke to Moses, saying,
23. "Take also to you the finest spices: five hundred *shekels* of pure myrrh, and half as much of sweet cinnamon, even two hundred and fifty *shekels*, and two hundred and fifty shekels of aromatic cane,
24. And five hundred of cassia, after the shekel of the sanctuary, and a hin of olive oil.
25. And you shall make of these an oil of holy ointment, an ointment compound after the art of the perfumer. It shall be a holy anointing oil.
26. And you shall anoint the tabernacle of the congregation with it, and the ark of the testimony,
27. And the table and all its vessels, and the lampstand and its vessels, and the altar of incense,
28. And the altar of burnt offerings with all its vessels, and the laver and its base.
29. And you shall sanctify them so that they may be most holy. Whatever touches them shall be holy.
30. And you shall anoint Aaron and his sons and consecrate them, so that *they* may minister to Me in the priest's office.
31. And you shall speak to the children of Israel saying, 'This shall be a holy anointing oil to Me throughout your generations.
32. It shall not be poured upon man's flesh, neither shall you make *any other*

6 Ex. 25:21-22
7 Ex. 27:21, 30:34
1 Sam. 2:28
1 Chr. 23:13
Luke 1:9
8 ★ *between sunset and dark*
9 Lev. 10:1
10 Lev. 16:18
12 Lev. 27:25
Num. 31:50
2 Sam. 24:2, 15
Mat. 20:28
1 Pet. 1:18-19
13 Ex. 38:26
Num. 3:47
Mat. 17:24
15 Prov. 22:2
Job 34:19
Eph. 6:9
16 Ex. 38:25
Num. 16:40
18 Ex. 38:8, 40:30
1 Ki. 7:38
19 Ex. 40:31-32
Isa. 52:11
Psa. 26:6
John 13:10
Heb. 10:22
21 Ex. 28:43
23 Jer. 6:20
Ezek. 27:22
Psa. 45:8
Prov. 7:17
S. of S. 4:14
24 Ex. 29:40
Psa. 45:8
25 Ex. 37:29
Num. 35:25
Psa. 89:20, 133:2
26 Ex. 40:9
Lev. 8:10
Num. 7:1
29 Ex. 29:37
30 Ex. 29:7
Lev. 8:12
32 Ex. 30:25, 37

like it, according to the way it is made. It is holy, and it shall be holy to you.
33. Whoever compounds any like it, or whoever puts *any* of it upon a stranger, shall even be cut off from his people.' "
34. And the LORD said to Moses, "Take to yourself sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense, a part of each one.
35. And you shall make it a perfume, an incense according to the art of the perfumer, salted, pure *and* holy.
36. And you shall beat *some* of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with you. It shall be most holy to you.
37. And the perfume which you shall make, you shall not make any for yourselves according to the way it is made. It shall be holy to you for the LORD.
38. Whoever shall make *any* like that, to smell of it, shall even be cut off from his people."

CHAPTER THIRTY-ONE

1. And the LORD spoke to Moses, saying,
2. "Behold, I, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.
3. And I have filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all workmanship,
4. To devise designs; to work in gold, and in silver, and in bronze,
5. And in cutting of stones, to set *them*, and in carving of timber, to work in all workmanship.
6. And behold, I have given to him Aholiab, the son of Ahisamach of the tribe of Dan. And I have put wisdom in the hearts of all the wise-hearted, so that they may make all that I have commanded you:
7. The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* upon it, and all the vessels of the tabernacle,
8. And the table and its vessels, and the pure lampstand with all its vessels, and the altar of incense,
9. And the altar of burnt offering with all its vessels, and the laver and its base,
10. And the woven garments, and the holy garments for Aaron the priest and the garments of his sons, to minister in the priest's office,
11. And the anointing oil, and sweet incense for the holy *place*. According to all that I have commanded you, they shall do."
12. And the LORD spoke to Moses saying,
13. "Speak also to the children of Israel, saying, 'Truly you shall keep My Sabbaths, for it★ *is* a sign between Me and you throughout your generations to know that I *am* the LORD Who sanctifies you.
14. You shall keep the Sabbath therefore, for it *is* holy to you. Everyone that defiles it shall surely be put to death, for whoever does *any* work on it, that soul shall be cut off from among his people.
15. Six days may work be done, but on the seventh day *is* the Sabbath of rest, holy to the LORD. Whoever does *any* work on the Sabbath day, he shall surely be put to death.
16. Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations *as* a perpetual covenant.
17. It *is* a sign between Me and the children of Israel forever; for in six days the LORD made the heavens and the earth, and on the seventh day He rested, and was refreshed.' "
18. And He gave to Moses, when He had made an end of speaking with him upon Mount Sinai, two tablets of the testimony, tablets of stone, written by the finger of God.

CHAPTER THIRTY-TWO

1. And when the people saw that Moses delayed to come down from the mountain, then the people gathered themselves to Aaron, and they said to him, "Up! Make us gods which shall go before us, for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."
2. And Aaron said to them, "Break off the golden earrings which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* to me."
3. And all the people broke off the golden earrings which were in their ears, and brought *them* to Aaron.
4. And he took *them* from their hand,

33 Gen. 17:14
Ex. 12:15, 30:38
Lev. 7:20-21
34 Ex. 25:6, 37:29
35 Ex. 30:25
36 Ex. 29:37, 42, 30:32
Lev. 2:3, 16:2
37 Ex. 30:32
38 Ex. 30:33

Chap. **31**

2 Ex. 35:30, 36:1
1 Chr. 2:20
3 Ex. 35:31
1 Ki. 7:14
Eph. 1;17
6 Ex. 28:3, 35:10, 34-35, 36:1
7 Ex. 36:8, 37:1, 6
8 Ex. 37:10, 17
9 Ex. 38:1, 8
10 Ex. 39:1, 41
Num. 4:5-6
11 Ex. 30:25, 31, 34
13 Lev. 19:3, 30, 26:2
Ezek. 20:12, 20
★ *the keeping of God's Sabbaths*
14 Ex. 20:8
Num. 15:35
Deut. 5:12
15 Gen. 2:2
Ex. 20:9
17 Gen. 2:2
Ex. 31:13
Ezek. 20:12
18 Ex. 32:15
Deut. 4:13, 5:22
2 Cor. 3:3

Chap. **32**

1 Ex. 13:21, 24:18
Deut. 9:9
Acts 7:40
2 Judg. 8:24-27

and fashioned it with an engraving tool, and made a molten calf. And they said, "These *are* your gods, O Israel, who brought you up out of the land of Egypt."
5. And when Aaron saw *the calf*, he built an altar before it. And Aaron made a proclamation and said, "Tomorrow *is* a feast to the LORD."
6. And they rose up early on the next morning, and offered burnt offerings, and brought peace offerings. And the people sat down to eat and to drink, and rose up to play.
7. And the LORD said to Moses, "Go! Get you down, for your people, whom you brought out of the land of Egypt, have corrupted *themselves*.
8. They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it, and have sacrificed to it, and said, 'These *are* your gods, O Israel, who have brought you up out of the land of Egypt.' "
9. And the LORD said to Moses, "I have seen this people, and behold, it *is* a stiff-necked people.
10. And now leave Me alone, so that My wrath may burn hot against them and that I may consume them. And I will make of you a great nation."
11. And Moses prayed to the LORD his God, and said, "LORD, why does Your wrath burn hot against Your people whom You have brought forth out of the land of Egypt with great power and with a mighty hand?
12. Why should the Egyptians speak and say, 'He brought them out with an evil intent, to kill them in the mountains and to consume them from the face of the earth'? Turn from Your fierce wrath, and repent of this evil against Your people.
13. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, 'I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit *it* forever.' "
14. And the LORD repented of the evil which He spoke of doing to His people.
15. And Moses turned, and went down from the mountain, and the two tablets of the testimony *were* in his hand: the tablets were written on both their sides; on the one side and on the other.
16. And the tablets *were* the work of God, and the writing *was* the writing of God. It *was* engraved upon the tablets.
17. And Joshua heard the voice of the people in their shouting. And he said to Moses, "A sound of war in the camp!"
18. And he said, "*It is* not a sound of a cry of victory, nor a sound of the cry of defeat. I *am* hearing the sound of singing."
19. And it came to pass, as soon as he came near to the camp and saw the calf and dancing, then Moses' anger burned hot, and he threw the tablets out of his hands, and broke them at the bottom of the mountain.
20. And he took the calf which they had made and burned *it* in the fire, and pulverized *it* to powder, and scattered *it* upon the water, and made the children of Israel drink *of it*.
21. And Moses said to Aaron, "What did this people do to you that you have brought so great a sin upon them?"
22. And Aaron said, "Let not the anger of my lord burn hot. You know the people, that they *are set* on mischief,
23. For they said to me, 'Make us gods who shall go before us; as for this Moses, the man that brought us up out of the land of Egypt, we do not know what has become of him.'
24. And I said to them, 'Whoever has any gold, let them break *it* off.' And they gave it to me, and I threw it into the fire, and there came out this calf."
25. And when Moses saw that the people were naked (for Aaron had made them naked to *their* shame among their enemies),
26. Then Moses stood in the gate of the camp and said, "Who *is* on the LORD'S side? *Come* to me." And all the sons of Levi gathered themselves to him.
27. And he said to them, "Thus says the LORD God of Israel, 'Each man put his sword by his side, and go in and out from gate to gate throughout the camp, and kill each one his brother, and each one his companion, and each one his neighbor.' "
28. And the sons of Levi did according to the word of Moses. And there fell of the people that day about three thousand men;
29. For Moses had said, "Consecrate yourselves today to the LORD—even

4 Ex. 20:23 Deut. 9:16 Judg. 17:3-4 1 Ki. 12:28 Psa. 106:19 Neh. 9:18 Acts 7:41
5 Lev. 23:2, 4, 21, 37 2 Ki. 10:20 2 Chr. 30:5
6 Num. 25:2 1 Cor. 10:7
7 Gen. 6:11-12 Deut. 9:12 Dan. 9:24
8 Ex. 20:3-4, 23 1 Ki. 12:28
9 Isa. 48:4 2 Chr. 30:8 Acts 7:51
10 Ex. 22:24 Num. 14:12 Deut. 9:14, 19
11 Deut. 9:18, 26-29 Psa. 74:1-2
12 Ex. 32:14 Num. 14:13
13 Gen. 12:7, 13:15, 15:7, 18, 22:16, 26:4, 35:11-12 Heb. 6:13
14 2 Sam. 24:16
15 Deut. 9:15
16 Ex. 31:18
19 Deut. 9:16-17
20 Deut. 9:21
21 Gen. 26:10
22 Ex. 14:11
25 Ex. 33:4-5 2 Chr. 28:19
27 Num. 25:5
29 1 Sam. 15:18, 22 Zech. 13:3 Prov. 21:3

though it has been at the cost of a son or a brother—in order that *He* may give you a blessing today."
30. And it came to pass on the next day, Moses said to the people, "You have sinned a great sin. And now I will go up to the LORD. Perhaps I shall make an atonement for your sin."
31. And Moses returned to the LORD, and said, "Oh, these people have sinned a great sin, and have made themselves gods of gold!
32. And now if You would only forgive their sin! And if not, I pray You, blot me out of Your book which You have written."
33. And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book.
34. And now go, lead the people to *the place* of which I have spoken to you. Behold, My angel shall go before you. And in the day of My visitation I will visit their sin upon them."
35. And the LORD plagued the people because they made the calf, which Aaron made.

CHAPTER THIRTY-THREE

1. And the LORD said to Moses, "Depart, go up from here, you and the people whom you have brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'To your seed I will give it.'
2. And I will send an angel before you. And I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, and the Jebusite;
3. To a land *that is* flowing *with* milk and honey; for I will not go up in the midst of you, for you *are* a stiffnecked people, lest I consume you in the way."
4. And the people heard these evil tidings, and they mourned, and put no ornaments on themselves.
5. And the LORD had said to Moses, "Say to the children of Israel, 'You *are* a stiffnecked people. If I will go up into the midst of you, in a moment I will consume you. And now put off your ornaments from you, that I may know what to do with you.' "
6. And the children of Israel stripped themselves of their ornaments by Mount Horeb.
7. And Moses took the tent and pitched it outside the camp, afar off from the camp, and called it the tent of meeting. And it came to pass, everyone who sought the LORD went out to the tent of meeting, which *was* outside the camp.
8. And it came to pass as Moses went out to the tent, all the people rose up, and each man stood *at* his tent door and gazed at Moses until he had gone into the tent.
9. And it came to pass as Moses went into the tent, the cloudy pillar descended and stood *at* the door of the tent, and the LORD spoke with Moses.
10. And all the people saw the cloudy pillar stand *at* the tent door. And all the people rose up and worshiped, each man at his tent door.
11. And the LORD would speak to Moses face to face, as a man speaks to his friend. And he returned again to the camp. But his servant, Joshua the son of Nun, a young man, did not depart from the tent.
12. And Moses said to the LORD, "Behold, You say to me, 'Bring up this people.' And You have not told me whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'
13. Now therefore, I pray You, if I have found grace in Your sight, make me see now Your way, that I may know You, that I may find grace in Your sight. And consider that this nation *is* Your people."
14. And He said, "My presence shall go *with you*, and I will give you rest."
15. And he said to Him, "If Your presence does not go *with me*, do not carry us up from here;
16. For how shall it be known that I and Your people have found grace in Your sight? *Is it* not in that You go with us? So we shall be separated, I and Your people, from all the people that *are* upon the face of the earth."
17. And the LORD said to Moses, "I will do this thing also that you have spoken, for you have found grace in My sight, and I know you by name."
18. And he said, "I beseech You, show me Your glory."
19. And He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy."
20. And He said, "You cannot see My

30 Num. 25:13
1 Sam. 12:20, 23
2 Sam. 16:12
31 Ex. 20:23
Deut. 9:18
32 Psa. 69:28
Dan. 12:1
Rom. 9:3
Phil. 4:3
Rev. 3:5, 21:27
33 Ex. 33:2, 14
Lev. 23:30
Ezek. 18:4
Psa. 9:5
34 Deut. 32:35
Rom. 2:5-6
35 2 Sam. 12:9

Chap. **33**

1 Gen. 12:7
Ex. 32:7
2 Ex. 32:34
Josh. 24:11
3 Ex. 3:8, 32:9
Num. 16:21, 45
4 Num. 14:1, 39
Ezek. 24:17, 23
Esth.4:1, 4
Ezra 9:3
5 Num. 16, 45-46
Psa. 139:23
7 Ex. 29:42-43
Deut. 4:29
8 Num. 16:27
9 Ex. 25:22, 31:18
Psa. 99:7
10 Ex. 4:31
11 Ex. 24:13
Num. 12:8
Deut. 34:10
12 Ex. 32:34, 33:17
John 10:14-15
2 Tim. 2:19
13 Ex. 34:9
Deut. 9:26, 29
Psa. 25:4, 27:11. 86:11, 119:33
14 Josh. 21:44
Isa. 63:9
15 Ex. 33:3
16 Ex. 34:10
Num. 14:14
Deut. 4:7, 34
17 Ex. 33:12
Jas. 5:16
18 1 Tim. 6:16
19 Rom. 4:4, 16, 9:15, 16, 18
20 Gen. 32:30

face, for no man can see Me and live."
21. And the LORD said, "Behold, *there is* a place by Me, and you shall stand upon a rock.
22. And it will be, while My glory passes by, I will put you in a cleft of the rock, and will cover you with My hand while I pass by.
23. And I will take away My hand, and you shall see My back parts. But My face shall not be seen."

CHAPTER THIRTY-FOUR

1. And the LORD said to Moses, "Cut out two tablets of stone like the first *ones*. And I will write upon the tablets the words that were in the first tablets which you broke.
2. And be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain.
3. And no man shall come up with you, neither let any man be seen throughout all the mountain. Also do not let the flocks nor herds feed before that mountain."
4. And he cut out two tablets of stone like the first *ones*. And Moses rose up early in the morning and went up to Mount Sinai, as the LORD had commanded him, and took in his hand the two tablets of stone.
5. And the LORD came down in the cloud, and stood with him there, and proclaimed the name of the LORD.
6. And the LORD passed by before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
7. Keeping mercy to the thousandth *generation*, forgiving iniquity and transgression and sin, but Who will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation."
8. And Moses made haste and bowed his head toward the earth, and worshiped.
9. And he said, "If now I have found grace in Your sight, O LORD, I pray You, let my LORD go among us, although it *is* a stiffnecked people. And pardon our iniquity and our sin, and take us for Your inheritance."
10. And He said, "Behold, I make a covenant. Before all your people I will do marvels such as have not been done in all the earth, nor in any nation. And all the people in whose midst you *are* shall see the work of the LORD, for it *is* an awesome thing that I will do with you.
11. Observe that which I command you this day. Behold, I drive out before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite.
12. Take heed to yourself, lest you make a covenant with the people of the land where you go, lest it be for a snare in the midst of you.
13. But their altars you shall destroy, their images *you shall* break, and their groves you shall cut down,
14. For you shall worship no other god; for the LORD, Whose name is Jealous, *is* a jealous God;
15. Lest you make a covenant with the inhabitants of the land, and they go whoring after their gods, and do sacrifice to their gods, and call you, and you eat of his sacrifice;
16. And lest you take from their daughters for your sons, and their daughters go whoring after their gods and make your sons go whoring after their gods.
17. You shall make no molten gods for yourselves.
18. You shall keep the Feast of Unleavened *Bread*. You shall eat unleavened bread seven days, as I commanded you, in the time of the month Abib, for in the month Abib you came out from Egypt.
19. All that opens the womb *is* Mine; all firstlings of male livestock, of oxen or sheep.
20. But the firstling of a donkey you shall redeem with a lamb. And if you do not redeem it, then you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty.
21. You shall work six days, but on the seventh day you shall rest. In plowing time and in harvest you shall rest.
22. And you shall observe the Feast of Weeks, of the firstfruits of wheat harvest, and the Feast of Ingathering at the year's end.
23. Three times in the year shall all your males appear before the Lord GOD, the God of Israel,
24. For I will cast out the nations before you and enlarge your borders. Neither

22 Psa. 91:1, 4
Isa. 2:21
23 John 1:18

Chap. **34**

1 Ex. 32:16, 19, 34:28
Deut. 10:2, 4
2 Ex. 19:20
3 Ex. 19:12, 13, 21
5 Ex. 33:19
6 Num. 14:18
Joel 2:13
Psa. 108:4
Neh. 9:17
Rom. 2:4
7 Ex. 20:6
Josh. 24:19
Mic. 6:11
Nah. 1:3
Psa. 103:3, 130:4
Job. 10:14
Dan. 9:9
Eph. 4:32
1 John 1:9
8 Ex. 4:31
9 Ex. 33:3, 15, 16
Psa. 33:12, 94:14
10 Deut. 4:32, 5:2
Psa. 77:14, 145:6
11 Ex. 33:2
Deut. 6:25
12 Ex. 23:32, 33
13 Deut. 12:3
2 Ki. 18:4
2 Chr. 34:3, 4
14 Ex. 20:3, 5
Isa. 9:6, 57:15
15 Ex. 34:12
Num. 25:2
Judg. 2:17
1 Cor. 8:4, 7, 10
16 Num. 25:1, 2
Deut. 7:3
1 Ki. 11:2, 4
Ezra 9:2
Neh. 13:25
17 Ex. 20:4, 23, 32:8
Lev. 19:4
Deut. 5:8
18 Ex. 12:15, 13:4
19 Ex. 22:29
20 Ex. 13:13, 23:15
Deut. 16:16
1 Sam. 9:7, 8
2 Sam. 24:24
21 Ex. 20:9
Lev. 23:3
Luke 13:14
22 Ex. 23:16
23 Ex. 23:14, 17
24 Gen. 35:5
Ex. 33:2
Deut. 12:20, 19:8
Psa. 78:55
Acts 18:10

shall any man desire your land when you shall go up to appear before the LORD your God three times in the year.
25. You shall not slaughter the blood of My sacrifice with leavened *bread*. Neither shall the sacrifice of the feast of the Passover be left to the morning.
26. The first of the firstfruits of your land you shall bring to the house of the LORD your God. You shall not boil a kid in its mother's milk."
27. And the LORD said to Moses, "Write these words for yourself, for in accordance to these words I have made a covenant with you and with Israel."
28. And he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And He wrote upon the tablets the words of the covenant, the Ten Commandments.
29. And it came to pass as Moses was going down from the mountain of Sinai, the two tablets of the testimony being in Moses' hand as he went down from the mountain, Moses did not know that the skin of his face had become luminous through His speaking with him.
30. And Aaron and all the children of Israel saw Moses, and behold, the skin of his face had become luminous. And they were afraid to come near him.
31. And Moses called to them. And Aaron and all the rulers of the congregation returned to him, and Moses talked with them.
32. And afterward all the children of Israel came near. And he commanded them all that the LORD had spoken with him in Mount Sinai.
33. And Moses finished speaking with them, and he put a veil on his face.
34. But when Moses went in before the LORD to speak with Him, he took the veil off until he came out. And he came out and spoke to the children of Israel that which he was commanded.
35. And the children of Israel saw the face of Moses, that the skin of Moses' face had become luminous. And Moses put the veil upon his face again until he went in to speak with Him.

CHAPTER THIRTY-FIVE

1. And Moses gathered all the congregation of the children of Israel together and said to them, "These *are* the words which the LORD has commanded, *for you* to do them.
2. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the LORD. Whoever does work in it shall be put to death.
3. You shall kindle no fire throughout your living places upon the Sabbath day."
4. And Moses spoke to all the congregation of the children of Israel saying, "This *is* the thing which the LORD commanded. He said,
5. 'Take from among you an offering to the LORD. Whoever *is* of a willing heart, let him bring it, an offering of the LORD: gold, and silver, and bronze,
6. And blue, and purple, and scarlet, and bleached *linen*, and goats' *hair*,
7. And rams' skins dyed red, and tanned leather, and acacia wood,
8. And oil for the light, and spices for anointing oil, and for the sweet incense,
9. And onyx stones, and stones to be set for the ephod and for the breastplate.
10. And every wise-hearted one among you shall come and make all that the LORD has commanded:
11. The tabernacle, its tent, its covering, its clasps, and its boards, its bars, its pillars, and its sockets.
12. And make the ark and the staves of it, the mercy seat, and the veil of the covering,
13. The table, and its staves, and all its vessels, and showbread,
14. Also the lampstand for the light, and its vessels, and its lamp, with the oil for the light,
15. And the incense altar, and its staves, and the anointing oil, and the sweet incense, and the hanging of the door at the entering in of the tabernacle.
16. And make the altar of burnt offering, with its bronze grate, its staves, and all its vessels, the laver and its base,
17. The hangings of the court, its pillars and their sockets, and the hanging, for the door of the court,
18. The pegs of the tabernacle, and the pegs of the court, and their cords,
19. The woven garments to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.' "
20. And all the congregation of the

25 Ex. 12:10, 23:18
26 Ex. 23:19
27 Deut. 31:9
28 Ex. 24:18, 31:18, 34:1, Deut. 4:13, 10:2, 4
29 Ex. 32:15 Mat. 17:2 2 Cor. 3:7, 13
32 Ex. 24:3
33 2 Cor. 3:13
34 2 Cor. 3:16

Chap. **35**

1 Ex. 34:32
2 Ex. 20:9 Lev. 23:3
3 Ex. 16:23
4 Ex. 25:1-2
5 Ex. 25:2
8 Ex. 25:6
10 Ex. 31:6
11 Ex. 26:1-2
12 Ex. 25:10
13 Ex. 25:23, 30 Lev. 24:5-6
14 Ex. 25:31
15 Ex. 30:1, 25, 34
16 Ex. 27:1
17 Ex. 27:9
19 Ex. 31:10, 39:1, 41 Num. 4:5-6

children of Israel departed from the presence of Moses.
21. And they came, everyone whose heart stirred him up, and everyone whose spirit moved him. They brought the LORD'S offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments.
22. And the men came in together with the women, as many as were willing-hearted, bringing bracelets and earrings and rings and ornaments, all jewels of gold; and everyone who dedicated *offered* an offering of gold to the LORD.
23. And everyone *with* whom was found blue and purple and scarlet and bleached *linen* and goats' *hair* and red skins of rams and tanned leather skins, brought them.
24. Everyone who could make an offering of silver and bronze brought the LORD'S offering. And everyone with whom was found acacia wood for any work of the service brought *it*.
25. And every wise-hearted woman spun with her hands. And they brought spun yarn, blue and purple *and* scarlet and fine -twined linen.
26. And all the women whose hearts were lifted up in wisdom spun goats' hair.
27. And the rulers brought onyx stones, and stones to be set, for the ephod and for the breastplate.
28. And they brought spice and oil, for the light and for the anointing oil and for the sweet incense.
29. The children of Israel brought a willing offering to the LORD, every man and woman whose heart made them willing to bring all manner of things for the work which the LORD had commanded to be made by the hand of Moses.
30. And Moses said to the children of Israel, "See, the LORD has called the son of Uri the son of Hur, by the name Bezaleel, of the tribe of Judah.
31. And He has filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of work,
32. And to devise designs, to work in gold, and in silver, and in bronze,
33. And in the cutting of stones to set, and in carving of wood, to make any kind of skillful work.
34. And He has put in his heart that he may teach, he and Aholiab the son of Ahisamach, of the tribe of Dan.
35. He has filled them *with* wisdom of heart to work all kinds of work: of the smith, and of the skillful worker, and of the embroiderer in blue, in purple, in scarlet, and in bleached *linen*, and of the weaver, of those who do any work, and of those who work out artful work."

21 Ex. 35:5, 22, 26, 29, 36:2
23 1 Chr. 29:8
25 Ex. 28:3, 31:6, 36:1
27 Ezra 2:68 1 Chr. 29:6
28 Ex. 30:23
29 Ex. 35:21 1 Chr. 29:9
30 Ex. 31:2
34 Ex. 31:6
35 Ex. 31:3, 6, 35:31 1 Ki. 7:14 Isa. 28:26 2 Chr. 2:14

Chap. **36**

1 Ex. 25:8, 28:3, 31:6, 35:10, 35
2 Ex. 35:21, 26 1 Chr. 29:5
3 Ex. 35:27
5 2 Cor. 8:2-3
8 Ex. 26:1

CHAPTER THIRTY-SIX

1. "And Bezaleel and Aholiab shall work with everyone wise of heart to whom the LORD has given wisdom and intelligence to know how to do every work of the service of the sanctuary, concerning all which the LORD had commanded."
2. And Moses called Bezaleel and Aholiab, and every wise-hearted man in whose heart the LORD had put wisdom, even everyone whose heart stirred him up to come to do the work.
3. And they received all the offerings from Moses, the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it. And they kept bringing to him freewill offerings every morning.
4. And all the wise men who worked all the work of the sanctuary came, every man from his work which he was making.
5. And they spoke to Moses, saying, "The people bring much more than enough *for* the service of the work which the LORD commanded to make."
6. And Moses commanded, and they caused it to be known throughout the camp, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." And the people were kept from bringing,
7. For the stuff which they had was enough for all the work to make it, and too much.
8. And every wise-hearted one among them that worked the work of the tabernacle made ten curtains *of* fine-twined bleached *linen*, and blue and purple and scarlet, making them with cherubim of skillful work.
9. The length of one curtain *was* twenty-eight cubits, and the breadth of one curtain was four cubits. The curtains were all of one size.
10. And he coupled the five curtains to one another, and he coupled *the other*

five curtains to one another.
11. And he made loops of blue on the edge of one curtain from the edge in the coupling. Likewise he made loops in the outermost side, in the coupling of the second curtain.
12. He made fifty loops in one curtain, and he made fifty loops in the edge of the curtain which *was* in the coupling of the second. The loops held one to another.
13. And he made fifty clasps of gold, and coupled the curtains to one another with the clasps. And it became one tabernacle.
14. And he made curtains *of* goats' *hair* for the tent over the tabernacle. He made eleven curtains.
15. The length of one curtain *was* thirty cubits, and four cubits the breadth of one curtain. The eleven curtains were of one size.
16. And he coupled five curtains by themselves, and six curtains by themselves.
17. And he made fifty loops on the outermost edge of the curtain in the coupling, and he made fifty loops upon the edge of the curtains which coupled the second.
18. And he made fifty clasps *of* bronze to couple the tent together so that it might be one.
19. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* tanned leather skins *for the top*.
20. And he made boards for the tabernacle *of* acacia wood, standing up.
21. The length of a board *was* ten cubits, and the breadth of a board was one and a half cubits.
22. By two pins the one board was connected, one to another. So he made for all the boards of the tabernacle.
23. And he made boards for the tabernacle, twenty boards for the south side southward.
24. And he made forty sockets of silver for the bottom ends of the twenty boards, two sockets for one board for its two pins, and two sockets for another board for its two pins.
25. And for the other side of the tabernacle, toward the north, he made twenty boards,
26. And their forty sockets were of silver, two sockets for one board, and two sockets for another board.
27. And he made six boards for the sides of the tabernacle westward.

12 Ex. 26:5
14 Ex. 26:7
19 Ex. 26:14
20 Ex. 26:15

35 Ex. 26:31
37 Ex. 26:36

Chap. **37**

1 Ex. 25:10

28. And he made two boards for the corners of the tabernacle in the sides.
29. And they were coupled together at the base, and coupled together at the top of it, with one ring. So he did to both of them in both the corners.
30. And there were eight boards. And their sockets *were* sixteen sockets of silver, two sockets at the base of each board.
31. And he made bars of acacia wood, five for the boards of the one side of the tabernacle,
32. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the westward sides.
33. And he made the middle bar to pass through the middle of the boards from the one end to the other.
34. And he overlaid the boards *with* gold, and made their rings *of* gold to be places for the bars, and overlaid the bars *with* gold.
35. And he made a veil *of* blue, purple and scarlet, and fine-twined bleached *linen*. He made it skillfully with cherubim.
36. And he made for it four pillars *of* acacia wood. And he overlaid them *with* gold. Their hooks *were of* gold, and he cast four sockets of silver for them.
37. And he made a screen for the tabernacle door, blue and purple and scarlet and fine-twined bleached *linen*, for needlework;
38. And the five pillars of it and their hooks. And he overlaid their capitals and their fillets *with* gold, but their five base sockets *were of* bronze.

CHAPTER THIRTY-SEVEN

1. And Bezaleel made the ark *of* acacia wood: two cubits and a half long, and a cubit and a half wide, and a cubit and a half high.
2. And he overlaid it *with* pure gold inside and out, and made a crown molding of gold around *the top edges of* it.
3. And he cast four rings of gold for it, for the corners of it, even two rings on the one side of it and two rings on the other side of it.
4. And he made staves *of* acacia wood and overlaid them *with* gold.
5. And he put the staves into the rings by

the sides of the ark in order to carry the ark.
6. And he made the mercy seat *of* pure gold: two cubits and a half long, and one cubit and a half wide.
7. And he made two cherubim *of* gold on the two ends of the mercy seat. He made them of beaten work,
8. One cherub at one end, and one cherub at the *other* end. He made the cherubim at the two ends of the mercy seat.
9. And the cherubim were spreading out *their* wings above, overshadowing the mercy seat *with* their wings, with their faces each toward the other. The faces of the cherubim were toward the mercy seat.
10. And he made the table *of* acacia wood: two cubits long, a cubit wide, and a cubit and a half high.
11. And he overlaid it *with* pure gold, and made for it a crown molding of gold all around.
12. Also he made for it a border all around of a hand's breadth. And he made a crown molding of gold for the border of it all around.
13. And he cast for it four rings of gold, and put the rings on the four corners that *were* in the four legs of it.
14. The rings were near the border, the housings for the staves to carry the table.
15. And he made the staves *of* acacia wood, and overlaid them *with* gold, to carry the table.
16. And he made the vessels which were on the table, its dishes and its spoons, and its bowls, and its pitchers by which a drink offering is made, *of* pure gold.
17. And he made the lampstand *of* pure gold. He made the lampstand *of* beaten work; its shaft and its branch, its cups, its knobs, and its blossoms, were of the same.
18. And six branches went out of the sides of it: three branches of the lampstand out of the one side of it, and three branches of the lampstand out of the other side of it.
19. Three almond-like cups *were* on the one branch, a knob and a blossom; and three almond-like cups on the other branch, a knob and a blossom—so throughout the six branches going out of the lampstand.
20. And on the lampstand *were* four almond-like cups, its knobs and its blossoms.
21. And a knob was under two branches of the same, and a knob under two branches of the same, and a knob under two branches of the same, to the six branches going out of it.
22. Their knobs and their branches were of the same; all of it was one beaten work *of* pure gold.
23. And he made its seven lamps, and its snuffers, and its snuff-dishes *of* pure gold.
24. He made it of a talent *of* pure gold, and all the vessels of it.
25. And he made the incense altar *of* acacia wood. Its length was a cubit, and its breadth a cubit, square. And its height was two cubits. Its horns were of one piece.
26. And he overlaid it *with* pure gold, the top of it and the sides of it all around, and the horns of it. Also, he made for it a crown molding of gold all around *the top edge*.
27. And he made two rings of gold for it beneath the crown molding of it, by the two corners of it, upon the two sides of it, to be places for the staves to bear it with.
28. And he made the staves *of* acacia wood and overlaid them *with* gold.
29. And he made the holy anointing oil, and the pure incense of sweet spices, the work of the perfumer.

6 Ex. 25:17
10 Ex. 25:23
16 Ex. 25:29
17 Ex. 25:31
25 Ex. 30:1
29 Ex. 30:23, 34

CHAPTER THIRTY-EIGHT

Chap. **38**

1. And he made the altar of burnt offering *of* acacia wood. Its length *was* five cubits and its breadth five cubits square, and its height three cubits.
2. And he made its horns on its four corners. Its horns were of one piece with it. And he overlaid it *with* bronze.
3. And he made all the vessels of the altar, the pots, and the shovels, and the basins, the flesh-hooks, and the fire-pans. All the vessels of it he made *of* bronze.
4. And he made a bronze grate of network for the altar, under the ledge, around it beneath.
5. And he cast four rings for the four ends of the grate of bronze, places for the staves.
6. And he made the staves *of* acacia wood and overlaid them *with* bronze.
7. And he put the staves into the rings on the sides of the altar, to carry it with. He made it hollow *with* boards.

1 Ex. 27:1

8. And he made the laver *of* bronze and its base *of* bronze, from the mirrors of the serving women who were working at the entrance of the tabernacle of the congregation.
9. And he made the court: on the south side, southward, the hangings of the court *were of* fine-twined bleached *linen*, a hundred cubits.
10. Their pillars were twenty and their bronze sockets twenty. The hooks of the pillar and their bands *were of* silver.
11. And for the north side, a hundred by the cubit, their pillars twenty, and their twenty sockets, bronze. The hooks of the pillars and their bands were of silver.
12. And for the west side *were* hangings of fifty cubits, their pillars ten, and their bases ten. The hooks of the pillars and their bands were of silver.
13. And for the east side eastward fifty cubits.
14. The hangings of the one side *were* fifteen cubits, and their pillars three, and their bases three.
15. And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their bases three.
16. All the hangings of the court all around *were* of fine-twined bleached *linen*.
17. And the bases for the pillars were *of* bronze. The hooks of the pillars and their bands were *of* silver. And the overlaying of their capitals was *of* silver. And all the pillars of the court were banded with silver.
18. And the screen for the gate of the court *was* needlework: blue, and purple, and scarlet, and fine-twined bleached *linen*. And it was twenty cubits long, and the height and the width five cubits, to match the hangings of the court.
19. And the pillars *were* four, and their bronze bases four; their hooks silver, and the overlaying of their capitals and their bands silver.
20. And all the pegs of the tabernacle and of the court all around *were of* bronze.
21. This is the sum of the tabernacle, of the tabernacle of testimony, as it was counted, according to the command of Moses, *for* the service of the Levites by the hand of Ithamar, the son of Aaron the priest.

8 Ex. 30:18
1 Sam. 2:22
9 Ex. 27:9
20 Ex. 27:19
21 Num. 1:50, 53, 4:28, 33, 9:15, 10:11, 17:7-8
2 Chr. 24:6
Acts 7:44

22. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.
23. And with him *was* Aholiab the son of Ahisamach, of the tribe of Dan, an engraver, and a skillful workman, and an embroiderer in blue and in purple and in scarlet and bleached *linen*.
24. All the gold that was used for the work in all the work of the sanctuary, even the gold of the offering, was twenty-nine talents and seven hundred thirty shekels, after the shekel of the sanctuary.
25. And the silver from those numbered of the congregation *was* a hundred talents and seventeen hundred seventy-five shekels, after the shekel of the sanctuary;
26. A bekah for every man, half a shekel, after the shekel of the sanctuary, for everyone that went to be numbered, from twenty years old and upward, for six hundred three thousand, five hundred fifty *men*.
27. And the bases of the sanctuary were cast of the hundred talents of silver, and the bases of the veil also, a hundred bases of the hundred talents, a talent for a base.
28. And he made hooks for the pillars out of the seventeen hundred seventy-five shekels, and overlaid their tops and bound them.
29. And the bronze of the wave offering *was* seventy talents and twenty-four hundred shekels,
30. And with it he made the bases for the door of the tabernacle of the congregation, and the bronze altar, and the bronze grate for it, and all the vessels of the altar,
31. And the bases of the court all around, and the bases of the court gate, and all the pegs of the tabernacle, and all the pegs of the court all around.

22 Ex. 31:2, 6
24 Ex. 30:13, 24
Lev. 5:15, 27:3, 25
Num. 3:47, 18:16
26 Ex. 30:13, 15
Num. 1:46
27 Ex. 26:19, 21, 25, 32
28 Ex. 27:17

CHAPTER THIRTY-NINE

1. And of the blue and purple and scarlet, they made woven garments for ministering in the sanctuary. And they made the holy garments for Aaron, even as the LORD commanded Moses.
2. And he made the ephod *of* gold, blue and purple and scarlet, and fine-twined bleached *linen*.
3. And they beat the gold into thin plates,

Chap. **39**

1 Ex. 28:4, 31:10, 35:19, 23
2 Ex. 28:6

and cut threads to work *it* into the blue, and into the purple, and into the scarlet, and into the bleached *linen*, the work of an artisan.
4. They made shoulder pieces for it to couple *it* together. It was coupled together by the two edges.
5. And the fastening band of his ephod that was upon it *was* of the same materials and workmanship; of gold, blue and purple and scarlet, and fine-twined bleached *linen*, even as the LORD commanded Moses.
6. And they made stones of onyx set *in* plaited work of gold, engraved as signets are engraved, with the names of the children of Israel.
7. And he put them on the shoulders of the ephod, stones for a memorial to the children of Israel, even as the LORD commanded Moses.
8. And he made the breastplate in skilled work, like the work of the ephod, of gold, blue and purple and scarlet, and fine-twined bleached *linen*;
9. It was square. They made the breastplate double. Its length *was* a span and its breadth a span when doubled.
10. And they set four rows of stones in it. One row was a sardius, a topaz and a carbuncle, the first row.
11. And the second row: an emerald, a sapphire and a diamond.
12. And the third row: a ligure, an agate and an amethyst.
13. And the fourth row: a beryl, an onyx and a jasper, set in plaited work of gold in their settings.
14. And the stones were according to the names of the sons of Israel, twelve, according to their names, *like* the engravings of a signet, every one with its name according to the twelve tribes.
15. And they made cords of chains upon the breastplate of woven work *of* pure gold.
16. And they made two plaitings *of* gold and two gold rings. And they put the two rings on the two ends of the breastplate.
17. And they put the two cords of gold in the two rings on the ends of the breastplate.
18. And the two ends of the two cords were fastened in the two plaitings. And they put them on the shoulder pieces of the ephod on its front.
19. And they made two rings of gold. And they put *them* on the two ends of the breastplate, on its border, on the inward side of the ephod.
20. And they made two golden rings, and put them on the two sides of the ephod underneath, toward the front of it, near the other coupling of it, above to the band of the ephod.
21. And they bound the breastplate by its rings to the rings of the ephod with a lace of blue, so that it might be above the band of the ephod, and so that the breastplate might not be loosened from the ephod, even as the LORD commanded Moses.
22. And he made the robe of the ephod of woven work, all of blue.
23. And the opening in the middle of the robe *was* like the opening in a garment, with a binding around the opening, so that it might not tear.
24. And they made upon the hems of the robe pomegranates of blue and purple and scarlet, and twined bleached *linen*.
25. And they made bells *of* pure gold, and put the bells between the pomegranates upon the hems of the robe, all around, between the pomegranates:
26. A bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister *in*, even as the LORD commanded Moses.
27. And they made the tunics *of* bleached *linen of* woven work for Aaron and for his sons.
28. And *they made* a miter of bleached *linen*, and the headdress of the caps *of* bleached *linen*, and linen breeches *of* fine-twined bleached *linen*,
29. And a girdle *of* fine-twined bleached *linen*, and blue and purple and scarlet, *for* needlework, even as the LORD commanded Moses.
30. And they made the plate of the holy crown *of* pure gold, and wrote upon it an inscription of the engravings of a signet, HOLINESS TO THE LORD.
31. And they tied a lace of blue to it in order to fasten *it* on high upon the miter, even as the LORD commanded Moses.
32. And all the work of the tabernacle of the tent of the congregation was finished. And the children of Israel did according to all that the LORD commanded Moses. So they did.
33. And they brought the tabernacle to Moses, the tent, and all its furniture, its clasps, its boards, its bars, and its pillars, and its bases,

6 Ex. 28:9
7 Ex. 28:12
8 Ex. 28:15
10 Ex. 28:17
14 Rev. 21:12
22 Ex. 28:31
25 Ex. 28:33
27 Ex. 28:39-40
28 Ex. 28:4, 39, 42
Ezek. 44:18
29 Ex. 28:39
30 Ex. 28:36-37
32 Ex. 25:40, 39:42-43

34. And the covering of rams' skins dyed red, and the covering of tanned leather skins, and the veil of the covering,
35. The ark of the testimony, and its staves, and the mercy seat,
36. The table, *and* all its vessels, and the showbread,
37. The pure lampstand, its lamps, even the lamps to be set in order, and all the vessels of it, and the oil for light,
38. And the golden altar, and the anointing oil, and the sweet incense, and the screen for the tabernacle door,
39. The bronze altar, and its grate of bronze, its staves, and all its vessels, the laver and its base,
40. The curtains of the court, its pillars and its sockets, and the screen for the court gate, its cords, and its pegs, and all the vessels of the service of the tabernacle for the tent of the congregation,
41. The woven garments for ministering in the sanctuary, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.
42. According to all that the LORD commanded Moses, so the children of Israel made all the work.
43. And Moses looked upon all the work, and, behold, they had done it, as the LORD commanded, even so they had done it. And Moses blessed them.

42 Ex. 35:10
43 Lev. 9:22-23
Num. 6:23
Josh. 22:6
2 Sam. 6:18
1 Ki. 8:14
2 Chr. 30:27

Chap. **40**

2 Ex. 12:2, 13:4, 26:1, 30, 40:17
3 Ex. 26:33, 40:21
Num. 4:5
4 Ex. 25:30, 26:35, 40:22-26
5 Ex. 40:26
7 Ex. 30:18, 40:30

CHAPTER FORTY

1. And the LORD spoke to Moses, saying,
2. "You shall set up the tabernacle of the tent of the congregation on the first day of the first month.
3. And you shall put the ark of the testimony in it, and you shall cover the ark with the veil.
4. And you shall bring the table in and set in order its arrangement. And you shall bring the lampstand in and light the lamps of it.
5. And you shall set the altar of gold for the incense in front of the ark of the testimony, and put the screen of the door to the tabernacle.
6. And you shall set the altar of the burnt offering in front of the door of the tabernacle of the tent of the congregation.
7. And you shall set the laver between the tent of the congregation and the altar, and shall put water in it.
8. And you shall set up the court all around, and place the screen at the court gate.
9. And you shall take the anointing oil and anoint the tabernacle, and all *that is* in it, and shall sanctify it and all the vessels of it. And it shall be holy.
10. And you shall anoint the altar of the burnt offering and all its vessels, and sanctify the altar. And it shall be a most holy altar.
11. And you shall anoint the laver and its base, and sanctify it.
12. And you shall bring Aaron and his sons to the door of the tabernacle of the congregation, and wash them with water.
13. And you shall put the holy garments on Aaron, and anoint him and sanctify him, so that he may minister to Me in the priest's office.
14. And you shall bring his sons and clothe them *with* tunics.
15. And you shall anoint them, even as you anointed their father, so that they may minister to Me in the priest's office; for their anointing shall surely be an everlasting priesthood for their generations."
16. And Moses did so. According to all that the LORD commanded him, so he did.
17. And it came to pass in the first month in the second year, on the first of the month, the tabernacle was set up.
18. And Moses reared up the tabernacle and fastened its bases, and set up its boards, and put in its bars, and set up its pillars.
19. And he spread the tent over the tabernacle and put the covering of the tent above upon it, even as the LORD commanded Moses.
20. And he took and placed the testimony into the ark, and set the staves on the ark, and put the mercy seat on top of the ark.
21. And he brought the ark into the tabernacle and set up the veil of the covering, and covered the ark of the testimony, even as the LORD commanded Moses.
22. And he put the table in the tabernacle of the congregation, on the side of the tabernacle northward, outside the veil.
23. And he set the bread in order upon it before the LORD, even as the LORD had commanded Moses.
24. And he put the lampstand in the tabernacle of the congregation across from

9 Ex. 30:26
10 Ex. 29:36-37
12 Lev. 8:1-13
13 Ex. 28:41
15 Num. 25:13
17 Ex. 40:2
Num. 7:1
20 Ex. 25:16
21 Ex. 26:33
22 Ex. 26:35
23 Ex. 40:4
Lev. 24:5-6
24 Ex. 26:35

the table, on the side of the tabernacle southward.
25. And he set up the lamps before the LORD, even as the LORD commanded Moses.
26. And he put the golden altar in the tabernacle of the congregation in front of the veil.
27. And he burned sweet incense on it, even as the LORD commanded Moses.
28. And he set up the screen *at* the door of the tabernacle.
29. And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered on it the burnt offering and the grain offering, even as the LORD commanded Moses.
30. And he set the laver between the tent of the congregation and the altar, and put water there for washing.
31. And Moses and Aaron and his sons washed their hands and their feet there.
32. When they went into the tent of the congregation, and when they came near the altar, they washed, even as the LORD commanded Moses.
33. And he set up the court all around the tabernacle and the altar, and set up the screen of the court gate. And Moses finished the work.
34. And the cloud covered the tabernacle of the congregation, and the glory of the LORD filled the tabernacle.
35. And Moses was not able to enter into the tabernacle of the congregation because the cloud stayed on it, and the glory of the LORD filled the tabernacle.
36. And when the cloud was taken up from over the tabernacle, the children of Israel journeyed on in all their journeys.
37. But if the cloud was not taken up, then they did not journey until the day that it was taken up;
38. For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel in all their journeys.

25 Ex. 25:37, 40:4
26 Ex. 30:6, 40:5
27 Ex. 30:7
28 Ex. 26:36, 40:5
29 Ex. 29:38, 40:6
30 Ex. 30:18, 40:7
32 Ex. 30:19
33 Ex. 27:9, 16, 40:8
34 Ex. 29:43 Lev. 16:2 Num. 9:15 Isa. 6:4 2 Chr. 5:13
35 Lev. 16:2 1 Ki. 8:11
36 Num. 9:17 Neh. 9:19
37 Num. 9:19-22
38 Ex. 13:21 Num. 9:15

The Third Book of Moses, Called
Leviticus

CHAPTER ONE

1. And the LORD called to Moses and spoke to him out of the tabernacle of the congregation, saying,
2. "Speak to the children of Israel and say to them, 'If any man of you brings an offering to the LORD, you shall bring your offering of the domestic animals of the herd and of the flock.
3. If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish. He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
4. And he shall put his hand on the head of the burnt offering. And it shall be accepted for him to make atonement for him.
5. And he shall kill the young bull before the LORD. And the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around against the side of the altar that *is by* the door of the tabernacle of the congregation.
6. And he shall skin the burnt offering and cut it into its pieces.
7. And the sons of Aaron the priest shall put fire upon the altar and lay the wood in order on the fire.
8. And the priests, Aaron's sons, shall arrange the parts with the head and the fat on the wood that *is* on the fire upon the altar.
9. But its inward parts and its legs he shall wash in water. And the priest shall burn all upon the altar, a burnt sacrifice, an offering made by fire, of a sweet savor to the LORD.
10. And if his offering *is* of the flocks, of the sheep or of the goats for a burnt offering, he shall bring a male without blemish.
11. And he shall kill it by the side of the altar northward before the LORD. And the priests, Aaron's sons, shall sprinkle its blood all around against the side of the altar.
12. And he shall cut it into its pieces,

Chap. 1
1 Ex. 19:3, 40:34
2 Lev. 22:18-19
3 Deut. 15:21 1 Pet. 1:19 Eph. 5:27 Heb. 9:14
4 Lev. 3:2, 8, 13, 4:15 2 Chr. 29:23-24 Rom. 12:1 Phil. 4:18
5 Mic. 6:6 2 Chr. 35:11 Heb. 12:24
7 Gen. 22:9
9 Gen. 8:21 Ezek. 20:28, 41 2 Cor. 2:15
10 Lev. 1:3
11 Ex. 40:22 Lev. 1:5 Ezek. 8:5

with its head and its fat. And the priest shall arrange them on the wood that *is* on the fire, which *is* upon the altar.
13. But he shall wash the inward parts and the legs with water; and the priest shall bring all *of it* near and burn it upon the altar. It *is* a burnt sacrifice, an offering made by fire, of a sweet fragrance to the LORD.
14. And if the burnt sacrifice for his offering to the LORD *is* out of fowls, then he shall bring his offering of turtledoves or of young pigeons.
15. And the priest shall bring it to the altar, and wring off its head and burn *it* on the altar. And its blood shall be drained at the side of the altar.
16. And he shall pluck away its crop with its feathers, and throw it beside the altar on the east part by the place of the ashes.
17. And he shall cleave it with the wings of it, *but* not divide *it* into separate pieces. And the priest shall burn it upon the altar, on the wood that is on the fire. It *is* a burnt sacrifice, an offering made by fire, of a sweet savor to the LORD.' "

CHAPTER TWO

1. " 'And when anyone will offer a grain offering to the LORD, his offering shall be *of* fine flour. And he shall pour oil on it and put frankincense on it.
2. And he shall bring it to Aaron's sons, the priests. And he shall take out of it his handful of flour and its oil, with all its frankincense. And the priest shall burn the memorial of it upon the altar, an offering made by fire of a sweet savor to the LORD.
3. And the rest of the grain offering *shall be* Aaron's and his sons'. It is a most holy part of the offerings of the LORD made by fire.
4. And if you bring a sacrifice of a grain offering baked in the oven, *it shall be* unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.
5. And if your offering *is* a grain offering on the griddle, your offering shall be of fine flour unleavened, mixed with oil.
6. You shall break it in pieces and pour oil on it. It *is* a grain offering.
7. And if your offering *is* a grain offering in the frying pan, it shall be made *of* fine flour with oil.

14 Lev. 5:7
Luke 2:24
16 Lev. 6:10
17 Gen. 15:10
Lev. 1:9, 13

Chap. **2**

1 Lev. 6:14, 9:17
Num. 15:4
2 Lev. 2:9, 5:12, 6:15, 24:7
Isa. 66:3
Acts 10:4
Eph. 5:2
3 Ex. 29:2, 37
Lev. 7:9, 10:12-13
Num. 18:9
4 Ex. 29:2
7 Lev. 7:9

9 Ex.. 29:18
Lev. 2:2, 6:15
10 Lev. 2:3, 6:16
11 Lev. 6:17
Mat. 16:12
Mark 8:15
Luke 12:1
1 Cor. 5:8
Gal. 5:9
12 Ex. 22:29
Lev. 23:10-11
13 Num. 18:19
Ezek. 43:24
2 Chr. 13:5
Mark 9:49
Col. 4:6
14 Lev. 23:10, 14
2 Ki. 4:42
15 Lev. 2:1
16 Lev. 2:2

Chap. **3**

1 Lev. 1:3, 7:11, 29, 22:21
2 Ex. 29:10
Lev. 1:4-5
3 Ex. 29:13, 22
Lev. 4:8-9

8. And you shall bring the grain offering that is made of *these* things to the LORD. And when it is presented to the priest, he shall bring it to the altar.
9. And the priest shall take from the grain offering a memorial of it, and shall burn *it* upon the altar. It is an offering made by fire of a sweet savor to the LORD.
10. And that which is left of the grain offering *shall be* Aaron's and his sons': *it is* a most holy part of the offerings of the LORD made by fire.
11. Any grain offering which you shall bring to the LORD shall not be made with leaven, for you shall burn no leaven, nor any honey, in any offering of the LORD made by fire.
12. As an offering of the firstfruits, you shall bring them to the LORD. But they shall not be burned upon the altar for a sweet savor.
13. And every sacrifice of your grain offering shall you season with salt. And you shall not allow the salt of the covenant of your God to be lacking from your grain offering. You shall offer salt with all your offerings.
14. And if you bring a grain offering of your firstfruits to the LORD, green ears parched with fire, crushed fresh kernels, for a grain offering your firstfruits,
15. And you shall put oil on it and lay frankincense on it. It *is* a grain offering.
16. And the priest shall burn it as incense with *part* of its memorial offering from its crushed kernels and *part* of its oil, besides all its frankincense. *It is* an offering made by fire to the LORD.' "

CHAPTER THREE

1. " 'And if his offering *is* a sacrifice of peace offering, if he offers it from the herd, whether it is a male or female, he shall offer it without blemish before the LORD.
2. And he shall lay his hand on the head of his offering, and kill it *at* the door of the tabernacle of the congregation. And the priests, Aaron's sons, shall sprinkle the blood against the side of the altar all around.
3. And he shall bring near from the sacrifice the peace offering, an offering made by fire to the LORD: The fat that covers the inward parts, all the fat that *is* on the inward parts,

4. And the two kidneys, and the fat on them, on the loins, and the fold above the liver, with the kidneys, he shall remove.
5. And Aaron's sons shall burn it upon the altar, along with the burnt sacrifice upon the wood, which is upon the fire. *It is* an offering made by fire of a sweet savor to the LORD.
6. And if his offering for a sacrifice of peace offering to the LORD *is* of the flocks, male or female, he shall bring it without blemish.
7. If he is bringing near a sheep for his offering, then he shall bring it near before the LORD.
8. And *he* shall lay his hand on the head of his offering and kill it before the tabernacle of the congregation. And Aaron's sons shall sprinkle its blood all around against the side of the altar.
9. And he shall offer of the sacrifice of the peace offering, an offering made by fire to the LORD. He shall take away its fat, all its fat next to the backbone, and all the fat that covers the inward parts, and all the fat that *is* on the inward parts,
10. And the two kidneys, and the fat that *is* on them, which is on the loins, and the fold above the liver, beside the kidneys, he shall remove it.
11. And the priest shall burn it upon the altar: *it is* the food of the offering made by fire to the LORD.
12. And if his offering *is* a goat, then he shall bring it near before the LORD.
13. And *he* shall lay his hand on its head and kill it before the tabernacle of the congregation. And the sons of Aaron shall sprinkle its blood against the side of the altar all around.
14. And he shall offer his offering of it, an offering made by fire to the LORD, the fat that covers the inward parts, and all the fat on the inward parts,
15. And the two kidneys, and the fat on them, which *is* on the loins, and the fold above the liver, beside the kidneys, he shall remove.
16. And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savor. All the fat *is* the LORD'S.
17. *It shall be* a statute forever for your generations throughout all your dwellings that you eat neither fat nor blood.' "

5 Ex. 29:13
Lev. 6:12
6 Lev. 3:1
11 Lev. 21:6, 8, 17, 21-22, 22:25
Ezek. 44:7
Mal. 1:7, 12
12 Lev. 3:1, 7
16 Lev. 7:23, 25
1 Sam. 2:15
2 Chr. 7:7
17 Gen. 9:4
Lev. 3:16, 6:18, 7:23, 26, 36, 17:7, 10, 14, 23:14
Deut. 12:16, 32:14
1 Sam. 14:33
Ezek. 44:7, 15
Neh. 8:10

Chap. **4**

2 Lev. 5:15, 17
Num. 15:22
1 Sam. 14:27
Psa. 19:12
Acts 3:17
3 Lev. 8:12, 9:2
4 Lev. 1:3-4
Num. 8:12
5 Lev. 16:14
Num. 19:4
7 Lev. 5:9, 8:15, 9:9, 16:18
10 Lev. 3:3-5
11 Ex. 29:14
Num. 19:5
12 Lev. 6:11
Heb. 13:11
13 Lev. 5:2-4, 17
Num. 15:24
Josh. 7:11

CHAPTER FOUR

1. And the LORD spoke to Moses saying,
2. "Speak to the children of Israel, saying, 'If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do any one of them—
3. If the priest who is anointed sins, resulting in guilt to the people, then he shall bring for his sin, which he has sinned, a young bull from the herd, a perfect one, to the LORD for a sin offering.
4. And he shall bring the young bull to the door of the tabernacle of the congregation before the LORD, and *he* shall lay his hand on the young bull's head, and kill the young bull before the LORD.
5. And the priest who is anointed shall take of the young bull's blood, and shall bring it to the tabernacle of the congregation.
6. And the priest shall dip his finger in the blood and sprinkle of the blood seven times before the LORD, at the front of the veil of the holy place.
7. And the priest shall put *some* of the blood on the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation. And he shall pour all the blood of the young bull at the base of the altar of burnt offering, which is at the door of the tabernacle of the congregation.
8. And he shall lift up from it all the fat of the young bull for the sin offering: the fat that covers the inward parts and all the fat on the inward parts,
9. And the two kidneys and the fat on them beside the loins, and he shall remove the fold above the liver with the kidneys.
10. Even as it was taken from the young bull of the sacrifice of peace offerings, the priest shall burn them upon the altar of the burnt offering.
11. And the skin of the young bull, and all its flesh with its head and with its legs and its inward parts, and its dung,
12. Even the whole bull shall he carry forth outside the camp to a clean place, where the ashes are poured out, and burn it upon the wood with fire. It shall be burned where the ashes are poured out.
13. And if the whole congregation of Israel sins through ignorance, and the

thing is hidden from the eyes of the assembly, and if they do that which ought not to be done to any of all the commandments of the LORD, and are guilty;
14. When the sin is known which they have sinned against it, then the congregation shall bring near a young bull for the sin, and bring it before the tabernacle of the congregation.
15. And the elders of the congregation shall lay their hands on the head of the young bull before the LORD, and the young bull shall be killed before the LORD.
16. And the priest that is anointed shall bring of the young bull's blood to the tabernacle of the congregation.
17. And the priest shall dip his finger in the blood and sprinkle seven times before the LORD, before the veil.
18. And he shall put *some* of the blood on the horns of the altar which is before the LORD, which is in the tabernacle of the congregation. And he shall pour out all the blood at the base of the altar of burnt offering, which is at the door of the tabernacle of the congregation.
19. And he shall take all its fat from it and burn *it* upon the altar.
20. And he shall do with the young bull as he did with the young bull for a sin offering; so shall he do to it. And the priest shall make an atonement for them, and it shall be forgiven them.
21. And he shall carry forth the young bull outside the camp, and burn it as he burned the first bull. It *is* a sin offering for the congregation.
22. When a ruler has sinned and through ignorance has acted against any of the commandments of the LORD his God, which *is* not to be done, and is guilty;
23. Or if his sin which he has sinned shall be made known to him, he shall bring his offering, a kid of the goats, a male without blemish.
24. And he shall lay his hand on the head of the goat and kill it in the place where he kills the burnt offering before the LORD. It *is* a sin offering.
25. And the priest shall take of the blood of the sin offering with his finger, and put *it* on the horns of the altar of burnt offering, and shall pour out its blood at the base of the altar of burnt offering.
26. And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings. And the priest shall make an atonement for him for his sin, and it shall be forgiven him.
27. And if any one of the common people sins through ignorance by doing that which is not to be done against one of the commandments of the LORD, and is guilty,
28. Or if his sin which he has sinned shall be made known to him, then he shall bring his offering, a ewe of the goats, a female without blemish, for his sin which he has sinned.
29. And he shall lay his hand on the head of the sin offering, and kill the sin offering in the place of the burnt offering.
30. And the priest shall take of its blood with his finger and put *it* on the horns of the altar of burnt offering, and shall pour out all the blood of it at the base of the altar.
31. And he shall take away all its fat, as the fat is taken away from the sacrifice of peace offerings. And the priest shall burn *it* upon the altar for a sweet savor to the LORD. And the priest shall make an atonement for him, and it shall be forgiven him.
32. And if he brings a lamb for a sin offering, he shall bring a female without blemish.
33. And he shall lay his hand on the head of the sin offering, and kill it for a sin offering in the place where he kills the burnt offering.
34. And the priest shall take of the blood of the sin offering with his finger and put *it* on the horns of the altar of burnt offering, and shall pour out all its blood at the base of the altar.
35. And he shall take away all the fat of it, as the fat of the lamb is taken away from the sacrifice of the peace offerings. And the priest shall burn them upon the altar, on the fire offerings to the LORD. And the priest shall make an atonement for his sin that he has sinned, and it shall be forgiven him.' "

15 Lev. 1:4
16 Lev. 4:5 Heb. 9:12-14
20 Lev. 4:3 Num. 19:5
22 Lev. 4:2, 13
23 Lev. 4:14, 5:4
24 Lev. 4:4 Isa. 53:6
25 Lev. 4:30
26 Lev. 3:5 4:20 Num. 15:28
27 Lev. 4:2 Num. 15:27
28 Lev. 4:23
29 Lev. 4:4, 24
31 Gen. 8:21 Ex. 29:18 Lev. 1:9, 3:3, 14, 4:26, 28 Ezra 6:10
35 Lev. 3:5, 4:26, 31

Chap. **5**

1 Lev. 5:17, 7:18, 17:16, 19:8, 20:17 Num. 9:13 1 Ki. 8:31 Prov. 29:24 Mat. 26:63
2 Lev. 5:17, 11:24, 28, 31, 39 Num. 19:11, 13, 16

CHAPTER FIVE

1. " 'And if anyone sins and hears the voice of swearing, and *is* a witness, and he has seen or known, if he does not tell it, then he shall bear his iniquity.
2. Or if anyone touches any unclean thing, whether a dead body of an unclean

beast, or a dead body of unclean domestic animals, or the dead body of unclean swarming things, and *if* it is unknown to him, he also shall be unclean and guilty—
3. Or if he touches the uncleanness of man, whatever uncleanness by which he is unclean, and it is unknown to him, but when he knows of it, then he shall be guilty.
4. Or if a soul swears, pronouncing with *his* lips to do evil or to do good, whatever it is that a man speaks rashly with an oath, and he does not realize it, but when he knows of it, then he shall be guilty of these in any matters.
5. And it shall be when he is guilty in one of these, and shall confess how he has sinned;
6. Then he shall bring his trespass offering to the LORD for his sin which he has sinned, a female from the flock, a lamb or a doe of the goats, for a sin offering. And the priest shall make an atonement for him for his sin.
7. And if he is not able to bring a lamb, then he shall bring for his trespass which he has committed, two turtledoves or two young pigeons to the LORD—one for a sin offering, and the other for a burnt offering.
8. And he shall bring them to the priest, who shall offer *the one* for the sin offering first, and shall wring off its head from its neck, but shall not divide *it* into separate pieces.
9. And he shall sprinkle of the blood of the sin offering against the side of the altar, and the rest of the blood shall be drained at the base of the altar. It *is* a sin offering.
10. And he shall offer the second for a burnt offering, according to the ordinance. And the priest shall make an atonement for him for his sin which he has sinned, and it shall be forgiven him.
11. But if he is not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering. He shall put no oil on it, neither shall he put frankincense on it; for it *is* a sin offering.
12. And he shall bring it to the priest, and the priest shall take his full handful of it, a memorial of it, and burn *it* upon the altar, on the fire offering to the LORD. It is a sin offering.

3 Lev. 12, 13, 15
4 1 Sam. 25:22
Mark 6:23
Acts 23:12
5 Lev. 16:21, 26:40
Num. 5:7
Ezra 10:11-12
Psa. 32:5
Prov. 28:13
7 Lev. 1:14, 12:8, 14:21
8 Lev. 1:15
9 Lev. 4:7, 18, 30, 34
10 Lev. 1:14, 4:26
11 Num. 5:15
12 Lev. 2:2, 4:35
13 Lev. 2:3, 4:26
15 Ex. 30:13
Lev. 22:14, 27:25
Ezra 10:19
16 Lev. 4:26, 6:5, 22:14, 27:13, 15, 27, 31
Num. 5:7
17 Lev. 4:2, 13, 22, 27, 5:1, 2, 15
18 Lev. 5:15-16
19 Ezra 10:2

Chap. **6**

2 Ex. 22:7, 10
Lev. 19:11
Num. 5:6
Prov. 24:28, 26:19
Acts 5:4
Col. 3:9
3 Ex. 22:11
Lev. 19:12
Deut. 22:1-3
Jer. 7:9
Zech. 5:4
5 Lev. 5:16
Num. 5:7
2 Sam. 12:6

13. And the priest shall make an atonement for him for his sin that he has sinned in any of these, and it shall be forgiven him. And *the rest* shall be the priest's, as a grain offering.' "
14. And the LORD spoke to Moses, saying,
15. "If a soul commits a trespass and sins through ignorance in the holy things of the LORD, then he shall bring for his trespass to the LORD a ram without blemish out of the flock, together with an amount set by you, by shekels of silver, after the shekel of the sanctuary, for a trespass offering.
16. And he shall make it good *in* which he has sinned, in the holy thing, and he shall add the fifth part of it, and give it to the priest. And the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
17. And if anyone sins, and he has done that which is forbidden to be done by the commandments of the LORD, and does not realize it, and he is guilty and shall bear his iniquity;
18. Then he shall bring a ram without blemish out of the flock, at your evaluation, for a trespass offering, to the priest. And the priest shall make an atonement for him for his ignorance in which he erred without knowing it, and it shall be forgiven him.
19. It *is* a trespass offering. He has certainly trespassed against the LORD."

CHAPTER SIX

1. And the LORD spoke to Moses, saying,
2. "If anyone sins and commits a breach of faith against the LORD by deceiving his neighbor as to a deposit or security, or by robbery, or has extorted his neighbor,
3. Or has found that which was lost and lies concerning it and swears falsely—in any of all *these* things that a man does, sinning in it—
4. Then, it shall be, because he sinned and is guilty, he shall pay back that which he got by robbery; or if he robbed the thing extorted; or the deposit which had been deposited with him; or the lost thing which he had found;
5. Or all that which he swore about falsely—he shall even repay it in its

principal, and the fifth part he shall add to it, to whomever it belongs. He shall give it on the day of his guilt offering.
6. And he shall bring his trespass offering to the LORD, a ram without blemish out of the flock, together with an amount set by you, for a trespass offering to the priest.
7. And the priest shall make an atonement for him before the LORD, and it shall be forgiven him for anything of all that he has done by being guilty in it."
8. And the LORD spoke to Moses, saying,
9. "Command Aaron and his sons, saying, 'This *is* the law of the burnt offering. It is the burnt offering for burning upon the altar all night until morning, and the fire of the altar shall be burning in it.
10. And the priest shall put on his linen garment. And he shall put his linen breeches on his flesh and take up the ashes which the fire has consumed with the burnt offering upon the altar. And he shall put them beside the altar.
11. And he shall strip off his garments and put on other garments, and carry forth the ashes outside the camp to a clean place.
12. And the fire upon the altar shall be kept burning. It shall not be put out. And the priest shall burn wood on it every morning, and lay the burnt offering in order upon it. And he shall burn upon it the fat of the peace offerings.
13. The fire shall always be burning upon the altar. It shall never go out.
14. And this *is* the law of the grain offering. The sons of Aaron shall offer it before the LORD before the altar.
15. And he shall take from it his handful of the flour of the grain offering, and of the oil of it, and all the frankincense which is on the grain offering, and shall burn *it* upon the altar for a sweet savor, the memorial of it, to the LORD.
16. And the rest of it Aaron and his sons shall eat. It shall be eaten *with* unleavened bread in the holy place. They shall eat it in the court of the tabernacle of the congregation.
17. It shall not be baked with leaven. I have given it *as* their portion of My offerings made by fire. It *is* most holy, as is the sin offering, and as the trespass offering is.
18. All the males among the children of Aaron shall eat of it. *It shall be* a statute forever in your generations concerning the offerings of the LORD made by fire. Everyone that touches them shall be holy.' "
19. And the LORD spoke to Moses saying,
20. "This *is* the offering of Aaron and of his sons, which they shall offer to the LORD in the day *he is* anointed, the tenth part of an ephah of fine flour for a continual grain offering, half of it in the morning and half of it at night.
21. It shall be made in a pan with oil; you shall bring it in. And you shall offer the baked pieces of the grain offering, a sweet savor to the LORD.
22. And the priest, or one of his sons who is anointed in his stead, shall offer it. *It is* a statute forever to the LORD. It shall be wholly burnt,
23. For every grain offering for the priest shall be wholly burnt. It shall not be eaten."
24. And the LORD spoke to Moses saying,
25. "Speak to Aaron and to his sons, saying, 'This *is* the law of the sin offering. In the place where the burnt offering is killed, the sin offering shall be killed before the LORD. It *is* most holy.
26. The priest who offers it for sin shall eat it. It shall be eaten in the holy place, in the court of the tabernacle of the congregation.
27. Whatever shall touch its flesh shall be holy. And when any of its blood is sprinkled on any garment, you shall wash that on which it was sprinkled in the holy place.
28. But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water.
29. All the males among the priests shall eat of it. It *is* most holy.
30. But no sin offering, of which *any* of the blood is brought into the tabernacle of the congregation for atonement in the sanctuary, shall be eaten. It shall be *wholly* burnt in the fire.' "

CHAPTER SEVEN

1. " 'And this *is* the law of the trespass offering. It is most holy.
2. In the place where they kill the burnt offering, they shall kill the trespass offering.

6 Lev. 5:15
7 Lev. 4:26
10 Ex. 28:39-41, 43
Lev. 1:16, 16:4
Ezek. 44:17-18
11 Lev. 4:12
Ezek. 44:19
12 Lev. 3:3, 9, 14
14 Lev. 2:1
Num. 15:4
15 Lev. 2:2, 9
16 Lev. 2:3, 6:26, 10:12-13
Num. 18:10
Ezek. 44:29
17 Ex. 29:37
Lev. 2:3, 11, 6:25, 7:1
Num. 18:9-10
18 Ex. 29:37
Lev. 3:17, 6:29, 22:3-7
Num. 18:10
20 Ex. 16:30, 29:2
22 Ex. 29:25
Lev. 4:3
25 Lev. 1:3, 5, 11, 4:2, 6:17
26 Lev. 6:16, 10:17, 18
Num. 18:9-10
Ezek. 44:28-29
27 Ex. 29:37, 30:29
28 Lev. 11:33, 15:12
29 Lev. 6:18, 25
Num. 8:10
30 Lev. 4:7, 11-12, 18, 21, 10:18, 16:27
Heb. 13:11

Chap. **7**

1 Lev. 5, 6:1-7, 17, 25, 21:22
2 Lev. 1:3, 5, 11, 4:24, 29, 33

And he shall sprinkle its blood against the side of the altar all around.
3. And he shall offer all its fat; he shall offer the fat tail of it, and the fat that covers the inward parts,
4. And the two kidneys, and the fat on them, on the loins, and the fold above the liver, beside the kidneys, he shall take away.
5. And the priest shall burn them upon the altar for a fire offering to the LORD. It is a trespass offering.
6. Every male among the priests shall eat of it. It shall be eaten in the holy place. It *is* most holy.
7. As the sin offering, so *is* the trespass offering. There is one law for them. The priest that makes atonement with it, it is his.
8. And the priest that offers any man's burnt offering, that priest shall have the skin of the burnt offering which he has offered; it is his.
9. And all the grain offering that is baked in the oven, and all that is dressed in the frying-pan and on the griddle, shall be the priest's that offers it; it is his.
10. And every grain offering mixed with oil, or dry, shall all the sons of Aaron have, one *as much* as another.
11. And this *is* the law of the sacrifice of peace offerings which he shall offer to the LORD.
12. If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and cakes mixed with oil, of fine flour, fried.
13. Along with the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
14. And from it he shall offer one cake out of the whole sacrifice for a heave offering to the LORD to the priest that sprinkles the blood of the peace offerings, it is his.
15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered. He shall not leave any of it until the morning.
16. But if the sacrifice of his offering *is* a vow, or a voluntary offering, it shall be eaten the same day that he offers his sacrifice. And on the next day also the rest of it shall be eaten.
17. But the rest of the flesh of the sacrifice on the third day shall be burned with fire.
18. And if *any* of the flesh of the sacrifice of the peace offerings is eaten at all the third day, it shall not be accepted, neither shall it be imputed to him who offers it. It shall be an abomination, and the one who eats of it shall bear his iniquity.
19. And the flesh that touches any unclean *thing* shall not be eaten. It shall be burned with fire. And as for the *other* flesh, all who are clean shall eat of it.
20. But the one who eats *of* the flesh of the sacrifice of peace offerings that pertain to the LORD, having his uncleanness on him, even that one shall be cut off from his people.
21. And the one who shall touch any unclean *thing*, of the uncleanness of man, or any unclean animal, or an unclean abominable thing, and eat of the flesh of the sacrifice of peace offerings which pertains to the LORD, even that one shall be cut off from his people.' "
22. And the LORD spoke to Moses saying,
23. "Speak to the children of Israel, saying, 'You shall not eat any fat of ox, or of sheep, or of goat.
24. And the fat of a dead body, and the fat of a thing torn, may be used in any other use. But you shall in no way eat it;
25. For whoever eats the fat of the beast of which men offer an offering made by fire to the LORD, even the soul that eats *it* shall be cut off from his people.
26. And you shall not eat any blood, of fowl or of beast, in any of your dwellings.
27. Any soul who eats any blood, even that soul shall be cut off from his people.' "
28. And the LORD spoke to Moses saying,
29. "Speak to the children of Israel, saying, 'He who offers the sacrifice of his peace offerings to the LORD shall bring his sacrifice to the LORD of the sacrifice of his peace offerings.
30. His own hands shall bring the offerings of the LORD made by fire. He shall bring the fat with the breast, so that the breast may be waved *for* a wave-offering before the LORD.

3 Ex. 29:13 Lev. 3:4, 9, 10, 14-16, 4:8-9
6 Lev. 2:3, 6:16-18 Num. 18:9-10
7 Lev. 6:25-26, 14:13
9 Lev. 2:3, 10 Num. 18:9 Ezek. 44:29
11 Lev. 3:1, 22:18, 21 Ezek. 45:15
12 Lev. 2:4 Num. 6:15
13 Amos 4:5
14 Num. 18:8, 11, 19
15 Lev. 22:30
16 Lev. 19:6-8
18 Lev. 11:10, 11, 41, 19:7 Num. 18:27
20 Gen. 17:14 Lev. 15:3 1 Cor. 11:28
21 Lev. 7:12-13, 15, 20, 11:24, 28, Ezek. 4:14
23 Lev. 3:17
24 Lev. 17:15 Deut. 14:21 Ezek. 4:14, 44:31
26 Gen. 9:4 Lev. 3:17, 17:10-14 Ezek. 33:25 John 6:53 Acts 15:20, 29
29 Lev. 3:1, 22:21 Ezek. 45:15
30 Ex. 29:24, 27 Lev. 3:3-4, 9, 14, 8:27, 9:21 Num. 6:20

31. And the priest shall burn the fat upon the altar. But the breast shall be Aaron's and his sons'.
32. And you shall give the right shoulder to the priest *for* a heave offering of the sacrifices of your peace offerings.
33. He among the sons of Aaron who offers the blood of the peace offerings and the fat shall have the right shoulder for *his* part,
34. For I have taken the wave breast and the heave shoulder from the children of Israel, from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons by a statute forever from among the children of Israel.' "
35. This is the *portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day he presented them to minister to the LORD in the priest's office,
36. Which the LORD commanded to be given to them of the children of Israel, in the day that He anointed them *by* a statute forever throughout their generations.
37. This *is* the law of the burnt offering, of the grain offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifices of the peace offerings,
38. Which the LORD commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their sacrifices to the LORD, in the wilderness of Sinai.

CHAPTER EIGHT

1. And the LORD spoke to Moses, saying,
2. "Take Aaron and his sons with him, and the garments, and the anointing oil, and a young bull for the sin offering, and two rams, and a basket of unleavened bread.
3. And gather all the congregation together to the door of the tabernacle of the congregation."
4. And Moses did as the LORD had commanded him. And the congregation was gathered together to the door of the tabernacle of the congregation.
5. And Moses said to the congregation, "This *is* the thing which the LORD commanded to be done."
6. And Moses brought Aaron and his sons, and washed them with water.
7. And he put on him the tunic, and girded him with the girdle, and clothed him with the robe, and put the ephod on him, and girded him with the embroidered girdle of the ephod, and bound *it* to him with it.
8. And he put the breastplate on him. Also in the breastplate he put the Urim and the Thummim.
9. And he put the miter on his head. Also he put the golden plate, the holy crown, on the miter, on his forehead, even as the LORD commanded Moses.
10. And Moses took the anointing oil and anointed the tabernacle and all that *was* in it, and sanctified them.
11. And he sprinkled some of it upon the altar seven times, and anointed the altar and all its vessels, both the laver and its base, to sanctify them.
12. And he poured *some* of the anointing oil on Aaron's head and anointed him, to sanctify him.
13. And Moses brought Aaron's sons and put tunics on them, and girded them with girdles, and bound turbans on them, even as the LORD commanded Moses.
14. And he brought the young bull for the sin offering. And Aaron and his sons laid their hands on the head of the young bull for the sin offering.
15. And he killed *it*. And Moses took the blood and put it on the horns of the altar all around with his finger, and purified the altar, and poured the blood at the base of the altar, and sanctified it, to make atonement on it.
16. And he took all the fat on the inward parts, and the fold above the liver, and the two kidneys and their fat, and Moses burned *it* upon the altar.
17. But the young bull and its hide, its flesh and its dung, he burned with fire outside the camp, even as the LORD commanded Moses.
18. And he brought the ram for the burnt offering. And Aaron and his sons laid their hands on the head of the ram.
19. And he killed *it*. And Moses sprinkled the blood against the side of the altar all around.
20. And he cut the ram into pieces. And Moses burned the head and the pieces and the fat.
21. And he washed the inward parts and the legs in water. And Moses burned the whole ram upon the altar. It *was* a burnt sacrifice for a sweet savor, *and* an offering

31 Lev. 3:5, 11, 16, 7:34
32 Lev. 7:34, 9:21
Num. 6:20
34 Ex. 29:28
Lev. 10:14-15
Num. 18:18-19
Deut. 18:3
36 Ex. 40:13, 15
Lev. 8:12, 30
37 Ex. 29:1
Lev. 6:9, 14, 20, 25, 7:1, 11
38 Lev. 1:2

Chap. **8**

2 Ex. 28:2, 4, 29:1-3, 30:24-25
5 Ex. 29:4
6 Ex. 29:4
7 Ex. 28:4, 29:5
8 Ex. 28:30
9 Ex. 28:37, 29:6
10 Ex. 30:26-29
12 Ex. 29:7, 30:30
Lev. 21:10, 12
Psa. 133:2
13 Ex. 29:8-9
14 Ex. 29:10
Lev. 4:4
Ezek. 43:19
15 Ex. 29:12, 36
Lev. 4:7
Ezek. 43:20, 26
Heb. 9:22
16 Ex. 29:13
Lev. 4:8
17 Ex. 29:14
Lev. 4:11-12
18 Ex. 29:15
21 Ex. 29:18

made by fire unto the LORD, even as the LORD commanded Moses.
22. And he brought the second ram, the ram of consecration. And Aaron and his sons laid their hands on the head of the ram.
23. And he killed *it*. And Moses took of the blood of it, and put *it* on the tip of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot.
24. And he brought Aaron's sons, and Moses put the blood on the tip of their right ear, and on the thumbs of their right hands, and on the great toes of their right feet. And Moses sprinkled the blood against the side of the altar all around.
25. And he took the fat, and the fat tail, and all the fat on the inward parts, and the fold *above* the liver, and the two kidneys, and their fat, and the right shoulder.
26. And he took one unleavened cake out of the basket of unleavened bread that *was* before the LORD, and a cake of oiled bread, and one wafer, and put *them* on the fat, and on the right shoulder.
27. And he put all in Aaron's hands, and in his sons' hands, and waved them *for* a wave offering before the LORD.
28. And Moses took them from their hands and burned them upon the altar on the burnt offering. They were consecrations for a sweet savor. It is an offering made by fire unto the LORD.
29. And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' part of the ram of consecration, even as the LORD commanded Moses.
30. And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled it on Aaron, *and* on his garments, and on his sons, and on his sons' garments with him. And he sanctified Aaron, his garments, and his sons, and his sons' garments with him.
31. And Moses said to Aaron and to his sons, "Boil the flesh *at* the door of the tabernacle of the congregation. And eat it there with the bread in the basket of consecrations, as I have commanded, saying, 'Aaron and his sons shall eat it.'
32. And that which remains of the flesh and of the bread you shall burn with fire.
33. You shall not go out of the door of the tabernacle of the congregation seven days, until the days of your consecration are at an end, for He shall consecrate you seven days.
34. As He has done this day, the LORD has commanded you to do, to make an atonement for you.
35. And you shall remain *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, so that you do not die; for so I am commanded."
36. And Aaron and his sons did all the things which the LORD commanded by the hand of Moses.

22 Ex. 29:19, 31
25 Ex. 29:22
26 Ex. 29:23
27 Ex. 29:24
28 Ex. 29:25
29 Ex. 29:26
30 Ex. 29:21, 30:30
Num. 3:3
31 Ex. 29:31-32
1 Sam. 2:13-17
32 Ex. 29:34
33 Ex. 29:30, 35
Ezek. 43:25-26
34 Heb. 7:16
35 Num. 3:7, 9:19
Deut. 11:1
1 Ki. 2:3

Chap. **9**

1 Ezek. 43:27
2 Ex. 29:1
Lev. 4:3, 8:14, 18
3 Lev. 4:23
Ezra 6:17, 10:19
4 Ex. 29:43
Lev. 2:4, 9:6, 23
6 Ex. 24:16
Lev. 9:23
2 Chr. 5:13-14
7 Lev. 4:3, 16, 20
1 Sam. 3:14
Heb. 5:1, 3, 7:27, 9:7
9 Lev. 4:7, 8:15
Heb. 9:22-23
10 Lev. 4:8, 8:16

CHAPTER NINE

1. And it came to pass on the eighth day that Moses called Aaron and his sons, and the elders of Israel.
2. And he said to Aaron, "Take a young calf for a sin offering, and a ram without blemish for a burnt offering, and offer before the LORD.
3. And speak to the children of Israel, saying, 'Take a kid of the goats for a sin offering, and a calf and a lamb of the first year, all without blemish, for a burnt offering.
4. Also take a young bull and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil; for today the LORD will appear to you.' "
5. And they brought *that* which Moses commanded before the tabernacle of the congregation. And all the congregation drew near and stood before the LORD.
6. And Moses said, "This *is* the thing which the LORD commanded that you should do. And the glory of the LORD shall appear to you."
7. And Moses said to Aaron, "Go to the altar, and offer your sin offering and your burnt offerings, and make an atonement for yourself and for the people. And offer the offering of the people, and make an atonement for them, even as the LORD commanded."
8. Aaron then went to the altar and killed the calf of the sin offering, which *was* for himself.
9. And the sons of Aaron brought the blood to him. And he dipped his finger in the blood and put *it* on the horns of the altar, and poured out the blood at the base of the altar.
10. But he burned the fat and the kidneys

and the fold above the liver of the sin offering upon the altar, even as the LORD commanded Moses.
11. And he burned the flesh and the hide with fire outside the camp.
12. And he killed the burnt offering. And Aaron's sons presented to him the blood, which he sprinkled all around the side of the altar.
13. And they presented the burnt offering to him, with the pieces of it, and the head. And he burned *them* on the altar.
14. And he washed the inward parts and the legs, and burned *them* with the burnt offering on the altar.
15. And he brought the people's offering. And he took the goat, the sin offering for the people, and killed it like the first sin offering.
16. And he brought the burnt offering and offered it according to the ordinance.
17. And he brought the grain offering and took a handful of it, and burned *it* on the altar besides the burnt sacrifice of the morning.
18. He also killed the young bull and the ram *for* a sacrifice of peace offerings for the people. And Aaron's sons presented to him the blood, which he sprinkled on the altar all around.
19. And they brought the fat of the young bull and of the ram, the fat tail, and that which covers the inward parts, and the kidneys, and the fold *above* the liver.
20. And they put the fat on the breasts, and he burned the fat on the altar.
21. And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD, as Moses commanded.
22. And Aaron lifted up his hands toward the people, and blessed them, and came down from offering the sin offering and the burnt offering and peace offerings.
23. And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people. And the glory of the LORD appeared to all the people.
24. And there came a fire out from before the LORD, and burned up the burnt offering and the fat on the altar. And all the people saw and shouted and fell on their faces.

CHAPTER TEN

1. And Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, and put incense on it, and offered strange fire before the LORD, which He had commanded them not to do.
2. And there went out fire from the LORD and consumed them, and they died before the LORD.
3. Then Moses said to Aaron, "It *is* that which the LORD spoke, saying, 'I will be sanctified in them that come near me, and before all the people I will be glorified.' " And Aaron held his peace.
4. And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said to them, "Come near, carry your brothers from before the sanctuary out of the camp."
5. And they came near and carried them in their coats out of the camp, as Moses had said.
6. And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do not uncover your heads nor tear your clothes, lest you die, and lest wrath come upon all the people. But let your brethren, the whole of Israel, mourn the burning which the LORD has kindled.
7. And you shall not go out of the door of the tabernacle of the congregation, lest you die, for the anointing oil of the LORD *is* upon you." And they did according to the word of Moses.
8. And the LORD spoke to Aaron, saying,
9. "Do not drink wine nor strong drink, neither you nor your sons with you, when you go into the tabernacle of the congregation, lest you die. *It shall be* a statute forever throughout your generations.
10. You are to distinguish between the holy and unholy, and between the unclean and clean
11. And so that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."
12. And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, "Take the grain offering that remains of the offerings of the LORD made by fire, and eat it without leaven beside the altar, for it *is* most holy.
13. And you shall eat in the holy place, because it *is* your due, and your sons' due, of the sacrifices of the LORD made by fire; for so I am commanded.
14. And the wave breast and heave shoulder you shall eat in a clean place, you, and your sons and your daughters

11 Lev. 4:11, 8:17
12 Lev. 1:5, 8:19
13 Lev. 8:20
14 Lev. 8:21
15 Lev. 9:3
Isa. 53:10
Heb. 2:17, 5:3
16 Lev. 1:3, 10
17 Ex. 29:38
Lev. 2:1-2, 9:4
18 Lev. 3:1
20 Lev. 3:5, 16
21 Ex. 29:24
Lev. 7:30-34
22 Num. 6:23
Deut. 21:5
Luke 24:50
23 Lev. 9:6
Num. 14:10
24 Gen. 4:4
Judg. 6:21
1 Ki. 18:38-39
Psa. 20:3
Ezra 3:11
2 Chr. 7:1, 3

Chap. **10**

1 Ex. 30:9
Lev. 16:12
Num. 3:3-4
1 Chr. 24:2
2 Num. 16:35
3 Ex. 19:22
Isa. 52:11
Ezek. 20:41, 28:22
Psa. 39:9
4 Ex. 6:18, 22
Num. 3:19, 30
Acts 5:6, 10
6 Lev. 21:10
Num. 6:6-7, 16:22, 46
Josh. 7:1
2 Sam. 24:1
7 Lev. 8:30, 21:12
9 Luke 1:15
1 Tim. 3:3
Tit. 1:7
10 Ezek. 44:23
11 Deut. 24:8
Jer. 18:18
Mal. 2:7
Neh. 8:2, 8
12 Lev. 21:22
Num. 18:9
13 Lev. 2:3, 6:16
14 Ex. 29:24, 26, 27
Lev. 7:31, 34
Num. 18:11

with you, for *they have been* given for your portion and the portion of your sons out of the sacrifices of peace offerings of the children of Israel.
15. The heave shoulder and the wave breast they shall bring with the fire offerings of the fat, to wave *for* a wave offering before the LORD. And it shall be yours, and your sons' with you, by a statute forever, even as the LORD has commanded."
16. And Moses carefully looked for the goat of the sin offering. And behold, it was burned! And he was angry with Eleazar and Ithamar, the sons of Aaron left alive, saying,
17. "Why have you not eaten the sin offering in the holy place, since it *is* most holy, and He has given it to you to bear the iniquity of the congregation, to make atonement for them before the LORD?
18. Behold, the blood of it was not brought within the holy place! You should indeed have eaten it in the sanctuary as I commanded."
19. And Aaron said to Moses, "Behold, this day they have offered their sin offering and their burnt offering before the LORD. And such things have happened to me. And *if* I had eaten the sin offering today, should it have been accepted in the sight of the LORD?"
20. And Moses heard, and it was good in his eyes.

CHAPTER ELEVEN

1. And the LORD spoke to Moses and to Aaron, saying to them,
2. "Speak to the children of Israel, saying, 'These *are* the animals which you shall eat among all the animals that are in the earth.
3. Whatever divides the hoof and is cloven-footed, *chewing* the cud, among the animals, that you shall eat.
4. Only, you shall not eat these among those that *chew* the cud, or of those that divide the hoof: the camel, for he *chews* the cud but does not divide the hoof, he is unclean to you.
5. And the rock badger, because it *chews* the cud, but does not divide the hoof, it *is* unclean to you.
6. And the hare, because it *chews* the cud but does not divide *the* hoof, it *is* unclean to you.

15 Lev. 7:29-30
16 Lev. 9:3, 15
17 Lev. 6:26, 29
18 Lev. 6:26, 30
19 Lev. 9:8, 12
Isa. 1:11-15

Chap **11**

2 Deut. 14:4
Ezek. 4:14
Dan. 1:8
Mat. 15:11
Acts 10:12, 14
Rom. 14:14
Heb. 9:10, 13:9

7 Isa. 65:4, 66:3, 17
8 Isa. 52:11
Mark 7:2, 15, 18
Acts 10:14, 15, 15:29
1 Cor. 8:8
Heb. 9:10
9 Deut. 14:9
10 Lev. 7:18
Deut. 14:3
13 Deut. 14:12
22 Mat. 3:4
Mark 1:6

7. And the swine, though it divides the hoof and is cloven-footed, yet it does not *chew* the cud; it *is* unclean to you.
8. You shall not eat of their flesh, and you shall not touch their dead body. They *are* unclean to you.
9. These you shall eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, those you shall eat.
10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing that *is* in the waters, they shall be an abomination to you.
11. They shall even be an abomination to you. You shall not eat of their flesh, but you shall have their carcasses in abomination.
12. Whatever has no fins nor scales in the waters *shall be* an abomination to you.
13. And you shall have these in abomination among the fowls. They shall not be eaten, they *are* an abomination: the eagle, and the black vulture, and the bearded vulture,
14. And the kite, and the falcon, according to its kind;
15. Every raven according to its kind;
16. And the ostrich, and the great owl, and the gull, and small hawks, according to its kind,
17. And the little owl, and the cormorant, and the horned owl;
18. And the barn owl, and the pelican, and the owl vulture;
19. And the stork, the heron according to its kind, and the hoopoe, and the bat.
20. Every flying creature that swarms, going on all four legs, *is* an abomination to you.
21. Yet you may eat these of any flying, swarming thing that goes on *all* four, those which have jointed legs above their feet, with which to leap upon the earth.
22. You may eat these of them: the locust after its kind, and the bald locust after its kind, and the long horned locust after its kind, and the short horned grasshopper after its kind.
23. But every *other* flying, swarming thing which *has* four feet shall be an abomination to you.
24. And you shall be unclean for these. Whoever touches their dead body shall be unclean until sunset.

25. And whoever carries the carcass of them shall wash his clothes and be unclean until the sunset.
26. Even every living thing which divides the hoof, and is not cloven-footed, nor *chews* the cud, they *are* unclean to you. Everyone that touches them shall be unclean.
27. And whatever goes on its paws, among all the living things that go on *all* four, those are unclean to you. Whoever touches their dead body shall be unclean until the sunset.
28. And he that carries their dead bodies shall wash his clothes and be unclean until the sunset. They *are* unclean to you.
29. These also *shall be* unclean to you among the swarming things that swarm on the earth: the weasel, and the mouse, and the great lizard after its kind;
30. And the gecko, and the monitor, and the lizard, and the sand lizard, and chameleon.
31. These *are* unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the sunset.
32. And anything that shall fall on *any* of them when they are dead *shall be* unclean, *whether* any vessel of wood, or clothing, or skin, or sack; whatever vessel in which work is done, it must be put into water, and it shall be unclean to the sunset. So it shall be cleaned.
33. And every earthen vessel in which *any* of them falls, whatever *is* in it shall be unclean. And you shall break it.
34. Of all food which may be eaten, *that* on which such water comes shall be unclean. And all drink that may be drunk in every such vessel shall be unclean.
35. And every *thing* on which *any part* of their dead body falls shall be unclean; *whether it is* the oven, or ranges for pots, they shall be broken down. They *are* unclean, and shall be unclean to you.
36. But a fountain or pit *with* a collection of water, shall be clean. But that which touches their dead body shall be unclean.
37. And if *any* part of their dead body falls on any sowing seed which is to be sown, it shall be clean.
38. But if *any* water is put on the seed, and any part of the dead body falls on it, it *shall be* unclean to you.
39. And if any animal among those you may eat dies, he that touches its dead body shall be unclean until the sunset.
40. And he that eats of its dead body shall wash his clothes and be unclean until the sunset. He also that carries its body shall wash his clothes and be unclean until the sunset.
41. And every creeping thing that creeps on the earth *shall be* an abomination. It shall not be eaten.
42. Anything going on its belly, and any going on *all* four, and all having many feet, even every creeping thing that creeps on the earth, you shall not eat them, for they are an abomination.
43. You shall not defile yourselves with any creeping thing that creeps, neither shall you make yourselves unclean with them, so that you should be defiled by them;
44. For I *am* the LORD your God, and you shall sanctify yourselves, and you shall be holy, for I *am* holy. Neither shall you defile yourselves with any kind of creeping thing that creeps on the earth;
45. For I *am* the LORD Who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I *am* holy.
46. This *is* the law of the animals, and of the fowl, and of every living creature that moves in the waters, and of every creature that creeps on the earth,
47. To make a difference between the unclean and the clean, and between the creature that may be eaten and the creature that may not be eaten.' "

25 Lev. 14:8, 15:5
Num. 19:10, 22, 31:24
Rev. 7:14
29 Isa. 66:17
32 Lev. 15:12
33 Lev. 6:28, 15:12
Jer. 48:38
Psa. 2:9
2 Tim. 2:21
Rev. 2:27
40 Lev. 17:15, 22:8
Deut. 14:21
Ezek. 4:14, 44:31
43 Lev. 20:25
44 Ex. 19:6
Lev. 19:2, 20:7, 26
Amos 3:3
Mat. 5:48
1 Pet. 1:15-16
1 Thes. 4:7
Rev. 22:11, 14
45 Ex. 6:7, 20:2
Lev. 11:44
Hos. 11:1
Psa. 105:43-45
47 Lev. 10:10
Ezek. 44:23
Mal. 4:18

Chap. **12**

2 Lev. 15:19
Psa. 51:5
Job 14:4
Luke 2:22
3 Gen. 17:12
Luke 1:59, 2:21
John 7:22-23
Rom. 3:19
Gal. 5:3

CHAPTER TWELVE

1. And the LORD spoke to Moses saying,
2. "Speak to the children of Israel, saying, 'If a woman has conceived seed and has borne a male, then she shall be unclean seven days; as on the days of her menstrual impurity she shall be unclean.
3. And in the eighth day the flesh of his foreskin shall be circumcised.
4. And she shall then continue in the blood of her purifying thirty-three days. She shall touch no holy thing, nor come into the sanctuary, until the days of her purifying are fulfilled.
5. But if she bears a female, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying sixty-six days.

6. And when the days of her purifying are fulfilled, for a son or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering, to the door of the tabernacle of the congregation, to the priest.
7. And he shall offer it before the LORD, and make an atonement for her. And she shall be cleansed from the issue of her blood. This *is* the law for her that has borne a male or a female.
8. And if she cannot afford a lamb, then she shall bring two turtledoves or two young pigeons. The one shall be for a burnt offering and the other for a sin offering. And the priest shall make an atonement for her, and she shall be cleansed.' "

CHAPTER THIRTEEN

1. And the LORD spoke to Moses and Aaron, saying,
2. "When a man has a swelling on the skin of his flesh, or a scab or bright spot, and it is on the skin of his flesh *like* the plague of leprosy, then he shall be brought to Aaron the priest or to one of his sons the priests.
3. And the priest shall look on the plague on the skin of the flesh. And *if* the hair in the plague has turned white, and the plague in sight *is* deeper than the skin of his flesh, it is a plague of leprosy. And the priest shall look on him and shall pronounce him unclean.
4. And if the bright spot *is* white in the skin of his flesh, and in sight is not deeper than the skin, and the hair of it has not turned white, then the priest shall shut up the one who has the plague seven days.
5. And the priest shall look on him the seventh day. And behold, *if* the plague in his sight is stayed, the plague has not spread in the skin, then the priest shall shut him up seven days more.
6. And the priest shall look on him again in the seventh day. And, behold, *if* the plague *is* somewhat dark, the plague has not spread in the skin, the priest shall pronounce him clean. It *is* a scab. And he shall wash his clothes and be clean.
7. But if the scab spreads greatly in the skin after he has been seen by the priest for his cleansing, he shall be seen by the priest again.

6 Luke 2:22
8 Lev. 4:26, 5:7
Luke 2:24

Chap. **13**

2 Deut. 17:8-9, 24:8, 28:27
Isa. 3:17
Mal. 2:7
Luke 17:14
6 Lev. 11:25, 14:8

10 Num. 12:10, 12
2 Ki. 5:27
2 Chr. 26:20
18 Ex. 9:9, 15:26

8. And *if* the priest sees that, behold, the scab spreads in the skin, then the priest shall pronounce him unclean. It *is* a leprosy.
9. When the plague of leprosy is in a man, then he shall be brought to the priest.
10. And the priest shall look. And, behold, if the rising is white in the skin, and it has turned the hair white and *there is* live raw flesh in the rising,
11. It *is* an old leprosy in the skin of his flesh. And the priest shall pronounce him unclean, and shall not shut him up, for he is unclean.
12. And if a leprosy breaks out greatly on the skin, and the leprosy covers all the skin of the *one who has* the plague from his head even to his foot, to all that appears to the eyes of the priest,
13. Then the priest shall look. And behold, *if* the leprosy has covered all his flesh, he shall pronounce the plagued one clean. It has all turned white. He is clean.
14. But when raw flesh appears in him, he shall be unclean.
15. And the priest shall look on the raw flesh, and pronounce him to be unclean. The raw flesh *is* unclean; it *is* a leprosy.
16. Or if the raw flesh turns again and is changed to white, he shall come to the priest.
17. And the priest shall look on him. And, behold, the plague has turned to white, then the priest shall pronounce the plagued one clean. He *is* clean.
18. And when the flesh has a boil in his skin, and it has healed,
19. And in the place of the boil there is a white rising or a bright spot, a reddish white, it shall be shown to the priest;
20. And if the priest sees it, and behold, it *is* in sight lower than the skin, and the hair of it has turned white, the priest shall pronounce him unclean. It *is* a plague of leprosy broken out in a boil.
21. But if the priest looks on it, and, behold, *there are* no white hairs in it, and it *is* not lower than the skin, but has become dark, then the priest shall shut him up seven days.
22. And if it spreads greatly in the skin, then the priest shall pronounce him unclean. It *is* a plague.
23. But if the bright spot stays in its place, not spreading, it *is* a burning boil. And the priest shall pronounce him clean.

24. Or if there is flesh in which the skin has a hot burning, and the raw *flesh* of the burning *becomes* a white bright spot, reddish or white,
25. Then the priest shall look on it. And behold, the hair in the bright spot has turned white, and *it is* in sight deeper than the skin, it *is* leprosy broken out of the burning. Therefore the priest shall pronounce him unclean. It *is* the plague of leprosy.
26. But if the priest looks on it, and behold, there *is* no white hair in the bright spot, and it *is* no lower than the *other* skin, but is somewhat dark, then the priest shall shut him up seven days.
27. And the priest shall look on him the seventh day. If it spreads farther in the skin, then the priest shall pronounce him unclean. It *is* the plague of leprosy.
28. And if the bright spot stays in its place, and does not spread in the skin, but *is* somewhat faded, it *is* a rising of the burning, and the priest shall pronounce him clean; for it *is* a scar of the burning.
29. If a man or woman has in them a plague on the head or the beard,
30. Then the priest shall see the plague. And behold, if it *is* in sight deeper than the skin, and a yellow thin hair *is* in it, then the priest shall pronounce him unclean. It *is* a dry scab, a leprosy on the head or beard.
31. And if the priest looks on the plague of the scab, and behold, it *is* not in sight deeper than the skin, and no black hair *is* in it, then the priest shall shut up the plagued one *with* the scab seven days.
32. And in the seventh day the priest shall look on the plague. And behold, *if* the scab does not spread, and no yellow hair *is* in it, and the scab *is* not in sight deeper than the skin,
33. He shall be shaven, but shall not shave the scab. And the priest shall shut up *the one who has* the scab seven days more.
34. And in the seventh day the priest shall look on the scab. And behold, *if* the scab has not spread in the skin, nor *is* in sight deeper than the skin, then the priest shall pronounce him clean. And he shall wash his clothes and be clean.
35. But if the scab spreads very much in the skin after his cleansing,
36. Then the priest shall look on him, and behold, if the scab is spread in the skin, the priest shall not look for shining yellow hair. He *is* unclean.
37. But if in his eyes the scab is stabilized, and black hair is growing up in it, the scab is healed. He *is* clean, and the priest shall pronounce him clean.
38. Also if a man or a woman has bright spots in the skin of their flesh, white bright spots,
39. Then the priest shall look. And behold, *if* pale white bright spots *are* in the skin of their flesh, it *is* a pale spot springing up in the skin. He *is* clean.
40. And when a man's head grows bald, he *is* bald. He *is* clean.
41. And if his head grows bald from the edge of his face, he *is* forehead bald. He *is* clean.
42. And if there is in the bald head, or bald forehead, a reddish white sore, it *is* a leprosy sprung up in his bald head or his bald forehead.
43. And the priest shall look on it. And behold, *if* the rising of the sore is reddish white on his bald head, or on his bald forehead, as the leprosy appears on the skin of the flesh,
44. He *is* a man with leprosy. He *is* unclean. The priest shall pronounce him utterly unclean. His plague *is* on his head.
45. And as for the leper on whom the plague *is*, his clothes shall be torn, and his head shall be bare, and he shall put a covering on his upper lip, and shall cry, 'Unclean! Unclean!'
46. All the days in which the plague *is* in him he shall be defiled. He is unclean. He shall live alone. His dwelling *shall be* outside the camp.
47. And if there is any garment that has the plague of leprosy mold in it, in a wool garment or a linen garment,
48. Or in the spun yarn or in the woven piece of linen or of wool, or in the hide or in anything of leather,
49. And if the plague is greenish or reddish in the garment, or in an article of leather, either in the spun yarn or in the woven cloth, or in anything of leather, it *is* a plague of mold leprosy. And it shall be shown to the priest.
50. And the priest shall look on the plague, and shut up *that which has* the plague seven days.
51. And he shall look on the mold plague on the seventh day. If the plague is spread in the garment, either in the spun yarn or in the woven cloth, or in any

45 Lam. 4:15
Ezek. 24:17, 22
Mic. 3:7
46 Num. 5:2, 12:14
2 Ki. 7:3, 15:5
2 Chr. 26:21
Luke 17:12
51 Lev. 14:44

leather *or* in any work that is made of leather, the plague *is* a fretting mold leprosy. It *is* unclean.
52. And he shall burn that garment, whether spun yarn or woven cloth, in wool or in linen, or anything of leather in which the plague is, for it *is* an acute mold leprosy. It shall be burned in the fire.
53. And if the priest shall look, and behold, the plague has not spread in the garment, either in the spun yarn or the woven cloth, or anything of a tanned leather,
54. Then the priest shall command that they wash *the thing* in which the plague is. And he shall shut it up seven days more.
55. And the priest shall look on the plague after it is washed, and behold, *if* the plague has not changed its color and the plague has not spread, it *is* contaminated, whether the spot is on the inside or outside.
56. And if the priest looks, and behold, the plague *is* somewhat dark after the washing of it, then he shall tear it out of the garment, or out of the tanned leather, or out of the spun yarn, or out of the woven cloth.
57. And if it appears still in the garment, or in the spun yarn or in the woven cloth, or in anything of a tanned leather, it *is* a spreading *plague*. You shall burn it with fire, for the plague *is* in it.
58. And the garment which you shall wash, either spun yarn or woven cloth, or whatever thing of a tanned leather it is, if the plague has departed from them, then it shall be washed a second time, and it shall be clean.
59. This *is* the law of the plague of leprosy in a garment of woolen or linen, either in the spun yarn or woven cloth or anything of tanned leather, to pronounce it clean or to pronounce it unclean."

CHAPTER FOURTEEN

1. And the LORD spoke to Moses, saying,
2. "This shall be the law of the leper in the day of his cleansing. He shall be brought to the priest.
3. And the priest shall go forth out of the camp. And the priest shall look and behold *if* the plague of leprosy is healed in the leper.
4. Then the priest shall command to take two clean live birds for him who is to be cleansed, and cedar wood, and scarlet, and hyssop.

Chap. **14**

2 Mat. 8:2, 4
Mark 1:40, 44
Luke 5:12, 14, 17:14
4 Num. 19:6
Psa. 51:7
Heb. 9:19

7 Num. 19:18-19
2 Ki. 5:10, 14
Isa. 52:15
Psa. 51:2
Heb. 9:13, 21, 12:24
8 Lev. 11:25, 13:6,
Num. 12:15
Eph. 5:26
Heb. 10:22
Rev. 1:5-6
10 Lev. 2:1
Num. 15:4
Mat. 8:4
Mark 1:44
Luke 5:14
12 Ex. 29:24
Lev. 5:2, 18, 6:6-7
13 Ex. 29:11
Lev. 1:5, 2:3, 4:4, 7:6, 7, 21:22
14 Ex. 29:20
Lev. 8:23

5. And the priest shall command that one of the birds be killed in an earthen vessel over running water.
6. He shall take the living bird, and the cedar wood and the scarlet and the hyssop, and shall dip them and the living bird in the blood of the slain bird, over the running water.
7. And he shall sprinkle on him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.
8. And he who is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water so that he may be clean. And after that he shall come into the camp, and shall stay outside his tent seven days.
9. But on the seventh day he shall shave all his hair off his head and his beard and his eyebrows; even all his hair shall he shave off. And he shall wash his clothes. He also shall wash his flesh in water, and he shall be clean.
10. And on the eighth day he shall take two male lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth parts of fine flour *for* a grain offering, mixed with oil, and one log of oil.
11. And the priest who is cleansing, and the man who is to be cleansed, shall stand with them before the LORD at the door of the tabernacle of the congregation.
12. And the priest shall take one male lamb and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD.
13. And he shall kill the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place; for as the sin offering *is* the priest's, so is the trespass offering. It *is* most holy.
14. And the priest shall take of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.
15. And the priest shall take from the log of oil and pour into the palm of his own left hand.
16. And the priest shall dip his right finger in the oil in his left hand and shall sprinkle of the oil with his finger seven times before the LORD.

17. And of the rest of the oil in his hand, the priest shall put on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering.
18. And the rest of the oil in the priest's palm, he shall pour on the head of him that is to be cleansed. And the priest shall make an atonement for him before the LORD.
19. And the priest shall offer the sin offering and make an atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering.
20. And the priest shall offer the burnt offering and the grain offering upon the altar. And the priest shall make an atonement for him, and he shall be clean.
21. And if he *is* poor and he cannot afford *so much*, then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth part of fine flour mixed with oil for a grain offering, and a log of oil,
22. And two turtledoves or two young pigeons, such as he can afford. And the one shall be a sin offering and the other a burnt offering.
23. And he shall bring them on the eighth day for his cleansing to the priest to the door of the tabernacle of the congregation before the LORD.
24. And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD.
25. And he shall kill the lamb of the trespass offering. And the priest shall take from the blood of the trespass offering, and put it on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot.
26. And the priest shall pour of the oil into the palm of his own left hand.
27. And the priest shall sprinkle with his right finger of the oil that is in his left hand seven times before the LORD.
28. And the priest shall put of the oil in his hand on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering.
29. And the rest of the oil in the priest's hand he shall put on the head of him that is to be cleansed, to make an atonement for him before the LORD.
30. And he shall offer one of the turtledoves, or one of the young pigeons, such as he is able to afford,
31. Even such as he is able to afford, the one *for* a sin offering and the other *for* a burnt offering, with the grain offering. And the priest shall make an atonement for him that is to be cleansed before the LORD.
32. This *is* the law of him in whom *is* the plague of leprosy, who is unable to afford the offering for his cleansing."
33. And the LORD spoke to Moses and Aaron, saying,
34. "When you come into the land of Canaan which I give you for a possession, and I put the plague of mold leprosy in a house in the land of your possession,
35. And if he that owns the house shall come and tell the priest, saying, 'A plague *is* seen by me in the house,'
36. Then the priest shall command that they empty the house before the priest goes to see the mold plague, so that all that is in the house may not become unclean. And afterwards the priest shall go in to see the house.
37. And he shall look on the mold plague. And behold, *if* the mold plague *is* in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall,
38. Then the priest shall go out of the house to the door of the house, and shut up the house seven days.
39. And the priest shall come again the seventh day and shall look. And behold, *if* the mold plague has spread in the walls of the house,
40. Then the priest shall command that they take away the stones in which the mold plague *is*, and they shall throw them into an unclean place outside the city.
41. And he shall cause the house to be scraped inside all around, and they shall pour out the dust that they scrape off outside the city in an unclean place.
42. And they shall take other stones and put *them* in the place of those stones. And he shall take other mortar and shall plaster the house.
43. And if the mold plague comes again and breaks out in the house after he has

18 Lev. 4:26, 5:6
19 Lev. 5:1, 6, 12:7
21 Lev. 5:7, 12:8
22 Lev. 12:8, 15:14-15
23 Lev. 14:10-11
24 Lev. 14:12
25 Lev. 14:14, 17
30 Lev. 14:22, 15:14-15
32 Lev. 14:10
34 Gen. 17:8 Num. 32:22 Deut. 7:1, 32:49
35 Zech. 5:4 Psa. 91:10 Prov. 3:33

taken away the stones and after he has scraped the house, and after it is plastered,
44. Then the priest shall come and look. And behold, *if* the mold plague has spread in the house, it *is* a spreading mold leprosy in the house. It *is* unclean.
45. And he shall demolish the house, its stones, and its timber, and all the mortar of the house, and he shall carry *them* out of the city into an unclean place.
46. And he who goes into the house all the days that it is shut up shall be unclean until the sunset.
47. And he who lies in the house shall wash his clothes. And he who eats in the house shall wash his clothes.
48. And if the priest shall come in and look, and, behold, the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean because the plague is healed.
49. And he shall take two birds to cleanse the house, and cedar wood, and scarlet *dye*, and hyssop.
50. And he shall kill one of the birds in an earthen vessel over running water.
51. And he shall take the cedar wood, and the hyssop, and the scarlet dye, and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle the house seven times.
52. And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet.
53. But he shall let the living bird go out of the city into the open field, and make an atonement for the house. And it shall be clean.
54. This *is* the law for all kinds of plague of leprosy and scab,
55. And for the leprosy of a garment and of a house,
56. And for a rising and for a scab and for a bright spot,
57. To teach when *it is* unclean and when it is clean. This *is* the law of leprosy."

44 Lev. 13:51 Zech. 5:4
49 Lev. 14:4
53 Lev. 14:20
54 Lev. 13:30
55 Lev. 13:47, 14:34
56 Lev. 13:2
57 Deut. 24:8 Ezek. 44:23

CHAPTER FIFTEEN

1. And the LORD spoke to Moses and Aaron, saying,
2. "Speak to the children of Israel and say to them, 'When any man has a discharge from his flesh; he is unclean *because of* his discharge.
3. And this shall be his uncleanness in his discharge. His flesh has run with his discharge, or his flesh *is* ceased from his discharge, it *is* his uncleanness.
4. Every bed on which he who discharges lies is unclean. And everything on which he sits shall be unclean.
5. And whoever touches his bed shall wash his clothes and bathe in water, and be unclean until sunset.
6. And he that sits on anything on which he who discharges sat shall wash his clothes and bathe in water, and be unclean until sunset.
7. And he that touches the flesh of him who discharges shall wash his clothes, and bathe in water, and be unclean until sunset.
8. And if he who discharges spits on him that is clean, then he shall wash his clothes, and bathe in water, and be unclean until sunset.
9. And whatever saddle he who discharges rides on shall be unclean.
10. And whoever touches anything that was under him shall be unclean until sunset. And he that carries *any of* those things shall wash his clothes, and bathe in water, and be unclean until sunset.
11. And whomever he who discharges touches, and has not rinsed his hands in water, he shall wash his clothes and bathe in water, and be unclean until sunset.
12. And the earthen vessel that he who discharges touches shall be broken. And every vessel of wood shall be rinsed in water.
13. And when he who discharges is cleansed of his discharge, then he shall number seven days to himself for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.
14. And on the eighth day he shall take two turtledoves for himself, or two young pigeons, and come before the LORD to the door of the tabernacle of the congregation, and give them to the priest.
15. And the priest shall offer them, the one *for* a sin offering and the other *for* a burnt offering. And the priest shall make an atonement for him before the LORD for his discharge.
16. And if any man's semen goes out from him, then he shall wash all his flesh

Chap. **15**

2 Lev. 22:4 Num. 5:2 2 Sam. 3:29
5 Lev. 11:25, 17:15
12 Lev. 6:28, 11:32-33
13 Lev. 14:8, 15:28 Num. 19:11-12
14 Lev. 14:22-23
15 Lev. 14:19, 30-31
16 Lev. 22:4 Deut. 23:10

in water and be unclean until sunset.
17. And every garment and every skin on which the semen shall be, it shall be washed with water, and be unclean until sunset.
18. And the woman with whom a man shall lie *with* emission of semen shall both bathe in water and be unclean until sunset.
19. And if a woman has a discharge, *and* her discharge in her flesh is blood, she shall be in her impurity seven days. And whoever touches her shall be unclean until sunset.
20. And everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean.
21. And whoever touches her bed shall wash his clothes, and bathe in water, and be unclean until sunset.
22. And whoever touches anything that she sat on, shall wash his clothes and bathe in water, and be unclean until sunset.
23. And if it *is* on the bed or on anything on which she sits, when he touches it, he shall be unclean until sunset.
24. And if any man lies with her at all, and her impurity is on him, he shall be unclean seven days. And every bed on which he lies shall be unclean.
25. And if a woman has a discharge of her blood many days outside of the time of her impurity, or if she discharges it beyond the time of her impurity, all the days of the discharge of her uncleanness shall be as the days of her impurity. She *is* unclean.
26. Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity. And whatever she sits on shall be unclean, as the uncleanness of her impurity.
27. And whoever touches those things shall be unclean, and shall wash his clothes and bathe in water, and be unclean until sunset.
28. But if she is cleansed of her discharge, then she shall number to herself seven days, and after that she shall be clean.
29. And on the eighth day she shall take two turtledoves to her, or two young pigeons, and bring them to the priest, to the door of the tabernacle of the congregation.
30. And the priest shall offer the one *for* a sin offering, and the other for a burnt offering. And the priest shall make atonement for her before the LORD for the discharge of her uncleanness.
31. So you shall separate the children of Israel from their uncleanness, so that they do not die in their uncleanness when they defile My tabernacle that *is* among them.
32. This *is* the law of him that has a discharge, and of him whose semen goes from him and is defiled with it,
33. And of her that is menstruating, and of him that has a discharge, of the man, and of the woman, and of him that lies with an unclean woman."

18 Ex. 19:15
1 Sam. 21:4
1 Cor. 6:18
19 Lev. 12:2
24 Lev. 20:18
25 Mat. 9:20
Mark 5:25
Luke 8:43
28 Lev. 15:13-15
31 Lev. 11:47
Num. 5:3, 19:13,20
Deut. 24:8
Ezek. 5:11, 23:38, 44:23
Heb. 12:15
32 Lev. 15:2, 16
33 Lev. 15:19, 24-25

CHAPTER SIXTEEN

1. And the LORD spoke to Moses after the death of the two sons of Aaron, when they offered before the LORD and they died.
2. And the LORD said to Moses, "Speak to Aaron your brother, that he does not come at all times into the sanctuary within the veil before the mercy seat, which is on the ark, so that he does not die, for I will appear in the cloud over the mercy seat.
3. Aaron shall come into the sanctuary this way: with a young bull, for a sin offering, and a ram for a burnt offering.
4. He shall put on the holy linen coat, and he shall have the linen breeches on his flesh, and shall be girded with a linen girdle, and with the linen miter he shall be dressed. *These are* holy garments. And he shall wash his flesh in water and put them on.
5. And he shall take from the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.
6. And Aaron shall offer his young bull of the sin offering which is for himself, and make an atonement for himself and for his house.
7. And he shall take the two goats and present them before the LORD *at* the door of the tabernacle of the congregation.
8. And Aaron shall cast lots on the two goats; one lot for the LORD and the other lot for Azazel.
9. And Aaron shall bring the goat on which the LORD'S lot fell, and offer it for a sin offering.

Chap. **16**
1 Lev. 10:1-2
2 Ex. 25:22, 30:10, 40:34
Lev. 23:27
I Ki. 8:10-12
Heb. 9:7, 10:19
3 Lev. 4:3
Heb. 9:7, 12, 24-25
4 Ex. 28:39, 42-43, 30:20
Lev. 6:10, 8:6-7
Ezek. 44:17-18
5 Lev. 4:14
Num. 29:11
Ezek. 45:22-23
Ezra 6:17
2 Chr. 29:21
6 Lev. 9:7
Heb. 5:2, 7:27-28, 9:7

10. But the goat on which the lot fell for Azazel shall be presented alive before the LORD, to make an atonement upon it and sent away into the wilderness for Azazel.
11. And Aaron shall bring the young bull of the sin offering which is for himself, and shall make an atonement for himself and for his house, and shall kill the young bull of the sin offering which is for himself.
12. And he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of fragrant incense beaten small, and bring it within the veil.
13. And he shall put the incense on the fire before the LORD. And the cloud of the incense shall cover the mercy seat that is on the testimony. And he shall not die.
14. And he shall take of the blood of the young bull and shall sprinkle with his finger on the front of the mercy seat eastward. And he shall sprinkle at the front of the mercy seat seven times from the blood with his finger.
15. Then he shall kill the goat of the sin offering that is for the people, and bring its blood inside the veil. And he shall do with that blood as he did with the blood of the young bull, and sprinkle it on the mercy seat and before the mercy seat.
16. And he shall make an atonement for the sanctuary because of the uncleanness of the children of Israel and because of their transgressions in all their sins. And so he shall do for the tabernacle of the congregation which remains with them in the midst of their uncleanness.
17. And there shall be no man in the tabernacle of the congregation when he goes in to make an atonement in the sanctuary until he comes out and has made an atonement for himself, and for his household, and for all the congregation of Israel.
18. And he shall go out to the altar that is before the LORD and make an atonement for it. And he shall take of the blood of the young bull and of the blood of the goat, and put *it* on the horns of the altar all around.
19. And he shall sprinkle of the blood on it with his finger seven times and cleanse it, and hallow it from the uncleanness of the children of Israel.

10 1 John 2:2
12 Ex. 30:34 Lev. 10:1 Num. 16:18, 46 Rev. 8:5
13 Ex. 25:21, 30:7-8 Num. 16:7, 18, 46
14 Lev. 4:5-6 Heb. 9:25, 10:4
15 Lev. 16:2 Heb. 2:17; 5:2, 6:19, 9:3, 7, 12, 28
16 Ex. 29:36 Ezek. 45:18 Heb. 9:22-23
17 Ex. 34:3 Luke 1:10
18 Ex. 30:10 Lev. 4:7, 13 Heb. 9:22-23
19 Ezek. 43:20
20 Lev. 16:16 Ezek. 45:20
21 Isa. 53:6
22 Isa. 53:11-12 John 1:29 1 Pet. 2:24 Heb. 9:28
23 Ezek. 42:14, 44:19
24 Lev. 16:3, 5
25 Lev. 4:10
26 Lev. 15:5
27 Lev. 4:12, 21, 6:30 Heb. 13:11
29 Ex. 30:10 Lev. 23:27 Num. 29:7
30 Jer. 33:8 Psa. 51:2 1 John 1:7, 9 Eph. 5:26 Heb. 9:13, 14, 10:1-2
31 Lev. 23:32
32 Ex. 29:29-30 Lev. 4:3, 5, 16, 16:4 Num. 20:26, 28

20. And when he has made an end of reconciling the sanctuary and the tabernacle of the congregation and the altar, he shall bring the live goat.
21. And Aaron shall lay both his hands on the head of the live goat, and confess over him all the sins of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send *it* away by the hand of a chosen man into the wilderness.
22. And the goat shall bear upon him all their iniquities to a land in which no one lives. And he shall let the goat go in the wilderness.
23. And Aaron shall come into the tabernacle of the congregation, and shall strip off the linen garments which he put on when he went into the sanctuary, and shall leave them there.
24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth and offer his burnt offering and the burnt offering of the people, and make an atonement for himself and for the people.
25. And the fat of the sin offering shall he burn upon the altar.
26. And he that let go the goat for Azazel shall wash his clothes and bathe his flesh in water, and afterward come into the camp.
27. And the young bull *for* the sin offering and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall they carry forth outside the camp. And they shall burn their skins in the fire, and their flesh and their dung.
28. And he who burns them shall wash his clothes and bathe his flesh in water, and afterward he shall come into the camp.
29. And it shall be a statute forever to you: in the seventh month, on the tenth of the month, you shall afflict your souls and do no work at all, *whether it be* one of your own country or a stranger who is living among you,
30. For on that day an atonement shall be made for you, to cleanse you, so that you may be clean from all your sins before the LORD.
31. It *shall be* a Sabbath of rest to you, and you shall afflict your souls, by a statute forever.
32. And the priest whom he shall anoint, and whom he shall consecrate

to minister in the priest's office in his father's stead, shall make the atonement and shall put on the linen clothes, the holy garments.
33. And he shall make an atonement *for* the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests and for all the people of the congregation.
34. And this shall be an everlasting statute to you, to make an atonement for the children of Israel for their sins once a year." And he did as the LORD commanded Moses.

CHAPTER SEVENTEEN

1. And the LORD spoke to Moses saying,
2. "Speak to Aaron and to his sons, and to all the children of Israel, and say to them, 'This is the thing which the LORD has commanded, saying,
3. "Any man of the house of Israel who kills an ox or lamb or goat *for a sacrifice to the LORD* in the camp, or kills it out of the camp,
4. And does not bring it to the door of the tabernacle of the congregation to offer an offering to the LORD before the tabernacle of the LORD, blood guilt shall be charged to that man; he has shed blood. And that man shall be cut off from among his people,
5. So that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them to the LORD, to the door of the tabernacle of the congregation, to the priest, and offer them *for* peace offerings to the LORD.
6. And the priest shall sprinkle the blood against the side of the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savor to the LORD.
7. And they shall no more offer their sacrifices to goat demons, after whom they have gone whoring. This shall be a statute forever to them throughout their generations." '
8. And you shall say to them, 'Any man of the house of Israel, or of the strangers who are staying among you, offers a burnt offering or sacrifice,
9. And does not bring it to the door of the tabernacle of the congregation to offer it to the LORD, even that man shall be cut off from among his people.
10. And any man of the house of Israel, or of the strangers that are living among you, who eats any blood, I will set My face against that soul who eats blood, and will cut him off from among his people,
11. For the life of the flesh *is* in the blood. And I have given it to you upon the altar to make an atonement for yourselves; for it *is* the blood that makes an atonement for life.'
12. Therefore I said to the children of Israel, 'No one among you shall eat blood, neither shall any stranger that is staying among you eat blood.'
13. And any man of the children of Israel, or of the strangers that are living among you, who hunts game, beast or fowl that may be eaten, he shall even pour out its blood and cover it with dust;
14. For *it is* the life of all flesh. Its blood is for the life of it. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off.'
15. And anyone who eats that which died of itself, or a torn thing, whether one of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until sunset. Then he shall be clean.
16. But if he does not wash, nor bathe his flesh, then he shall bear his iniquity."

CHAPTER EIGHTEEN

1. And the LORD spoke to Moses, saying,
2. "Speak to the children of Israel and say to them, 'I *am* the LORD your God.
3. As they do in the land of Egypt where you dwelt, you shall not do. And you shall not do as they do in the land of Canaan, where I am bringing you. Neither shall you walk in their ordinances.
4. You shall do My judgments and keep My ordinances, and walk in them. I *am* the LORD your God.
5. And you shall keep My statutes and My judgments, which if a man does, he shall live in them. I *am* the LORD.
6. None of you shall approach to any who are near of kin to him to uncover *their* nakedness. I *am* the LORD.
7. You shall not uncover the nakedness of your father or the nakedness of your

33 Lev. 16:6, 16-18, 24
34 Ex. 30:10 Lev. 23:31 Num. 29:7 Heb. 9:7, 25

Chap. **17**

3 Deut. 12:5, 15, 21
4 Gen. 17:14 Deut. 12:5, 6, 13-14 Rom. 5:13
5 Gen. 21:33, 22:2, 31:54 Deut. 12:2
6 Ex. 29:18 Lev. 3:2 Num. 18:17
7 Ex. 34:15 Deut. 31:16, 32:17 Ezek. 23:8 Psa. 106:37 2 Chr. 11:15 1 Cor. 10:20
8 Lev. 1:2-3
10 Gen. 9:4 Lev. 20:3, 5-6 Deut. 12:16, 23, 15:23 1 Sam. 14:33
11 Mat. 26:28 1 Pet. 1:2 1 John 1:7 Rom. 3:25 Eph. 1:7 Col. 1:14, 20 Heb. 9:22
13 Lev. 7:26 Deut. 12:16, 24 Ezek. 24:7
14 Gen. 9:4 Lev. 17:11-12 Deut. 12:23
15 Ex. 22:31 Lev. 11:25, 15:5 Ezek. 4:14, 44:31
16 Lev. 5:1

Chap. **18**

2 Ex. 6:7 Lev. 11:44 Ezek. 20:5, 7, 19-20
3 Ex. 23:24 Ezek. 20:7
4 Ezek. 20:19
5 Ex. 6:2, 6 Ezek. 20:11, 13, 21 Rom. 10:5 Gal. 3:12
7 Lev. 20:11

mother. She *is* your mother; you shall not uncover her nakedness.
8. You shall not uncover the nakedness of your father's wife. It *is* your father's nakedness.
9. You shall not uncover the nakedness of your sister, the daughter of your father or the daughter of your mother, born at home or born away. Their nakedness you shall not uncover.
10. The nakedness of your son's daughter, or of your daughter's daughter, you shall not uncover their nakedness, for theirs *is* your own nakedness.
11. You shall not uncover the nakedness of the daughter of your father's wife, begotten of your father. She *is* your sister.
12. You shall not uncover the nakedness of your father's sister. She *is* your father's near kinswoman.
13. You shall not uncover the nakedness of your mother's sister. She *is* your mother's near kinswoman.
14. You shall not uncover the nakedness of your father's brother. You shall not approach his wife. She *is* your aunt.
15. You shall not uncover the nakedness of your daughter-in-law. She *is* your son's wife. You shall not uncover her nakedness.
16. You shall not uncover the nakedness of your brother's wife. It *is* your brother's nakedness.
17. You shall not uncover the nakedness of a woman and her daughter, neither shall you undertake to uncover her son's daughter, or her daughter's daughter. They *are* her near kinswomen; it *is* wickedness.
18. Nor shall you take a woman along with her sister as wives, causing rivalry to uncover her nakedness during her lifetime.
19. Also you shall not approach to a woman to uncover her nakedness in the impurity of her uncleanness.
20. And you shall not lie carnally with your neighbor's wife to defile yourself with her.
21. And you shall not let any of your children pass through *the fire* to Molech, neither shall you profane the name of your God. I *am* the LORD.
22. You shall not lie with mankind as with womankind. It is an abomination *to God*.
23. And you shall not lie with any animal to defile yourself with it. And a woman shall not stand before an animal to lie down to it. It *is* a perversion.
24. Do not defile yourselves in any of these things, for in all these the nations which I cast out before you are defiled.
25. And the land is defiled. Therefore I visit its wickedness against it, and the land itself vomits out those who live in it.
26. You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *neither* the native, nor any stranger that lives among you;
27. For the men of the land who *were* before you have done all these abominations, and the land is defiled.
28. *You shall not do these* so that the land may not spew you out also when you defile it, as it spewed out the nations that *were* before you;
29. For whoever shall commit *any* of these abominations, even the souls who commit *them* shall be cut off from among their people.
30. And you shall keep My ordinance, so as not to do *any* of these abominable customs which were committed before you, and that you do not defile yourselves in them. I *am* the LORD your God.' "

8 Gen. 49:4 Lev. 20:11 1 Cor. 5:1
9 Lev. 20:17
12 Lev. 20:19
14 Lev. 20:20
15 Gen. 38:18, 26
16 Deut. 25:5
17 Lev. 20:14
18 1 Sam. 1:6, 8
19 Lev. 20:18 Ezek. 18:6, 22:10
20 Ex. 20:14 Lev. 20:10 Deut. 5:18, 22:22 Mat. 5:27 Rom. 2:22 1 Cor. 6:9 Heb. 13:4
21 Lev. 19:12, 20:2-3 1 Ki. 11:7, 33 2 Ki. 16:3 Ezek. 36:20 Acts 7:43
22 Lev. 20:13 1 Cor. 6:9 1 Tim. 1:10
23 Ex. 22:19 Lev. 20:12
24 Deut. 18:12 Mat. 15:18-20 1 Cor. 3:17
25 Num. 35:34 Isa. 26:21 Jer. 5:9 Ezek. 36:17
26 Lev. 18:5, 30
28 Jer. 9:19
30 Lev. 18:3

Chap. **19**

2 Lev. 11:44 1 Pet. 1:16
3 Ex. 20:8, 12 Mat. 15:4 Eph. 6:2
4 Ex. 20:4, 34:17 1 Cor. 10:14
5 Lev. 7:16

CHAPTER NINETEEN

1. And the LORD spoke to Moses, saying,
2. "Speak to all the congregation of the children of Israel and say to them, 'You shall be holy, for I the LORD your God *am* holy.
3. You shall each man revere his mother and his father, and keep My Sabbaths. I *am* the LORD your God.
4. Do not turn to idols, nor make molten gods to yourselves. I *am* the LORD your God.
5. And if you offer a sacrifice of peace offerings to the LORD, you shall offer it of your own free will.
6. It shall be eaten the same day you offer it, and on the next day. And if anything remains until the third day, it shall be burned in the fire.
7. And if it is eaten at all on the third day, it *is* an abomination. It shall not be accepted.
8. And anyone that eats it shall bear his iniquity because he has profaned the holy thing of the LORD. And that soul shall be cut off from among his people.

9. And when you reap the harvest of your land, you shall not wholly reap the corners of your field. And you shall not gather the gleaning of your harvest.
10. And you shall not glean your vineyard. And you shall not gather the *fallen grapes* of your vineyard. You shall leave them for the poor and the stranger. I *am* the LORD your God.
11. You shall not steal, nor lie, nor be deceitful to one another.
12. And you shall not swear by My name falsely; nor shall you profane the name of your God. I *am* the LORD.
13. You shall not defraud your neighbor nor rob *him*. The wages of him who is hired shall not stay with you all night until the morning.
14. You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God. I *am* the LORD.
15. You shall do no unrighteousness in judgment. You shall not respect the person of the poor, nor honor the person of the mighty, *but* you shall judge your neighbor in righteousness.
16. You shall not go *as* a slanderer among your people; you shall not stand idly by the blood of your neighbor. I *am* the LORD.
17. You shall not hate your brother in your heart. You shall always admonish your neighbor, that you may not bear sin because of him.
18. You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself. I *am* the LORD.
19. You shall keep My statutes. You shall not let your livestock breed with different kinds. You shall not sow your field with two kinds *of* seed. And you shall not allow clothing mixed of linen and wool to come on you.
20. And whoever lies carnally with a woman, and she is a slave girl, betrothed to a husband and not at all redeemed, nor freedom given her, there shall be an inquest. They shall not be put to death because she was not free.
21. And he shall bring his trespass offering to the LORD, to the door of the tabernacle of the congregation, even a ram for a trespass offering.
22. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he has done. And the sin which he has done shall be forgiven him.
23. And when you shall come into the land, and shall have planted all kinds of trees for food, then you shall count the fruit of them as uncircumcised. It shall be uncircumcised three years to you. It shall not be eaten.
24. But in the fourth year all the fruit of them shall be holy—with which to praise the LORD.
25. And in the fifth year you shall eat of the fruit of it, so that it may yield to you its increase. I *am* the LORD your God.
26. You shall not eat *anything* with the blood. You shall not observe times★ nor practice witchcraft.
27. You shall not round the hair of your temples, nor the edge of your beard.
28. You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I *am* the LORD.
29. You shall not prostitute your daughter to cause her to be a whore, lest the land fall to whoredom, and the land become full of wickedness.
30. You shall keep My Sabbaths and revere My sanctuary. I *am* the LORD.
31. You shall not turn to those that have familiar spirits, nor seek after mediums to be defiled by them. I *am* the LORD your God.
32. You shall rise up before the gray head and honor the face of the old man, and fear your God. I *am* the LORD.
33. And if a stranger lives with you in your land, you shall not oppress him.
34. The stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I *am* the LORD your God.
35. You shall do no unrighteousness in judgment, in measures and weights, or in quantity.
36. You shall have just balances, just weights, a just ephah, and a just hin. I *am* the LORD your God Who brought you out of the land of Egypt.
37. And you shall observe all My statutes and all My judgments, and do them. I *am* the LORD.' "

9 Lev. 23:22
Deut. 24:19
11 Ex. 20:15
Eph. 4:25
12 Ex. 20:7
Lev. 18:21
Deut. 5:11
Mat. 5:33
Jas. 5:12
13 Mal. 3:5
Mark 10:19
14 Deut. 27:18
16 Ex. 23:1, 7
1 Ki. 21:13
Prov. 18:8
17 Mat. 18:15
1 John 2:9, 11, 3:15
2 John 11
Rom. 1:32
1 Cor. 5:2
Eph. 5:11
1 Tim. 5:20, 22
18 Mat. 5:43
Rom. 12:17, 19
19 Deut. 22:9-11
21 Lev. 5:15
24 Deut. 12:17-18
Prov. 3:9
26 Lev. 17:10
Deut. 18:10-11, 14
1 Sam. 15:23
Mal. 3:5
2 Chr. 33:6
★*use divinations*
27 Lev. 21:5
Isa. 15:2
Jer. 9:26
28 Jer. 16:6
29 Deut. 23:17
30 Lev. 19:3, 26:2
Eccl. 5:1
31 Ex. 22:18
Isa. 8:19
Acts 16:16
32 Lev. 19:14
1 Tim. 5:1
33 Ex. 22:21
34 Ex. 12:48
Deut. 10:19
35 Lev. 19:15
36 Deut. 25:13, 15
37 Lev. 18:4-5
Deut. 4:5-6, 5:1, 6:25

Chap. **20**

2 Lev. 18:2, 21
2 Ki. 23:10
Jer. 7:31
2 Chr. 33:6

CHAPTER TWENTY

1. And the LORD spoke to Moses, saying,
2. "Again you shall say to the children of

Israel, 'Any one of the children of Israel or of the strangers who lives in Israel, that gives any of his children to Molech, he shall surely be put to death. The people of the land shall stone him with stones.
3. And I will set My face against that man, and will cut him off from among his people, because he has given of his seed to Molech to defile My sanctuary and to profane My holy name.
4. And if the people of the land in any way hide their eyes from the man when he gives of his children to Molech and do not kill him,
5. Then I will set My face against that man and against his family, and will cut him off, and all that go whoring along with him to commit whoredom with Molech, from among their people.
6. And the one who turns to mediums and to familiar spirits to go awhoring after them, I will even set My face against that soul, and will cut him off from among his people.
7. And you shall sanctify yourselves and be holy, for I *am* the LORD your God.
8. And you shall keep My statutes and do them. I *am* the LORD *who* sanctifies you;
9. For anyone who curses his father or his mother shall surely be put to death. He has cursed his father or his mother—his blood *shall be* upon him.
10. And a man who commits adultery with a man's wife, who commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.
11. And the man who lies with his father's wife has uncovered his father's nakedness. Both of them shall surely be put to death. Their blood shall be upon them.
12. And if a man lies with his daughter-in-law, both of them shall surely be put to death. They have performed a perversion; their blood *shall be* on them.
13. If a man also lies with mankind, as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood *shall be* upon them.
14. And if a man takes a wife and her mother, it is wickedness. They shall be burned with fire, both he and they, so that there may be no wickedness among you.
15. And if a man lies with an animal, he shall surely be put to death. And you shall kill the animal.
16. And if a woman goes up to any animal and lies down with it, you shall kill the woman and the animal. They shall surely be put to death; their blood *shall be* upon them.
17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing. And they shall be cut off in the sight of their people. He has uncovered his sister's nakedness; he shall bear his iniquity.
18. And if a man shall lie with a menstruous woman, and shall uncover her nakedness, he has discovered her fountain, and she has uncovered the fountain of her blood. And both of them shall be cut off from among their people.
19. And you shall not uncover the nakedness of your mother's sister, nor of your father's sister, for he uncovers his near kin. They shall bear their iniquity.
20. And if a man shall lie with his uncle's wife, he has uncovered his uncle's nakedness. They shall bear their sin. They shall die childless.
21. And if a man shall take his brother's wife, it *is* an unclean thing. He has uncovered his brother's nakedness; they shall be childless.
22. You shall therefore keep all My statutes and all My judgments, and do them, so that the land where I bring you to live shall not vomit you out.
23. And you shall not walk in the ways of the nation which I cast out before you, for they committed all these things, and therefore I loathed them.
24. But I have said to you, "You shall inherit their land, and I, *even* I am giving it to you to possess it, a land that flows with milk and honey." I *am* the LORD your God Who has separated you from the nations.
25. And you shall make a difference between clean animals and unclean, and between unclean fowls and clean. And you shall not defile your souls by beast, or by fowl, or by any kind of living thing that creeps on the ground, which I have separated for you as unclean.
26. And you shall be holy unto Me, for I, the LORD, am holy, and have separated you from the nations, so that you should be Mine.

3 Lev. 17:10, 18:21
Ezek. 5:11, 23:38-39
4 Deut. 17:2-3, 5
5 Ex. 20:5
Lev. 17:7, 10
6 Lev. 19:31
7 Lev. 19:2
Heb. 12:14
8 Ex. 31:13
Lev. 19:37
9 Ex. 21:17
Lev. 20:11-13, 16, 27
Deut. 27:16
2 Sam. 1:16
Prov. 20:20
Mat. 15:4
10 Lev. 18:20
Deut. 22:22
11 Lev. 18:8
Deut. 27:23
12 Gen. 19:5
Lev. 18:15, 23
13 Lev. 18:22
Deut. 23:17
Judg. 19:22
14 Lev. 18:17
Deut. 27:23
15 Lev. 18:23
Deut. 27:21
17 Gen. 20:12
Lev. 18:9
Deut. 27:22
18 Lev. 15:24
19 Lev. 18:6, 12
20 Lev. 18:14
21 Lev. 18:16
22 Lev. 18:25-26, 19:37
23 Lev. 18:3, 24, 27
Deut. 9:5
24 Ex. 3:17, 6:8, 19:5, 33:16
Lev. 20:26
Deut. 7:6, 14:2
1 Ki. 8:53
25 Lev. 11:43, 47
Deut. 14:4
26 Lev. 19:2, 20:7
1 Pet. 1:16

27. A man also or woman who has a familiar spirit or who is a medium shall surely be put to death. They shall stone them with stones. Their blood *is* upon them.' "

CHAPTER TWENTY-ONE

1. And the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'There shall none be defiled for the dead among his people.
2. But for his kin that is near him, for his mother and for his father and for his son and for his daughter and for his brother
3. And for his sister, a virgin, who is near to him, who has had no husband, for her he may be defiled.
4. But as a chief man he shall not defile himself among his people to pollute himself.
5. They shall not make a bald spot on their heads, nor shall they shave the corner of their beard, nor make any cutting in their flesh.
6. They shall be holy to their God and not profane the name of their God, for they offer the offerings made by fire of the LORD, *and* the bread of their God. Therefore they shall be holy.
7. They shall not take a wife *who is* a whore or defiled. Neither shall they take a woman divorced from her husband, for he *is* holy to his God.
8. And you shall sanctify him, for he offers the bread of your God. He shall be holy to you, for I the LORD Who sanctifies you, *am* holy.
9. And the daughter of any priest, if she profanes herself by playing the whore, she profanes her father. She shall be burned with fire.
10. And the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to put on the garments, shall not uncover his head nor tear his clothes.
11. Neither shall he come near to any dead person, nor defile himself for his father nor for his mother.
12. Neither shall he go out of the sanctuary, nor profane the sanctuary of his God, for the sacred anointing oil of his God *is* on him. I *am* the LORD.
13. And he shall take a wife in her virginity.
14. He shall not take a widow or a divorced woman, or profane, *or* a harlot, but he shall take a virgin of his own people to wife.
15. And he shall not defile his children among his people, for I the LORD do sanctify him.' "
16. And the LORD spoke to Moses, saying,
17. "Speak to Aaron, saying, 'No man of your children in their generations shall draw near to offer the bread of his God if there is a blemish in him;
18. For no man in whom *there is* a blemish shall draw near, a blind man, or a lame man, or disfigured, or deformed,
19. Or a man that is broken-footed, or broken-handed,
20. Or hunchback, or a dwarf, or who has a blemish in his eye, or a scurvy or scabbed person, or one with crushed testicles.
21. No man of the seed of Aaron, the priest, in whom there is a blemish shall come near to offer the offerings of the LORD made by fire. He has a blemish; he shall not come near to offer the bread of his God.
22. However, he shall eat the bread of his God, of the most holy and of the holy.
23. Only he shall not go in to the veil, nor come near to the altar because he has a blemish; so that he does not profane My sanctuaries; for I the LORD do sanctify them.' "
24. And Moses told Aaron and his sons, and all the children of Israel.

CHAPTER TWENTY-TWO

1. And the LORD spoke to Moses, saying,
2. "Speak to Aaron and to his sons, that they set themselves apart from the holy things of the children of Israel, and that they do not profane My holy name in *what* they devote to Me. I *am* the LORD.
3. Say to them, 'Any man of all your children among your generations who draws near to the holy things, which the children of Israel set apart to the LORD, if he has his uncleanness on him, that soul shall be cut off from My presence. I *am* the LORD.
4. Any man of the children of Aaron who is leprous, or has a discharge, he shall not eat of the holy things until he is clean. And he who touches any uncleanness of a person, or a man

27 Lev. 19:31, 20:9

Chap. **21**

1 Ezek. 44:25
4 Ezek. 24:16-17
5 Lev. 19:27
6 Lev. 18:21, 19:12
Isa. 52;11
7 Deut. 24:1-2
Ezek. 44:22
9 Gen. 38:24
10 Ex. 28:2, 29:29
Lev. 8:12, 10:6, 16:32
11 Num. 19:14
12 Ex. 28:36
Lev. 8:9, 12, 30, 10:7
13 Lev. 21:7
Ezek. 44:22
15 Lev. 21:8
17 Lev. 10:3
Num. 16:5
18 Lev. 22:23
20 Deut. 23:1
21 Lev. 21:6
22 Lev. 2:3, 10, 6:17, 29, 7:1, 22:10-12
24:9
Num. 18:9, 19
23 Lev. 21:12

Chap. **22**

2 Ex. 28:38
Lev. 18:21
Num. 6:3, 18:32
Deut. 15:19
3 Lev. 7:20
4 Lev. 14:2, 15:2, 13, 16
Num. 19:11

whose semen has gone out from him,
5. Or a man who touches any swarming thing by which he may be made unclean, or touches a man who is unclean to him, by any uncleanness he has,
6. The one who has touched it shall be unclean until sunset. And he shall not eat of the holy things unless he washes his flesh with water.
7. And when the sun is down, he shall be clean, and shall afterward eat of the holy things because it *is* his food.
8. He shall not eat that which dies of itself or one torn *with beasts* to defile himself with them. I am the LORD.
9. And they shall keep My ordinance, lest they bear sin for it, that they may not die for it when they defile it. I am the LORD Who sanctifies them.
10. There shall no common man eat *of* the holy things. An outsider or a hired servant of a priest shall not eat of the holy thing.
11. But if the priest buys anyone with his silver, he shall eat of it. And one born in his house shall eat of his food.
12. And a priest's daughter, when she belongs to a man, a stranger, she may not eat of the heave offering of the holy things.
13. But if the priest's daughter is a widow or divorced, and has no child, and has returned to her father's house, as *in* her youth, she shall eat of her father's food. But no stranger shall eat of it.
14. And if a man eats a holy thing without knowing it, then he shall put the fifth part to it and shall give it to the priest with the holy thing.
15. And they shall not profane the holy things of the children of Israel which they offer to the LORD,
16. And cause them to bear the iniquity of the guilt offering in their eating of their holy things; for I *am* the LORD Who sanctifies them."
17. And the LORD spoke to Moses, saying,
18. "Speak to Aaron and to his sons and to all the children of Israel, and say to them, 'Any man of the house of Israel, or of the strangers in Israel, who offers his sacrifices for his vows, for all his freewill offerings, which they will offer to the LORD for a burnt offering,
19. *You shall offer* at your own will a male without blemish, of the cattle, of the sheep, or of the goats.

5 Lev. 11:24, 15:7, 19
6 Lev. 15:5
7 Lev. 21:22 Num. 18:11, 13
8 Ex. 22:31 Lev. 17:15 Ezek. 44:31
9 Ex. 28:43
10 1 Sam. 21:6
11 Num. 8:11, 13
13 Gen. 38:11 Lev. 10:14
14 Lev. 5:15-16 Num. 18:11-19
15 Num. 18:32
16 Lev. 22:9
18 Lev. 1:2-3, 10
19 Lev. 1:3
20 Deut. 15:21 Mal. 1:8, 14 1 Pet. 1:19 Eph. 5:27 Heb. 9:14
21 Lev. 3:1, 6 Num. 15:3, 8 Psa. 61:8, 65:1 Eccl. 5:4-5
22 Lev. 1:9, 13, 3:3, 5, 22:20 Mal. 1:8
23 Lev. 21:18
25 Lev. 21:6, 17 Num. 15:15-16 Mal. 1:14
27 Ex. 22:30
28 Deut. 22:6
29 Lev. 7:12 Amos 4:5 Psa. 107:22, 116:17
30 Lev. 7:15
31 Lev. 19:37 Num. 15:40 Deut. 4:40
32 Lev. 10:3, 18:21, 20:8 Mat. 6:9 Luke 11:2
33 Lev. 19:36 Num. 15:41

Chap. **23**

2 Ex. 32:5 Lev. 23:4, 37 2 Ki. 10:20 Psa. 81:3

20. You shall not offer that which has a blemish, for it shall not be acceptable for you.
21. And when a man offers a sacrifice of peace offerings to the LORD to carry out *his* vow, or a freewill offering in cattle or sheep, it shall be perfect to be accepted. There shall be no blemish in them.
22. Blind, or broken, or maimed, or having a running sore, or having scurvy, or scabbed, you shall not offer these to the LORD, nor make an offering by fire of them on the altar to the LORD.
23. As to a young bull or a sheep that is deformed or dwarfed, you may offer that *for* a freewill offering. But for a vow it shall not be accepted.
24. You shall not offer to the LORD that which is bruised or crushed, or broken or cut. You shall not make *any offering* of it in your land.
25. And you shall not offer the bread of your God out of a stranger's hand, or any of these, because their uncleanness is in them and blemishes are in them. They shall not be accepted for you.' "
26. And the LORD spoke to Moses, saying,
27. "When a bull or a lamb or a goat is born, then it shall be seven days under the dam. And from the eighth day and from then on, it shall be accepted for an offering made by fire to the LORD.
28. And whether it is a cow or ewe, it and its young one, you shall not kill both in one day.
29. And when you will offer a sacrifice of thanksgiving to the LORD, offer *it* at your own will.
30. On the same day it is to be eaten. You shall leave none of it until morning. I *am* the LORD.
31. And you shall keep My commandments, and do them. I *am* the LORD.
32. And you shall not profane My holy name. But I will be holy among the children of Israel. I *am* the LORD Who is sanctifying you,
33. Who brought you out of the land of Egypt, to be your God. I *am* the LORD."

CHAPTER TWENTY-THREE

1. And the LORD spoke to Moses, saying,
2. "Speak to the children of Israel and say to them, '*Concerning* the appointed feasts of the LORD, which you shall proclaim *to be* holy convocations, even

these are My appointed feasts.
3. Six days shall work be done, but the seventh day *is* the Sabbath of rest, a holy convocation. You shall not do any work. It *is* a Sabbath to the LORD in all your dwellings.
4. These *are* the appointed feasts of the LORD, holy convocations which you shall proclaim in their appointed seasons.
5. In the fourteenth *day* of the first month, between the two evenings,★ is the LORD'S Passover,
6. And on the fifteenth day of the same month *is* the Feast of Unleavened Bread to the LORD. You must eat unleavened bread seven days.
7. On the first day you shall have a holy convocation. You shall not *do any servile* work *therein*,
8. But you shall offer a fire offering to the LORD seven days. In the seventh day *is* a holy convocation. You shall do no servile work *therein*.' "
9. And the LORD spoke to Moses, saying,
10. "Speak to the children of Israel and say to them, 'When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring *the premier* sheaf of the firstfruits of your harvest to the priest.
11. And he shall wave the sheaf before the LORD to be accepted for you. On the next day after the Sabbath★ the priest shall wave it.
12. And you shall offer that day when you wave the sheaf, a male lamb without blemish of the first year for a burnt offering to the LORD.
13. And its grain offering *shall be* two tenth parts of fine flour mixed with oil, an offering made by fire to the LORD for a sweet savor. And the drink offering of it *shall be* of wine, the fourth *part* of a hin.
14. And you shall eat neither bread, nor parched grain, nor green ears until the same day, until you have brought an offering to your God. *It shall be* a statute forever throughout your generations in all your dwellings.
15. And you shall count to you beginning with the next day after the Sabbath, beginning with the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete.★
16. Even unto the day after the seventh Sabbath you shall number fifty days.★

3 Ex. 20:9, 23:12, 31:15 Lev. 19:3 Deut. 5:13 Luke 13:14
4 Gen. 1:14 Ex. 23:14 Lev. 23:37 Rom. 5:6 Gal. 4:4
5 Ex. 12:6, 14, 18, 13:3, 10 Josh. 5:10
★ *between sunset and dark*
7 Ex. 12:16 Num. 28:18, 25
10 Ex. 34:26 Deut. 16:9 Josh. 3:15 Jas. 1:18 Rom. 11:16 Rev. 14:4
11 Ex. 29:24
★ *Heb.* **ha sabbat** *refers to the weekly Sabbath, not the annual high day Sabbath.*
13 Lev. 2:14-16
15 Ex. 34:22 Lev. 25:8 Deut. 16:9
★*The Hebrew means: seven complete weeks, each ending with the seventh-day Sabbath.*
16 Num. 28:26 Acts 2:1
★*The fiftieth day is always the first day after the seventh Sabbath, which is also the first day of the eighth week.*
17 Ex. 23:16, 19 Num. 15:17-21
19 Lev. 3:1, 4:23, 28 Num. 28:30
20 Num. 18:12 Deut. 18:4
22 Lev. 19:9 Deut. 24:19-22
24 Lev. 25:9 Num. 29:1
★ *A day of horn blasting.*
27 Lev. 16:30 Num. 29:7

And you shall offer a new grain offering to the LORD.
17. You shall bring out of your homes two wave loaves of two tenth parts. They shall be of fine flour. They shall be baked with leaven, *They are* the firstfruits to the LORD.
18. And you shall offer with the bread seven lambs without blemish of the first year, and one young bull, and two rams. They shall be *for* a burnt offering to the LORD with their grain offering, and their drink offerings, *even* an offering made by fire, of sweet savor to the LORD.
19. Then you shall sacrifice one male goat for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.
20. And the priest shall wave them with the bread of the firstfruits, a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest.
21. And you shall proclaim on the same day that it may be a holy convocation to you. You shall do no servile work *therein. It shall be* a statute forever in all your dwellings throughout your generations.
22. And when you reap the harvest of your land, you shall not completely reap the corners of your field. And the gleaning of your harvest you shall not gather. But you shall leave them for the poor and for the stranger. I am the LORD your God.' "
23. And the LORD spoke to Moses, saying,
24. "Speak to the children of Israel saying, 'In the seventh month, in the first *day* of the month, you shall have a Sabbath, a memorial of blowing of ram's horns,★ a holy convocation.
25. You shall do no servile work *therein* but you shall offer an offering made by fire to the LORD.' "
26. And the LORD spoke to Moses, saying,
27. "Also, on the tenth *day* of this seventh month, is the Day of Atonement. *It shall be* a holy convocation to you. And you shall afflict your souls and offer an offering made by fire to the LORD.
28. And you shall do no work in that same day, for it *is* the Day of Atonement, in order to make an atonement for you before the LORD your God,

29. For whoever is not afflicted in that same day, he shall be cut off from among his people.
30. And whoever does any work in that same day, the same one will I destroy from among his people.
31. You shall do no manner of work. *It shall be* a statute forever throughout your generations in all your dwellings.
32. It *shall be* to you a Sabbath of rest, and you shall afflict yourselves. In the ninth *day* of the month at sunset, from sunset to sunset, you shall keep your Sabbath."
33. And the LORD spoke to Moses saying,
34. "Speak to the children of Israel, saying, 'The fifteenth day of this seventh month *shall be* the Feast of Tabernacles for seven days to the LORD.
35. On the first day *shall be* a holy convocation. You shall do no servile work *therein*.
36. Seven days you shall offer an offering made by fire to the LORD. On the eighth day shall be a holy convocation to you. And you shall offer an offering made by fire to the LORD. It *is* a solemn assembly. And you shall do no servile work *therein*.
37. These *are* the feasts of the LORD which you shall proclaim to be holy convocations to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice, and drink offerings, everything on its day;
38. Besides the Sabbaths of the LORD, and besides your gifts, and besides all your vows, and besides all your free-will offerings which you give to the LORD.
39. Also in the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep a feast to the LORD seven days. On the first day *shall be* a Sabbath, and on the eighth day *shall be* a Sabbath.
40. And you shall take the boughs of beautiful trees for yourselves on the first day, branches of palm trees, and the boughs of thick trees, and willows of the brook. And you shall rejoice before the LORD your God seven days.
41. And you shall keep it a feast to the LORD seven days in the year. *It shall be* a statute forever in your generations. You shall keep it in the seventh month.
42. You shall dwell in booths seven days. All that are born Israelites shall dwell in booths,
43. So that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt. I *am* the LORD your God.' "
44. And Moses declared the appointed feasts of the LORD to the children of Israel.

29 Gen. 17:14
30 Lev. 20:3, 5-6
34 Ex. 23:16
Num. 29:12
Deut. 16:13
Zech. 14:16
Ezra 3:4
Neh. 8:14
John 7:2
36 Num. 29:35
Deut. 16:8
Neh. 8:18
2 Chr. 7:9
John 7:37
37 Lev. 23:2, 4
38 Num. 29:39
39 Ex. 23:16
Deut. 16:13
40 Deut. 16:14-15
Neh. 8:15
41 Num. 29:12
Neh. 8:18
42 Neh. 8:14-16
43 Deut. 31:13
44 Lev. 23:2

Chap. **24**

2 Ex. 27:20
4 Ex. 31:8, 39:37
5 Ex. 25:30
6 1 Ki. 7:48
2 Chr. 4:19, 13:11
Heb. 9:2
8 Num. 4:7
1 Chr. 9:32
2 Chr. 2:4
9 Ex. 29:33
Lev. 8:31
1 Sam. 21:6
Mat. 12:4
Mark 2:26
Luke 6:4
11 Ex. 18:22, 26
Job 1:5, 11, 22
Isa. 8:21
12 Ex. 18:15
Num. 15:34, 27:5

CHAPTER TWENTY-FOUR

1. And the LORD spoke to Moses, saying,
2. "Command the children of Israel that they bring to you clear olive oil, beaten pure, for the light, to cause the lamps to burn continually.
3. Outside the veil of the testimony, in the tabernacle of the congregation, Aaron shall keep it *in* order from sunset to sunrise before the LORD continually. *It shall be* a statute forever in your generations.
4. He shall keep in order the lamps on the pure lampstand before the LORD continually.
5. And you shall take fine flour and bake twelve loaves with it. Two tenth parts shall be in one loaf.
6. And you shall set them in two rows, six *on* a row, on the pure gold table before the LORD.
7. And you shall put pure frankincense on *each* row, so that it may be on the bread for a memorial, an offering made by fire to the LORD.
8. Every Sabbath he shall set it in order before the LORD forever, for the children of Israel by an everlasting covenant.
9. And it shall be Aaron's and his sons'. And they shall eat it in the holy place, for it *is* most holy to him of the offerings of the LORD made by fire by a perpetual statute."
10. And the son of a woman of Israel, whose father *was* an Egyptian, went out among the children of Israel. And this son of the woman of Israel and a man of Israel struggled together in the camp.
11. And the son of the woman of Israel blasphemed the name *of the LORD*, and cursed. And they brought him to Moses. (And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.)
12. And they put him under guard, until the will of the LORD might be declared to them.
13. And the LORD spoke to Moses saying,

14. "Bring forth the despiser *who blasphemed* outside the camp. And let all that heard him lay their hands on his head, *then* let all the congregation stone him.
15. And you shall speak to the children of Israel saying, 'Whoever curses his God shall bear his sin.
16. And he that blasphemes the name of the LORD shall surely be put to death. All the congregation shall surely stone him. The stranger as well as he that is born in the land; when he blasphemes the name *of the LORD*, he shall be put to death.
17. And he who kills any man shall surely be put to death.
18. And he who kills an animal shall make it good, animal for animal.
19. And if a man physically maims his neighbor, as he has done, so shall it be done to him:
20. Break for break, eye for eye, tooth for tooth. As he has caused a blemish in a man, so shall it be done to him.
21. And he who kills an animal shall restore it. And he who kills a man shall be put to death.
22. One judgment shall be for you—whether for a stranger or for one of your own country—for I *am* the LORD your God.' "
23. And Moses spoke to the children of Israel that they should bring the despiser *who blasphemed* outside the camp and stone him with stones. And the children of Israel did as the LORD commanded Moses.

14 Deut. 13:9, 17:7
15 Lev. 20:17 Num. 9:13
16 1 Ki. 21:10, 13 Mat. 12:31 Mark 3:28
17 Ex. 21:12 Num. 35:31 Deut. 19:11-12
18 Lev. 24:21
19 Ex. 21:24 Deut. 19:21 Mat. 5:38, 7:2
21 Ex. 21:33 Lev. 24:17
22 Ex. 12:49 Lev. 19:34 Num. 15:16
23 Lev. 24:14

CHAPTER TWENTY-FIVE

1. And the LORD spoke to Moses in Mount Sinai, saying,
2. "Speak to the children of Israel and say to them, 'When you come into the land which I give you, then shall the land keep a Sabbath to the LORD.
3. You shall sow your field six years, and you shall prune your vineyard six years, and gather in the fruit of it.
4. But in the seventh year shall be a Sabbath of rest to the land, a Sabbath for the LORD. You shall neither sow your field, nor prune your vineyard.
5. You shall not reap that which grows of its own accord for your harvest, neither gather the grapes of your undressed vine *as a harvest*. It is a year of rest to the land.
6. Rather, the Sabbath yield of the land shall be food for you, for you and for your servant, and for your slave woman and for your hired servant, and for your stranger who stays with you,
7. And for your livestock, and for the beast that *is* in your land, shall all the increase of it be for food.
8. And you shall number seven Sabbaths of years to you, seven times seven years. And the time of the seven Sabbaths of years shall be forty-nine years to you.
9. Then you shall cause the trumpet★ of the jubilee to sound on the tenth *day* of the seventh month; in the Day of Atonement, the trumpet★ shall sound throughout all your land.
10. And you shall make the fiftieth year holy, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you, and you shall return each man to his possession, and you shall return each man to his family.
11. That fiftieth year shall be a jubilee to you. You shall not sow, neither reap that which grows of itself in it, nor gather the grapes of your undressed vine in it,
12. For it *is* the jubilee. It shall be holy to you. You shall eat the increase of it out of the field.
13. In the year of this jubilee you shall return each man to his possession.
14. And if you sell anything to your neighbor, or buy from your neighbor's hand, you shall not oppress one another.
15. According to the number of years after the jubilee, you shall buy of your neighbor, according to the number of years of the fruits he shall sell to you.
16. According to the number of years you shall increase the price of it, and according to the fewness of years you shall diminish the price of it, for he is selling to you the number of crops.
17. And you shall not oppress one another. But you shall fear your God, for I *am* the LORD your God.
18. And you shall do My statutes, and keep My judgments and do them. And you shall dwell in the land in safety.
19. And the land shall yield its fruits, and you shall eat your fill and dwell in it in safety.
20. And if you shall say, "What shall we eat the seventh year? Behold, we shall not sow nor gather in our increase!"
21. Then I will command My blessing on

Chap. **25**

2 Ex. 23:10 Lev. 26:34-35
5 2 Ki. 19:29
9 Lev. 23:24, 27
★ *ram's horn*
10 Lev. 25:13 Num. 36:4 Isa. 61:2, 63:4 Jer. 34:8, 15, 17 Luke 4:19
11 Lev. 25:5
12 Lev. 25:6-7
13 Lev. 25:10, 27:24 Num. 36:4
15 Lev. 27:18
17 Lev. 19:14, 32, 25:14, 43 1 Thes. 4:6
18 Lev. 19:37, 26:10 Deut. 12:10 Psa. 4:8
19 Lev. 26:5 Ezek. 34:25
20 Lev. 25:4-5 Mat. 6:25
21 Ex. 16:29

you in the sixth year, and it shall bring forth fruit for three years.
22. And you shall sow the eighth year, and eat of old fruit in storage until the ninth year; until its fruits come in, you shall eat the old fruit.
23. The land shall not be sold forever, for the land *is* Mine, for you are strangers and pilgrims with Me.
24. And in all the land of your possession you shall grant a redemption for the land.
25. If your brother has become poor and has sold his possessions, and if any of his relatives come to redeem it, then he shall redeem that which his brother sold.
26. And if the man has no redeemer, and he himself is able to redeem it, and he has enough *for* its redemption,
27. Then let him count the years of the sale of it and restore the surplus to the man to whom he sold it, so that he may return to his possession.
28. But if he is not able to restore to him, then that which is sold shall remain in the hand of him that has bought it until the year of jubilee. And in the jubilee it shall go out, and he shall return to his possession.
29. And if a man sells a dwelling house *in* a walled city, then he may redeem it *within* a whole year after it is sold. He may redeem it within a full year.
30. And if it is not redeemed within the time of a full year, then the house in the walled city shall be made sure forever to its buyer throughout his generations. It shall not go out in the jubilee.
31. But the houses of the villages which have no walls around them shall be counted as the field of the country. They may be redeemed, and they shall go out in the jubilee.
32. As to the cities of the Levites, the houses of the cities of their possession, the Levites shall have a never ending redemption.
33. And if a man purchases *a house* from the Levites, then the house that was sold and the city of his possession shall go out in *the year of* jubilee, for the houses of the cities of the Levites are their possession among the children of Israel.
34. But the field of the open land of their cities may not be sold, for it *is* theirs forever.
35. And if your brother has become poor and his hand has failed with you, then you shall help him; yes, *even if he is* a stranger or a visitor, so that he may live with you.
36. You shall take no interest from him, or an additional profit. But you shall fear your God, so that your brother may live with you.
37. You shall not give him your silver on interest, nor lend him your food for profit.
38. I *am* the LORD your God Who brought you forth out of the land of Egypt to give you the land of Canaan and to be your God.
39. And if your brother *who lives* beside you has become poor and is sold to you, you shall not compel him to serve as a bondservant.
40. As a hired servant, as a temporary resident, he shall be with you, and shall serve you until the year of jubilee.
41. And he shall depart from you, he and his sons with him, and shall return to his own family. And he shall return to the possession of his fathers,
42. For they *are* My servants whom I brought forth out of the land of Egypt. They shall not be sold as slaves.
43. You shall not rule over him with rigor, but shall fear your God.
44. Both your male slaves, and your female slaves whom you shall have, *shall be* of the nations that are all around you. You shall buy male slaves and female slaves from them.
45. And also you may buy of the sons of the tenants who are staying with you, and from their families that *are* with you, whom they fathered in your land. And they shall be your possession.
46. And you shall take them as an inheritance *for* your sons after you to hold *for* a possession; you may lay service on them forever. But you shall not rule over your brethren, the children of Israel, over one another, with harshness.
47. And if an alien or a tenant lifts up a hand among you, and your brother *who dwells* beside him becomes poor and sells himself to the alien *or* tenant by you, or to the offspring of the alien's family,
48. After he is sold he may be redeemed again. One of his brothers may redeem him;
49. Either his uncle or his uncle's son may redeem him, or *any* that is near of kin to him of his family may redeem him. Or if he is able, he may redeem himself.
50. And he shall count with his buyer from the year that he was sold to him until the year of jubilee. And the price of

22 Josh. 5:11
2 Ki. 19:29
23 Deut. 32:43
Psa. 39:12
25 Ruth 2:20, 3:2, 9, 12
27 Lev. 25:50-52
28 Lev. 25:13
32 Num. 35:2
Josh. 21:2
34 Acts 4:36-37
35 Deut. 15:7
Luke 6:35
1 John 3:17
36 Ex. 22:25
Deut. 23:19
Neh. 5:9
38 Lev. 22:32-33
39 Ex. 1:14, 21:2
Lev. 25:46
Deut. 15:12
1 Ki. 9:22
41 Ex. 21:3, 25:28
42 Lev. 25:55
Rom. 6:22
1 Cor. 7:23
43 Ex. 1:13, 17
Deut. 25:18
Mal. 3:5
Eph. 6:9
45 Isa. 56:3, 6
46 Lev. 25:39
Isa. 14:2
47 Lev. 25:25, 35
48 Neh. 5:5
49 Lev. 25:26
50 Job 7:1
Isa. 16:14

his sale shall be according to the number of years, according to the time of a hired servant it shall be with him.
51. If *there are* still many years, he shall give again the price of his redemption out of the silver that he was bought for, according to the years.
52. And if there remain but few years to the year of jubilee, then he shall count with him, *and* according to his years he shall give him again the price of his redemption.
53. As a yearly hired servant he shall be with him; he shall not rule *over him* with harshness in your sight.
54. And if he is not redeemed in this way, then he shall go out in the year of jubilee, he and his children with him;
55. For to Me the children of Israel *are* servants. They are My servants whom I brought forth out of the land of Egypt. I *am* the LORD your God.' "

CHAPTER TWENTY-SIX

1. " 'You shall make no idols to yourselves; and you shall not set up for yourselves graven images, or a standing pillar.★ And you shall not set up any image of stone in your land in order to bow down to it, for I *am* the LORD your God.
2. You shall keep My Sabbaths and reverence My sanctuary. I *am* the LORD.
3. If you walk in My statutes and keep My commandments and do them,
4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
5. And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time. And you shall eat your bread to the full and dwell in your land safely.
6. And I will give peace in the land, and you shall lie down and none shall make *you* afraid. And I will cause evil beasts to cease out of the land; neither shall the sword go through your land.
7. And you shall chase your enemies, and they shall fall before you by the sword.
8. And five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight. And your enemies shall fall by the sword in front of you,
9. For I will have respect to you, and make you fruitful, and multiply you, and establish My covenant with you.
10. And you shall eat of the old provision, and clear away the old because of the new.
11. And I will set My tabernacle among you. And My soul shall not abhor you.
12. And I will walk among you and will be your God, and you shall be My people.
13. I *am* the LORD your God Who brought you forth out of the land of Egypt from being their bondmen. And I have broken the bonds of your yoke, and made you go upright.
14. But if you will not hearken to Me and will not do all these commandments,
15. And if you shall despise My statutes, or if your soul hates My judgments, so that you will not do all My commandments, so that you break My covenant;
16. I will also do this to you: I will even appoint over you terror, consumption, and burning fever, consuming the eyes and causing sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.
17. And I will set My face against you, and you shall be slain before your enemies. They that hate you shall reign over you. And you shall flee when none pursues you.
18. And if you will not yet for all this hearken to Me, then I will punish you seven times more for your sins.
19. And I will break the pride of your power, and I will make your heaven like iron and your earth like bronze.
20. And your strength shall be spent in vain, for your land shall not yield its increase, neither shall the trees of the field yield their fruits.
21. And if you walk contrary to Me and will not hearken to Me, I will bring seven times more plagues on you according to your sins.
22. I will also send wild beasts among you which shall bereave you. And I will destroy your livestock, and make you few. And your highways shall be deserted.
23. And if after these things you will not be reformed by Me, but will still walk contrary to Me,
24. Then I will walk contrary to you and will punish you seven *times more* for your sins.
25. And I will bring a sword on you that shall execute the vengeance of the covenant. And when you are gathered inside your cities, I will send the plague among you. And you shall be delivered into the hand of the enemy.

Chap. **26**

1 Ex. 20:4-5
Deut. 5:8
★*obelisk*
2 Lev. 19:30
3 Deut. 28:1-14
4 Isa. 30:23
Zech. 8:12
Psa. 67:6
5 Lev. 25:18-19
Amos 9:13
6 2 Ki. 17:25
Isa. 45:7
Ezek. 14:17
Hos. 2:18
Zeph. 3:13
Psa. 4:8
8 Deut. 32:30
9 Gen. 17:6-7
Ex. 2:25
Psa. 107:38
10 Lev. 25:22
11 Ex. 25:8
Josh. 22:19
Psa. 76:2
Rev. 21:3
12 2 Cor. 6:16
14 Deut. 28:15
Mal. 2:2
Lam. 2:17
16 Deut. 28:22, 33, 51
1 Sam. 2:33
Mic. 6:15
Job 31:8
17 Lev. 17:10, 26:36
Deut. 28:25
Psa. 53:5, 106:41
18 1 Sam. 2:5
19 Deut. 28:23
Isa. 25:11
20 Deut. 11:17
Psa. 127:1
21 Lev. 26:24
22 Deut. 32:24
Zech. 7:14
2 Chr. 15:5
23 Jer. 2:30
Amos 4:6-12
24 Psa. 18:26
25 Deut. 28:21
Ezek. 5:17

26. When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight.★ And you shall eat and not be satisfied.
27. And if you will not for all of this hearken to Me, but will walk contrary to Me,
28. Then I will also walk contrary to you in fury. And I, even I will chastise you seven times for your sins.
29. And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat.
30. And I will destroy your high places and cut down your images, and throw your carcasses on the carcasses of your idols, and My soul shall despise you.
31. And I will make your cities waste and cause your sanctuaries to be desolate. And I will not smell the savor of your sweet odors.
32. And I Myself, I will make the land desolate. And your enemies who dwell in it shall be astonished at it.
33. And I will scatter you among the nations, and will draw out a sword after you. And your land shall be a desolation, and your cities waste.
34. Then shall the land enjoy its Sabbaths, as long as it lies waste, and *you are* in your enemies' land; then shall the land rest and enjoy its Sabbaths.
35. As long as it lies waste it shall rest because it did not rest in your Sabbaths when you lived on it.
36. And upon those of you who are left *alive* I will send faintness into their hearts in the lands of their enemies. And the sound of a driven leaf shall chase them, and they shall flee as if fleeing from a sword. And they shall fall when none pursues.
37. And they shall fall on one another, as if it were before a sword, when none pursues. And you shall have no power to stand before your enemies.
38. And you shall perish among the nations, and the land of your enemies shall eat you up.
39. And they that are left of you shall rot away in your enemies' lands *because* of their iniquities. And also they shall rot away *because* of the perversities of their fathers with them.
40. *But*, if they shall confess their iniquities and the iniquities of their fathers with their own iniquities which they sinned against Me, and that they have walked contrary to Me,
41. So *that* I, *in turn*, have walked contrary to them and have brought them into the land of their enemies, and if their uncircumcised hearts are then humbled, and they accept the punishment for their iniquity,
42. Then I will remember My covenant with Jacob, and also My covenant with Isaac; and also My covenant with Abraham I will remember. And I will remember the land.
43. The land also shall be forsaken by them and shall enjoy its Sabbaths while it lies waste without them. And they shall accept the punishment of their iniquities; because, even because they despised My judgments, and because their soul hated My statutes.
44. And yet for all that, when they are in the land of their enemies, I will not *entirely* cast them away; neither will I hate them to destroy them utterly and to break My covenant with them, for I *am* the LORD their God.
45. But for their sakes, I will remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the nations, so that I might be their God. I *am* the LORD.' "
46. These *are* the statutes and judgments and laws which the LORD made between Him and the children of Israel in Mount Sinai by the hand of Moses.

26 Mic. 6:14
Psa. 105:16
★ *very small portions.*
29 Deut. 28:53
30 Ezek. 6:3-6, 13
2 Chr. 34:3
31 Psa. 74:7
32 Jer. 9:11
33 Deut. 4:27
Ezek. 12:15, 20:23, 22:15
Zech. 7:14
34 2 Chr. 36:21
35 Lev. 25:2
36 Lev. 26:17
Ezek. 21:7, 12, 15
Prov. 28:1
37 Josh. 7:12-13
Judg. 2:14, 7:22
1 Sam. 14:15-16
Isa. 10:4
39 Deut. 28:65
Zech. 10:9
40 Num. 5:7
Neh. 9:2
Luke 15:18
1 John 1:9
41 2 Chr. 12:6-7
Acts 7:51
Rom. 2:29
42 Ex. 2:24,6:5
Ezek. 16:60
Psa. 136:23
43 Lev. 26:15, 34-35
44 Deut. 4:31
2 Ki. 13:23
Jer. 30:11
Rom. 11:2
45 Lev. 22:33, 25:38,
Ezek. 20:9, 14, 22
Psa. 98:2
Rom. 11:28
46 Lev. 25:1, 27:34
Deut. 6:1, 12:1
John 1:17

Chap. **27**

2 Num. 6:2
Judg. 11:30-31, 39
1 Sam. 1:11, 28
3 Ex. 30:13

CHAPTER TWENTY-SEVEN

1. And the LORD spoke to Moses, saying,
2. "Speak to the children of Israel and say to them, 'When a man shall make a special vow, the persons *shall be* for the LORD by your evaluation.
3. And your judgment shall be of the male from twenty years old even to sixty years old, even your judgment shall be fifty shekels of silver, after the shekel of the sanctuary.
4. And if it *is* a female, then your judgment shall be thirty shekels.
5. And if from five years old to twenty years old, then your judgment shall be of the male twenty shekels, and for the female ten shekels.
6. And if from a month old to five years old, then your judgment shall be of the

male five shekels of silver, and for the
female your judgment *shall be* three
shekels of silver.
7. And if from sixty years old and above, if
it is a male then your judgment shall be fif-
teen shekels, and for the female ten shekels.
8. But if he is poorer than your judgment,
then he shall present himself before the
priest, and the priest shall value him. The
priest shall value him according to the
ability of him who vowed.
9. And if *it is* an animal which they bring
for an offering to the LORD, all that one
gives of such to the LORD shall be holy.
10. He shall not alter it nor change it, a
good *one* for a bad *one*, or a bad *one* for
a good *one*. But if he shall at all change
animal for animal, then it and the ex-
change of it shall be holy.
11. And if *it is* any unclean animal of
which they do not offer a sacrifice to the
LORD, then he shall present the animal
before the priest.
12. And the priest shall value it, whether
it is good or bad. As you the priest value
it, so shall it be.
13. But if he will at all redeem it, then he
shall add a fifth *part* of it to what you
judged.
14. And when a man shall sanctify his
house *to be* holy to the LORD, then the
priest shall judge it, whether it is good or
bad. As the priest shall judge it, so shall
it stand.
15. And if he who sanctified it desires to
redeem his house, then he shall add the
fifth *part* of the silver of your judgment,
and it shall be his.
16. And if a man shall sanctify to the
LORD *some part* of a field that he owns,
then your judgment shall be according to
its seed: a homer of barley seed at fifty
shekels of silver.
17. If he sanctifies his field from the year
of jubilee, according to your judgment it
shall stand.
18. But if he sanctifies his field after the
jubilee, then the priest shall reckon to
him the silver according to the years that
remain, even until the year of *the next*
jubilee, and it shall be taken from your
estimation.
19. And if he who sanctified the field
desires in any way to redeem it, then he
shall add the fifth *part* of the money of
your estimation to it, and it shall be made
sure to him.

13 Lev. 27:15, 19
15 Lev. 27:13
18 Lev. 25:15-16
19 Lev. 27:13
21 Lev. 25:10, 28, 31, 27:28
Num. 18:14
Ezek. 44:29
22 Lev. 25:10, 25
23 Lev. 27:18
24 Lev. 25:28
25 Ex. 30:13
Num. 3:47, 18:16
Ezek. 45:12
26 Ex. 13:2, 12, 22:30
27 Lev. 27:11-12
28 Lev. 27:21
Josh. 6:17-19
29 Num. 21:2
30 Gen. 28:22
Num. 18:21, 24
Mal. 3:8
Neh. 13:12
2 Chr. 31:5-6, 12
31 Lev. 27:13
32 Jer. 33:13
Ezek. 20:37
Mic. 7:14
33 Lev. 27:10
34 Lev. 26:46

20. And if he will not redeem the field,
or if he has sold the field to another man,
it shall not be redeemed any more.
21. But the field, when it goes out in the
jubilee, shall be holy to the LORD, as a
field devoted. The possession of it shall
be the priest's.
22. And if *a man* sanctifies to the LORD a
field which he has bought, which *is* not
of the fields he owns,
23. Then the priest shall count to him the
worth of your estimation until the year of
jubilee. And he shall give your estima-
tion in that day, a holy thing to the LORD.
24. In the year of the jubilee the field
shall return to him from whom it was
bought, to whom the land belongs as a
possession by inheritance.
25. And all your judgments shall be ac-
cording to the shekel of the sanctuary,
twenty gerahs shall be the shekel.
26. However, the firstborn of an animal,
which should be the LORD'S firstborn, no
man shall sanctify it, whether an ox, or
sheep, it is the LORD'S.
27. And if *it is* of an unclean animal, then
he shall redeem it according to your esti-
mation, and shall add a fifth *part* of it to
it. Or if it is not redeemed, then it shall
be sold according to your estimation.
28. However, no devoted thing that a
man shall devote to the LORD of all that
he has, either of man or animal, or of the
field of his possession, shall be sold or
redeemed. Every devoted thing is most
holy to the LORD.
29. Anyone specially devoted, who shall
be devoted of men for destruction, shall
not be redeemed, *but he* shall surely be
put to death.
30. And all the tithe of the land, of the
seed of the land, or of the fruit of the tree,
is the LORD'S. *It is* holy to the LORD.
31. And if a man will at all redeem any-
thing of his tithes, he shall add to it the
fifth *part* of it.
32. And all the tithe of the herd, or of the
flock, all that passes under the rod, a
tenth shall be holy to the LORD.
33. He shall not search whether it is good
or bad; neither shall he change it. And if
he changes it at all, then both it and the
change of it shall be holy. It shall not be
redeemed.' "
34. These *are* the commandments which
the LORD commanded Moses for the
children of Israel in Mount Sinai.

The Fourth Book of Moses, Called

Numbers

CHAPTER ONE

1. And the LORD spoke to Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they had come out of the land of Egypt, saying,
2. "Take the sum of all the congregation of the children of Israel, according to their families, by their fathers' house, with the number of names, every male by their heads,
3. From twenty years old and upward, all that are able to go forth to war in Israel. You and Aaron shall number them by their armies.
4. And with you there shall be a man of every tribe, each one head of the house of his fathers.
5. And these *are* the names of the men that shall stand with you: Of Reuben, Elizur, the son of Shedeur;
6. Of Simeon, Shelumiel the son of Zurishaddai;
7. Of Judah, Nahshon the son of Amminadab;
8. Of Issachar, Nethaneel the son of Zuar;
9. Of Zebulun, Eliab the son of Helon;
10. Of the sons of Joseph; of Ephraim, Elishama the son of Ammihud; of Manasseh, Gamaliel the son of Pedahzur;
11. Of Benjamin, Abidan the son of Gideoni;
12. Of Dan, Ahiezer the son of Ammishaddai;
13. Of Asher, Pagiel the son of Ocran;
14. Of Gad, Eliasaph the son of Reuel;
15. Of Naphtali, Ahira the son of Enan."
16. These *were* the noted ones of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.
17. And Moses and Aaron took these men who are called by name.
18. And they gathered all the congregation on the first *day* of the second month. And they declared their pedigrees according to their families, by their fathers' house, according to the number of the names, from twenty years old and upward, by their heads.
19. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

Chap 1

1 Ex. 19:1, 25:22 Num. 10:11-12
2 Ex. 30:12, 38:26 Num. 26:2, 63-64 2 Sam. 24:2 1 Chr. 21:2
7 Mat. 1:4
14 Num. 2:14
16 Ex. 18:21, 25 Num. 7:2 1 Chr. 27:16
17 Isa. 43:1
18 Ezra 2:59
20 Num. 2:10-11, 32:6, 15, 21, 29
22 Num. 2:12-13, 26:12-14
24 Num. 2:14-15, 26:15-18, 32:2, 29, 34:14
26 Num. 2:3-4, 26:19-22 2 Sam. 24:9
27 2 Chr. 17:14
28 Num. 2:5-6
30 Num. 2:7-8, 26:26-27

20. And the sons of Reuben, Israel's firstborn son, by their generations, according to their families, by their fathers' house, according to the number of the names, by their heads, every male from twenty years old and upward, all that were able to go forth to war:
21. Those numbered of them of the tribe of Reuben *were* forty-six thousand, five hundred.
22. Of the sons of Simeon, by their generations, according to their families, by their fathers' houses, those that were numbered of them, according to the number of the names, by their heads, every male from twenty years old and upward, all that were able to go forth to war:
23. Those numbered of them of the tribe of Simeon, *were* fifty-nine thousand, three hundred.
24. Of the sons of Gad, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
25. Those numbered of the tribe of Gad *were* forty-five thousand, six hundred and fifty.
26. Of the sons of Judah, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all able to go forth to war:
27. Those numbered of them of the tribe of Judah *were* seventy-four thousand, six hundred.
28. Of the sons of Issachar, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
29. Those numbered of them of the tribe of Issachar *were* fifty-four thousand, four hundred.
30. Of the sons of Zebulun, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
31. Those numbered of them of the tribe

of Zebulun *were* fifty-seven thousand, four hundred.
32. Of the sons of Joseph, of the sons of Ephraim, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
33. Those numbered of them of the tribe of Ephraim *were* forty thousand, five hundred.
34. Of the sons of Manasseh, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
35. Those numbered of them of the tribe of Manasseh *were* thirty-two thousand, two hundred.
36. Of the sons of Benjamin, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
37. Those numbered of them of the tribe of Benjamin *were* thirty-five thousand, four hundred.
38. Of the sons of Dan, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
39. Those numbered of them of the tribe of Dan *were* sixty-two thousand, seven hundred.
40. Of the sons of Asher, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
41. Those numbered of them of the tribe of Asher *were* forty-one thousand, five hundred.
42. Of the sons of Naphtali, by their generations, according to their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
43. Those numbered of them of the tribe of Naphtali *were* fifty-three thousand, four hundred.
44. These are those who were numbered, whom Moses and Aaron numbered, and the rulers of Israel being twelve men. Each one was for the house of his fathers.
45. And all those that were numbered of the children of Israel, by their fathers' houses, from twenty years old and upward, all who were able to go forth to war in Israel:
46. Even all those who were numbered were six hundred three thousand, five hundred and fifty.
47. But the Levites, according to the tribe of their fathers, were not numbered among them.
48. For the LORD had spoken to Moses saying,
49. "Only you shall not number the tribe of Levi, neither take the sum of them among the children of Israel.
50. But you shall set the Levites over the tabernacle of testimony, and over all its vessels, and over all its things. They shall carry the tabernacle and all its vessels. And they shall serve it, and shall camp around the tabernacle.
51. And when the tabernacle sets forth, the Levites shall take it down. And when the tabernacle is to be pitched, the Levites shall set it up. And the stranger who comes near shall be put to death.
52. And the children of Israel shall pitch their tents, each man by his own camp, and each man by his own banner, throughout their armies.
53. But the Levites shall pitch around the tabernacle of testimony, so that there may be no wrath upon the congregation of the children of Israel. And the Levites shall keep the charge of the tabernacle of testimony."
54. And the children of Israel did according to all that the LORD commanded Moses. So they did.

32 Num. 2:18-19, 26:35-37
34 Num. 2:20-21, 26:28-34
36 Num. 2:22-23, 26:38-41
38 Num. 2:25-26, 26:42-43
40 Num. 2:27-28, 26:44-47
44 Num. 26:64
46 Ex. 12:37, 38:26 Num. 2:32, 26:51
47 Num. 2:33, 3, 4, 26:57 1 Chr. 6, 21:6
49 Num. 2:33, 26:62
50 Ex. 38:21 Num. 3:7-8, 23, 29, 35, 38, 4:15, 25-27, 33
51 Num. 3:10, 38, 10:17, 21, 18:22
52 Num. 2:2, 34
53 Lev. 10:6 Num. 1:50, 8:19, 16:46, 18:5 1 Sam. 6:19

Chap. **2**

2 Num. 1:52 Josh. 3:4
3 Num. 10:14 Ruth 4:20 1 Chr. 2:10 Mat. 1:4

CHAPTER TWO

1. And the LORD spoke to Moses and to Aaron, saying,
2. "Every man of the children of Israel shall pitch by his own banner, with the banner of their father's house. They shall pitch far off, around the tabernacle of the congregation.
3. And those who pitch on the east side toward the rising of the sun shall be those of the banner of the camp of Judah, throughout their armies. And Nahshon

the son of Amminadab *shall be* leader of the sons of Judah."
4. And his army, and those that were numbered of them, *were* seventy-four thousand, six hundred.
5. "And those that pitch next to him *shall be* the tribe of Issachar. And Nethaneel the son of Zuar shall be captain of the sons of Issachar."
6. And his army, and those that were numbered of them, *were* fifty-four thousand, and four hundred.
7. "And the tribe of Zebulun: the leader of the sons of Zebulun *shall be* Eliab the son of Helon."
8. And his army, and those numbered of them, *were* fifty-seven thousand and four hundred.
9. "All that were numbered of the camp of Judah *were* a hundred and eighty-six thousand and four hundred by their armies. They shall set forth first.
10. On the south side *shall be* the standard of the camp of Reuben, according to their armies; the leader of the sons of Reuben *shall be* Elizur the son of Shedeur."
11. And his army, and those numbered of it, *were* forty-six thousand, five hundred.
12. "And those who pitch beside him *shall be* the tribe of Simeon. And the captain of the sons of Simeon *shall be* Shelumiel the son of Zurishaddai."
13. And his army, and those numbered of them, *were* fifty-nine thousand, three hundred.
14. "Then the tribe of Gad: and the leader of the sons of Gad *shall be* Eliasaph the son of Reuel."
15. And his army, and those numbered of them, *were* forty-five thousand, six hundred and fifty.
16. "All that were numbered in the camp of Reuben *were* a hundred fifty-one thousand, four hundred and fifty, throughout their armies. And they shall go forward in the second rank.
17. And the tabernacle of the congregation shall go forward with the camp of the Levites in the midst of the camp. As they camp, so they shall go forward, each man in his place, by their banners.
18. On the west side *shall be* the banner of the camp of Ephraim, according to their armies. And the leader of the sons of Ephraim *shall be* Elishama the son of Ammihud."
19. And his army, and those numbered with them, *were* forty thousand, five hundred.
20. "And beside him *shall be* the tribe of Manasseh. And the leader of the sons of Manasseh *shall be* Gamaliel the son of Pedahzur."
21. And his army, and those numbered of them, *were* thirty-two thousand, two hundred.
22. "And the tribe of Benjamin: the leader of the sons of Benjamin *shall be* Abidan the son of Gideoni."
23. And his army, and those numbered of them, *were* thirty-five thousand, four hundred.
24. "All that *were* numbered of the camp of Ephraim were a hundred eight thousand, one hundred, by their armies. And they shall go forward in the third rank.
25. The banner of the camp of Dan *shall be* on the north side of their armies. And the leader of the sons of Dan *shall be* Ahiezer the son of Ammishaddai."
26. And his army, and those numbered of them, *were* sixty-two thousand, seven hundred.
27. "And those that camp beside him *shall be* the tribe of Asher. And the leader of the sons of Asher *shall be* Pagiel the son of Ocran."
28. And his army, and those numbered of them, *were* forty-one thousand, five hundred.
29. "Then the tribe of Naphtali: and the leader of the sons of Naphtali *shall be* Ahira the son of Enan."
30. And his army, and those numbered of them, *were* fifty-three thousand, four hundred.
31. "All those who *were* numbered in the camp of Dan were a hundred fifty-seven thousand, six hundred. They shall go last with their banners."
32. These *are* those numbered of the children of Israel by their fathers' houses. All those numbered of the camps throughout their armies were six hundred three thousand, five hundred and fifty.
33. But the Levites were not numbered among the children of Israel, even as the LORD commanded Moses.
34. And the children of Israel did according to all that the LORD commanded Moses. So they pitched by their banners, and so they went forward, everyone according to their families, according to the house of their fathers.

9 Num. 10:14
14 Num. 1:14, 7:42, 47, 10:20
16 Num. 10:18
17 Num. 10:17, 21
24 Num. 10:22
31 Num. 10:25
32 Ex. 38:26 Num. 1:46, 11:21
33 Num. 1:47
34 Num. 24:2, 5-6

CHAPTER THREE

1. These also *are* the generations of Aaron and Moses in the day the LORD spoke with Moses in Mount Sinai.
2. And these *are* the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
3. These *are* the names of the sons of Aaron, the priests who were anointed, whom he set apart to minister as priests.
4. And Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the wilderness of Sinai. And they had no sons. And Eleazar and Ithamar ministered as priest in the presence of Aaron their father.
5. And the LORD spoke to Moses saying,
6. "Bring the tribe of Levi near, and present them before Aaron the priest, so that they may minister to him.
7. And they shall keep his charge and the charge of the whole congregation before the tabernacle of the congregation to do the service of the tabernacle.
8. And they shall keep all the vessels of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
9. And you shall give the Levites to Aaron and to his sons. They *are* wholly given to him out of the children of Israel.
10. And you shall appoint Aaron and his sons, and they shall wait on their priest's office. And the stranger who comes near shall be put to death."
11. And the LORD spoke to Moses saying,
12. "And I, behold I have taken the Levites from among the children of Israel instead of all the firstborn that open the womb among the children of Israel. Therefore the Levites shall be Mine
13. Because all the firstborn *are* Mine. On the day that I struck all the firstborn in the land of Egypt, I set apart to Myself all the firstborn in Israel, both man and beast. They shall be Mine. I *am* the LORD."
14. And the LORD spoke to Moses in the wilderness of Sinai saying,
15. "Number the sons of Levi according to their fathers' houses by their families. You shall number them, every male from a month old and upward."
16. And Moses numbered them according to the word of the LORD as he was commanded.

Chap. 3

2 Ex. 6:23
3 Ex. 28:41
Lev. 8
4 Lev. 10:1
Num. 26:61
1 Chr. 24:2
6 Num. 8:6, 18:2
Deut. 10:8
7 Num. 1:50, 8:11, 15, 24, 26
9 Num. 8:19, 18:6
10 Num. 1:51, 3:38, 16:40, 18:7
12 Num. 3:41, 8:16, 18:6
13 Ex. 13:2, 12, 15
Lev. 27:26
Num. 8:17
Luke 2:23
15 Num. 3:39, 26:62
17 Gen. 46:11
Ex. 6:16
Num. 26:57
1 Chr. 6:1, 16, 23:6
18 Ex. 6:17
19 Ex. 6:18
20 Ex. 6:19
23 Num. 1:53
25 Ex. 25:9, 26:1, 7, 14
Num. 4:24-26
26 Ex. 27:9, 16, 35:18
27 1 Chr. 26:23
29 Num. 1:53
31 Ex. 25:10, 23, 31, 26:32, 27:1, 30:1
Num. 4:15

17. And these were the sons of Levi by their names: Gershon, and Kohath, and Merari.
18. And these were the names of the sons of Gershon by their families: Libni and Shimei.
19. And the sons of Kohath by their families: Amram and Izehar, Hebron and Uzziel.
20. And the sons of Merari by their families: Mahli and Mushi. These *were* the families of the Levites according to the houses of their fathers.
21. Of Gershon *was* the family of the Libnites and the family of the Shimites. These *are* the families of the Gershonites.
22. Those who were numbered of them, according to the number of all the males, from a month old and upward; those numbered of them *were* seven thousand, five hundred.
23. The families of the Gershonites shall pitch behind the tabernacle westward.
24. And the leader of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.
25. And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, and its covering, and the veil for the door of the tabernacle of the congregation,
26. And the hangings of the court, and the veil for the door of the court which *is* by the tabernacle and by the altar all around, and the cords of it, for all the service of it.
27. And of Kohath *was* the family of the Amramites, and the family of the Izeharites, the family of the Hebronites, and the family of the Uzzielites. These were the families of the Kohathites.
28. In number, all the males, from a month old and upward, *were* eight thousand and three hundred, keeping the charge of the sanctuary.
29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward.
30. And the leader of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.
31. And their charge *shall be* the ark, and the table, and the lampstand, and the altars, and the vessels of the sanctuary with which they minister, and the veil, and all the service of it.

32. And Eleazar, the son of Aaron the priest, *shall be* chief over the leaders of the Levites, having the oversight of the ones who keep the charge of the sanctuary.
33. Of Merari *was* the family of the Mahlites and the family of the Mushites. These *are* the families of Merari.
34. And those numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.
35. And the leader of the house of the father of the families of Merari *was* Zuriel the son of Abihail. They pitched on the side of the tabernacle northward.
36. And the office and charge of the sons of Merari *were* the boards of the tabernacle, and its bars, and its pillars, and its bases, and its vessels, and all its service,
37. And the pillars of the court all around, and their bases, and their pegs, and their cords.
38. And those who camp before the tabernacle toward the east, before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel. And the stranger that comes near shall be put to death.
39. All who were numbered of the Levites, whom Moses and Aaron numbered at the command of the LORD, throughout their families, all the males from a month old and upward, *were* twenty-two thousand.
40. And the LORD said to Moses, "Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.
41. I *am* the LORD, you shall take the Levites for Me, in the place of all the firstborn among the children of Israel; and the domestic livestock of the Levites instead of all the firstlings among the livestock of the children of Israel."
42. And as the LORD commanded him, Moses numbered all the firstborn among the children of Israel.
43. And all the firstborn males by the number of names, from a month old and upward, of those numbered of them, *were* twenty-two thousand two hundred and seventy-three.
44. And the LORD spoke to Moses saying,

35 Num. 1:53
36 Num. 4:31-32
38 Num. 1:53, 3:7-8, 10, 18:5
39 Num. 26:62
40 Num. 3:15
41 Num. 3:12, 45
45 Num. 3:12, 41
46 Ex. 13:13 Num. 3:39, 43, 18:15
47 Ex. 30:13 Lev. 27:6 Num. 18:16
50 Num. 3:46-47
51 Num. 3:48

Chap. **4**

3 Num. 8:24 1 Chr. 23:3, 24, 27
4 Num. 4:15, 19
5 Ex. 25:10, 16, 26:31 Heb. 9:3
6 Ex. 25:13 1 Ki. 8:7-8
7 Ex. 25:23, 29-30

45. "Take the Levites instead of all the firstborn among the children of Israel, and the domestic livestock of the Levites instead of their domestic livestock. And the Levites shall be Mine. I *am* the LORD.
46. And for those that are to be redeemed of the two hundred and seventy-three of the firstborn of the children of Israel, who are more than the Levites,
47. You shall even take five shekels each by the head, according to the shekel of the sanctuary you shall take. (The shekel *is* twenty gerahs.)
48. And you shall give to Aaron, and to his sons, the silver of the redeemed left over among them."
49. And Moses took the redemption silver from those who were over and above the ones who were redeemed by the Levites.
50. He took the silver from the firstborn of the children of Israel: one thousand three hundred and sixty-five *shekels*, according to the shekel of the sanctuary.
51. And Moses gave the silver from those who were redeemed to Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER FOUR

1. And the LORD spoke to Moses and Aaron, saying,
2. "Take the sum of the sons of Kohath from among the sons of Levi, according to their families, by their fathers' house,
3. From thirty years old and upward even to fifty years, all that enter into the service, to do the work in the tabernacle of the congregation.
4. This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, the most holy *place*.
5. And when the camp sets forth, Aaron and his sons shall come, and they shall take down the covering veil and cover the ark of testimony with it.
6. And they shall put on it the covering of tanned leather skins, and shall spread over *it* a cloth wholly of blue, and shall put in its staves.
7. And they shall spread a cloth of blue upon the table of showbread, and put the dishes on it, and the spoons, and the bowls, and the cups of the drink offering, and covers to cover it with. And

the continual bread shall be on it.
8. And they shall spread upon them a cloth of scarlet and cover it with a covering of tanned leather skins, and they shall put in its staves.
9. And they shall take a cloth of blue and cover the lampstand of the light, and its lamps, and its tongs, and its firepans, and all the oil vessels of it, with which they serve it.
10. And they shall put it and all the vessels of it inside a covering of tanned leather skins, and shall put *it* upon a bar.
11. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of tanned leather skins, and they shall put the staves into it.
12. And they shall take all the vessels of ministry with which they serve in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of tanned leather skins, and shall put them on a bar.
13. And they shall take away the ashes from the altar and spread a purple cloth on it.
14. And they shall put on it all its vessels with which they minister about it: the firepans, the fleshhooks, and the shovels, and the basins, all the vessels of the altar. And they shall spread upon it a covering of tanned leather skins and put the staves into it.
15. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, when the camp is to set forward, then after that the sons of Kohath shall come to carry *it*. But they shall not touch any holy thing lest they die. These *are* the burdens of the sons of Kohath in the tabernacle of the congregation.
16. And to the office of Eleazar, the son of Aaron the priest, *belongs* the oil for the light, and the sweet incense, and the daily grain offering, and the anointing oil, the oversight of all the tabernacle and of all that is in it in the sanctuary and in its vessels."
17. And the LORD spoke to Moses and to Aaron, saying,
18. "Do not cut off the tribe of the families of the Kohathites from among the Levites.
19. But do this to them, and they shall live and not die when they approach the Holy of Holies. Aaron and his sons shall go in and appoint each one of them to his service and to his burden.
20. But they shall not go in to watch when the holy things are covered, lest they die."
21. And the LORD spoke to Moses, saying,
22. "Take also the sum of the sons of Gershon throughout the houses of their fathers by their families.
23. From thirty years old and upward to fifty years old, you shall number them, all that enter in to perform the service, to do the work in the tabernacle of the congregation.
24. This *is* the service of the families of the Gershonites, to serve and to carry burdens.
25. And they shall carry the curtains of the tabernacle, and the tabernacle of the congregation, its covering, and the covering of the tanned leather skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,
26. And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar all around, and their cords, and all the instruments of their service, and all that is made for them. So they shall serve.
27. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens and in all their service. And you shall appoint all their burdens to the ones in charge.
28. This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation. And their charge *shall be* under the hand of Ithamar the son of Aaron the priest.
29. You shall number the sons of Merari according to their families, by the houses of their fathers.
30. You shall number them from thirty years old and upward even to fifty years old, everyone who enters into the service to do the work of the tabernacle of the congregation.
31. And this *is* the charge of their burdens, according to all their service in the tabernacle of the congregation: the boards of the tabernacle, and its bars, and its pillars, and its bases,
32. And the pillars of the court all around, and their bases, and their pegs,

9 Ex. 25:31, 37-38
11 Ex. 30:1, 3
15 Num. 3:31, 7:9, 10:21, Deut. 31:9 2 Sam. 6:6-7, 13 1 Chr. 13:9-10, 15:2, 15
16 Ex. 25:6, 29:38, 30:25, 34 Lev. 24:2
19 Num. 4:4
20 Ex. 19:21 1 Sam. 6:19
23 Num. 4:3 1 Chr. 23:3
25 Num. 3:25-26
28 Num. 4:33
30 Num. 4:3
31 Ex. 26:15 Num. 3:36-37
32 Ex. 38:21

and their cords, with all their vessels, and with all their service. And you shall count the vessels of the charge of their burdens by name.
33. This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation under the hand of Ithamar the son of Aaron the priest."
34. And Moses and Aaron and the leaders of the congregation numbered the sons of the Kohathites according to their families, and according to the house of their fathers.
35. They numbered them from thirty years old and upward even to fifty years old, everyone that entered into the service for the work in the tabernacle of the congregation.
36. And those numbered of them by their families were two thousand seven hundred and fifty.
37. These *were* the ones that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron numbered according to the commandment of the LORD by the hand of Moses.
38. And those that were numbered of the sons of Gershon throughout their families, and by their fathers' house,
39. From thirty years old and upward even to fifty years old, everyone that enters into the service for the work in the tabernacle of the congregation,
40. Even those that were numbered of them by their families, by their fathers' houses, were two thousand six hundred and thirty.
41. These *are* the ones numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron numbered according to the command of the LORD.
42. And those numbered of the families of the sons of Merari, throughout their families, by their fathers' house,
43. From thirty years old and upward even to fifty years old, everyone that enters into the service for the work in the tabernacle of the congregation,
44. Even those numbered of them according to their families, were three thousand, two hundred.
45. These *are* those numbered of the families of the sons of Merari whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.
46. All those numbered of the Levites, whom Moses and Aaron and the rulers of Israel numbered, according to their families and according to their fathers' houses,
47. From thirty years old and upward even to fifty years old, everyone that came to do the service of the ministry and the service of the burdens in the tabernacle of the congregation,
48. Even those numbered of them were eight thousand, five hundred and eighty.
49. According to the command of the LORD they were numbered by the hand of Moses, everyone according to his service and according to his burden. So they were numbered by him as the LORD commanded Moses.

34 Num. 4:2
35 Num. 4:47
41 Num. 4:22
45 Num. 4:29
47 Num. 4:3, 23, 30
49 Num. 4:1, 15, 21, 24, 31

Chap. **5**

2 Lev. 13:3, 46, 15:2, 21:1 Num. 9:6, 10, 19:11, 13, 31:19
3 Lev. 26:11-12 2 Cor. 6:16
6 Lev. 6:2-3
7 Lev. 5:5, 6:5, 26:40 Josh. 7:19 Psa. 32;5 1 John 1:9
8 Lev. 6:6-7, 7:7
9 Ex. 29:28 Lev. 6:17-18, 26, 7:6-7, 9-10, 14

CHAPTER FIVE

1. And the LORD spoke to Moses, saying,
2. "Command the children of Israel that they put out of the camp every leper and everyone that has an issue, and whoever is defiled by a dead body.
3. You shall put out both male and female. You shall put them outside the camp so that they do not defile their camps in the midst of which I dwell."
4. And the children of Israel did so, and put them outside the camp. Even as the LORD spoke to Moses, so the children of Israel did.
5. And the LORD spoke to Moses, saying,
6. "Speak to the children of Israel, 'When a man or woman shall commit any sin that men commit, to commit a trespass against the LORD, and that person realizes his guilt,
7. Then they shall confess their sin which they have done. And he shall make restitution for his guilt in full, and add to it one fifth of it, and give *it* to him against whom he has sinned.
8. But if the man has no kinsman to whom he may make restitution for the guilt, the guilt *restitution* which is restored *shall be* given to the LORD, to the priest, besides the ram of the atonement by which an atonement shall be made for him.
9. And every offering, of all the holy things of the children of Israel, which they shall bring to the priest, shall be his.

10. And every man's devoted things shall be his. Whatever any man gives the priest, it shall be his.' "
11. And the LORD spoke to Moses, saying,
12. "Speak to the children of Israel and say to them, 'If any man's wife goes astray, and has committed a trespass against him,
13. And a man lie with her carnally, and if it is hidden from the eyes of her husband and is kept hidden, and she is defiled, and *there is* no witness against her, neither is she taken in the act;
14. And if the spirit of jealousy comes upon him and he is jealous toward his wife, and she is defiled—or if the spirit of jealousy comes upon him and he is jealous toward his wife, and she is not defiled—
15. Then the man shall bring his wife to the priest. And he shall bring her offering for her, the tenth of an ephah of barley meal. He shall pour no oil upon it, nor put frankincense on it, for it *is* an offering of jealousy, a reminding offering, bringing iniquity to mind.
16. And the priest shall bring her near and set her before the LORD.
17. And the priest shall take holy water in an earthen vessel. And the priest shall take of the dust that is in the floor of the tabernacle and put *it* into the water.
18. And the priest shall set the woman before the LORD, and uncover the woman's head, and put the reminding offering in her hands, which *is* the jealousy offering. And the priest shall have in his hand the bitter water that causes the curse.
19. And the priest shall charge her by an oath, and say to the woman, "If no man has lain with you, and if you have not gone aside to uncleanness, being under your husband, you are free from this bitter water that causes the curse.
20. But if you have gone aside, being under your husband, and if you are defiled and some man besides your husband has lain with you,"
21. Then the priest shall charge the woman with an oath of cursing. And the priest shall say to the woman, "The LORD make you a curse and an oath among your people, when the LORD makes your thigh★ to rot and your belly to swell.

10 Lev. 10:13
13 Lev. 18:20
15 Lev. 5:11
1 Ki. 17:18
Ezek. 29:16
21 Josh. 6:26
1 Sam. 14:24
Jer. 29:22
Neh. 10:29
★ *thigh is symbolic language meaning genitals*

22 Deut. 27:15
Psa. 109:18
★ *thigh is symbolic language meaning genitals*
25 Lev. 8:27
26 Lev. 2:2, 9
27 Num. 5:21
★ *thigh is symbolic language meaning genitals*
29 Num. 5:19
31 Lev. 20:17, 19-20

Chap. **6**

2 Lev. 27:2
Judg. 13:5
Acts 21:23
Rom. 1:1
3 Amos 2:12
Luke 1:15

22. And this water that causes the curse shall go into your bowels to make *your* belly swell and your thigh★ to rot." And the woman shall say, "Amen, amen."
23. And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water.
24. And he shall cause the woman to drink the bitter water that causes the curse. And the water that causes the curse shall enter into her *and become* bitter.
25. Then the priest shall take the jealousy offering out of the woman's hand and shall wave the offering before the LORD, and offer it upon the altar.
26. And the priest shall take a handful of the offering, as a memorial of it, and burn *it* upon the altar, and afterward *he* shall cause the woman to drink the water.
27. And when he has made her drink the water, then it shall be, if she is defiled and has committed a trespass against her husband, the water that causes the curse shall enter into her and *become bitter*. And her belly shall swell, and her thigh★ rot. And the woman shall be a curse among her people.
28. And if the woman is not defiled, but is clean, then she shall be clean, and shall conceive seed.
29. This *is* the law of jealousies when a woman goes aside, being under her husband, and is defiled.
30. Or when the spirit of jealousy comes on a man, and he is jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.
31. Then shall the man be guiltless from iniquity, and the woman shall bear her iniquity.' "

CHAPTER SIX

1. And the LORD spoke to Moses, saying,
2. "Speak to the children of Israel, and say to them, 'When a man (or woman) shall separate *himself* in order to vow the vow of a Nazarite, in order to separate *himself* to the LORD,
3. He shall separate from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink; neither shall he drink any liquor of grapes, nor eat moist grapes or dried.
4. All the days of his consecration he shall

eat nothing that is made of the grapevine, from grape seeds even to a stem.
5. All the days of his vow to separate, no razor shall come upon his head. Until all the days are fulfilled in which he is consecrated to the LORD, he shall be holy. He shall let the locks of the hair of his head grow.
6. All the days that he consecrates himself to the LORD, he shall not come near any dead body.
7. He shall not make himself unclean even for his father, or for his mother, or for his brother, or for his sister, when they die because his separation to his God *is* upon his head.
8. All the days of his consecration he *is* holy to the LORD.
9. And if any man dies very suddenly beside him, and he has defiled the head of his consecration, then he shall shave his head in the day of his cleansing, on the seventh day he shall shave it.
10. And on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of the congregation.
11. And the priest shall offer the one for a sin offering and the other for a burnt offering, and make an atonement for him because he became contaminated by the dead, and shall make his head holy that same day.
12. And he shall set apart to the LORD the days of his consecration, and shall bring a lamb of the first year for a guilt offering. But the former days shall be lost because his consecration was defiled.
13. And this *is* the law of the Nazarite, when the days of his consecration are fulfilled, he shall be brought to the door of the tabernacle of the congregation.
14. And he shall offer his offering to the LORD: one male lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,
15. And a basket of unleavened cakes of fine flour, cakes mixed with oil, and unleavened wafers anointed with oil, and their grain offerings and their drink offerings.
16. And the priest shall bring *them* before the LORD and shall offer his sin offering and his burnt offering.
17. And he shall offer the ram *for* a sacrifice of peace offerings to the LORD with the basket of unleavened bread. The priest shall offer also his grain offering and his drink offering.
18. And the Nazarite shall shave the head of his consecration at the door of the tabernacle of the congregation, and shall take the hair of the head of his consecration and put *it* in the fire under the sacrifice of the peace offerings.
19. And the priest shall take the boiled shoulder of the ram and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* on the hands of the Nazarite, after *the hair of* his separation has been shaved.
20. And the priest shall wave them *for* a wave offering before the LORD. This *is* holy for the priest, with the wave breast and heave shoulder. And afterward the Nazarite may drink wine.
21. This *is* the law of the Nazarite who has vowed his offering to the LORD for his consecration, besides that which he is able to get. According to the vow which he vowed, so he must do according to the law of his consecration.' "
22. And the LORD spoke to Moses, saying,
23. "Speak to Aaron and to his sons saying, 'In this way you shall bless the children of Israel, saying to them,
24. "May the LORD bless you and keep you.
25. May the LORD make His face shine upon you and be gracious to you.
26. May the LORD lift up His face to you and give you peace." '
27. And they shall put My name upon the children of Israel. And I will bless them."

5 Judg. 13:5, 16:17
1 Sam. 1:11
6 Lev. 21:11
Num. 19:11, 16
7 Lev. 21:1-2, 11
Num. 9:6
8 2 Cor. 6:17-18
9 Acts 18:18, 21:24
10 Lev. 5:7, 14:22, 15:14, 29
12 Lev. 5:6
13 Acts 21:26
14 Lev. 3:6, 4:2, 27, 32
15 Ex. 29:2
Lev. 2:4
Num. 15:5, 7, 10
18 Acts 21:24
19 Ex. 29:23-24
1 Sam. 2:15
20 Ex. 29:27-28
23 Lev. 9:22
Deut. 10:8, 21:5
Josh. 8:33
1 Chr. 23:13
24 Psa. 121:7
John 17:11
25 Gen. 43:29
Ex. 33:19
Mal. 1:9
Psa. 31:16, 67:1, 80:3, 7, 19, 119:135
Dan. 9:17
26 Psa. 4:6
John 14:27
Phil. 4:7
2 Thes. 3:16
27 Num. 23:20
Deut. 28:10
Isa. 43:7
Psa. 5:12, 67:7, 115:12-13
Dan. 9:18-19
2 Chr. 7:14
Eph. 1:3

Chap. 7

1 Ex. 40:18
Lev. 8:10-11
2 Num. 1:4

CHAPTER SEVEN

1. And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it and sanctified it, and all the vessels of it, both the altar and all its vessels, and had anointed them and sanctified them,
2. And the leaders of Israel offered, the head men of their fathers' house, the leaders of the tribes; these *were* they who stood over the numbered ones.
3. And they brought their offerings before the LORD: six covered wagons and twelve oxen, a wagon for two of the leaders, an ox for each one. And they brought them before the tabernacle.

4. And the LORD spoke to Moses saying,
5. "Take *it* from them so that they may be used in doing the service of the tabernacle of the congregation. And you shall give them to the Levites, to every man according to his service."
6. And Moses took the wagons and the oxen and gave them to the Levites.
7. He gave two wagons and four oxen to the sons of Gershon, according to their service.
8. And he gave four wagons and eight oxen to the sons of Merari, according to their service, under the hand of Ithamar, the son of Aaron the priest.
9. But to the sons of Kohath he did not give any because the service of the sanctuary belonging to them *was that* which they should carry upon their shoulders.
10. And the leaders offered for the dedication of the altar in the day that it was anointed, even the leaders offered their offering before the altar.
11. And the LORD said to Moses, "They shall offer their offering, each leader on his day, for the dedication of the altar."
12. And he that offered his offering the first day *was* Nahshon the son of Amminadab, of the tribe of Judah.
13. And his offering *was* one silver dish, and its weight a hundred and thirty *shekels*; one silver basin of seventy shekels, according to the shekel of the sanctuary; both of them full of fine flour mixed with oil for a grain offering,
14. One golden pan *of* ten *shekels* full of incense;
15. One young bull, one ram and one lamb of the first year for a burnt offering;
16. One male of the goats for a sin offering;
17. And for a sacrifice of peace offerings, two oxen, five rams, five male goats and five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.
18. On the second day Nethaneel the son of Zuar, leader of Issachar, offered.
19. He offered *for* his offering one silver dish, and its weight a hundred thirty *shekels* according to the sanctuary shekel; one silver bowl *of* seventy shekels according to the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering;
20. One golden pan *of* ten *shekels*, full of incense;

7 Num. 4:23
8 Num. 4:28, 33
9 Num. 4:6, 8, 10, 12, 14-15
2 Sam. 6:13
10 Deut. 20:5
1 Ki. 8:63
Ezra 6:16
Neh. 12:27
2 Chr. 7:5, 9
12 Num. 2:3
13 Ex. 30:13
Lev. 2:1
14 Ex. 30:34
15 Ex. 12:5
Lev. 1:2
16 Lev. 4:23
17 Lev. 3:1

30 Num. 1:5, 2:10
36 Num. 1:6, 2:12, 7:41

21. One young bull, one ram and one lamb of the first year for a burnt offering;
22. One male of the goats for a sin offering;
23. And for a sacrifice of peace offerings, two oxen, five rams, five male goats and five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.
24. On the third day Eliab the son of Helon, leader of the sons of Zebulun, offered.
25. His offering *was* one silver dish, its weight a hundred thirty *shekels* according to the sanctuary shekel; one silver basin *of* seventy shekels according to the sanctuary shekel; both of them full of fine flour mixed with oil for a grain offering;
26. One golden pan of ten *shekels*, full of incense;
27. One young bull, one ram and one lamb of the first year for a burnt offering;
28. One male of the goats for a sin offering;
29. And for a sacrifice of peace offerings, two oxen, five rams, five male goats and five lambs of the first year. This *was* the offering of Eliab the son of Helon.
30. On the fourth day Elizur the son of Shedeur, leader of the sons of Reuben, *offered*.
31. His offering *was* one silver dish, its weight a hundred thirty *shekels* according to the sanctuary shekel; one silver basin *of* seventy shekels according to the sanctuary shekel; both of them full of fine flour mixed with oil for a grain offering;
32. One golden pan of ten *shekels*, full of incense;
33. One young bull, one ram and one lamb of the first year for a burnt offering;
34. One male of the goats for a sin offering;
35. And for a sacrifice of peace offerings, two oxen, five rams, five male goats and five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.
36. On the fifth day Shelumiel the son of Zurishaddai, leader of the sons of Simeon, offered.
37. His offering was one silver dish, its weight a hundred thirty *shekels* according to the sanctuary shekel; one silver basin *of* seventy shekels according to the sanctuary

shekel, both of them full of fine flour
mixed with oil for a grain offering;
38. One golden pan of ten *shekels*, full of
incense;
39. One young bull, one ram and one
lamb of the first year for a burnt offering;
40. One male of the goats for a sin offer-
ing;
41. And for a sacrifice of peace offer-
ings, two oxen, five rams, five male
goats and five lambs of the first year.
This *was* the offering of Shelumiel the
son of Zurishaddai.
42. On the sixth day Eliasaph the son of
Reuel, leader of the sons of Gad, *offered*.
43. His offering *was* one silver dish, its
weight a hundred thirty *shekels* accord-
ing to the sanctuary shekel; one silver
basin *of* seventy shekels according to the
sanctuary shekel, both of them full of
fine flour mixed with oil for a grain of-
fering;
44. One golden pan of ten *shekels*, full of
incense;
45. One young bull, one ram and one
lamb of the first year for a burnt offering;
46. One male of the goats for a sin offer-
ing;
47. And for a sacrifice of peace offer-
ings, two oxen, five rams, five male
goats and five lambs of the first year.
This *was* the offering of Eliasaph the son
of Reuel.
48. On the seventh day Elishama the son
of Ammihud, leader of the sons of Eph-
raim, *offered*.
49. His offering *was* one silver dish, its
weight a hundred thirty *shekels* accord-
ing to the sanctuary shekel; one silver
basin *of* seventy shekels according to the
sanctuary shekel, both of them full of
fine flour mixed with oil for a grain of-
fering;
50. One golden pan of ten *shekels*, full of
incense;
51. One young bull, one ram and one
lamb of the first year for a burnt offering;
52. One male of the goats for a sin offer-
ing;
53. And for a sacrifice of peace offer-
ings, two oxen, five rams, five male
goats and five lambs of the first year.
This *was* the offering of Elishama the
son of Ammihud.
54. On the eighth day Gamaliel the son
of Pedahzur, leader of the sons of Ma-
nasseh, *offered*.

42 Num. 1:14, 2:14
45 Psa. 40:6
48 Num. 1:10, 2:18
54 Num. 1:10, 2:20

55. His offering *was* one silver dish, its
weight a hundred thirty *shekels* accord-
ing to the sanctuary shekel; one silver
basin *of* seventy shekels according to the
sanctuary shekel, both of them full of
fine flour mixed with oil for a grain of-
fering;
56. One golden pan of ten *shekels*, full of
incense;
57. One young bull, one ram and one
lamb of the first year for a burnt offering;
58. One male of the goats for a sin offer-
ing;
59. And for a sacrifice of peace offer-
ings, two oxen, five rams, five male
goats and five lambs of the first year.
This *was* the offering of Gamaliel the son
of Pedahzur.
60. On the ninth day Abidan the son of
Gideoni, leader of the sons of Benjamin,
offered.
61. His offering *was* one silver dish, its
weight a hundred thirty *shekels* accord-
ing to the sanctuary shekel; one silver
basin *of* seventy shekels according to the
sanctuary shekel, both of them full of
fine flour mixed with oil for a grain of-
fering;
62. One golden pan of ten *shekels*, full of
incense;
63. One young bull, one ram and one
lamb of the first year for a burnt offering;
64. One male of the goats for a sin offer-
ing;
65. And for a sacrifice of peace offer-
ings, two oxen, five rams, five male
goats and five lambs of the first year.
This *was* the offering of Abidan the son
of Gideoni.
66. On the tenth day Ahiezer the son of
Ammishaddai, leader of the sons of Dan,
offered.
67. His offering *was* one silver dish, its
weight a hundred thirty *shekels* accord-
ing to the sanctuary shekel; one silver
basin *of* seventy shekels according to the
sanctuary shekel, both of them full of
fine flour mixed with oil for a grain of-
fering;
68. One golden pan of ten *shekels*, full of
incense;
69. One young bull, one ram and one
lamb of the first year for a burnt offering;
70. One male of the goats for a sin offer-
ing;
71. And for a sacrifice of peace offer-
ings, two oxen, five rams, five male

60 Num. 1:11, 2:22
66 Num. 1:12, 2:25

goats and five lambs of the first year. This *was* the offering of Ahiezer son of Ammishaddai.
72. On the eleventh day Pagiel the son of Ocran, leader of the sons of Asher, *offered*.
73. His offering *was* one silver dish, its weight a hundred thirty *shekels* according to the sanctuary shekel; one silver basin *of* seventy shekels according to the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering;
74. One golden pan of ten *shekels*, full of incense;
75. One young bull, one ram and one lamb of the first year for a burnt offering;
76. One male of the goats for a sin offering;
77. And for a sacrifice of peace offerings, two oxen, five rams, five male goats and five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.
78. On the twelfth day Ahira the son of Enan, leader of the sons of Naphtali, *offered*.
79. His offering *was* one silver dish, its weight a hundred thirty *shekels* according to the sanctuary shekel; one silver basin *of* seventy shekels according to the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering;
80. One golden pan of ten *shekels*, full of incense;
81. One young bull, one ram and one lamb of the first year for a burnt offering;
82. One male of the goats for a sin offering;
83. And for a sacrifice of peace offerings, two oxen, five rams, five male goats and five lambs of the first year. This *was* the offering of Ahira the son of Enan.
84. This *was* the dedication of the altar, in the day when it was anointed by the leaders of Israel: twelve platters of silver, twelve silver basins and twelve golden pans.
85. Each silver dish weighed a hundred and thirty *shekels*, each basin seventy. All the silver vessels weighed two thousand and four hundred *shekels*, according to the sanctuary shekel.
86. Twelve golden pans, full of incense, ten *shekels* each, according to the sanctuary shekel. All the gold of the pans *was* a hundred and twenty *shekels*.
87. All the animals for the burnt offerings were twelve bulls, the rams twelve and the lambs of the first year twelve, with their grain offering. And the males of the goats for a sin offering twelve.
88. And all the animals for the sacrifice of the peace offerings *were* twenty-four bulls, the rams sixty, the male goats sixty and the lambs of the first year sixty. This *was* the dedication of the altar after it was anointed.
89. And when Moses had gone into the tabernacle of the congregation to speak with Him, then he heard the voice of One speaking to him from the mercy-seat on the ark of testimony from between the two cherubim. And He spoke to him.

72 Num. 1:13, 2:27
78 Num. 1:15, 2:29
84 Judg. 5:9 2 Chr. 7:9
88 Num. 7:1
89 Ex. 25:22, 33:9, 11 Psa. 80:1, 99:1

CHAPTER EIGHT

1. And the LORD spoke to Moses saying,
2. "Speak to Aaron, and say to him, 'Set up the lampwicks toward the front of the seven lamps to give light toward the front of the lampstand.' "
3. And Aaron did so. He lighted its lampwicks toward the front of the lampstand as the LORD commanded Moses.
4. And this work of the lampstand *was of* beaten gold to its base and to its blossoms; it was beaten work. According to the pattern which the LORD had showed Moses, so he made the lampstand.
5. And the LORD spoke to Moses saying,
6. "Take the Levites from among the children of Israel and purify them.
7. And this is what you shall do to them to purify them. Sprinkle water of purifying upon them, and let them shave all their flesh and wash their clothes, and make themselves clean.
8. Then let them take a young bull with its grain offering, fine flour mixed with oil, and another young bull shall you take for a sin offering.
9. And you shall bring the Levites before the tabernacle of the congregation. And you shall gather the whole assembly of the children of Israel together.
10. And you shall bring the Levites before the LORD. And the children of Israel shall lay their hands upon the Levites.
11. And Aaron shall offer the Levites before the LORD *for* an offering on

Chap. **8**
2 Ex. 25:37, 40:25
4 Ex. 25:18, 31, 40
7 Lev. 14:8-9 Num. 19:9, 17-18
8 Lev. 2:1
9 Ex. 29:4, 40:12 Lev. 8:3
10 Lev. 1:4

behalf of the children of Israel, so that they may do the service of the LORD.
12. And the Levites shall lay their hands upon the heads of the bulls. And you shall offer the one *for* a sin offering, and the other for a burnt offering, to the LORD, to make an atonement for the Levites.
13. And you shall set the Levites before Aaron, and before his sons, and offer them *for* an offering to the LORD.
14. So you shall separate the Levites from among the children of Israel. And the Levites shall be Mine.
15. And after that the Levites shall go in to do the service of the tabernacle of the congregation. And you shall purify them and offer them *for* a wave offering.
16. For they *are* wholly given to Me from among the children of Israel, instead of those that open every womb, the firstborn of all the children of Israel. I have taken them for myself.
17. For all the firstborn of the children of Israel *are* Mine, both man and animal. On the day that I struck every firstborn in the land of Egypt I set them apart for Myself.
18. And I have taken the Levites for all the firstborn of the children of Israel.
19. And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel, so that there may be no plague among the children of Israel when the children of Israel come near the sanctuary."
20. And Moses and Aaron and all the congregation of the children of Israel did to the Levites according to all that the LORD commanded Moses concerning the Levites. So the children of Israel did to them.
21. And the Levites purified themselves, and they washed their clothes. And Aaron offered them as a wave offering before the LORD. Then Aaron made an atonement for them to purify them.
22. And after that the Levites went in to do their service in the tabernacle of the congregation before Aaron and before his sons. Even as the LORD had commanded Moses concerning the Levites, so they did to them.
23. And the LORD spoke to Moses saying,

12 Ex. 29:10
14 Num. 3:45, 16:9
15 Num. 8:11, 13
16 Num. 3:12, 45
17 Ex. 13:2, 12-13, 15
Num. 3:13
Luke 2:23
19 Num. 1:53, 3:9, 16:46, 18:5
2 Chr. 26:16
21 Num. 8:7
22 Num. 8:5, 15
24 Num. 4:3
1 Chr. 23:3, 24, 27
1 Tim. 1:18
26 Num. 1:53

Chap. **9**

3 Ex. 12:1
Lev. 23:5
Num. 28:16
Deut. 16:1-2
★ *between sunset and dark*
Ex. 16:8-13
5 Josh. 5:10
★ *between sunset and dark*
Ex. 16:8-13
6 Ex. 18:15, 19, 26
Num. 5:2, 19:11, 16, 27:2
John 18:28
8 Num. 27:5
11 Ex. 12:8
2 Chr. 30:2, 15
★ *between sunset and dark*
Ex. 16:8-13

24. "This *is that* which *pertains* to the Levites. From twenty-five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation.
25. And from the age of fifty years they shall stop waiting upon the service and shall serve no more.
26. But they shall minister with their brethren in the tabernacle of the congregation to keep the charge; only he shall do no service. Thus shall you do in regard to the Levites as to their duties."

CHAPTER NINE

1. And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying,
2. "Let the children of Israel also keep the Passover at its appointed time.
3. In the fourteenth day of this month, between the two evenings,★ you shall keep it in its appointed time. You shall keep it according to all its statutes, and according to all the ceremonies of it."
4. And Moses spoke to the children of Israel to keep the Passover.
5. And they kept the Passover on the fourteenth day of the first month between the two evenings★ in the wilderness of Sinai. According to all that the LORD commanded Moses, the children of Israel did.
6. And there were certain men who were defiled by the dead body of a man, so that they could not keep the Passover on that day. And they came before Moses and before Aaron on that day.
7. And those men said to him, "We *are* defiled by the dead body of a man. Why are we kept back that we may not offer an offering of the LORD in its appointed time among the children of Israel?"
8. And Moses said to them, "You wait *here*, and I will hear what the LORD will command about you."
9. And the LORD spoke to Moses saying,
10. "Speak to the children of Israel, saying, 'If any man of you or of your generations shall be unclean because of a dead body, or in a journey afar off, he shall still keep the Passover to the LORD.
11. They shall keep it the fourteenth day of the second month between the two evenings,★ eating it with

unleavened bread and bitter *herbs*.
12. They shall leave none of it until the morning, nor break any bone of it. According to all the ordinances of the Passover they shall keep it.
13. But the man that *is* clean, and is not in a journey, and holds back from keeping the Passover, even the same soul shall be cut off from among his people. Because he did not bring the offering of the LORD at its appointed time, that man shall bear his sin.
14. And if a stranger shall live among you, and will keep the Passover to the LORD, he shall do according to the law of the Passover, and according to its ordinance. You shall have *only* one law, both for the stranger and for him that was born in the land.' "
15. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, even the tent of the testimony. And at sunset it was upon the tabernacle, appearing like fire, until the daybreak.
16. So it was always. The cloud covered it *by day*, and it appeared like fire by night.
17. And when the cloud was taken up from the tabernacle, then after that the children of Israel pulled up *stakes*. And in the place where the cloud stayed, there the children of Israel pitched their tents.
18. At the command of the LORD the children of Israel pulled up *stakes*, and at the command of the LORD they pitched *their tents*. As long as the cloud stayed upon the tabernacle, they remained encamped.
19. And when the cloud stayed long upon the tabernacle many days, then the children of Israel kept the charge of the LORD and did not journey.
20. And so when the cloud remained a number of days upon the tabernacle, according to the command of the LORD they remained in camp, and according to the command of the LORD they pulled up *stakes*.
21. And so when the cloud stayed from sunset to the daybreak, and the cloud was taken up at daybreak, then they pulled up *stakes*. Whether by day or by night when the cloud was taken up, they pulled up *stakes*.
22. Whether *it was* two days, or a month, or a year, that the cloud stayed upon the tabernacle, remaining over it, the children of Israel stayed in their tents and did not journey. But when it was taken up, they pulled up *stakes*.

12 Ex. 12:10, 43, 46
John 19:36
13 Gen. 17:14
Ex. 12:15
Num. 6:31, 9:7
14 Ex. 12:49
Lev. 24:22
15 Ex. 13:21, 40:34, 38
Psa. 78:14
Neh. 9:12, 19
17 Ex. 40:36
Num. 10:11, 33-34
Psa. 80:1
18 1 Cor. 10:1
19 Num. 1:53, 3:8
22 Ex. 40:36-37
23 Num. 9:19

Chap. **10**

2 Isa. 1:13
3 Jer. 4:5
Joel 2:15
4 Ex. 18:21
Num. 1:16, 7:2
5 Num. 2:3
6 Num. 2:10
7 Num. 10:3
Joel 2:1
8 Num. 31:6
Josh. 6:4
1 Chr. 15:24
2 Chr. 13:12
9 Gen. 8:1
Num. 31:6
Josh. 6:5
Judg. 2:18, 4:3, 6:9, 10:8, 12
Psa. 106:4
2 Chr. 13:14
10 Lev. 23:24
Num. 10:9, 29:1
Psa. 81:3
1 Chr. 15:24
11 Num. 9:17
12 Gen. 21:21
Ex. 19:1, 40:36
Num. 1:1, 2:9, 16, 9:5, 12:16, 13:3, 26
Deut. 1:1

23. At the command of the LORD they encamped, and at the command of the LORD they pulled up *stakes*. They kept the charge of the LORD at the command of the LORD by the hand of Moses.

CHAPTER TEN

1. And the LORD spoke to Moses saying,
2. "Make two trumpets of silver for yourself. You shall make them of beaten work. And they shall be used for the calling of the assembly and for the journeying of the camps.
3. And when they shall blow with them, all the assembly shall gather themselves to you at the door of the tabernacle of the congregation.
4. And if they blow with one, then the leaders *who are* heads of the thousands of Israel shall gather themselves to you.
5. When you blow an alarm, then the camps that lie on the east parts shall set out.
6. When you blow an alarm the second time, then the camps that lie on the south side shall set out. They shall blow an alarm for their journeys.
7. But when the congregation is to be gathered, you shall blow, but you shall not sound an alarm.
8. And the sons of Aaron, the priests, shall blow with the silver trumpets. And they shall be to you for an ordinance forever throughout your generations.
9. And if you go to war in your land against the enemy who attacks you, then you shall blow with the silver trumpets. And you shall be remembered before the LORD your God, and you shall be saved from your enemies.
10. Also in the day of your gladness, and in your appointed feasts, and in the beginnings of your months, you shall blow with the silver trumpets over your burnt offerings, and over the sacrifices of your peace offerings, so that they may be to you for a memorial before your GOD. I *am* the LORD your God."
11. And on the twentieth *day* of the second month, in the second year, the cloud was taken up from the tabernacle of the testimony.
12. And the children of Israel set out in their journeyings out of the wilderness of Sinai. And the cloud rested in the wilderness of Paran.

13. And at the command of the LORD they first pulled up *stakes* by the hand of Moses.
14. In the first place the standard of the camp of the children of Judah set out by their armies. And over his army *was* Nahshon the son of Amminadab.
15. And over the army of the tribe of the sons of Issachar *was* Nethaneel the son of Zuar.
16. And over the army of the tribe of the sons of Zebulun *was* Eliab the son of Helon.
17. And the tabernacle was taken down. And the sons of Gershon and the sons of Merari set out, carrying the tabernacle.
18. And the standard of the camp of Reuben set out according to their armies. And over his army *was* Elizur the son of Shedeur.
19. And over the army of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.
20. And over the army of the tribe of the children of Gad *was* Eliasaph the son of Reuel.
21. Then the Kohathites set out carrying the sanctuary. (For the tabernacle would be set up before their arrival.)
22. And the standard of the camp of the children of Ephraim set out according to their armies. And over his army *was* Elishama the son of Ammihud.
23. And over the army of the tribe of the children of Manasseh *was* Gamaliel, the son of Pedahzur.
24. And over the army of the tribe of the children of Benjamin *was* Abidan, the son of Gideoni.
25. And the standard of the camp of the children of Dan set forward, the rear guard of all the camps throughout their army. And over his army *was* Ahiezer, the son of Ammishaddai.
26. And over the army of the tribe of the children of Asher *was* Pagiel, the son of Ocran.
27. And over the army of the tribe of the children of Naphtali *was* Ahira, the son of Enan.
28. These *were* the journeyings of the children of Israel according to their armies when they set out.
29. And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are going to the place of which the LORD said, 'I will give it to you.' Come with us, and we will do you good. For the LORD has spoken good concerning Israel."
30. And he said to him, "I will not go, but I will depart to my own land and to my kindred."
31. And he said, "Please do not leave us because you know how we are to camp in the wilderness, and so you may be to us for eyes.
32. And it shall be, if you go with us, then it shall be, whatever goodness the LORD shall do to us, the same will we do to you."
33. And they moved three days' journey from the mountain of the LORD. And the ark of the covenant of the LORD went before them in the three days' journey to look for a resting place for them.
34. And the cloud of the LORD *was* upon them by day when they set forth out of the camp.
35. And it came to pass when the ark set out, Moses said, "Rise up, LORD, and let Your enemies be scattered, and let those who hate You flee before You."
36. And when it stopped, he said, "Return, O LORD, to the many thousands of Israel."

13 Num. 10:5-6
14 Num. 1:7, 2:3, 9
17 Num. 1:51, 4:24, 31
18 Num. 2:16
21 Num. 1:51, 4:4, 15, 7:9, 10:17
22 Num. 2:24
25 Num. 2:31 Josh. 6:9
28 Num. 2:34
29 Gen. 12:7, 32:12 Ex. 2:18, 3:8 Judg. 1:16
31 Job 29:15
32 Judg. 1:16
33 Ex. 3:1 Deut. 1:33 Josh. 3:3, 4, 6 Ezek. 20:6
34 Ex. 13:21 Neh. 9:12, 19
35 Psa. 68:1-2, 132:8

Chap. **11**

1 Lev. 10:2 Deut. 9:22 2 Ki. 1:12 Psa. 78:21
2 Jas. 5:16
4 Ex. 12:38 Psa. 78:18 1 Cor. 10:6
5 Ex. 16:3
6 Num. 21:5
7 Ex. 16:14, 31

CHAPTER ELEVEN

1. And the people complained about *their* distress, speaking evil in the ears of the LORD. And the LORD heard it, and His anger was kindled. And the fire of the LORD burned among them and consumed some in the outermost parts of the camp.
2. And the people cried to Moses. And when Moses prayed to the LORD, the fire was quenched.
3. And he called the name of the place Taberah because the fire of the LORD burned among them.
4. And the troublemakers in their midst lusted with *great* lust. And the children of Israel also turned and wept, and said, "Who shall give us flesh to eat?
5. We remember the fish which we ate freely in Egypt, the cucumbers, and the melons, and the leeks, and the onions, and the garlic.
6. But now our soul *is* dried away. There is nothing at all besides this manna *before our* eyes."
7. And the manna *was* like coriander seed, and the color of it was like the color of bdellium.

8. The people went around and gathered, and ground it in mills, or beat *it* in a mortar, and baked it in pans, and made cakes of it. And the taste of it was like the taste of fresh oil.
9. And when the dew fell upon the camp in the night, the manna fell upon it.
10. Then Moses heard the people weeping throughout their families, every man in the door of his tent. And the anger of the LORD was kindled greatly. Moses also was displeased.
11. And Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight so that You lay the burden of all this people upon me?
12. Have I conceived all this people? Did I bring them forth that You should say to me, 'Carry them in your bosom like a nursing father carries the sucking child,' to the land which You swore to their fathers?
13. From where should I get flesh to give to all this people? For they weep to me, saying, 'Give us flesh that we may eat.'
14. I am not able to bear all this people alone because *it is* too heavy for me.
15. And if You are going to deal this way with me, I beg You to kill me at once, or if I have found favor in Your sight, but let me not see my *own* wretchedness."
16. And the LORD said to Moses, "Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people, and the officers over them. And bring them to the tabernacle of the congregation so that they may stand there with you.
17. And I will come down and talk with you there. And I will take of the Spirit which *is* upon you, and will put *it* upon them, and they shall bear the burden of the people with you so that you do not bear *it* yourself alone.
18. And say to the people, 'Sanctify yourselves for tomorrow, and you shall eat flesh. For you have wept in the ears of the LORD, saying, "Who shall give us flesh to eat, for *it was* well with us in Egypt?" Therefore the LORD will give you flesh, and you shall eat.
19. You shall not eat one day, nor two days, nor five days, nor ten days, nor twenty days.
20. But, even a whole month, until it comes out at your nostrils, and it is hateful to you because you have rejected the LORD among you and have wept before Him, saying, "Why did we come out of Egypt?" ' "
21. And Moses said, "The people among whom I *am are* six hundred thousand footmen. And You have said, 'I will give them flesh so that they may eat a whole month!'
22. Shall the flocks and the herds be killed for them to be enough for them? Or shall all the fish of the sea be gathered together for them to be enough for them?"
23. And the LORD said to Moses, "Has the LORD'S hand become short? You shall see now whether or not My word shall come to pass to you."
24. And Moses went out and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them all around the tabernacle.
25. And the LORD came down in a cloud and spoke to him, and took of the Spirit upon him and gave *it* to the seventy elders. And it came to pass when the Spirit rested upon them, they prophesied. But they never did so again.
26. But two of the men stayed in the camp; the name of the one *was* Eldad, and the name of the other was Medad. And the Spirit rested upon them. And they *were* of those who were written, but did not go out to the tabernacle. And they prophesied in the camp.
27. And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp."
28. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, "My lord Moses, make them cease."
29. And Moses said to him, "Are you jealous for my sake? Would *to* God that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!"
30. And Moses went into the camp, he and the elders of Israel.
31. And a wind went forth from the LORD. And it brought quails from the sea and let them fall by the camp, about a day's journey on this side, and about a day's journey on the other side, all around the camp, and about two cubits *high* upon the face of the earth.

8 Ex. 16:31
9 Ex. 16:13-14
10 Psa. 78:21
11 Deut. 1:12
12 Gen. 26:3, 50:24
Ex. 13:5
Isa. 40:11, 49:23
1 Thes. 2:7
13 Mat. 15:33
Mark 8:4
14 Ex. 18:18
Deut. 1:12
15 1 Ki. 19:4
Jonah 4:3
Rev. 3:17
16 Ex. 24:1, 9
Deut. 16:18
17 Ex. 19:20
Num. 11:25
1 Sam. 10:6
2 Ki. 2:15
18 Ex. 16:7, 19:10
Num. 11:5
Acts 7:39
20 Num. 21:5
Psa. 78:29, 106:15
21 Gen. 21:5
Ex. 12:37
Num. 1:46
22 2 Ki. 7:2
23 Num. 23:19
Isa. 50:2, 59:1
Ezek. 12:25
24 Num. 11:16
25 Num. 11:17, 12:5
1 Sam. 10:5-6, 10
2 Ki. 2:15
Joel 2:28
Acts 2:17-18
1 Cor. 14:1
26 1 Sam. 20:26
Jer. 36:5
28 Mark 9:38
Luke 9:49
29 1 Cor. 14:5
31 Ex. 16:13
Psa. 78:26-28

32. And the people rose up all that day and all night, and all the next day, and they gathered the quails. And he that gathered least gathered ten homers. And they spread *them* out for themselves all around the camp.
33. And while the flesh *was* yet between their teeth, before it was chewed, the wrath of the LORD was kindled against the people, and the LORD struck the people with a very great plague.
34. And he called the name of that place Graves of Lust because there they buried the people that lusted.
35. *And* the people set out from the Graves of Lust to Hazeroth and stayed at Hazeroth.

CHAPTER TWELVE

1. And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had taken, for he had taken a Cushite woman.
2. And they said, "Has the LORD indeed spoken only by Moses? Has He not also spoken by us?" And the LORD heard *it*.
3. (Now the man Moses *was* very meek, more than all the men on the face of the earth.)
4. And the LORD spoke suddenly to Moses and to Aaron and to Miriam, "You three come out to the tabernacle of the congregation." And the three came out.
5. And the LORD came down in the pillar of the cloud and stood *in* the door of the tabernacle, and called Aaron and Miriam. And they both came forward.
6. And He said, "Hear now My words. If there is a prophet among you, I the LORD will make Myself known to him in a vision, and will speak to him in a dream.
7. Not so with My servant Moses. He *is* faithful in all My house.
8. I will speak with him mouth to mouth, even clearly, and not in dark speeches. And he shall behold the likeness of the LORD. Why then were you not afraid to speak against My servant Moses?"
9. And the anger of the LORD was kindled against them, and He departed.
10. And the cloud moved from the tabernacle. And behold, Miriam *became* leprous as snow. And Aaron looked on Miriam, and behold, *she was* leprous.
11. And Aaron said to Moses, "Oh, my lord, I beg you, do not lay upon us the sin in which we have done foolishly, and in which we have sinned.
12. Let her not be like one dead of whom the flesh is half gone when he comes out of his mother's womb."
13. And Moses cried to the LORD saying, "Heal her now, O God, I beseech You."
14. And the LORD said to Moses, "If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received."
15. And Miriam was shut out from the camp seven days. And the people did not journey until Miriam was brought in.
16. And afterward the people moved from Hazeroth and pitched in the wilderness of Paran.

CHAPTER THIRTEEN

1. And the LORD spoke to Moses saying,
2. "Send men so that they may scout out the land of Canaan which I give to the children of Israel. You shall send a man from every tribe of their fathers, everyone a leader among them."
3. And Moses by the command of the LORD sent them from the wilderness of Paran. All those men *were* heads of the children of Israel.
4. And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.
5. Of the tribe of Simeon, Shaphat the son of Hori.
6. Of the tribe of Judah, Caleb the son of Jephunneh.
7. Of the tribe of Issachar, Igal the son of Joseph.
8. Of the tribe of Ephraim, Oshea the son of Nun.
9. Of the tribe of Benjamin, Palti the son of Raphu.
10. Of the tribe of Zebulun, Gaddiel the son of Sodi.
11. Of the tribe of Joseph, of the tribe of Manasseh, Gaddi the son of Susi.
12. Of the tribe of Dan, Ammiel the son of Gemalli.
13. Of the tribe of Asher, Sethur the son of Michael.
14. Of the tribe of Naphtali, Nahbi the son of Vophsi.
15. Of the tribe of Gad, Geuel the son of Machi.

32 Ex. 16:36
Ezek. 45:11
33 Psa. 78:30-31
35 Num. 33:17

Chap. **12**

1 Ex. 2:21
2 Gen. 29:33
Ex. 15:20
Num. 11:1
2 Ki. 19:4
Isa. 37:4
Ezek. 35:12-13
Mic. 6:4
4 Psa. 76:9
5 Num. 11:25, 16:19
6 Gen. 31:10, 46:2
1 Ki. 3:5
Ezek. 1:1
Job 33:15
Dan. 8:2, 10:8, 16
Mat. 1:20
Luke 1:11
Acts 10:11, 17, 22:17-18
7 Psa. 105:26
Heb. 3:2, 5
1 Tim. 3:11
8 Ex. 33:11, 19
Deut. 34:10
2 Pet. 2:10
Jude 8
1 Cor. 13:12
10 Deut. 24:9
2 Ki. 5:27, 15:5
2 Chr. 26:19-20
11 2 Sam. 24:10
Prov. 30:32
12 Psa. 88:4
14 Lev. 13:46
Num. 5:2-3
15 Deut. 24:9
2 Chr. 26:20-21
16 Num. 11:35, 33:18

Chap. **13**

2 Num. 32:8
Deut. 1:22
3 Num 12:16, 32:8
Deut. 1:19, 9:23
6 Num. 13:30, 14:6, 30, 34:19
Josh. 14:6-7, 13-14
Judg. 1:12
1 Chr. 4:15
8 Num. 13:16

16. These *were* the names of the men whom Moses sent to scout out the land. And Moses called Oshea the son of Nun, Joshua.
17. And Moses sent them to scout out the land of Canaan, and said to them, "Go up this *way*, southward, and go up *into* the mountain.
18. And see the land, what it *is*, and the people that live in it, whether it is strong or weak, few or many.
19. And see what the land *is* that they live in, whether it is good or bad; and what cities they dwell in, whether in tents or in strongholds;
20. And what the land *is*, whether fat or lean, whether there is wood in it or not. And be of good courage, and bring of the fruit of the land." Now the time *was* the time of first ripe grapes.
21. So they went up and searched the land from the wilderness of Zin to Rehob as men come to Hamath.
22. And they went up by the south and came to Hebron where Ahiman, Sheshai, and Talmai, the sons of Anak *were*. (Now Hebron was built seven years before Zoan in Egypt.)
23. And they came to the valley of Eshcol and cut from there a branch with one cluster of grapes. And they carried it between two men upon a staff, and some of the pomegranates and of the figs.
24. The place was called the valley of Eshcol because of the cluster of grapes which the children of Israel cut down from there.
25. And they returned from scouting out the land after forty days.
26. And they left and came to Moses and to Aaron, and to all the congregation of the children of Israel, to the wilderness of Paran, to Kadesh. And they brought back word to them, and to all the congregation, and showed them the fruit of the land.
27. And they told him and said, "We came to the land where you sent us, and surely it flows with milk and honey. And this *is* the fruit of it.
28. However, the people that dwell in the land *are* strong, and the cities *are* walled, very great. And also we saw the children of Anak there.
29. The Amalekites dwell in the land of the south, and the Hittites, and the Jebusites, and the Amorites dwell in the mountains. And the Canaanites dwell by the sea and by the riverside of Jordan."
30. And Caleb stilled the people before Moses and said, "Let us go up at once and possess it, for we are well able to overcome it."
31. But the men that went up with him said, "We are not able to go up against the people, for they *are* stronger than we."
32. And they brought up an evil report of the land which they had scouted out to the children of Israel, saying, "The land through which we have gone to scout it out, *is* a land that eats up those who live in it. And all the people whom we saw in it were men of great stature.
33. And there we saw the giants, the children of Anak *of* the giants. And we were in our own sight like grasshoppers, and so we were in their sight."

16 Ex. 17:9
Num. 13:8, 14:6
17 Num. 13:21
Judg. 1:9
20 Deut. 31:6-7, 23
Ezek. 34:14
Neh. 9:25, 35
21 Num. 34:3
Josh. 15:1, 19:28
22 Num. 13:33
Josh. 15:13-14, 21:11
Isa. 19:11
Psa. 78:12
23 Deut. 1:24-25
26 Num. 13:3, 20:1
Deut. 1:19
Josh. 14:6
27 Ex. 3:8
Deut. 1:25
28 Num. 13:33
Deut. 1:28
29 Ex. 17:8
Judg. 6:3
30 Num. 14:6, 24
31 Num. 32:9
Deut. 1:28
Josh. 14:8
32 Num. 14:36-37
Amos 2:9
33 Deut. 9:2
1 Sam. 17:42
Isa. 40:22

Chap. **14**

1 Num. 11:4
Deut. 1:45
2 Ex. 16:2
Num. 14:28-29
4 Deut. 17:16
Neh. 9:17
Acts 7:39
5 Num. 16:4, 22
6 Num. 13:6, 8
8 Num. 13:27
Deut. 10:15
2 Sam. 15:25-26
1 Ki. 10:9
Psa. 147:11
9 Gen. 48:21
Num. 24:8
Deut. 7:18, 9:7, 23-24, 20:1, 3-4, 31:6, 8

CHAPTER FOURTEEN

1. And all the congregation lifted up their voice and cried. And the people wept that night.
2. And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said to them, "Oh that we had died in the land of Egypt! Or, Oh that we had died in the wilderness!
3. And why has the LORD brought us into this land to fall by the sword so that our wives and our children should be a prey? Would it not be better for us to return to Egypt?"
4. And they said to one another, "Let us make a leader, and let us return to Egypt."
5. And Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
6. And Joshua the son of Nun, and Caleb the son of Jephunneh, of those that searched the land, tore their clothes.
7. And they spoke to all the company of the children of Israel saying, "The land which we passed through to scout out is an exceedingly good land.
8. If the LORD delights in us, then He will bring us into this land and give it to us, a land which flows with milk and honey.
9. Only do not rebel against the LORD, neither fear the people of the land, for

they *are* bread for us. Their protection has *been* removed from them, and the LORD *is* with us. Do not fear them."
10. But all the congregation said to stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.
11. And the LORD said to Moses, "How long will this people provoke Me? And how long will it be before they believe Me, for all the signs which I have shown among them?
12. I will strike them with the pestilence and will disinherit them, and will make of you a greater nation and mightier than they."
13. And Moses said to the LORD, "Then the Egyptians will hear, for You have brought up this people in Your might from among them.
14. And they will tell it to the inhabitants of this land. They have heard that You, LORD, *are* among this people, Who is seen eye to eye. You *are* the LORD, and Your cloud stands over them, and You go before them in a pillar of cloud by day, and in a pillar of fire by night.
15. And will You kill this people as one man? Then the nations who have heard Your fame will speak, saying,
16. 'Because the LORD was not able to bring this people into the land which He swore to them, therefore He has slain them in the wilderness.'
17. And now, I beseech You, let the power of my LORD be great, according as You have spoken, saying,
18. 'The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the sons to the third and fourth *generation*.'
19. I beseech You, pardon the iniquity of this people according to the greatness of Your mercy, and as You have forgiven this people from Egypt even until now."
20. And the LORD said, "I have pardoned according to your word.
21. But truly, *as* I live, all the earth shall be filled *with* the glory of the LORD.
22. Because all those men who have seen My glory and My miracles which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice,

10 Ex. 16:10, 17:4
Lev. 9:23
11 Num. 14:23
Deut. 9:23
Psa. 78:22-32, 42, 95:8
John 12:37
Heb. 3:8
12 Ex. 32:10
13 Ex. 32:12
Ezek. 20:9, 14
Psa. 106:23
14 Ex. 13:21, 15:14
Neh. 9:12
16 Deut. 9:28
18 Ex. 20:5, 34:6-7
Jonah 4;2
Psa. 103:8
19 Ex. 34:9
Psa. 51:1, 78:38, 106:45
20 1 John 5:14-16
21 Isa. 6:3, 66:18
Psa. 72:19
22 Gen. 31:7
Deut. 1:35
Heb. 3:17
23 Num. 32:11
Ezek. 20:15
24 Num. 32:12
Josh. 14:6, 8-9, 14
25 Deut. 1:40
27 Ex. 16:12, 28
28 Num. 14:2, 21
Deut. 1:35
Heb. 3:17
29 Num. 1:45, 26:64
30 Num. 14:38
Deut. 1:36, 38
31 Deut. 1:39
Psa. 106:24
32 1 Cor. 10:5
33 Num. 32:13
Deut. 2:14
Ezek. 23:35
Psa. 107:40
34 Num. 13:25
1 Ki. 8:56
Ezek. 4:6
Psa. 95:10
Heb. 4:1
35 Num. 14:27, 29, 23:19
1 Cor. 10:5
36 Num. 13:31-32

23. Surely they shall not see the land which I swore to their fathers, neither shall any of them that provoked Me see it.
24. But My servant Caleb, because he had another spirit with him and has followed Me fully, I will bring him into the land into which he went. And his children shall possess it.
25. (Now the Amalekites and the Canaanites lived in the valley.) Tomorrow turn and go into the wilderness by the way to the Red Sea."
26. And the LORD spoke to Moses and to Aaron, saying,
27. "How long *shall I bear with* this evil congregation which murmurs against Me? I have heard the murmurings of the children of Israel which they murmur against Me.
28. Say to them, '*As* I live,' says the LORD, 'as you have spoken in My ears, so I will do to you.
29. Your dead bodies shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, who have murmured against Me,
30. You shall certainly not come into the land which I swore to make you dwell in, except Caleb the son of Jephunneh and Joshua the son of Nun.
31. But your little ones, which you said should be a prey, I will bring them in and they shall know the land which you have despised.
32. But *as for* you, your carcasses shall fall in this wilderness.
33. And your children shall feed in the wilderness forty years and bear your whoredoms until your dead carcasses have been consumed in the wilderness.
34. According to the number of the days in which you searched the land—forty days—each day for a year you shall bear your iniquities, forty years; and you shall know my displeasure *of this generation*.
35. I the LORD have spoken it; I will surely do it to all this evil congregation who are gathered together against Me. They shall be destroyed in this wilderness, and there they shall die.' "
36. And the men whom Moses sent to scout out the land, who returned and made all the congregation to murmur against him, by bringing up an evil report upon the land,

37. Even those men that brought up the evil report upon the land died by the plague before the LORD.
38. But Joshua the son of Nun, and Caleb the son of Jephunneh, of the men that went to scout out the land, lived.
39. And Moses told these sayings to all the children of Israel. And the people mourned greatly.
40. And they rose up early in the morning and went up to the top of the mountain, saying, "Behold we are here, and will go up to the place which the LORD has promised, for we have sinned."
41. And Moses said, "Why do you now go beyond the command of the LORD, when it shall not succeed?
42. Do not go up, for the LORD *is* not among you. And shall you not be struck down by your enemies?
43. For the Amalekites and the Canaanites *are* there before you, and you shall fall by the sword. Because you have turned away from the LORD, therefore the LORD will not be with you."
44. But they presumed to go up to the hill top. However, the ark of the covenant of the LORD and Moses did not leave the camp.
45. And the Amalekites and the Canaanites who were living in that mountain came down, and struck them down, and beat them back to Hormah.

37 1 Cor. 10:10
38 Josh. 14:6, 10
39 Ex. 33:4
40 Deut. 1:41
41 Num. 14:25
2 Chr. 24:20
42 Deut. 1:42
43 2 Chr. 15:2
44 Deut. 1:43
45 Num. 14:43, 21:3
Deut. 1:44
Judg. 1:17

CHAPTER FIFTEEN

1. And the LORD spoke to Moses saying,
2. "Speak to the children of Israel and say to them, 'When you have come into the land of your dwelling places which I give to you,
3. And will make an offering by fire to the LORD, a burnt offering or a sacrifice in performing a vow, or in a freewill offering, or in your appointed feasts, to make a sweet savor to the LORD, from the herd or from the flock,
4. Then he who offers his offering to the LORD shall bring a grain offering of a tenth part of flour mixed with the fourth of a hin of oil.
5. And the fourth of a hin of wine for a drink offering shall you prepare with the burnt offering, or sacrifice, for one lamb.
6. Or for a ram, you shall prepare a grain offering, two tenth parts of flour mixed with the third of a hin of oil.
7. And for a drink offering you shall offer the third of a hin of wine *for* a sweet savor to the LORD.
8. And when you prepare a bull, a burnt offering, or a sacrifice in performing a vow, or peace offerings to the LORD,
9. Then he shall bring with the bull, a grain offering of three tenth parts of flour mixed with half a hin of oil.
10. And you shall bring for a drink offering half a hin of wine, an offering made by fire, of a sweet savor to the LORD.
11. So it shall be done for one bull, or for one ram, or for a lamb, or a kid.
12. According to the number that you shall prepare, so you shall do to everyone according to their number.
13. All that are native *of the children of Israel* shall do these things in this way, to offer an offering made by fire for a sweet savor to the LORD.
14. And if a stranger stays with you, or whoever *is* among you in your generations, and will offer an offering made by fire of a sweet savor to the LORD; as you do, so he shall do.
15. One ordinance for you of the congregation and also for the stranger that resides *with you*, an ordinance forever in your generations. As you are, so the stranger shall be before the LORD.
16. One law and one way shall be for you and for the stranger that lives with you.' "
17. And the LORD spoke to Moses saying,
18. "Speak to the children of Israel and say to them, 'When you come into the land where I bring you,
19. Then it shall be that when you eat of the bread of the land, you shall offer up a heave offering to the LORD.
20. You shall offer up a cake of the first of your dough, a heave offering, as the heave offering of the threshing floor, so you shall lift it up.
21. Of the first of your dough you shall give to the LORD a heave offering in your generations.
22. And if you have erred and have not done all these commandments which the LORD has spoken to Moses,
23. *Even* all that the LORD has commanded you by the hand of Moses from the day that the LORD commanded, and onward in your generations,
24. Then it shall be if it is committed by ignorance without the knowledge of the

Chap. **15**

2 Num. 15:18
Lev. 23:10
Deut. 7:1
3 Gen. 8:21
Ex. 29:18
Lev. 1:2-3, 7:16, 22:18, 21, 23:8, 12, 36
Num. 28:19, 27
Deut. 16:10
4 Ex. 29:40
Lev. 2:1, 6:14, 14:10, 23:13
Num. 28:5
5 Num. 28:7, 14
6 Num. 28:12, 14
8 Lev. 7:11
9 Num. 28:12, 14
11 Num. 28
15 Ex. 12:49
Num. 9:14, 15:29
18 Num. 15:2
Deut. 26:1
19 Josh. 5:11-12
20 Lev. 2:14, 23:10, 16
Deut. 26:2, 10
Prov. 3:9-10
22 Lev. 4:2
24 Lev. 4:13, 23
Num. 15:8-10

congregation, all the congregation shall offer up one young bull for a burnt offering for a sweet savor to the LORD, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats for a sin offering.
25. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance. And they shall bring their offering, a sacrifice made by fire to the LORD, and their sin offering before the LORD, for their ignorance.
26. And it shall be forgiven for all the congregation of the children of Israel, and the stranger that lives among them, since all the people *were* in ignorance.
27. And if a person sins through ignorance, then he shall bring a female goat of the first year for a sin offering.
28. And the priest shall make an atonement for the person when he sins through error before the LORD, to make an atonement for him. And it shall be forgiven him.
29. And you shall have one law for him who acts through ignorance, *for* him that is native among the children of Israel and for the alien that resides among them.
30. But the one who acts presumptuously,★ *whether* of the native or of the alien, the same blasphemes the LORD. Then that one shall be cut off from among his people.
31. Because he has despised the word of the LORD and has broken His commandment, that one shall be utterly cut off. His iniquity *shall be* upon him.' "
32. And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day.
33. And those who found him gathering sticks brought him to Moses and Aaron and to all the congregation.
34. And they put him under guard because it had not been clearly said what should be done to him.
35. And the LORD said to Moses, "The man shall surely be put to death. All the congregation shall stone him with stones outside the camp."
36. And all the congregation brought him outside the camp and stoned him with stones, and he died, even as the LORD commanded Moses.
37. And the LORD spoke to Moses saying,

25 Lev. 4:20
27 Lev. 4:27-28
28 Lev. 4:35
29 Num. 15:15
30 Deut. 17:12
Psa. 19:13
Heb. 10:26
★ Heb. *with a raised fist*
31 Lev. 5:1
2 Sam. 12:9
Ezek. 18:20
Prov. 13:13
32 Ex. 31:14, 15, 35:2-3
34 Lev. 24:12
35 Ex. 31:14-15
Lev. 24:14
1 Ki. 21:13
Acts 7:58
38 Deut. 22:12
Mat. 23:5
39 Deut. 29:19
Psa. 73:27, 106:39
Jas. 4:4
40 Lev. 11:44-45
1 Pet. 1:15-16
Rom. 12:1
Col. 1:22

Chap. **16**

1 Ex. 6:21
Num. 26:9, 27:3
Jude 11
2 Num. 26:9
3 Ex. 19:6, 29:45
Num. 14:14, 35:34
Psa. 106:16
4 Num. 14:5, 20:6
5 Ex. 28:1
Lev. 21:6-8, 12, 15
Num. 16:3, 17:5
1 Sam. 2:28
Ezek. 40:46, 44:15-16
2 Tim. 2:19
9 Num. 3:41, 45, 8:14
Deut. 10:8
1 Sam. 18:23
Isa. 7:13

38. "Speak to the children of Israel and command them that they make fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue.
39. And it shall be to you for a fringe that you may look upon it, and remember all the commandments of the LORD, and do them; and so that you do not seek after your own heart and your own eyes which you yourself wantonly go after,
40. That you may remember and do all My commandments, and be holy to your God.
41. I *am* the LORD your God, Who brought you out of the land of Egypt, to be your God. I *am* the LORD your God."

CHAPTER SIXTEEN

1. Now Korah, the son of Izhar, the son of Kohath, the son of Levi, took both Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben;
2. Even they rose up before Moses with some of the children of Israel, two hundred and fifty leaders of the assembly, chosen men of the congregation, men who were well-known.
3. And they gathered themselves against Moses and against Aaron, and said to them, "*You take* too much upon you since all the congregation are holy, every one of them, and the LORD is among them. Why then do you lift yourselves up above the congregation of the LORD?"
4. And when Moses heard *this*, he fell on his face.
5. And he spoke to Korah and to all his company, saying, "Even at daybreak the LORD will show *who is* His, and who is holy, and will cause him to come near to Him; even him whom He has chosen will He cause to come near to Him.
6. Do this. Take censors, Korah and all your company,
7. And put fire in them, and put incense in them before the LORD tomorrow. And it shall be the man whom the LORD chooses, he *shall be* holy. You take too much upon you, sons of Levi!"
8. And Moses said to Korah, "Hear now you sons of Levi:
9. *Is it* too little a thing to you that the God of Israel has separated you from the congregation of Israel to bring you near to Himself to do the service of the tabernacle

of the LORD and to stand before the congregation to minister to them?
10. And He has brought you near, and all your brothers the sons of Levi with you. And do you seek the priesthood as well?
11. Therefore you and all your company *are* gathered against the LORD. And what is Aaron, that you murmur against him?"
12. And Moses sent to call Dathan and Abiram, the sons of Eliab. And they said, "We will not come up.
13. *Is it* too little a thing that you have brought us up out of a land that flows with milk and honey to kill us in the wilderness, but must you *also make* yourself a prince over us?
14. Besides, you have not brought us into a land that flows with milk and honey, nor given us inheritance in fields and vineyards. Will you put out the eyes of these men? We will not come up."
15. And Moses was very angry and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, neither have I hurt one of them."
16. And Moses said to Korah, "Stand before the LORD, you and all your company—you and they, and Aaron, tomorrow.
17. And every man take his censer and put incense in them, and let every man bring his censer before the LORD, two hundred and fifty censers, you also, and Aaron, each with his censer."
18. And every man took his censer and put fire in them, and laid incense on it, and stood in the door of the tabernacle of the congregation with Moses and Aaron.
19. And Korah gathered all the congregation against them to the door of the tabernacle of the congregation. And the glory of the LORD appeared to all the congregation.
20. And the LORD spoke to Moses and to Aaron, saying,
21. "Separate yourselves from among this congregation, so that I may devour them in a moment."
22. And they fell upon their faces and said, "O God, the God of the spirits of all flesh, shall one man sin and will You be angry with all the congregation?"
23. And the LORD spoke to Moses saying,
24. "Speak to the congregation saying, 'Get away from the tents of Korah and Dathan and Abiram.' "

11 Ex. 16:8
13 Ex 2:14
Acts 7:27, 35
14 Ex. 3:8
Lev. 20:24
15 Gen. 4:4-5
1 Sam. 12:3
Acts 20:33
16 Num. 16:6-7
1 Sam. 12:3, 7
19 Ex. 16:7, 10
Lev. 9:6, 23
Num. 14:10, 16:42
21 Gen. 19:17, 22
Ex. 32:10, 33:5
Num. 16:45
Jer. 51:6
22 Num. 14:5, 16:45, 27:16
Job 12:10
Eccl. 12:7
Heb. 12:9
26 Gen. 19:12, 14
28 Ex. 3:12
Num. 24:13
Ezek. 13:17
John 5:30, 36, 6:38
29 Ex. 20:5, 32:34
Job 35:15
30 Num. 16:33
Isa. 28:21
Psa. 55:15
Job 31:3
31 Num. 26:10, 27:3
Deut. 11:6
Psa. 106:17
32 Num. 16:17, 26:11
1 Chr. 6:22, 37
35 Lev. 10:2
Num. 11:1, 16:17
Psa. 106:18
37 Lev. 27:28
38 Lev. 27:28
Num. 17:10, 26:10
Ezek. 14:8
Hab. 2:10
Prov. 20:2

25. And Moses rose up and went to Dathan and Abiram. And the elders of Israel followed him.
26. And he spoke to the congregation, saying, "I pray you, get away from the tents of these wicked men. And touch nothing of theirs lest you be destroyed in all their sins."
27. So they got away from the tents of Korah, Dathan and Abiram, on every side. And Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons, and their little children.
28. And Moses said, "By this you shall know that the LORD has sent me to do all these works, *and* that *I have* not *done them* from my own heart.
29. If these men die the common death of all men, or if they are visited according to the fate of all men, the LORD has not sent me.
30. But if the LORD creates a new creation, and the earth opens her mouth and swallows them up with all that they have, and they go down alive into the pit, then you shall understand that these men have provoked the LORD."
31. And it came to pass, as he had made an end of speaking all these words, the ground under them split apart.
32. And the earth opened her mouth and swallowed them up, and their households, and all the men who *were* for Korah, and all *their* goods.
33. They and all that they had went down alive into the pit, and the earth closed upon them. And they perished from among the congregation.
34. And all Israel around them fled at their cry. For they said, "Lest the earth swallow us up *also*."
35. And there came out a fire from the LORD and burned up the two hundred and fifty men who offered incense.
36. And the LORD spoke to Moses saying,
37. "Speak to Eleazar the son of Aaron the priest, that he take up the censers out of the burning and scatter the fire yonder. For they are holy.
38. The censers of these sinners against their own souls, let them make them into broad plates, a covering for the altar; for they offered them before the LORD, therefore they are made holy. And they shall be a sign to the children of Israel."

39. And Eleazar the priest took the bronze censers, the ones with which those who had been burned up had offered, and they were made into broad *plates*, a covering of the altar,
40. *To be* a memorial to the children of Israel that no stranger who is not of the seed of Aaron may come near to offer incense before the LORD, so that he may not be as Korah and as his company—as the LORD said to him by the hand of Moses.
41. But on the next day all the congregation of the children of Israel murmured against Moses and against Aaron saying, "You have killed the people of the LORD."
42. And it came to pass when the congregation was gathered together against Moses and against Aaron, they looked toward the tabernacle of the congregation. And behold, the cloud covered it, and the glory of the LORD appeared.
43. And Moses and Aaron came before the tabernacle of the congregation.
44. And the LORD spoke to Moses saying,
45. Get away from this congregation so that I may consume them as in a moment. And they fell upon their faces.
46. And Moses said to Aaron, "Take a censer, and put fire in it from the altar, and put on incense, and go quickly into the congregation and make an atonement for them. For wrath has gone out from the LORD. The plague has begun."
47. And Aaron did as Moses commanded and ran into the midst of the congregation. And behold, the plague had begun among the people. And he put on incense and made an atonement for the people.
48. And he stood between the dead and the living, and the plague was stayed.
49. And those who died in the plague were fourteen thousand, seven hundred, besides the ones who died about the matter of Korah.
50. And Aaron returned to Moses to the door of the tabernacle of the congregation, and the plague was stayed.

CHAPTER SEVENTEEN

1. And the LORD spoke to Moses saying,
2. "Speak to the children of Israel, and take a rod from each of them for a father's house, of all their leaders, for their fathers' houses, twelve rods. Write every man's name upon his rod.
3. And you shall write Aaron's name upon the rod of Levi. For one rod *shall be* for the head of the house of their fathers.
4. And you shall put them in the tabernacle of the congregation before the testimony where I will meet with you.
5. And it shall be, the rod of the man whom I shall choose shall blossom. And I will make to cease from Me the murmurings of the children of Israel by which they murmur against you."
6. And Moses spoke to the children of Israel, and all their leaders gave to him a rod, for each leader, one rod for each leader, for their father's house, twelve rods. And the rod of Aaron *was* among their rods.
7. And Moses laid out the rods before the LORD in the tabernacle of witness.
8. And it came to pass on the next day Moses went into the tabernacle of witness. And behold, the rod of Aaron for the house of Levi had budded and had brought forth buds, and had bloomed blossoms, and had yielded almonds.
9. And Moses brought out all the rods from before the LORD to all the children of Israel. And they looked, and each one took his rod.
10. And the LORD said to Moses, "Bring Aaron's rod again before the testimony to be kept as a token against the rebels. And you shall completely take away their murmurings from Me so that they do not die."
11. And Moses did as the LORD commanded him, so he did.
12. And the children of Israel spoke to Moses saying, "Behold, we die, we perish, we all perish.
13. Whoever comes near the tabernacle of the LORD shall die. Shall we be consumed to die?"

CHAPTER EIGHTEEN

1. And the LORD said to Aaron, "You and your sons, and your father's house with you, shall bear the iniquity of the sanctuary. And you and your sons with you shall bear the iniquity of your priesthood.
2. And bring your brothers also of the tribe of Levi, the tribe of your father with

40 Num. 3:10
2 Chr. 26:18
41 Num. 14:2
Psa. 106:25
42 Ex. 40:34
Num. 16:19, 20:6
45 Num. 16:21-22, 24, 20:6
46 Lev. 10:6
Num. 8:19, 11:33
1 Chr. 27:24
48 Num. 25:8
Psa. 106:30

Chap. **17**

4 Ex. 25:22, 29:42-43, 30:36
5 Num. 16:5, 11
7 Ex. 38:21
Num. 18:2
Acts 7:44
10 Num. 16:38, 17:5
Heb. 9:4
13 Num. 1:51, 53, 18:4, 7

Chap. **18**

1 Ex. 28:38
Num. 17:13
2 Gen. 29:34
Num. 3:6-7, 10

you, so that they may be joined to you and minister to you, you and your sons with you, before the tabernacle of witness.
3. And they shall keep your charge and the charge of all the tabernacle. Only they shall not come near the vessels of the sanctuary and the altar so that neither they nor you also may die.
4. And they shall be joined to you, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle. And a stranger shall not come near you.
5. And you shall keep the charge of the sanctuary and the charge of the altar so that there may be no wrath any more upon the children of Israel.
6. And I, behold, *even* I have taken your brothers the Levites from among the children of Israel. *They are* given to you *as* a gift for the LORD to do the service of the tabernacle of the congregation.
7. Therefore you and your sons with you shall keep your priests' office for every thing of the altar and inside the veil. And you shall serve. I have given your priests' office as a gift of service. And the stranger that comes near shall be put to death."
8. And the LORD spoke to Aaron, "Behold, I have also given you the charge of My heave offerings of all the holy things of the children of Israel. I have given them to you by reason of the anointing, and to your sons, by an ordinance forever.
9. This shall be yours of the most holy things, *reserved* from the fire, every sacrifice of theirs, every grain offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall give Me. These *are* most holy for you and for your sons.
10. You shall eat it in the most holy *place*. Every male shall eat it. It shall be holy to you.
11. And this *is* yours, the heave offering of their gift, with all the wave offerings of the children of Israel. I have given them to you and to your sons and to your daughters with you by a statute forever. Everyone that is clean in your house shall eat it.
12. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer to the LORD, I have given them to you.
13. The first ripe fruits of all that is in the land, which they shall bring to the LORD, shall be yours. Everyone that is clean in your house shall eat *of* it.
14. Everything devoted in Israel shall be yours.
15. Everything that opens the womb of all flesh, which they bring to the LORD, of men or animals, shall be yours. Nevertheless, the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.
16. And those that are to be redeemed from a month old you shall redeem, according to your judgment for the silver of five shekels, according to the shekel of the sanctuary, which *is* twenty gerahs.
17. But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem. They *are* holy. You shall sprinkle their blood against the side of the altar and shall burn their fat, an offering made by fire for a sweet savor to the LORD.
18. And their flesh shall be yours, as the wave breast and as the right shoulder are yours.
19. All the heave offerings of the holy things, which the children of Israel offer to the LORD, I have given you and your sons and your daughters with you by a statute forever. It *is* a covenant of salt forever before the LORD to you and to your seed with you."
20. And the LORD said to Aaron, "You shall have no inheritance in their land, neither shall you have any part among them. I *am* your part and your inheritance among the children of Israel.
21. And behold, I have given the sons of Levi all the tithe in Israel for an inheritance, for their service which they serve, the service of the tabernacle of the congregation.
22. Neither must the children of Israel come near the tabernacle of the congregation from this time forward, lest they bear sin and die.
23. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity, *it shall be* a statute forever throughout your generations, that among the children of Israel they have no inheritance.
24. But the tithes of the children of Israel, which they offer *as* a heave offering

3 Num. 3:25, 31, 36, 4:15, 16:40
4 Num. 3:10
5 Ex. 27:21, 30:7
Lev. 24:3
Num. 8:2, 16:46
6 Num. 3:9, 12, 45, 8:19
7 Num. 3:10, 18:5
Heb. 9:3, 6
8 Ex. 29:29, 40:13, 15
Lev. 6:16, 18, 7:6, 32
Num. 5:9
9 Lev. 2:2-3, 6:25-26, 7:7, 10:12-13
10 Lev. 6:16, 26
11 Ex. 29:27-28
Lev. 22:2-3
12 Ex. 22:29, 23:19
Neh. 10:35-36
13 Ex. 23:19
Lev. 2:14
Deut. 26:2
14 Lev. 27:28
15 Ex. 13:2, 13
Lev. 27:26
Num. 3:13
Luke 2:22-24
16 Ex. 30:13
Lev. 27:6
17 Lev. 3:2, 5
Deut. 15:19
18 Ex. 29:26, 28
19 Lev. 2:13
2 Chr. 13:5
20 Deut. 10:9, 12:12, 14:27, 29, 18:1-2
Josh. 13:14, 33, 14:3, 18:7
Ezek. 44:28
21 Lev. 27:30, 32
Num. 3:7-8, 18:24, 26
Neh. 10:37, 12:44
Heb. 7:5, 8-9
22 Lev. 22:9
Num. 1:51
23 Num. 3:7

to the LORD, I have given to the Levites to inherit. Therefore I have said to them, 'Among the children of Israel they shall have no inheritance.' "
25. And the LORD spoke to Moses saying,
26. "And you shall speak to the Levites, and you shall say to them, 'When you take tithes from the children of Israel, which I have given you from them for your inheritance, then you shall offer up a heave offering of it for the LORD, *even* a tenth of the tithe.
27. And your heave offering shall be credited to you as grain of the threshing-floor and as the fullness of the winepress.
28. So you also shall offer a heave offering to the LORD of all your tithes which you receive from the children of Israel. And you shall give from these the LORD'S heave offering to Aaron the priest.
29. Out of all your gifts you shall offer every heave offering of the LORD of all the best of them, the holy part out of it.'
30. And you shall say to them, 'When you have lifted up the best of it, then it shall be credited to the Levites as the increase of the threshing floor, and as the increase of the winepress.
31. And you shall eat it in every place, you and your households. For it *is* your reward for your service in the tabernacle of the congregation.
32. And you shall bear no sin because of it when you have offered up the best of it. Neither shall you profane the holy things of the children of Israel, lest you die.' "

26 Neh. 10:38
29 Num. 18:12
30 Num. 18:27
31 Mat. 10:10
Luke 10:7
1 Cor. 9:13
1 Tim. 5:18
32 Lev. 19:8, 22:2, 15-16

Chap. **19**

2 Deut. 21:3
1 Sam. 6:7
3 Lev. 4:12, 21, 16:27
Heb. 13:11
4 Lev. 4:6, 16:14, 19
Heb. 9:13

CHAPTER NINETEEN

1. And the LORD spoke to Moses and to Aaron saying,
2. "This *is* the ordinance of the law which the LORD has commanded, saying, 'Speak to the children of Israel that they bring you a red heifer, a perfect one, in which there is no blemish, on which no yoke ever came.
3. And you shall give her to Eleazar the priest that he may bring her forth outside the camp. And it shall be slain in his presence.
4. And Eleazar the priest shall take *some* of her blood with his finger and sprinkle some of her blood directly toward the tabernacle of the congregation seven times.
5. And the heifer shall be burned in his presence, her skin and her flesh and her blood with her dung, shall be burned.
6. And the priest shall take cedar wood and hyssop and scarlet, and throw *it* into the midst of the burning of the heifer.
7. Then the priest shall wash his clothes, and he shall bathe his flesh in water. And afterward he shall come into the camp, and the priest shall be unclean until sunset.
8. And he who burned her shall wash his clothes in water and bathe his flesh in water, and shall be unclean until sunset.
9. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up outside the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of cleansing. It is a cleansing for sin.
10. And he who gathers the ashes of the heifer shall wash his clothes and be unclean until sunset. And it shall be to the children of Israel, and to the stranger that lives among them, for a statute forever.
11. He who touches the dead body of any man shall be unclean seven days.
12. He shall purify himself with it on the third day, and on the seventh day he shall be clean. But if he does not purify himself the third day, then the seventh day he shall not be clean.
13. Whoever touches the dead body of any man that has died, and does not purify himself, defiles the tabernacle of the LORD. And that soul shall be cut off from Israel. Because the water of separation was not sprinkled upon him, he shall be unclean. His uncleanness *is* still upon him.
14. This *is* the law when a man dies in a tent. All that come into the tent, and all in the tent, shall be unclean seven days.
15. And every open vessel which has no covering bound upon it, it *is* unclean.
16. And whoever touches one that is killed with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
17. And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall mixed with it in a vessel.
18. And a clean person shall take hyssop and dip in the water, and sprinkle upon the tent and upon all the vessels, and upon the persons that were there, and

5 Ex. 29:14
Lev. 4:11-12
6 Lev. 14:4, 6, 49
7 Lev. 11:25, 15:5
9 Num. 19:13, 20-21
Heb. 9:13
11 Lev. 21:1
Num. 5:2, 9:6, 10, 19:16, 31:19
Hag. 2:13
Lam. 4:14
12 Num. 31:19
13 Lev. 7:20, 15:31, 22:3
Num. 8:7, 19:9
15 Lev. 11:32
Num. 31:20
16 Num. 19:11
17 Num. 19:9
18 Psa. 51:7

upon him that touched a bone, or one killed, or one dead, or a grave.
19. And the clean *person* shall sprinkle on the unclean on the third day and on the seventh day. And on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water. And he shall be clean at sunset.
20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation because he has defiled the sanctuary of the LORD. The water of separation has not been sprinkled upon him. He *is* unclean.
21. And it shall be a perpetual statute to them that he who sprinkles the water of separation shall wash his clothes. And he that touches the water of separation shall be unclean until sunset.
22. And whatever else the unclean *person* touches shall be unclean. And the one who touches shall be unclean until sunset.' "

CHAPTER TWENTY

1. Then the children of Israel came, the whole congregation, into the wilderness of Zin in the first month. And the people stayed in Kadesh. And Miriam died there and was buried there.
2. And there was no water for the congregation. And they gathered themselves against Moses and against Aaron.
3. And the people contended with Moses and spoke, saying, "Oh that we had died when our brethren died before the LORD!
4. And why have you brought up the congregation of the LORD into this wilderness, so that we and our livestock should die there?
5. And why have you made us to come up out of Egypt to bring us into this evil place? It *is* not a place of seed or of figs or of vines or of pomegranates. And there is no water to drink."
6. And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the congregation, and they fell upon their faces. And the glory of the LORD appeared to them.
7. And the LORD spoke to Moses saying,
8. "Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes. And it shall give forth its water, and you shall bring forth to them water out of the rock. So you shall give the congregation and their animals *water to* drink."
9. And Moses took the rod from before the presence of the LORD as He commanded him.
10. And Moses and Aaron gathered the congregation together before the rock, and he said to them, "Hear now, you rebels. Must we bring water for you out of this rock?"
11. And Moses lifted up his hand and with his rod he struck the rock twice. And the water came out plentifully, and the congregation and their animals drank.
12. And the LORD spoke to Moses and Aaron, "Because you did not believe Me, to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.
13. These *are* the Waters of Strife because the children of Israel contended against the LORD, but He showed Himself holy among them."
14. And Moses sent messengers from Kadesh to the king of Edom, "Thus says your brother Israel, 'You know all the trouble that has happened to us,
15. How our fathers went down into Egypt, and we have lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers.
16. And when we cried to the LORD, He heard our voice and sent an Angel, and has brought us forth out of Egypt. And behold, we *are* in Kadesh, a city at the edge of your border.
17. Let us pass, I pray you, through your country. We will not pass through a field, nor through a vineyard, neither will we drink *of* the water of a well. We will go by the king's highway. We will not turn to the right hand nor to the left until we have passed your borders.' "
18. And Edom said to him, "You shall not pass by me, lest I come out against you with the sword."
19. And the children of Israel said to him, "We will go by the highway. And if I and my livestock drink of your water, then I will pay for it. Without *doing* anything, I will only go through on my feet."
20. And he said, "You shall not go through." And Edom came out against him with many people, and with a strong hand.

19 Lev. 14:9
20 Num. 19:13
22 Lev. 15:5
Hag. 2:13

Chap. **20**

1 Ex. 15:20
Num. 26:59, 33:36
2 Ex. 17:1
Num. 16:19, 42
3 Ex. 17:2
Num. 11:1, 33, 14:2, 37, 16:32, 35, 49
4 Ex. 17:3
6 Num. 14:5, 10, 16:4, 22, 45
8 Ex. 17:5
Isa. 43:20, 48:21
Psa. 78:15-16, 105:41
Neh. 9:15
9 Num. 17:10
10 Psa. 106:33
11 Ex. 17:6
Deut. 8:15
1 Cor. 10:4
12 Lev. 10:3
Deut. 1:37
Ezek. 20:41, 36:23
1 Pet. 3:15
13 Ex. 17:7
Deut. 33:8
Psa. 106:32
14 Deut. 2:4
Judg. 11:16-17
Obad. 10:12
15 Gen. 46:6
Ex. 1:11, 12:40
Deut. 26:6
Acts 7:15, 19
16 Ex. 2:23, 3:2, 7, 14:19
17 Num. 21:22
19 Deut. 2:6
20 Judg. 11:17

21. So Edom refused to give Israel passage through his border. Therefore Israel turned away from him.
22. And the children of Israel, the whole congregation, set out from Kadesh and came to Mount Hor.
23. And the LORD spoke to Moses and Aaron in Mount Hor, by the border of the land of Edom, saying,
24. "Aaron shall be gathered to his people. For he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the Waters of Strife.
25. Take Aaron and Eleazar his son, and bring them up to Mount Hor.
26. And strip Aaron of his garments, and put them upon Eleazar his son. And Aaron shall be gathered *to his people*, and shall die there."
27. And Moses did as the LORD commanded. And they went up into Mount Hor in the sight of all the congregation.
28. And Moses stripped Aaron of his garments and put them upon Eleazar his son. And Aaron died there in the top of the mount. And Moses and Eleazar came down from the mountain.
29. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, all the house of Israel.

CHAPTER TWENTY-ONE

1. And king Arad the Canaanite, who lived in the south, heard that Israel came by the Way of the Spies; then he fought against Israel and took prisoners of them.
2. And Israel vowed a vow to the LORD and said, "If You will indeed deliver this people into my hand, then I will completely destroy their cities."
3. And the LORD hearkened to the voice of Israel and delivered up the Canaanites. And they completely destroyed them and their cities. And he called the name of the place Hormah.
4. And they journeyed from Mount Hor by the way of the Red Sea to go around the land of Edom. And the soul of the people was very discouraged because of the way.
5. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For *there is* no bread, neither is there any water. And our soul hates this light bread."

21 Deut. 2:8, 27, 29
Judg. 11:18
22 Num. 21:4, 33:37
24 Gen. 25:8
Num. 20:12
Deut. 32:50
25 Num. 33:38
Deut. 32:50
28 Ex. 29:29-30
Num. 33:38
Deut. 10:6, 34:8

Chap. **21**

1 Num. 13:21, 33:40
Judg. 1:16
2 Gen. 28:20
Lev. 26:25
Judg. 11:30
4 Ex. 6:9
Num. 20:22, 33:41
Judg. 11:18
5 Ex. 17:3
Num. 11:6
Psa. 78:19
6 Deut. 8:15
1 Cor. 10:9
7 Ex. 8:8
Num. 21:5
1 Sam. 12:19
1 Ki. 13:6
Psa. 78:34
Acts 8:24
9 2 Ki. 18:4
John 3:14-15
10 Num. 33:43
11 Num. 33:44
12 Deut. 2:13
13 Num. 22:36
Judg. 11:18
14 ★ *Ancient unknown place*
15 Deut. 2:18, 29
16 Judg. 9:21
17 Ex. 15:1
Psa. 105:2, 106:12
18 Isa. 33:22
20 Num. 23:28
21 Deut. 2:26-27
Judg. 11:19
22 Num. 20:17

6. And the LORD sent fiery serpents among the people, and they bit the people. And many people of Israel died.
7. And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD that He take away the serpents from us." And Moses prayed for the people.
8. And the LORD said to Moses, "Make a fiery serpent and set it on a pole. And it shall be when everyone who is bitten looks upon it, he shall live."
9. And Moses made a serpent of bronze and put it upon a pole. And it came to pass that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived.
10. And the children of Israel journeyed and pitched in Oboth.
11. And they journeyed from Oboth and pitched at Ije Abarim in the wilderness before Moab, toward the sunrise.
12. From there they set out and pitched in the valley of Zered.
13. From there they set out and pitched on the other side of Arnon in the wilderness that comes out of the borders of the Amorites; for Arnon *is* at the border of Moab between Moab and the Amorites.
14. Therefore it is said in the Book of the Wars of the LORD, "Waheb in Suphah★, and in the brooks of Arnon,
15. And at the stream of the brooks that go down to the dwelling of Ar and lies upon the border of Moab."
16. And from there *they went* to Beer. That is the well of which the LORD spoke to Moses, "Gather the people together, and I will give them water."
17. Then Israel sang this song, "Spring up, O well. Sing to it.
18. The well which the leaders dug, which the nobles of the people dug with their staves by *the word* of the Lawgiver." And from the wilderness *they went* to Mattanah,
19. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,
20. And from Bamoth *in* the valley, in the country of Moab, *they worked* to the top of Pisgah, which looks down upon the desert.
21. And Israel sent messengers to Sihon king of the Amorites, saying,
22. "Let me pass through your land. We

will not turn into the fields or into the vineyards. We will not drink the waters of the well. We will go along by the king's highway until we are past your borders."
23. And Sihon would not allow Israel to pass through his border. But Sihon gathered all his people, and went out against Israel in the wilderness. And he came to Jahaz and fought against Israel.
24. And Israel struck him with the edge of the sword and possessed his land from Arnon to Jabbok, even to the Ammonites, for the border of the Ammonites *was* strong.
25. And Israel took all these cities. And Israel lived in all the cities of the Amorites in Heshbon and in all its villages,
26. For Heshbon *was* the city of Sihon, the king of the Amorites, who had fought against the former king of Moab and had taken all his land out of his hand, even to Arnon.
27. Therefore, those who speak in proverbs say, "Come into Heshbon. Let the city of Sihon be built and prepared,
28. For there has gone out a fire from Heshbon, a flame from the city of Sihon. It has consumed Ar of Moab, the lords of the high places of Arnon.
29. Woe to you, Moab! You are undone, O people of Chemosh! He has given his sons to be as fugitives, and his daughters to go into captivity to Sihon, king of the Amorites.
30. We have cast them down. Heshbon has perished even to Dibon, and we have laid them waste even to Nophah which *is* to Medeba."
31. Now Israel settled in the land of the Amorites.
32. And Moses sent *men* to scout out Jaazer, and they took its villages and drove out the Amorites who *were* there.
33. And they turned and went up by the way of Bashan. And Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.
34. And the LORD said to Moses, "Do not fear him, for I have delivered him into your hand, and all his people and his land. And you shall do to him as you did to Sihon, king of the Amorites, who lived at Heshbon."
35. So they struck him and his sons and all his people until there was none left of him alive. And they possessed his land.

23 Deut. 2:32, 29:7
Judg. 11:20
24 Deut. 2:33
Josh. 12:1
Amos 2:9
Psa. 135:10, 136:19
Neh. 9:22
28 Deut. 2:9, 18
Isa. 15:1
Jer. 48:45-46
29 Judg. 11:24
1 Ki. 11:7, 33
2 Ki. 23:13
Jer. 48:7, 13
30 Isa. 15:2
Jer. 48:18, 22
32 Num. 32:1
Jer. 48:32
33 Deut. 3:1, 20:7
Josh. 13:12
34 Num. 21:24
Deut. 3:2
Psa. 135:10, 136:20
35 Deut. 3:3, 29:7
Josh. 13:12
Psa. 135:10

Chap. **22**

1 Num. 33:48
2 Judg. 11:25
3 Ex. 15:15
4 Num. 31:8
Josh. 13:21
5 Num. 23:7
Deut. 23:4
Josh. 13:22, 24:9
Mic. 6:5
Neh. 13:1-2
2 Pet. 2:15
Jude 11
Rev. 2:14
6 Num. 23:7
7 1 Sam. 9:7-8
8 Num. 22:19
9 Gen. 20:3
Num. 22:20
12 Num. 23:20
Rom. 11:28

CHAPTER TWENTY-TWO

1. Then the children of Israel set out and pitched in the plains of Moab on this side of the Jordan *by* Jericho.
2. And Balak the son of Zippor saw all that Israel had done to the Amorites.
3. And Moab was much afraid of the people because they *were* many. And Moab was worried because of the children of Israel.
4. And Moab said to the elders of Midian, "Now this company is licking up all around us, as the ox licks up the grass of the field." And Balak, the son of Zippor, *was* king of the Moabites at that time.
5. Therefore he sent messengers to Balaam the son of Beor, to Pethor, by the river of the land of the children of his people, to call him, saying, "Behold, a people has come out from Egypt. Behold, they cover the face of the earth, and they are dwelling across from me.
6. Therefore, I pray you, come now and curse this people for me, for they *are* too mighty for me. Perhaps I shall prevail so that we may strike them, and so that I may drive them out of the land, for I know that he whom you bless is blessed, and he whom you curse is cursed."
7. And the elders of Moab and the elders of Midian set out with the rewards of divination in their hand. And they came to Balaam and spoke the words of Balak to him.
8. And he said to them, "Stay here tonight, and I will bring you word again, as the LORD shall speak to me." And the leaders of Moab stayed with Balaam.
9. And God came to Balaam and said, "What men *are* these with you?"
10. And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent *them* to me, *saying*,
11. 'Behold, a people has come out of Egypt which covers the face of the earth. Come now, curse them for me. Perhaps, I shall be able to overcome them and drive them out.' "
12. And God said to Balaam, "You shall not go with them. You shall not curse the people, for they *are* blessed."
13. And Balaam rose up in the morning and said to the leaders of Balak, "Go into your land, for the LORD refuses to let me go with you."

14. And the leaders of Moab rose up. And they went to Balak and said, "Balaam refuses to come with us."
15. And Balak sent leaders again, more numerous and more honorable than those.
16. And they came to Balaam and said to him, "Thus says Balak, the son of Zippor, 'Please let nothing hinder you from coming to me,
17. For I will raise you up to very great honor, and I will do whatever you say to me. Please come then and curse this people for me.' "
18. And Balaam answered and said to the servants of Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God to do less or more.
19. But please now stay here also this night so that I may know what more the LORD will say to me."
20. And God came to Balaam at night and said to him, "If the men come to call you, rise up, go with them. But only the word which I shall say to you, that you shall do."
21. And Balaam rose up in the morning and saddled his donkey, and went with the rulers of Moab.
22. And God's anger was kindled because he went. And the angel of the LORD stood in the way as an enemy against him. And as he was riding upon his donkey, and his two servants with him,
23. Then the donkey saw the angel of the LORD standing in the way, and his sword drawn in his hand. And the donkey turned aside out of the way and went into the field. And Balaam struck the donkey, to turn her *back* into the way.
24. But the angel of the LORD stood in a path of the vineyards, a wall on this side, and a wall on that side.
25. And when the donkey saw the angel of the LORD, she pushed herself into the wall and crushed Balaam's foot against the wall. And he struck her again.
26. And the angel of the LORD went further and stood in a narrow place, where *there was* no way to turn either to the right hand or to the left.
27. And when the donkey saw the angel of the LORD, she fell down under Balaam. And Balaam's anger was kindled, and he struck the donkey with a staff.
28. And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you that you have beaten me these three times?"
29. And Balaam said to the donkey, "Because you have mocked me. I wish there were a sword in my hand, for now I would kill you."
30. And the donkey said to Balaam, "*Am* I not your donkey upon which you have ridden ever since I *was* yours to this day? Was I ever known to do so to you?" And he said, "No."
31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand. And he bowed down his head and fell on his face.
32. And the angel of the LORD said to him, "Why have you beaten your donkey these three times? Behold, I came out to withstand you because your *way* is perverse before me.
33. And the donkey saw me and turned from me these three times. Unless she had turned from me, surely now I also would have killed you and saved her alive."
34. And Balaam said to the angel of the LORD, "I have sinned, for I did not know that you stood in the way against me. Now therefore, if it displeases you, I will go back again."
35. And the angel of the LORD said to Balaam, "Go with the men. But only the word that I shall speak to you, that you shall speak." So Balaam went with the leaders of Balak.
36. And when Balak heard that Balaam had come, he went out to meet him, at the city of Moab on the border of Arnon, which *is* in the outermost border.
37. And Balak said to Balaam, "Did I not earnestly send to you to call you? Why did you not come to me? Am I not able indeed to lift you up to honor?"
38. And Balaam said to Balak, "Lo, I have come to you. Have I now any power at all to say anything? The word that God puts in my mouth, that I shall speak."
39. And Balaam went with Balak, and they came to Kirjath Huzoth.
40. And Balak sacrificed oxen and sheep, and sent to Balaam and to the leaders *that were* with him.
41. And it came to pass on the next day, Balak took Balaam and brought him up

17 Num. 22:6
18 Num. 24:13
1 Ki. 22:14
2 Chr. 18:13
19 Num. 22:8
20 Num. 22:9, 35, 23:12, 26, 24:13
22 Ex. 4:24
23 2 Ki. 6:17
Dan. 10:7
Acts 22:9
2 Pet. 2:16
Jude 11
28 2 Pet. 2:16
29 Prov. 12:10
30 2 Pet. 2:16
31 Gen. 21:19
Ex. 34:8
2 Ki. 6:17
Luke 24:16, 31
32 2 Pet. 2:14-15
34 1 Sam. 15:24, 30, 26:21
2 Sam. 12:13
Job 34:31-32
35 Num. 22:20
36 Gen. 14:17
Num. 21:13
37 Num. 22:17, 24:11
38 Num. 23:26, 24:13
1 Ki. 22:14
2 Chr. 18:13
41 Deut. 12:2

into the high places of Baal so that from there he might see the extent of the people.

CHAPTER TWENTY-THREE

1. And Balaam said to Balak, "Build me here seven altars, and prepare here seven oxen and seven rams for me."
2. And Balak did as Balaam had spoken. And Balak and Balaam offered on *every* altar a bull and a ram.
3. And Balaam said to Balak, "Stand by your burnt offering, and I will go. Perhaps the LORD will come to meet me. And whatever He reveals to me I will tell you." And he went to a high place.
4. And God met Balaam. And he said to Him, "I have prepared seven altars, and I have offered upon *every* altar a bull and a ram."
5. And the LORD put a word in Balaam's mouth and said, "Return to Balak, and thus you shall speak."
6. And he returned to him. And lo, he stood by his burnt sacrifice, he and all the leaders of Moab.
7. And he took up his parable, and said, "Balak, the king of Moab, has brought me from Aram, out of the mountains of the east, *saying*, 'Come, curse Jacob for me, and come, defy Israel.'
8. How shall I curse whom God has not cursed? Or how shall I defy *whom* the LORD has not defied?
9. For from the top of the rocks I see him, and from the hills I see him. Behold, the people shall dwell alone, and shall not be counted among the nations.
10. Who can count the dust of Jacob and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!"
11. And Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have kept on blessing *them*!"
12. And he answered and said, "Must I not be careful to speak that which the LORD has put in my mouth?"
13. And Balak said to him, "Please come with me to another place from where you may see them. You shall see only the nearest of them, and shall not see them all. And curse them from there for me."
14. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on *every* altar.
15. And he said to Balak, "Stand here by your burnt offering while I meet Him yonder."
16. And the LORD met Balaam and put a word in his mouth, and said, "Go again to Balak and say this."
17. And when he came to him, behold, he stood by his burnt offering, and the leaders of Moab were with him. And Balak said to him, "What has the LORD spoken?"
18. And he took up his parable and said, "Rise up, Balak, and hear. Listen to me, son of Zippor.
19. God *is* not a man that He should lie, neither the son of man that He should repent. Has He said, and shall He not do it? Or has He spoken, and shall He not fulfill it?
20. Behold, I have received word to bless. And He has blessed, and I cannot reverse it.
21. He has not seen iniquity in Jacob, neither has He seen perverseness in Israel. The LORD his God *is* with him, and the shout of a King among them.
22. God brought them out of Egypt. He has, as it were, the strength of an ox.
23. Surely, *there is* no enchantment against Jacob, nor any divination against Israel. According to this time it shall be said of Jacob and of Israel, 'What God has worked!'
24. Behold, the people shall rise up like a great lion, and lift up himself like a young lion. He shall not lie down until he eats *of* the prey and drinks the blood of the slain."
25. And Balak said to Balaam, "Neither curse them at all nor bless them at all."
26. But Balaam answered and said to Balak, "Did I not tell you, saying, 'All that the LORD speaks, that I must do'?"
27. And Balak said to Balaam, "Please, come. I will bring you into another place. Perhaps it will please God that you will curse them for me from there.
28. And Balak brought Balaam to the top of Peor that looks toward Jeshimon.
29. And Balaam said to Balak, "Build seven altars here for me, and prepare seven bulls and seven rams here for me."
30. And Balak did as Balaam had said, and offered a bull and a ram on *every* altar.

Chap. **23**

1 Num. 23:29
2 Num. 23:14, 30
3 Num. 23:15, 24:1
4 Num. 23:16
5 Num. 22:35, 23:16
Deut. 18:18
Jer. 1:9
7 Num. 22:6, 11, 17, 23:18, 24:3, 15, 23
1 Sam. 17:10
Psa. 78:2
Job 27:1, 29:1
8 Isa. 47:12
9 Ex. 33:16
Deut. 33:28
Ezra 9:2
Eph. 2:14
10 Gen. 13:16 22:17
Psa. 116:15
11 Num. 22:11
12 Num. 22:38
14 Num. 23:1-2
16 Num. 22:35, 23:5
18 Judg. 3:20
19 1 Sam. 15:29
Mal. 3:6
Jas. 1:17
20 Gen. 12:2, 22:17
Num. 22:12
21 Psa. 89:15
Rom. 4:7-8
22 Num. 24:8
Deut. 33:17
Job 39:10
23 Psa. 31:19, 44:1
24 Gen. 49:9, 27
26 Num. 22:38, 23:12,
27 Num. 23:13
28 Num. 21:10
29 Num. 23:1

CHAPTER TWENTY-FOUR

1. And Balaam saw that it pleased the LORD to bless Israel, and he did not go, as at other times, to seek for enchantments, but he set his face toward the wilderness.
2. And Balaam lifted up his eyes, and he saw Israel pitched, according to their tribes. And the Spirit of God came upon him.
3. And he took up his parable, and said, "Balaam the son of Beor has said, and the man whose eyes are open has said;
4. He has said; he who heard the words of God, who saw the vision of the Almighty, falling down but having his eyes open:
5. How goodly are your tents, O Jacob, your tabernacles, O Israel!
6. They are spread forth like the valleys, like gardens by the river's side, like trees of aloes which the LORD has planted, like cedar trees beside the waters.
7. He shall pour the water out of his buckets, and his seed shall be in many waters. And his king shall be higher than Agag, and his kingdom shall be exalted.
8. God brought him forth out of Egypt. He has as it were the strength of an ox. He shall eat up the nations *and* his enemies, and shall break their bones, and pierce them through *with* his arrows.
9. He crouched. He lay down as a lion, and as a great lion. Who shall stir him up? Blessed is he who blesses you, and cursed is he who curses you."
10. And Balak's anger was kindled against Balaam. And he struck his hands together. And Balak said to Balaam, "I called you to curse my enemies, and behold, you have kept on blessing *them* these three times.
11. Therefore now flee to your place. I thought to lift you up to great honor, but behold, the LORD has kept you back from honor."
12. And Balaam said to Balak, "Did I not speak also to your messengers whom you sent to me, saying,
13. 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD, to do good or evil of my own mind. What the LORD said, that I will speak'?
14. And now, behold, I go to my people. Come! I will make known to you what this people shall do to your people in the latter days."
15. And he took up his parable, and said, "Balaam, the son of Beor, has said, and the man whose eyes *are* open has said;
16. He has said, he who heard the words of God and knew the knowledge of the Most High, who sees the vision of the Almighty, falling down but having his eyes open:
17. I shall see Him, but not now. I shall behold Him, but not near. There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smash the corners of Moab, and destroy all the sons of tumult.
18. And Edom shall be a possession. Seir also shall be a possession for his enemies. And Israel shall do valiantly.
19. Out of Jacob shall come He Who shall have dominion and shall destroy him who remains of the city."
20. And when he looked on Amalek, he took up his parable and said, "Amalek *was* the first of the nations. But his latter end *is* to destruction."
21. And he looked on the Kenites, and took up his parable and said, "Strong is your dwelling place, and you put your nest in a rock.
22. But the Kenites shall be wasted when Assyria shall carry you away captive."
23. And he took up his parable and said, "Alas, who shall remain alive when God has condemned?
24. And ships shall come from the coast of Cyprus, and shall afflict Assyria and shall afflict Eber, and he also shall come to destruction."
25. And Balaam rose up, and went and returned to his place. And Balak also went his way.

Chap. **24**

1 Num. 23:3, 15
2 Num. 2:2, 11:25
1 Sam. 10:10, 19:20, 23
2 Chr. 15:1
3 Num. 23:7, 18
4 1 Sam. 19:24
Ezek. 1:28
6 Psa. 1:3, 104:16
Jer. 17:8
7 1 Sam. 15:9
2 Sam. 5:12
Jer. 51:13
1 Chr. 14:2
Rev. 17:1, 15
8 Num. 14:9, 23:22. 24
Jer. 50:17
Psa. 2:9, 45:5
9 Gen. 12:3, 49:9
10 Num. 23:11
Ezek. 21:14, 17
Neh. 13:2
11 Num. 22:17, 37
13 Num. 22:18
14 Gen. 49:1
Mic. 6:5
Dan. 2:28
Rev. 2:14
17 Gen. 49:10
2 Sam. 8:2
Mat. 2:2
Rev. 1:7
18 2 Sam. 8:14
19 Gen. 49:10
20 Ex. 17:8, 14
24 Gen. 10:4, 21, 25
25 Num. 31:8

Chap. **25**

1 Num. 33:49
Josh. 2:1
1 Cor. 10:8
2 Ex. 20:5, 34:15
Josh. 22:17
Hos. 9:10
3 Psa. 106:29
4 Num. 25:11
Deut. 4:3, 13:17

CHAPTER TWENTY-FIVE

1. And Israel dwelt in Acacia Grove, and the people began to commit whoredom with the daughters of Moab.
2. And they called the people to the sacrifices of their gods. And the people ate and bowed down to their gods.
3. And Israel joined himself to Baal Peor. And the anger of the LORD was kindled against Israel.
4. And the LORD said to Moses, "Take all the heads of the people and impale them before the LORD facing the sun, so

that the fierce anger of the LORD may be turned away from Israel."
5. And Moses said to the judges of Israel, "Every one of you kill his men who were joined to Baal Peor."
6. And behold, a man of the children of Israel came and brought to his brethren a woman of Midian, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.
7. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation and took a spear in his hand.
8. And he went after the man of Israel into the tent, and pierced both of them through, the man of Israel, and the woman, through her belly. So the plague was stayed from the children of Israel.
9. And those that died in the plague were twenty-four thousand.
10. And the LORD spoke to Moses saying,
11. "Phinehas the son of Eleazar, the son of Aaron the priest, has turned My wrath away from the children of Israel in that he was zealous for My sake among them, so that I did not destroy the children of Israel in My jealousy.
12. Therefore say, 'Behold, I give him My covenant of peace.
13. And he shall have it, and his seed after him, the covenant of an everlasting priesthood because he was zealous for his God and made an atonement for the children of Israel.' "
14. And the name of the Israelite who was killed, he who was struck with the woman of Midian, *was* Zimri, the son of Salu, leader of a chief house of the Simeonites.
15. And the Midianite woman's name who was killed *was* Cozbi, the daughter of Zur. He was head over a people, and of a chief house in Midian.
16. And the LORD spoke to Moses saying,
17. "Attack the Midianites and strike them.
18. For they trouble you with their lies, with which they have deceived you in the matter of Peor, and in the matter of Cozbi the daughter of a ruler of Midian, their sister, who was stricken in the day of the plague because of Peor."

5 Ex. 18:21
Deut. 13:6, 9
6 Joel 2:17
7 Ex. 6:25
Psa. 106:30
8 Psa. 106:30
9 Deut. 4:3
1 Cor. 10:8
11 Ex. 20:5
Psa. 78:58, 106:30
Ezek. 16:38
12 Mal. 2:4-5
13 Ex. 40:15
1 Chr. 6:4
Acts 22:3
Rom. 10:2
Heb. 2:17
15 Num. 31:8
Josh. 13:21
17 Num. 31:2
18 Num. 31:16
Rev. 2:14

Chap. **26**

2 Ex. 30:12, 38:25-26
Num. 1:2-3
3 Num. 22:1, 26:63, 31:12, 33:48, 35:1
4 Num. 1:1
5 Gen. 46:8
Ex. 6:14
1 Chr. 5:1
9 Num. 16:1-2
10 Num. 16:32, 35, 38
2 Pet. 2:6
1 Cor. 10:6
11 Ex. 6:24
1 Chr. 6:22
12 Gen. 46:10
Ex. 6:15
1 Chr. 4:24
13 Gen. 46:10
15 Gen. 46:16

CHAPTER TWENTY-SIX

1. And it came to pass after the plague, the LORD spoke to Moses and to Eleazar, the son of Aaron the priest, saying,
2. "Take the sum of all the congregation of the children of Israel, from twenty years old and upward throughout their fathers' houses, all that are able to go to war in Israel."
3. And Moses and Eleazar the priest spoke with them in the plains of Moab beside Jordan *at* Jericho, saying,
4. "*Count* the people from twenty years old and upward, as the LORD commanded Moses and the children of Israel, who came out of the land of Egypt."
5. Reuben, the firstborn of Israel, the sons of Reuben, of Hanoch who *came* of the family of the Hanochites; of Pallu the family of the Palluites;
6. Of Hezron the family of the Hezronites; of Carmi, the family of the Carmites;
7. These *are* the families of the Reubenites. And their numbered ones *were* forty-three thousand, seven hundred and thirty.
8. And the son of Pallu *was* Eliab.
9. And the sons of Eliab, Nemuel, and Dathan and Abiram. This *is* that Dathan and Abiram *who were* famous in the congregation, who fought against Moses and against Aaron in the company of Korah, when they fought against the LORD.
10. And the earth opened its mouth and swallowed them up together with Korah, when that company died, when the fire devoured two hundred and fifty men. And they became a sign.
11. However the sons of Korah did not die.
12. The sons of Simeon according to their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin, the family of the Jachinites;
13. Of Zerah, the family of the Zerahites; of Shaul, the family of the Shaulites—
14. These *are* the families of the Simeonites, twenty-two thousand, two hundred.
15. The sons of Gad according to their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites;

16. Of Ozni, the family of the Oznites; of Eri, the family of the Erites;
17. Of Arod, the family of the Arodites; of Areli, the family of the Arelites;
18. These *are* the families of the sons of Gad by their numbered ones, forty thousand and five hundred.
19. The sons of Judah: Er and Onan. And Er and Onan died in the land of Canaan.
20. And the sons of Judah according to their families: of Shelah, the family of the Shelanites; of Pharez, the family of the Pharezites; of Zerah, the family of the Zerahites.
21. And the sons of Pharez: of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites;
22. These *are* the families of Judah by their numbered ones, seventy-six thousand and five hundred.
23. The sons of Issachar, according to their families: *of* Tola, the family of the Tolaites; of Pua, the family of the Punites;
24. Of Jashub the family of the Jashubites; of Shimron, the family of the Shimronites—
25. These *are* the families of Issachar by their numbered ones, sixty-four thousand and three hundred.
26. The sons of Zebulun according to their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites—
27. These *are* the families of the Zebulunites by their numbered ones, sixty thousand, five hundred.
28. The sons of Joseph according to their families: Manasseh and Ephraim.
29. The sons of Manasseh: of Machir, the family of the Machirites. And Machir begat Gilead; of Gilead, the family of the Gileadites;
30. These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites; of Helek, the family of the Helekites.
31. And *of* Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites;
32. And *of* Shemida, the family of the Shemidaites; and of Hepher, the family of the Hepherites.
33. And Zelophehad the son of Hepher had no sons, but daughters. And the names of the daughters of Zelophehad: Mahlah, Noah, Hoglah, Milcah, and Tirzah—

16 Gen. 46:16
17 Gen. 46:16
19 Gen. 38:2, 46:12
20 1 Chr. 2:3
23 Gen. 46:13 1 Chr. 7:1
26 Gen. 46:14
28 Gen. 46:20
29 Josh. 17:1 1 Chr. 7:14-15
30 Josh. 17:2 Judg. 6:11, 24, 34
33 Num. 27:1, 36:11

34. These *are* the families of Manasseh, by their numbered ones, fifty-two thousand, seven hundred.
35. These *are* the sons of Ephraim according to their families: of Shuthelah, the family of the Shuthelahites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites.
36. And these *are* the sons of Shuthelah: of Eran, the family of the Eranites;
37. These *are* the families of the sons of Ephraim by their numbered ones, thirty-two thousand, five hundred. These *are* the sons of Joseph according to their families.
38. The sons of Benjamin according to their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;
39. Of Shupham, the family of the Shuphamites; of Hupham, the family of the Huphamites;
40. And the sons of Bela *were* Ard and Naaman. *Of Ard*, the family of the Ardites; of Naaman, the family of the Naamites;
41. These *are* the sons of Benjamin according to their families, and their numbered ones, forty-five thousand, six hundred.
42. These *are* the sons of Dan according to their families: of Shuham, the families of the Shuhamites. These *are* the families of Dan according to their families.
43. All the families of the Shuhamites, by their numbered ones, sixty-four thousand, four hundred.
44. *Of* the sons of Asher according to their families: of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Berites.
45. Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.
46. And the name of the daughter of Asher was Serah.
47. These *are* the families of the sons of Asher by their numbered ones, fifty-three thousand, four hundred.
48. The sons of Naphtali according to their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;
49. Of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.

35 1 Chr. 7:20
38 Gen. 46:21 1 Chr. 7:6, 8:1
39 Gen. 46:21
40 1 Chr. 8:3
42 Gen. 42:23
44 Gen. 46:17 1 Chr. 7:30
48 Gen. 46:24 1 Chr. 7:13
49 1 Chr. 7:13

50. These *are* the families of Naphtali according to their families, by their numbered ones, forty-five thousand, four hundred.
51. These *were* the numbered ones of the children of Israel, six hundred one thousand, seven hundred and thirty.
52. And the LORD spoke to Moses saying,
53. "To these the land shall be divided for an inheritance according to the number of names.
54. To *the tribe of* many you shall give the more *of an* inheritance, and to *the tribe of* few you shall give the less *of an* inheritance; each shall be given its inheritance according to those that were numbered.
55. But the land shall be divided by lot. According to the names of the tribes of their fathers, they shall inherit.
56. According to the lot shall the possession of it be divided between many and few."
57. And these *are* the numbered ones of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.
58. These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Korah begat Amram.
59. And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom one bore to Levi in Egypt. And she bore to Amram Aaron and Moses, and Miriam their sister.
60. And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.
61. And Nadab and Abihu died when they offered strange fire before the LORD.
62. And those who were numbered were twenty-three thousand, all males from a month old and upward, for they were not numbered among the children of Israel because there was no inheritance given them among the children of Israel.
63. These *are* those numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab beside Jordan *at* Jericho.
64. But among these there was not a man of them whom Moses and Aaron the priest had numbered when they numbered the children of Israel in the wilderness of Sinai.
65. For the LORD had said of them, "They shall surely die in the wilderness. And there will not be a man left of them, except Caleb the son of Jephunneh and Joshua the son of Nun."

51 Num. 1:46
53 Josh. 11:23, 14:1
54 Num. 33:54
55 Num. 33:54, 34:13 Josh. 11:23, 14:2
57 Gen. 46:11 Ex. 6:16-19 1 Chr. 6:1, 16
59 Ex. 2:1-2, 6:20
60 Num. 3:2
61 Lev. 10:1-2 Num. 3:4 1 Chr. 24:2
62 Num. 1:49, 3:39, 18:20, 23-24 Deut. 10:9 Josh. 13:14, 33
63 Num. 26:3
64 Num. 26:1 Deut. 2:14-15
65 Num. 14:28-30 1 Cor. 10:5-6

Chap. **27**

1 Num. 26:33, 36:1, 11 Josh. 17:3
3 Num. 14:35, 16:1-2, 26:64-65
4 Josh. 17:4
5 Ex. 18:15, 19
7 Num. 36:2 Josh. 17:4
11 Num. 35:29

CHAPTER TWENTY-SEVEN

1. Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph. And these *are* the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
2. And they stood before Moses and before Eleazar the priest, and before the leaders and all the congregation, *by* the door of the tabernacle of the congregation, saying,
3. "Our father died in the wilderness, and he was not in the company of those who gathered themselves against the LORD in the company of Korah, but died in his own sin and had no sons.
4. Why should the name of our father be taken away from among his family because he has no son? Therefore give us a possession among the brothers of our father."
5. And Moses brought their cause before the LORD.
6. And the LORD spoke to Moses, saying,
7. "It is right what the daughters of Zelophehad speak. You shall surely give them a possession of an inheritance among their father's brothers. And you shall cause the inheritance of their father to pass to them.
8. And you shall speak to the children of Israel, saying, 'When a man dies and has no son, then you shall cause his inheritance to pass to his daughter.
9. And if he has no daughter, then you shall give his inheritance to his brothers.
10. And if he has no brothers, then you shall give his inheritance to his father's brothers.
11. And if his father has no brothers, then you shall give his inheritance to his nearest relative of his family, and he shall possess it. And it shall be to the children of Israel a statute of judgment as the LORD commanded Moses.' "

12. And the LORD said to Moses, "Get up into this Mount Abarim and see the land which I have given to the children of Israel.
13. And after you have seen it, you also shall be gathered to your people as Aaron your brother was gathered.
14. For you rebelled against My command in the desert of Zin, in the strife of the congregation, to sanctify Me at the water before their eyes; they *were* the Waters of Strife in Kadesh in the wilderness of Zin."
15. And Moses spoke to the LORD, saying,
16. "Let the LORD, the God of the spirits of all flesh, set a man over the congregation,
17. Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in, so that the congregation of the LORD may not be as sheep which have no shepherd."
18. And the LORD said to Moses, "Take Joshua the son of Nun, a man in whom *is* the Spirit, and lay your hand upon him.
19. And set him before Eleazar the priest, and before all the congregation, and you shall commission him in their sight.
20. And you shall put of your honor on him, so that all the congregation of the children of Israel may be obedient.
21. And he shall stand before Eleazar the priest, who shall ask for him according to the judgment of Urim before the LORD. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him, even all the congregation."
22. And Moses did as the LORD commanded him. And he took Joshua and set him before Eleazar the priest and before all the congregation.
23. And he laid his hands upon him and commissioned him, even as the LORD commanded by the hand of Moses.

CHAPTER TWENTY-EIGHT

1. And the LORD spoke to Moses, saying,
2. "Command the children of Israel, and say to them, 'My offering *and* My bread for My sacrifices made by fire, a sweet savor to Me, you shall be diligent to observe to offer to Me in their due season.'
3. And you shall say to them, 'This *is* the offering made by fire which you shall offer to the LORD: two lambs of the first year without spot day by day, a continual burnt offering.
4. The one lamb you shall offer at sunrise, and the other lamb you shall offer between the two evenings.★
5. And a tenth of an ephah of flour for a grain offering, mixed with the fourth of a hin of beaten oil.
6. *It is* a continual burnt offering which was ordained in Mount Sinai for a sweet savor, an offering made by fire to the LORD,
7. And its drink offering *shall be* the fourth of a hin for the one lamb. Pour a drink offering *of* strong wine to the LORD in the holy place.
8. And the other lamb you shall offer between the two evenings,★ even as the grain offering of the morning, and as its drink offering, you shall offer *it*, an offering made by fire, a sweet savor to the LORD.
9. And on the Sabbath day two lambs of the first year without spot, and two tenth parts of flour *for* a grain offering, mixed with oil, and its drink offering;
10. *This is* the burnt offering of every Sabbath, besides the continual burnt offering, and its drink offering.
11. And in the beginning of your months you shall offer a burnt offering to the LORD: two young bulls, and one ram, seven lambs of the first year without spot,
12. And three tenth parts of flour *for* a grain offering, mixed with oil, for one bull, and two tenth parts of flour *for* a grain offering, mixed with oil, for one ram;
13. And a separate tenth part of flour mixed with oil *for* a grain offering to one lamb, for a burnt offering of a sweet savor, an offering made by fire to the LORD.
14. And their drink offerings shall be half a hin of wine to a bull, and the third of a hin to a ram, and a fourth a hin to a lamb. This *is* the burnt offering of every month throughout the months of the year.
15. And one kid of the goats for a sin offering to the LORD shall be prepared, besides the continual burnt offering and its drink offering.
16. And in the fourteenth day of the first month *is* the Passover of the LORD.

12 Num. 33:47 Deut. 3:27, 32:49
13 Num. 20:24, 28, 31:2 Deut. 10:6
14 Ex. 17:7 Num. 20:12, 24 Deut. 1:37, 32:51 Psa. 106:32
16 Num. 16:22 Heb. 12:9
17 Deut. 31:2 1 Sam. 8:20, 18:13 1 Ki. 22:17 Zech. 10:2 2 Chr. 1:10 Mat. 9:36 Mark 6:34
18 Gen. 41:38 Deut. 34:9 Judg. 3:10 1 Sam. 16:13, 18
19 Deut. 31:7
20 Num. 11:17, 28 Josh. 1:16-17
21 Ex. 28:30 Josh. 9:14 Judg. 20:18, 23, 26 1 Sam. 22:10, 13, 15, 23:9, 30:7
23 Deut. 3:28, 31:7

Chap. **28**

2 Lev. 3:11, 21:6, 8, Mal. 1:7, 12
3 Ex. 29:38
4 Ex. 12:6 ★ between sunset and dark
5 Ex. 16:36, 29:40 Lev. 2:1 Num. 15:4
6 Ex. 29:42 Amos 5:25
7 Ex. 29:42
8 ★ between sunset and dark
10 Ezek. 46:4
11 Num. 10:10 1 Sam. 20:5 Isa. 1:13-14 Ezek. 45:17, 46:6 Hos. 2:11 Ezra 3:5 Neh. 10:33 1 Chr. 23:31 2 Chr. 2:4 Col. 2:16
12 Num. 15:4-12
15 Num. 15:24, 28:22
16 Ex. 12:6, 18 Lev. 23:5 Num. 9:3 Deut. 16:1 Ezek. 45:21

17. And in the fifteenth day of this month *is* the feast. Seven days shall unleavened bread be eaten.
18. In the first day *shall be* a holy convocation. You shall do no kind of servile work.
19. But you shall offer an offering made by fire *for* a burnt offering to the LORD: two young bulls, and one ram, and seven lambs of the first year. They shall be to you without blemish.
20. And their grain offering *shall be* of flour mixed with oil: three tenth parts you shall prepare for a bull, and two tenth parts for a ram.
21. You shall prepare one tenth part for the one lamb, and for the seven lambs;
22. And one goat, a sin offering to make an atonement for you.
23. You shall prepare these besides the burnt offering at sunrise, which *is* for a continual burnt offering.
24. In this way you shall offer daily, seven days, the bread of the sacrifice made by fire for a sweet savor to the LORD. It shall be offered besides the continual burnt offering and its drink offering.
25. And on the seventh day you shall have a holy convocation. You shall do no servile work.
26. And in the day of the firstfruits, when you bring a new grain offering to the LORD after your weeks *have been counted*, you shall have a holy convocation. You shall do no servile work.
27. And you shall offer the burnt offering for a sweet savor to the LORD: two young bulls, one ram, seven lambs of the first year;
28. And their grain offering of flour mixed with oil, three tenth parts to one bull, two tenth parts to one ram,
29. One tenth part to one lamb for the seven lambs,
30. And one kid of the goats to make an atonement for you.
31. You shall offer *them* besides the continual burnt offering and its grain offering and their drink offerings. They shall be to you without blemish.' "

CHAPTER TWENTY-NINE

1. " 'And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no servile work. It is a day of blowing the trumpets★ to you.
2. And you shall prepare a burnt offering for a sweet savor to the LORD: one young bull, one ram and seven lambs of the first year without blemish.
3. And their grain offering *shall be* flour mixed with oil, three tenth parts for a bull, two tenth parts for a ram,
4. And one tenth part for one lamb for the seven lambs,
5. And one kid of the goats *for* a sin offering to make an atonement for you;
6. Besides the burnt offering of the month, and its grain offering, and the daily burnt offering, and its grain offering, and their drink offerings, according to their ordinance, for a sweet savor, an offering made by fire to the LORD.
7. And you shall have a holy convocation on the tenth day of this seventh month. And you shall afflict your souls. You shall not do any work *therein*.
8. But you shall offer a burnt offering to the LORD *for* a sweet savor: one young bull, one ram and seven lambs of the first year. They shall be to you without blemish.
9. And their grain offering *shall be* flour mixed with oil, three tenth parts to a bull, two tenth parts to one ram,
10. One tenth part for each of the seven lambs;
11. One kid of the goats *for* a sin offering, besides the sin offering of atonement and the continual burnt offering and the grain offering of it, and their drink offerings.
12. And on the fifteenth day of the seventh month you shall have a holy convocation. You shall do no servile work, and you shall keep a feast to the LORD seven days.
13. And you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor to the LORD: thirteen young bulls, two rams and fourteen lambs of the first year. They shall be without blemish.
14. And their grain offering *shall be* flour, mixed with oil, three tenth parts to every bull of the thirteen bulls, two tenth parts to each ram of the two rams,
15. And one tenth part to each lamb of the fourteen lambs;
16. And one kid of the goats *for* a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.

17 Lev. 23:6
18 Ex. 12:16
Lev. 23:7
19 Lev. 22:20
Num. 28:31, 29:8
Deut. 15:21
22 Num. 28:15
25 Ex. 13:6
Lev. 23:8
26 Ex. 23:16, 34:22
Lev. 23:10, 15
Deut. 16:10
Acts 2:1
27 Lev. 23:18-19
31 Num. 28:19

Chap. **29**

1 Lev. 23:24
★ *a day of horn blasting*

6 Num. 15:11-12, 28:3, 11
7 Lev. 16:29, 23:27
Isa. 58:5
Psa. 35:13
8 Num. 28:19
11 Lev. 16:3, 5
12 Lev. 23:34
Deut. 16:13
Ezek. 45:25
13 Ezra 3:4

17. And on the second day *you shall offer* twelve young bulls, two rams, fourteen lambs of the first year without spot;
18. And their grain offering and their drink offerings for the bulls, for the rams, and for the lambs *shall be* according to their number, according to the law;
19. And one kid of the goats *for* a sin offering, besides the continual burnt offering and its grain offering, and their drink offerings.
20. And on the third day eleven bulls, two rams and fourteen lambs of the first year without blemish.
21. And their grain offering and their drink offerings for the bulls, for the rams, and for the lambs *shall be* according to their number, according to the law;
22. And one goat *for* a sin offering, besides the continual burnt offering and its grain offering and its drink offering.
23. And on the fourth day ten bulls, two rams and fourteen lambs of the first year without blemish.
24. Their grain offering and their drink offerings for the bulls, for the rams, and for the lambs *shall be* according to their number, according to the ordinance;
25. And one kid of the goats *for* a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.
26. And on the fifth day nine bulls, two rams and fourteen lambs of the first year without spot.
27. And their grain offering and their drink offerings for the bulls, for the rams, and for the lambs *shall be* according to their number, according to the ordinance;
28. And one goat *for* a sin offering, besides the continual burnt offering and its grain offering and its drink offering.
29. And on the sixth day eight bulls, two rams and fourteen lambs of the first year without blemish;
30. And their grain offering and their drink offerings for the bulls, for the rams, and for the lambs *shall be* according to their number, according to the ordinance;
31. And one goat *for* a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.
32. And on the seventh day seven bulls, two rams, and fourteen lambs of the first year without blemish;
33. And their grain offering and their drink offerings for the bulls, for the rams, and for the lambs *shall be* according to their number, according to the ordinance;
34. And one goat *for* a sin offering, besides the continual burnt offering, its grain offering, and its drink offering.
35. On the eighth day you shall have a solemn assembly. You shall do no servile work.
36. But you shall offer a burnt offering, a sacrifice made by fire of a sweet savor to the LORD: one bull, one ram and seven lambs of the first year without blemish;
37. Their grain offering and their drink offerings for the bull, for the ram, and for the lambs, according to their number, according to the ordinance;
38. And one goat *for* a sin offering, besides the continual burnt offering, and its grain offering and its drink offering.
39. You shall prepare these to the LORD in your appointed feasts, besides your vows and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings.' "
40. And Moses told the children of Israel according to all that the LORD commanded Moses.

18 Num. 15:12, 28:7, 14, 29:3, 4, 9-10
21 Num. 29:18
35 Lev. 23:36
39 Lev. 7:11, 16, 22:21, 23, 23:2
Isa. 1:14
Ezra 3:5
Neh. 10:33
1 Chr. 23:31
2 Chr. 31:3

CHAPTER THIRTY

1. And Moses spoke to the heads of the tribes concerning the children of Israel, saying, "This *is* the thing which the LORD has commanded:
2. If a man vows a vow to the LORD, or swears an oath to bind himself with a bond, he shall not break his word. He shall do according to all that comes out of his mouth.
3. *If* a woman also vows a vow to the LORD, and binds herself by a bond, *being* in her father's house in her youth,
4. And *if* her father hears her vow and her bond with which she has bound herself, and *if* her father is silent as to her, then all her vows shall stand, and every bond with which she has bound herself shall stand.
5. But *if* her father does not allow her *vow* in the day that he hears *of it*, none of her vows or her bonds with which she has bound herself shall stand. And the LORD shall forgive her because her father did not allow her.
6. And *if* she had a husband when she vowed, or if she said anything rash out of

Chap. **30**
1 Num. 1:4, 16, 7:2
2 Lev. 5:4, 27:2
Deut. 23:21
Judg. 11:30, 35
Nah. 1:15
Psa. 22:25, 50:14, 55:20, 66:13-14, 116:14, 18
Job 22:27
Eccl. 5:4
Mat. 14:9
Acts 23:14
6 Psa. 56:12

her lips with which she bound herself,
7. And *if* her husband heard and is silent as to her in the day that he heard, then her vows shall stand, and her bonds with which she bound herself shall stand.
8. But *if* her husband did not allow her on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, with which she bound herself, of no effect. And the LORD shall forgive her.
9. But every vow of a widow and of her who is divorced, all which she has bound on herself shall stand against her.
10. And if she vowed in her husband's house, or bound herself by a bond with an oath,
11. And *if* her husband heard and is silent as to her, and did not forbid her, then all her vows shall stand, and every bond with which she bound herself shall stand.
12. But if her husband has certainly nullified them on the day he heard, whatever comes out of her lips concerning her vows or concerning the bond of herself, shall not stand. Her husband has nullified them. And the LORD shall forgive her.
13. Every vow and every binding oath to afflict herself, her husband may establish it, or her husband may nullify it.
14. But *if* her husband is altogether silent as to her from day to day, then he establishes all her vows or all her bonds which *are* on her. He confirms them because he was silent as to her in the day that he heard.
15. But *if* he at all nullifies them after he has heard, then he has borne her iniquity."
16. These *are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter in her youth in her father's house.

CHAPTER THIRTY-ONE

1. And the LORD spoke to Moses saying,
2. "Avenge the children of Israel of the Midianites. Afterward you shall be gathered to your people."
3. And Moses spoke to the people saying, "Arm some of yourselves for the war, and let them go against the Midianites, and avenge the LORD on Midian.
4. You shall send to the war a thousand from every tribe throughout all the tribes of Israel."

8 Gen. 3:16

Chap. **31**

2 Num. 25:17, 27:13

6 Num. 10:9
7 Duet. 20:13 Judg. 6:1-2, 33, 21:11 1 Sam. 27:9 1 Ki. 11:15-16
8 Josh. 13:21-22
11 Deut. 20:14
15 Deut. 20:14 1 Sam. 15:3
16 Num. 24:14, 25:2, 9 2 Pet. 2:15 Rev. 2:14
17 Judg. 21:11
19 Num. 5:2, 19:11

5. So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.
6. And Moses sent them to the war, a thousand of *every* tribe. He sent them, and Phinehas, the son of Eleazar the priest, to the war with the holy instruments and the silver trumpets to blow in his hand.
7. And *they* warred against the Midianites as the LORD commanded Moses. And *they* killed all the males.
8. And they killed the kings of Midian, besides the rest of their slain: Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian. They also killed Balaam, the son of Beor, with the sword.
9. And the children of Israel took *all* the women of Midian captive, and their little ones, and the spoil of all their livestock, and all their flocks, and all their goods.
10 And they burned with fire all their cities, their homes, and all their towers.
11. And they took all the spoil and all the prey of men and animals.
12. And they brought the captives, and the prey, and the spoil to Moses and to Eleazar the priest, and to the congregation of the children of Israel, to the camp at the plains of Moab which *are* beside Jordan, *at* Jericho.
13. And Moses and Eleazar the priest, and all the leaders of the congregation, went forth to meet them outside the camp.
14. And Moses was angry with the officers of the army, the captains over thousands and captains over hundreds, who came from the battle.
15. And Moses said to them, "Have you saved all the women alive?
16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit sin against the LORD in the matter of Peor, and the plague was on the congregation of the LORD.
17. And now kill every male among the little ones, and kill every woman that has known man by lying with him.
18. But all the female children that have not known a man by lying with him, keep alive for yourselves.
19. And stay outside the camp seven days. Whosoever has killed any person, and whoever has touched any dead one, purify yourselves and your captives on the third day and on the seventh day.

20. And purify all clothing, and all that is made of skin, and all work of goats' *hair*, and all things made of wood."
21. And Eleazar the priest said to the men of war who went to battle, "This *is* the ordinance of the law which the LORD commanded Moses.
22. Only the gold and the silver, the bronze, the iron, the tin, and the lead,
23. Everything that can stand the fire, you shall make go through the fire, and it shall be clean. Nevertheless it shall be purified with the water of cleansing. And all that cannot stand the fire you shall make go through the water.
24. And you shall wash your clothes on the seventh day, and you shall be clean, and afterwards you shall come into the camp."
25. And the LORD spoke to Moses saying,
26. "Count the prey that was taken of man and of animal, you and Eleazar the priest and the heads of the fathers of the congregation.
27. And divide the prey into two parts: between those skilled in the battle who went out to war and between all the congregation.
28. And levy a tax for the LORD from the men of war who went out to battle: one person out of five hundred, of the persons and of the beef cattle, and of the donkeys, and of the flock.
29. Take from their half and give it to Eleazar the priest, a heave offering to the LORD.
30. And from the children of Israel's half you shall take one portion of fifty, of the persons, of the beef cattle, of the donkeys, of the flocks, of all kinds of animals, and give them to the Levites who keep the charge of the tabernacle of the LORD."
31. And Moses and Eleazar the priest did as the LORD commanded Moses.
32. And the booty, the rest of the spoil which the men of war had captured, was six hundred and seventy-five thousand sheep,
33. Seventy-two thousand beef cattle,
34. Sixty-one thousand donkeys,
35. And thirty-two thousand persons in all of women that had not known *a man* by lying *with* a male.
36. And the half-share—the portion of those who went out to war—*was* in number three hundred thirty-seven thousand, five hundred sheep.
37. And the LORD'S tribute of the sheep was six hundred and seventy-five.
38. And the beef cattle *were* thirty-six thousand of which the LORD'S tribute *was* seventy-two.
39. And the donkeys, thirty thousand, five hundred of which the LORD'S tribute *was* sixty-one.
40. And the persons *were* sixteen thousand of which the LORD'S tribute *was* thirty-two persons.
41. And Moses gave the tribute, the LORD'S heave offering, to Eleazar the priest as the LORD commanded Moses.
42. And of the children of Israel's half, which Moses divided from the men who warred;
43. Even the congregation's half was three hundred thirty-seven thousand, five hundred sheep,
44. And thirty-six thousand beef cattle,
45. And thirty thousand and five hundred donkeys,
46. And sixteen thousand persons;
47. Even of the children of Israel's half, Moses took one portion in fifty, of man and of animal, and gave them to the Levites who kept the charge of the tabernacle of the LORD—even as the LORD commanded Moses.
48. And the commanders who *were* over thousands of the army, over the captains of thousands and captains of hundreds, came near Moses.
49. And they said to Moses, "Your servants have counted the men of war who *are* under our charge, and there is not one man of us lacking.
50. And we bring an offering for the LORD, what every man has found, of jewels, of gold, chains and bracelets, rings, earrings and tablets to make an atonement for our souls before the LORD."
51. And Moses and Eleazar the priest took the gold from them, all crafted things.
52. And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand, seven hundred and fifty shekels,
53. *For* the men of war had taken spoil, every man for himself.
54. And Moses and Eleazar the priest took the gold from the captains of thou-

23 Num. 19:9, 17
24 Lev. 11:25
27 Josh. 22:8
1 Sam. 30:24
28 Num. 18:26, 31:30, 47
30 Num. 3:7-8, 25, 31, 36, 18:3-4, 31:42-47
41 Num. 18:8, 19
47 Num. 31:30
50 Ex. 30:12, 16
53 Deut. 20:14
54 Ex. 30:16

sands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

CHAPTER THIRTY-TWO

1. And the children of Reuben and the children of Gad had a very great multitude of livestock. And when they saw the land of Jazer, and the land of Gilead, behold, the place *was* a place for livestock.
2. And the children of Gad and the children of Reuben came and spoke to Moses and to Eleazar the priest, and to the rulers of the congregation, saying,
3 "Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
4. The land which the LORD struck before the congregation of Israel *is* a land for livestock, and your servants *have* livestock."
5. And they said, "If we have found grace in your sight, let this land be given to your servants for a possession; do not bring us over Jordan."
6. And Moses said to the children of Gad and to the children of Reuben, "Shall your brothers go to war, and shall you sit here?
7. And why do you discourage the heart of the children of Israel from going over into the land which the LORD has given them?
8. Thus did your fathers when I sent them from Kadesh Barnea to see the land,
9. For when they went up into the valley of Eshcol and saw the land, they discouraged the hearts of the children of Israel, so that they would not go into the land which the LORD had given them.
10. And the LORD'S anger was kindled *at* the same time, and He swore, saying,
11. 'Surely, none of the men that came up out of Egypt, from twenty years old and up, shall see the land which I swore to Abraham, to Isaac, and to Jacob because they have not fully followed Me,
12. Except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have fully followed the LORD.'
13. And the LORD'S anger was kindled against Israel, and He made them wander in the wilderness forty years until all that generation which had done evil in the sight of the LORD was destroyed.
14. And behold, you are risen up in your fathers' stead, an increase of sinful men, to add still more to the fierce anger of the LORD toward Israel.
15. For if you turn away from following Him, He will yet again leave them in the wilderness. And you shall destroy all this people."
16. And they came near to him and said, "We will build sheepfolds here for our livestock, and cities for our little ones,
17. But we ourselves will go ready armed before the children of Israel until we have brought them to their place. And our little ones shall live in the fenced cities because of those who live in the land.
18. We will not return to our houses until the children of Israel have inherited every man his inheritance.
19. For we will not inherit with them on the other side of Jordan, or forward, because our inheritance has fallen to us on this side of Jordan, eastward."
20. And Moses said to them, "If you will do this thing, if you will go armed before the LORD to war,
21. And all of you will go armed over Jordan before the LORD until He has driven out His enemies from before Him,
22. And the land is subdued before the LORD, then afterwards you shall return and be guiltless before the LORD and before Israel. And this land shall be your possession before the LORD.
23. But if you will not do so, behold, you have sinned against the LORD. And be sure your sin will find you out.
24. Build cities for your little ones and folds for your sheep, and do that which has come out of your mouth.
25. And the children of Gad and the children of Reuben spoke to Moses saying, "Your servants will do as my lord commands.
26. Our little ones, our wives, our flocks, and all our livestock shall be there in the cities of Gilead.
27. But your servants will go over, every man armed for war, before the LORD to battle as my lord says."
28. So regarding them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel.
29. And Moses said to them, "If the children of Gad and the children of Reuben will go with you over Jordan, each armed

Chap. **32**

1 Num. 21:32 Josh. 13:25 2 Sam. 24:5
3 Num. 32:36, 38
4 Num. 21:24, 34
8 Num. 13:3, 26 Deut. 1:22
9 Num. 13:24, 31 Deut. 1:24, 28
10 Num. 14:11, 21 Deut. 1:34
11 Num. 14:24, 28-30 Deut. 1:35
12 Num. 14:24 Deut. 1:36 Josh. 14:8-9
13 Num. 14:33-35, 26:64-65
14 Deut. 1:34
15 Deut. 30:17 Josh. 22:16, 18 2 Chr. 7:19
17 Josh. 4:12-13
18 Josh. 22:4
19 Num. 32:33 Josh. 12:1, 13:8
20 Deut. 3:18 Josh. 1:14, 4:12-13
22 Deut. 3:12, 15-16, 18, 20 Josh. 1:15, 11:23, 13:8, 32, 18:1, 22:4, 9
23 Gen. 4:7, 44:16 Isa. 59:12 Gal. 6:7
24 Num. 32:16, 34
26 Josh. 1:14
27 Josh. 4:12
28 Josh 1:13

to battle before the LORD, and the land shall be subdued before you, then you shall give them the land of Gilead for a possession.
30. But if they will not go over with you armed, they shall have possessions among you in the land of Canaan."
31. And the children of Gad and the children of Reuben answered, saying, "As the LORD has said to your servants, so we will do.
32. We will go over armed before the LORD *into* the land of Canaan so that the possession of our inheritance on this side of the Jordan *may be* ours."
33. And Moses gave to them, to the children of Gad and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with its cities in the borders, the cities of the land all around.
34. And the children of Gad built Dibon and Ataroth and Aroer,
35. And Atroth, Shophan, and Jaazer, and Jogbehah,
36. And Beth Nimrah, and Beth Haran, fortified cities. And they built folds for sheep.
37. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,
38. And Nebo, and Baal Meon (their names being changed) and Sibmah, and they gave other names to the cities which they built.
39. And the children of Machir the son of Manasseh went to Gilead and took it, and put out the Amorite who *was* in it.
40. And Moses gave Gilead to Machir the son of Manasseh, and he lived in it.
41. And Jair the son of Manasseh went and took the small towns of it, and called them Havoth Jair.
42. And Nobah went and took Kenath and its villages, and called it Nobah after his own name.

CHAPTER THIRTY-THREE

1. These *are* the journeys of the children of Israel, who went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.
2. And Moses wrote their goings out according to their journeys by the command of the LORD. And these *are* their journeys according to their starting places.
3. And they set out from Rameses in the first month, on the fifteenth day of the first month. On the *next* day after the Passover *day,* the children of Israel went out with a high hand in the sight of all the Egyptians,
4. While the Egyptians were still burying all *their* firstborn whom the LORD had stricken among them. The LORD also executed judgments upon their gods.
5. And the children of Israel set out from Rameses and pitched in Succoth.
6. And they set out from Succoth and pitched in Etham on the edge of the wilderness.
7. And they set out from Etham and turned toward Pi Hahiroth which *is* in front of Baal Zephon. And they pitched in front of Migdol.
8. And they set out from before Pi Hahiroth and passed through the middle of the Sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.
9. And they set out from Marah and came to Elim. And in Elim *were* twelve fountains of water, and seventy palm trees. And they pitched there.
10. And they set out from Elim and pitched by the Red Sea.
11. And they set out from the Red Sea and pitched in the wilderness of Sin.
12. And they set out from the wilderness of Sin and pitched in Dophkah.
13. And they set out from Dophkah and pitched in Alush.
14. And they set out from Alush and pitched at Rephidim, where there was no water for the people to drink.
15. And they set out from Rephidim and pitched in the wilderness of Sinai.
16. And they set out from the wilderness of Sinai and pitched at The Graves of Lust.
17. And they set out from The Graves of Lust and pitched at Hazeroth.
18. And they set out from Hazeroth and pitched in Rithmah.
19. And they set out from Rithmah and pitched at Rimmon Perez.
20. And they set out from Rimmon Perez and pitched in Libnah.
21. And they set out from Libnah and pitched at Rissah.
22. And they set out from Rissah and

33 Num. 21:24, 33, 35
Deut. 3:12-17, 29:8
Josh. 12:6, 13:8, 22:4
34 Num. 33:45-46
Deut. 2:36
35 Num. 32:1, 3
36 Num. 32:3, 24
37 Num. 21:27
38 Ex. 23:13
Num. 22:41, 32:3
Josh. 23:7
Isa. 46:1
39 Gen. 50:23
40 Deut. 3:12-13, 15
Josh. 13:31, 17:1
41 Deut. 3:14
Josh. 13:30
Judg. 10:4
1 Ki. 4:13
1 Chr. 2:21

Chap. **33**

3 Ex. 12:2, 37, 13:4, 14:8
4 Ex. 12:12, 29
18:11
Isa. 19:1
Rev. 12:8
5 Ex. 12:37
6 Ex. 13:20
7 Ex. 14:2, 9
8 Ex. 14:22, 15:22-23
9 Ex. 15:27
11 Ex. 16:1
14 Ex. 17:1, 19:2
15 Ex. 16:1, 19:1-2
16 Num. 11:34
17 Num. 11:35
18 Num. 12:16
22 ★ *Kehelathah*

pitched in the Meeting Place★.
23. And they set out from the Meeting Place★ and pitched in Mount Shapher.
24. And they set out from Mount Shapher and pitched in Haradah.
25. And they set out from Haradah and pitched in Makheloth
26. And they set out from Makheloth and pitched at Tahath.
27. And they set out from Tahath and pitched at Tarah.
28. And they set out from Tarah and pitched in Mithcah.
29. And they set out from Mithcah and pitched in Hashmonah.
30. And they set out from Hashmonah and pitched at Moseroth.
31. And they set out from Moseroth and pitched in Bene Jaakan.
32. And they set out from Bene Jaakan and pitched at the Hole of the Cleft.
33. And they set out from the Hole of the Cleft and pitched in Jotbathah.
34. And they set out from Jotbathah and pitched at Ebronah.
35. And they set out from Ebronah and pitched at Ezion Geber.
36. And they set out from Ezion Geber and pitched in the wilderness of Zin, which *is* Kadesh.
37. And they set out from Kadesh and pitched in Mount Hor on the edge of the land of Edom.
38. And Aaron the priest went up to Mount Hor at the command of the LORD and died there, in the fortieth year after the children of Israel had come up out of the land of Egypt, in the first day of the fifth month.
39. And Aaron *was* a hundred and twenty-three years old when he died in Mount Hor.
40. And King Arad the Canaanite, who lived in the south in the land of Canaan, heard of the coming of the children of Israel.
41. And they pulled up from Mount Hor and pitched in Zalmonah.
42. And they pulled up from Zalmonah and pitched in Punon.
43. And they pulled up from Punon and pitched in Oboth.
44. And they pulled up from Oboth and pitched in Ije Abarim, on the border of Moab.
45. And they pulled up from Iim★ and pitched in Dibon Gad.

23 ★ *Kehelathah*
30 Deut. 10:6
32 Gen. 36:27
Deut. 10:6-7
1 Chr. 1:42
35 Deut. 2:8
1 Ki. 9:26, 22:48
36 Num. 20:1, 27:14
37 Num. 20:22-23, 21:4
38 Num. 20:25, 28
Deut. 10:6, 32:50
40 Num. 21:1
41 Num. 21:4
43 Num. 21:10
44 Num. 21:11
45 Num. 32:34
★ *a shortened expression for Ije Abarim*

46 Jer. 48:22
Ezek. 6:14
47 Num. 21:20
Deut. 32:49
48 Num. 22:1
49 Num. 25:1
Josh. 2:1
51 Deut. 7:1-2, 9:1
Josh. 3:17
52 Ex. 23:24, 33, 34:13
Deut. 7:2, 5, 12:3
Josh. 11:12
Judg. 2:2
54 Num. 26:53-55
55 Josh. 23:13
Judg. 2:3
Psa. 106:34, 36

Chap. **34**

2 Gen. 17:8
Deut. 1:7
Ezek. 47:14
Psa. 78:55, 105:11
3 Gen. 14:3
Josh. 15:1-2
Ezek. 47:13
4 Num. 13:26, 32:8
Josh. 15:3-4

46. And they pulled up from Dibon Gad and pitched in Almon Diblathaim.
47. And they pulled up from Almon Diblathaim and pitched in the mountains of Abarim, before Nebo.
48. And they pulled up from the mountains of Abarim and pitched on the plains of Moab by Jordan *at* Jericho.
49. And they pitched by Jordan, from The House of Deserts to The Meadow of Acacias on the plains of Moab.
50. And the LORD spoke to Moses in the plains of Moab beside Jordan, *at* Jericho, saying,
51. "Speak to the children of Israel and say to them, 'When you have passed over Jordan into the land of Canaan,
52. Then you shall drive out all those who live in the land from before you, and destroy all their carved images, and destroy all their molded images and obliterate all their high places.
53. And you shall possess the land and live in it, for I have given you the land to possess it.
54. And you shall divide the land by lot by your families. And you shall give the more *of an* inheritance to the *tribe of* many; to the *tribe of* few you shall give the less *of an* inheritance. Wherever the lot falls out to him, according to the tribes of your fathers, you shall inherit.
55. But if you will not drive out the people of the land from before you, then those of them whom you let remain *shall* be barbs in your eyes and thorns in your sides, and they shall trouble you in the land in which you live.
56. And it shall be, as I thought to do to them, so I shall do to you.' "

CHAPTER THIRTY-FOUR

1. And the LORD spoke to Moses saying,
2. "Command the children of Israel and say to them, 'When you come into the land of Canaan, this *is* the land that shall fall to you for an inheritance, the land of Canaan with its borders.
3. And your south quarter shall be from the wilderness of Zin along by the border of Edom, and your south border shall be the furthest end of the Salt Sea eastward.
4. And your border shall turn from the south to the ascent of Akrabbim and pass on to Zin. And its limit shall be

from the south to Kadesh Barnea, and shall go on to Hazar Addar, and pass on to Azmon.
5. And the border shall turn from Azmon to the river of Egypt, and the end of it shall be at the sea.
6. And *for* the western border, you shall even have the Great Sea for a border. This shall be your west border.
7. And this shall be your northern border. From the Great Sea you shall point out for you Mount Hor.
8. From Mount Hor you shall *point* your border to the entrance of Hamath. And the end of the border shall be at Zedad.
9. And the border shall go on to Ziphron, and the end of it shall be at Hazar Enan. This shall be your north border.
10. And you shall point out your east border from Hazar Enan to Shepham.
11. And the border shall go down from Shepham to Riblah, on the east side of Ain. And the border shall go down, and shall reach to the side of the Sea of Chinnereth eastward.
12. And the border shall go down to Jordan, and the end of it shall be at the Salt Sea. This shall be your land with the borders of it all around.' "
13. And Moses commanded the children of Israel saying, "This *is* the land which you shall inherit by lot, which the LORD commanded to give to the nine tribes and to the half tribe.
14. For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*. And half the tribe of Manasseh have received their inheritance.
15. The two tribes and the half tribe have received their inheritance on this side *of the* Jordan *at* Jericho, eastward, toward the sunrise."
16. And the LORD spoke to Moses saying,
17. "These *are* the names of the men who shall divide the land to you: Eleazar the priest and Joshua the son of Nun.
18. And you shall take one leader from every tribe to divide the land by inheritance.
19. And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.
20. And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

5 Gen. 15:18
Josh. 15:4, 47
1 Ki. 8:65
Isa. 27:12
7 Num. 33:37
8 Num. 13:21
2 Ki. 14:25
Ezek. 47:15
9 Ezek. 47:17
11 Deut. 3:17
Josh. 11:2, 19:35
2 Ki. 23:33
Jer. 39:5-6
Mat. 14:34
Luke 5:1
12 Num. 34:3
13 Num. 34:1
Josh. 14:1-2
14 Num. 32:33
Josh. 14:2
17 Josh. 14:1, 19:51
18 Num. 1:4, 16

Chap. **35**

1 Num. 33:50
2 Lev. 25:34
Josh. 14:3-4, 21:2
Ezek. 45:1, 48:8
6 Num. 35:13
Deut. 4:41
Josh. 20:2, 7-8, 21:3, 13

21. And of the tribe of Benjamin, Elidad the son of Chislon.
22. And the leader of the tribe of the children of Dan, Bukki the son of Jogli.
23. The leader of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
24. And the leader of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
25. And the leader of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
26. And the leader of the tribe of the children of Issachar, Paltiel, the son of Azzan.
27. And the leader of the tribe of the children of Asher, Ahihud the son of Shelomi.
28. And the leader of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
29. These *are the ones* to whom the LORD commanded to divide the inheritance to the children of Israel in the land of Canaan.

CHAPTER THIRTY-FIVE

1. And the LORD spoke to Moses on the plains of Moab beside Jordan, *at* Jericho, saying,
2. "Command the children of Israel that they give to the Levites cities to live in from the land of their inheritance. And you shall give to the Levites suburbs all around the cities.
3. And they shall have the cities to live in. And their open lands shall be for their livestock, and for their goods, and for all their animals.
4. And the open lands of the cities which you shall give to the Levites *shall reach* from the wall of the city and outward a thousand cubits all around.
5. And you shall measure from outside the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits. And the city *shall be* in the middle. This shall be to them the open land of the cities.
6. And among the cities which you shall give to the Levites, there *shall be* six cities for refuge, which you shall appoint for the manslayer, so that he may flee

there. And you shall add forty-two cities to them.
7. All the cities which you shall give to the Levites *shall be* forty-eight cities. You shall give them with their open land.
8. And the cities which you shall give *shall be* of the possessions of the children of Israel. You shall give many from those who have many. But from those who have few you shall give few. Everyone shall give of his cities to the Levites according to his inheritance which he inherits."
9. And the LORD spoke to Moses saying,
10. "Speak to the children of Israel and say to them, 'When you have come over Jordan into the land of Canaan,
11. Then you shall choose cities to be cities of refuge for you so that the slayer who kills any person through error may flee there.
12. And they shall be to you cities for refuge from the avenger so that the manslayer does not die until he stands before the congregation in judgment.
13. And the cities which you shall choose shall be six cities for refuge.
14. You shall give three cities on this side *of the* Jordan, and you shall give three cities in the land of Canaan to be cities of refuge.
15. These six cities shall be a refuge for the children of Israel, and for the stranger, and for anyone who stays among them, so that everyone who kills any person through error may flee there.
16. And if he strikes him with an instrument of iron so that he dies, he *is* a murderer. The murderer shall surely be put to death.
17. And if he strikes him by throwing a stone with which he may die, and if he dies, he *is* a murderer. The murderer shall surely be put to death.
18. Or *if* he strikes him with a hand weapon of wood with which he may die, and if he dies, he is a murderer. The murderer shall surely be put to death.
19. The revenger of blood himself shall kill the murderer. When he meets him, he shall kill him.
20. And if he stabs him from hatred, or hurls at him by lying in wait, so that he dies,
21. Or in hatred strikes him with his hand so that he dies, he who struck *him* shall surely he put to death. He *is* a murderer. The revenger of blood will kill the murderer when he meets him.
22. But if he thrusts him suddenly without hatred, or has thrown something on him without lying in wait,
23. Or with any stone with which a man may die if he does not see, and throws *it* upon him so that he dies, and was not his enemy, neither sought his harm,
24. Then the congregation shall judge between the one who kills and the revenger of blood according to these judgments.
25. And the congregation shall deliver the one who kills out of the hand of the revenger of blood. And the congregation shall send him back to the city of his refuge to which he had fled. And he shall stay in it until the death of the high priest who was anointed with the holy oil.
26. But if the one who killed shall at any time come outside the border of the city of his refuge to which he had fled,
27. And if the avenger of blood finds him outside the borders of the city of his refuge, and if the avenger of blood kills the slayer, he shall not be guilty of blood
28. Because he should have remained in the city of his refuge until the death of the high priest. But after the death of the high priest, the one who killed shall return to the land of his possession.
29. So these *things* shall be for a statute of judgment to you throughout your generations in all your dwellings.
30. Whoever kills any person, the murderer shall be put to death by the mouth of witnesses. But one witness shall not testify against any person *to cause him* to die.
31. And you shall take no ransom for the life of a murderer who *is* guilty of death. But he shall surely be put to death.
32. And you shall take no ransom *for him* who has fled to the city of his refuge to return to live in the land until the death of the *high* priest.
33. So you shall not defile the land in which you *are*. For blood defiles the land. And the land cannot be cleansed of the blood that is shed in it, except by the blood of him that shed it.
34. So do not defile the land which you shall inhabit, in which I dwell. For I the LORD dwell among the children of Israel.' "

7 Josh. 21:41
8 Num. 26:54 Josh. 21:3
10 Deut. 19:2 Josh. 20:2
11 Ex. 21:13
12 Deut. 19:6 Josh. 20:3, 5-6
13 Num. 35:6
14 Deut. 4:41 Josh. 20:8
15 Num. 15:16
16 Ex. 21:12, 14 Lev. 24:17 Deut. 19:11-12
19 Num. 35:21, 24, 27 Deut. 19:6, 12 Josh. 20:3, 5
20 Gen. 4:8 Ex. 21:14 Deut. 19:11 2 Sam. 3:27, 20:10 1 Ki. 2:31, 32
22 Ex. 21:13
24 Num. 35:12 Josh. 20:6
25 Ex. 29:7 Lev. 4:3, 21:10 Josh 20:6
27 Ex. 22:2
29 Num. 27:11
30 Deut. 17:6, 19:15 Mat. 18:16 2 Cor. 13:1 Heb. 10:28
33 Gen. 9:6 Psa. 106:38 Mic. 4:11
34 Ex. 29:45-46 Lev. 18:25 Deut. 21:23

CHAPTER THIRTY-SIX

Chap. **36**

1 Num. 26:29
2 Num. 26:55, 27:1, 7, 33:54
Josh. 17:3-4
3 Num. 27:4
4 Lev. 25:10
5 Num. 27:7
6 Num. 36:11-12
7 1 Ki. 21:3
8 1 Chr. 23:22
11 Num. 27:1
13 Num. 26:3, 33:50

1. And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spoke before Moses, and before the rulers, the chief fathers of the children of Israel.
2. And they said, "The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel. And my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters.
3. And *if* they are married to any of the sons of the tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers and shall be put to the inheritance of the tribe to which they are received. So it shall be taken from the lot of our inheritance.
4. And when the jubilee of the children of Israel shall come, then their inheritance shall be put to the inheritance of the tribe into which they are received. So their inheritance shall be taken away from the inheritance of the tribe of our fathers."
5. And Moses commanded the children of Israel according to the word of the LORD saying, "The tribe of the sons of Joseph has said well.
6. This *is* the thing which the LORD commands concerning the daughters of Zelophehad, saying, 'Let them marry to whom they think best. Only they shall marry into the family of the tribe of their father.'
7. So the inheritance of the children of Israel shall not be moved from tribe to tribe. For every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.
8. And every daughter that possesses an inheritance in any tribe of the children of Israel shall become a wife to one of the family of the tribe of her father, so that the children of Israel may each one enjoy the inheritance of his fathers.
9. And the inheritance shall not move from *one* tribe to another tribe. But every one of the tribes of the children of Israel shall keep himself to his own inheritance."
10. Even as the LORD commanded Moses, so the daughters of Zelophehad did.
11. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, *were* married to their father's brothers' sons.
12. They were married into the families of the sons of Manasseh, the son of Joseph, and their inheritance remained in the tribe of the family of their father.
13. These *are* the commandments and the judgments which the LORD commanded by the hand of Moses to the children of Israel on the plains of Moab beside Jordan at Jericho.

The Fifth Book of Moses, Called

Deuteronomy

CHAPTER ONE

1. These *are* the words which Moses spoke to all Israel beyond Jordan in the wilderness, on the plain opposite Suph, between Paran and Tophel and Laban and Hazeroth and Dizahab,
2. Eleven days from Horeb by way of Mount Seir to Kadesh Barnea.
3. And it came to pass, in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel according to all that the LORD had given him in commandment to them;
4. After he had smitten Sihon the king of the Amorites, who lived in Heshbon, and Og the king of Bashan, who lived in Ashtaroth in Edrei,
5. Beyond the Jordan, in the land of Moab, Moses began to explain this law, saying,
6. "The LORD our God spoke to us in Horeb, saying, 'You have had enough of dwelling in this mountain.
7. Turn and take your journey, and enter the hill country of the Amorites, and to all *its* neighboring places, in the Arabah in the hill country, and in the low country, and in the south, and in the shore of the sea, the land of the Canaanites and of Lebanon, to the great river, the river Euphrates.
8. Behold, I have set before you the land. Go in and possess the land which the LORD has sworn to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their seed after them.'
9. And I spoke to you at that time, saying, 'I am not able to bear you by myself.
10. The LORD your God has multiplied you, and behold, today you *are* as the stars of heaven for multitude.
11. May the LORD, the God of your fathers, make you a thousand times more than you *are*, and bless you as He has promised you!
12. How can I by myself bear *the weight of* your problems and your burden and your strife?
13. Choose wise and understanding men, and *those* known to your tribes, and I will appoint them leaders over you.'
14. And you answered me and said, 'The thing which you have spoken *is* good to do.'

Chap. 1

1 Josh. 9:1, 10
2 Num. 13:26 Deut. 9:23
3 Num. 33:38
4 Num. 21:24, 33 Josh. 13:12
6 Ex. 3:1, 19:1 Num. 10:11
8 Gen. 12:7, 15:18, 17:7, 8, 26:4, 28:13 Ex. 33:1
9 Ex. 18:18 Num. 11:14
10 Gen. 15:5 Deut. 10:22, 28:62
11 Gen. 15:5, 22:17, 26:4 Ex. 32:13 2 Sam. 24:3
12 1 Ki. 3:8-9
15 Ex. 18:15
16 Lev. 24:22 Deut. 16:18 John 7:24
17 Ex. 18:22, 26 Lev. 19:15 Deut. 16:19 1 Sam. 16:7 Prov. 24:23 2 Chr. 19:6 Acts 10:34 Jas. 2:1
19 Num. 10:12, 13:26 Deut. 8:15 Jer. 2:6
21 Josh. 1:9
23 Num. 13:3
24 Num. 13:22-24
25 Num. 13:27
26 Num. 14:1-4 Psa. 106:24

15. And I took the heads of your tribes, wise and experienced men, and made them leaders over you, leaders over thousands, and leaders over hundreds, and leaders over fifties, and leaders over tens, and officers among your tribes.
16. And I commanded your judges at that time saying, 'Hear *the causes* between your brethren, and judge righteously between a man and his brother, and the stranger with him.
17. You shall not respect persons in judgment. You shall hear the small as well as the great. You shall not be afraid of the face of man, for the judgment *is* God's. And the cause that is too hard for you, bring to me, and I will hear it.'
18. And I commanded you at that time all the things which you should do.
19. And when we set out from Horeb, we went *through* all that great and terrible wilderness which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us. And we came to Kadesh Barnea.
20. And I said to you, 'You have come to the mountain of the Amorites which the LORD our God has given unto us.
21. Behold, the LORD your God has set the land before you. Go up *and take* possession *of it*, even as the LORD God of your fathers has said to you. Do not fear, neither be discouraged.'
22. And you came near to me, every one of you, and said, 'We will send men before us, and they shall search out the land and bring us word again by what way we must go up, and into what cities we shall come.'
23. And the saying pleased me very much. And I took twelve men of you, one of a tribe.
24. And they turned and went up into the mountain and came to the valley of Eshcol, and searched it out.
25. And they took of the fruit of the land in their hands, and brought *it* down to us, and brought us word again and said, 'It is a good land which the LORD our God gives us.'
26. Yet you would not go up, but rebelled against the commandment of the LORD your God.

27. And you murmured in your tents and said, 'Because the LORD hates us, He has brought us forth out of the land of Egypt to deliver us into the hand of the Amorites to destroy us.
28. Where *shall* we go? Our brethren have broken our hearts, saying, "We have seen there a people greater and taller than we *are*. The cities are great and walled up to heaven, also the sons of the giants *are there*." '
29. Then I said to you, 'Do not dread them nor be afraid of them.
30. The LORD your God Who goes before you shall fight for you, according to all that He did for you in Egypt before your eyes,
31. And in the wilderness where you have seen how the LORD your God carried you, as a man carries his son, in all the way that you went until you came into this place.'
32. Yet in this thing you did not believe the LORD your God,
33. Who went in the way before you to search you out a place to pitch your tents, in fire by night, to show you by what way you should go, and in a cloud by day.
34. And the LORD heard the voice of your words, and was angry and swore, saying,
35. 'Surely there shall not one of these men of this evil generation see that good land which I swore to give to your fathers,
36. Except Caleb the son of Jephunneh; he shall see it, and to him I will give the land that he has trodden upon, and to his sons because he has fully followed the LORD.'
37. Also the LORD was angry with me for your sakes, saying, 'You also shall not go in there.
38. Joshua the son of Nun, who stands before you, he shall go in there. Make him strong, for he shall cause Israel to inherit it.
39. And your little ones, who you said would be a prey, and your children who in that day had no knowledge between good and evil, they shall go in there. And I will give it to them, and they shall possess it.
40. But you turn and take your journey *back* into the wilderness in the direction of the Red Sea.'

27 Deut. 9:28
Psa. 106:25
28 Num. 13:28, 31-33
Deut. 9:1-2
Josh. 2:11
30 Ex. 14:14
Neh. 4:20
31 Ex. 19:4
Deut. 32:11-12
Isa. 46:3-4, 63:9
Hos. 11:3
Acts 13:18
32 Psa. 106:24
Jude 5
Heb. 3:9-10
33 Ex. 13:21
Num. 10:33
Ezek. 20:6
Psa. 78:14
34 Deut. 2:14-15
35 Num. 14:22
Psa. 95:11
36 Num. 14:24
Josh. 14:9
37 Num. 20:12, 27:14
Deut. 3:26, 4:21, 34:4
Psa. 106:32
38 Ex. 24:13, 33:11
Num. 14:30, 27:18-19
Deut. 31:7, 23
1 Sam. 16:22
39 Num. 14:3, 31
Isa. 7:15-16
Rom. 9:11
40 Num. 14:25
41 Num. 14:40
42 Num. 14:42
43 Num. 14:44
44 Psa. 118:12
46 Num. 13:25, 20:1, 22
Judg. 11:17

Chap. **2**

1 Num. 14:25
Deut. 1:40
3 Deut. 2:7, 14
4 Num. 20:14
5 Gen. 36:8
Josh. 24:4
7 Deut. 8:2-4
Mat. 6:8, 32
8 Judg. 11:18
1 Ki. 9:26

41. And you answered and said to me, 'We have sinned against the LORD; we will go up and fight according to all that the LORD our God commanded us.' And when each one of you had buckled on his weapons of war, you were ready to go up into the hill.
42. But the LORD said to me, 'Say to them, "Do not go up, nor fight, for I *am* not among you, you will be beaten by your enemies." '
43. So I spoke to you. And you would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.
44. And the Amorites who lived in that mountain came out against you and chased you, even as bees do, and destroyed you in Seir, to Hormah.
45. And you returned and wept before the LORD. But the LORD would not hearken to your voice, nor give ear to you.
46. So you stayed in Kadesh many days, according to the days that you remained *there*."

CHAPTER TWO

1. "Then we turned and took our journey into the wilderness in the direction of the Red Sea, as the LORD spoke to me. And we went around Mount Seir many days.
2. And the LORD spoke to me, saying,
3. 'You have gone around this mountain long enough. Turn northward.
4. And command the people saying, "You *are* to pass through the border of your brothers, the sons of Esau, who dwell in Seir. And they shall be afraid of you. Therefore be careful.
5. Do not meddle with them, for I will not give you of their land, no, not so much as a foot breadth because I have given Mount Seir to Esau *for* a possession.
6. You shall buy food from them for silver so that you may eat. And you shall also buy water from them for silver so that you may drink.
7. For the LORD your God has blessed you in all the works of your hand. He knows your walking *through* this great wilderness. The LORD your God *has been* with you these forty years. You have lacked nothing." '
8. And when we left our brothers the

sons of Esau who lived in Seir, through the way of the Arabah from Elath, and from Ezion Geber, we turned and went in the direction of the wilderness of Moab.
9. And the LORD said to me, 'Do not besiege Moab, nor fight with them in battle, for I will not give you any of their land *for* a possession because I have given Ar to the children of Lot *for* a possession.' "
10. (The Emim lived there in times past, a great people, who were many and tall like the Anakim.
11. And they were also known as giants, like the sons of Anak, but the Moabites called them Emim.
12. The Horim also lived in Seir in times past. But the children of Esau took their place when they had destroyed them from before them, and lived in their place; as Israel did to the land of his possession which the LORD gave to them.)
13. " 'Now rise up and cross over the brook Zered.' And we went over the brook Zered.
14. And the days in which we came from Kadesh Barnea until we had come over the brook Zered *were* thirty-eight years, until the entire generation had perished *and* the men of war *were* destroyed from the camp, as the LORD swore to them.
15. And the hand of the LORD was against them, to destroy them from the camp until they were consumed.
16. And so it came to pass, when all the men of war from among the people had finished dying,
17. The LORD spoke to me, saying,
18. 'Today you *are* passing over the border of Moab, *even* Ar.
19. And when you come near, across from the children of Ammon, do not trouble them nor be stirred up against them. For I will not give you *any* possessions from the land of the children of Ammon because I have given it to the children of Lot *for* a possession.' "
20. (It also was known to be a land of giants. Giants lived there in past times. And the Ammonites call them Zamzumim,
21. A great and plentiful people, and tall like the sons of Anak, but the LORD destroyed them before them. And they expelled them and lived in their place,
22. As He did to the children of Esau who lived in Seir when he destroyed the Horim from before them. And they expelled them and lived in their place even to this day.
23. And the Avim who dwelt in villages as far as Gaza—the Caphtorim, who came forth out of Caphtor, destroyed them and dwelt in their place.)
24. " 'Rise up, set out and cross over the river Arnon. Behold, I have given into your hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess, and fight against him in battle.
25. Today, I will begin to put the dread of you and the fear of you upon the nations under the whole heavens who shall hear *the* report of you, and shall tremble and be in anguish because of you.'
26. And I sent messengers out of the wilderness of Kedemoth to Sihon king of Heshbon *with* words of peace, saying,
27. 'Let me pass through your land. I will go along by the highway. I will neither turn *to* the right hand nor to the left.
28. You shall sell me food for silver so that I may eat, and give me water for silver so that I may drink. Only let me pass through on foot,
29. As the children of Esau who dwell in Seir, and the Moabites who live in Ar, did to me until I shall cross over Jordan into the land which the LORD our God gives us.'
30. But Sihon king of Heshbon would not let us pass by him. For the LORD your God hardened his spirit and made his heart stubborn so that He might deliver him into your hand, as *it is* this day.
31. And the LORD said to me, 'Behold, I have begun to give Sihon and his land before you. Begin to possess it so that you may inherit his land.'
32. Then Sihon came out against us, he and all his people, to fight at Jahaz.
33. And the LORD our God delivered him before us. And we struck him and his sons and all his people.
34. And we took all his cities at that time and completely destroyed the men and the women and the little ones of every city. We left none to remain.
35. Only we plundered the livestock for ourselves, and we took the spoil of the cities.
36. From Aroer, by the brink of the river of Arnon, and the city by the river, even unto Gilead, there was not one city too strong for us. The LORD our God delivered all to us.

9 Gen. 19:36-37
Num. 21:28
10 Gen. 14:5
Num. 13:22, 33
Deut. 9:2
12 Gen. 14:6, 36:20
Deut. 2:22
13 Num. 13:23, 21:12
14 Num. 13:26, 14:33, 35, 26:64
Deut. 1:34-35
Ezek. 20:15
15 Psa. 78:33, 106:26
19 Gen. 19:38
20 Gen. 14:5
21 Deut. 2:10
22 Gen. 14:6, 36:8, 20-30
23 Gen. 10:14
Josh. 13:3
Amos 9:7
24 Num. 21:13
Judg. 11:18
25 Ex. 15:14-15
26 Deut. 20:10
27 Num. 21:21-22
Judg. 11:19
28 Num. 20:19
29 Num. 20:18
Deut. 23:3-4
Judg. 11:17
30 Ex. 4:21
Num. 21:23
Josh. 11:20
31 Deut. 1:8
32 Num. 21:23
33 Num. 21:24
Deut. 7:2, 20:16, 29:7
34 Lev. 27:28
Deut. 7:2, 26
36 Deut. 3:12, 4:48
Josh. 13:9
Psa. 44:3

37. Only to the land of the children of Ammon you did not come, neither to any place along the river Jabbok, nor to the cities in the mountains, nor to whatever the LORD our God denied us."

CHAPTER THREE

1. "And we turned and went up the way to Bashan. And Og the king of Bashan came out against us, he and all his people, to battle *at* Edrei.
2. And the LORD said to me, 'Do not fear him, for I will deliver him and all his people, and his land, into your hand. And you shall do to him as you did to Sihon king of the Amorites who lived at Heshbon.'
3. So the LORD our God delivered Og into our hands also, the king of Bashan, and all his people. And we struck him until none *was* left remaining to him.
4. And we took all his cities at that time. There was not a city which we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan.
5. All these cities *were* fortified with high walls, gates, and bars; besides a good many unwalled towns.
6. And we completely destroyed them as we did to Sihon king of Heshbon, completely destroying the men, women and children of every city.
7. But we took the livestock and the spoil of the cities as plunder for ourselves.
8. And we took at that time out of the hand of the two kings of the Amorites the land on this side of the Jordan, from the river of Arnon to Mount Hermon,
9. (The Hermon *which* the Sidonians call Sirion, and the Amorites call it Senir).
10. All the cities of the plain, and all Gilead, and all Bashan, and Salcah and Edrei, cities of the kingdom of Og in Bashan *were taken*.
11. For only Og king of Bashan remained of the rest of the giants. Behold, his bedstead *was* a bedstead of iron. Is it not in Rabbath of the children of Ammon? Nine cubits *was* its length, and four cubits its width, according to the cubit of a man.
12. And this is the land *which* we possessed at that time, from Aroer by the river Arnon, and half of Mount Gilead, and its cities; I gave it to the men of Reuben and of Gad.
13. And the rest of Gilead, and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh, all the region of Argob, with all Bashan, which was called the land of giants.
14. Jair the son of Manasseh took all the country of Argob, as far as the border of the Geshurites and the Maachathites. And he called them after his own name, Bashan (Towns of Jair) to this day.
15. And I gave Gilead to Machir.
16. And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon, half the valley, and the border even to the river Jabbok, the border of the children of Ammon,
17. The plain also, and Jordan, and its border, from Chinnereth even to the sea of the plain, the Salt Sea, under The Slopes of Pisgah eastward.
18. And I commanded you at that time saying, 'The LORD your God has given you this land to possess it. You shall pass over armed before your brethren the children of Israel, all the sons of might.
19. But your wives and your little ones, and your livestock, (I know that you have much livestock), shall stay in your cities which I have given you,
20. Until the LORD has given rest to your brethren, as well as to you, and they also possess the land which the LORD your God *has* given them beyond Jordan. And then you shall each one return to his possessions which I have given you.'
21. And I commanded Joshua at that time saying, 'Your eyes have seen all that the LORD your God has done to these two kings. So the LORD shall do to all the kingdoms where you pass.
22. You shall not fear them, for the LORD your God shall fight for you.'
23. And I pleaded with the LORD at that time saying,
24. 'O, LORD God, You have begun to show Your servant Your greatness, and Your mighty hand. For what god *is there* in heaven or in earth who can do according to Your works and according to Your might?
25. I pray you, let me go over and see the good land beyond Jordan, this good hill-country and Lebanon.'
26. But the LORD was angry with me because of you and would not hear me. And the LORD said to me, '*Let it be*

37 Gen. 32:22 Num. 21:24 Deut. 2:5, 9, 19, 3:16

Chap. **3**

1 Num. 21:33 Deut. 1:4, 29:7
2 Num. 21:34
3 Num. 21:35
4 1 Ki. 4:13
6 Deut. 2:24 Psa. 135:10-12
9 Deut. 4:48 1 Chr. 5:23
10 Deut. 4:49 Josh. 12:5, 13:11
11 Gen. 14:5 2 Sam. 12:26 Jer. 49:2 Ezek. 21:20 Amos 2:9
12 Num. 32:33 Deut. 2:36 Josh. 12:2, 6, 13:8
13 Josh. 13:29
14 Num. 32:41 Josh. 13:13 2 Sam. 3:3, 10:6 1 Chr. 2:22
15 Num. 32:39
16 Num. 21:24 Josh. 12:2 2 Sam. 24:5
17 Gen. 14:3 Num. 34:11-12 Deut. 4:49 Josh. 12:3
18 Num. 32:20
20 Josh. 22:4
21 Num. 27:23
22 Ex. 14:14 Deut. 1:30, 20:4 Neh. 4:20
23 2 Cor. 12:8-9
24 Ex. 15:11 Deut. 11:2 2 Sam. 7:22 Psa. 71:19, 86:8, 89:6, 8
25 Ex. 3:8 Deut. 4:22
26 Deut. 1:37, 31:2

enough for you. Speak no more to Me of this matter.
27. Go up into the top of Pisgah and lift up your eyes westward and northward and southward and eastward, and behold *it* with your eyes. For you shall not go over this Jordan.
28. But charge Joshua, and encourage him, and strengthen him. For he shall go over before this people, and he shall cause them to inherit the land which you shall see.'
29. So we stayed in the valley over against Beth Peor."

CHAPTER FOUR

1. "And now, O Israel, hearken to the statutes and to the judgments which I teach you, in order to do them, so that you may live and go in and possess the land which the LORD God of your fathers gives *to* you.
2. You shall not add to the word which I command you; neither shall you take away from it, so that you may keep the commandments of the LORD your God which I command you.
3. Your eyes have seen what the LORD did because of Baal Peor. For the LORD your God has destroyed from among you all the men that followed Baal Peor.
4. And you who held fast to the LORD your God *are* alive, every one of you, this day.
5. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, so that you should do so in the land where you go to possess it.
6. And you shall keep and do *them*, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation *is* a wise and understanding people.'
7. For what nation is so great whose God *is* so near to them, as the LORD our God *is*, whenever we call upon Him?
8. And what great nation has statutes and judgments that *are so* righteous as all this law which I set before you today?
9. Only take heed to yourself and diligently keep yourself, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life. But teach them to your children, and your children's children,

27 Num. 27:12
28 Num. 27:18, 23
Deut. 31:3, 7
29 Deut. 34:6

Chap. **4**

1 Lev. 19:37
Deut. 5:1
Ezek. 20:11
Rom. 10:5
2 Josh. 1:7
Rev. 22:18-19
3 Josh. 22:17
Psa. 106:28
6 Job 28:28
Psa. 19:7
Prov. 1:7
7 2 Sam. 7:23
Isa. 55:6
Psa. 46:1
9 Gen. 18:19
Deut. 6:7, 11:19
Psa. 78:5-6
Prov. 4:23
Eph. 6:4
10 Ex. 19:9, 16
11 Ex. 19:18
12 Ex. 20:22
Deut. 5:4, 22
1 Ki. 19:12
13 Ex. 34:12, 28, 31:18
Deut. 9:9, 11
14 Ex. 21:1
Deut. 4:22-23
15 Josh. 23:11
Isa. 40:18
16 Ex. 20:4-5, 32:7
Deut. 4:23, 5:8
Rom. 1:23
19 Deut. 17:3
2 Ki. 21:3
Job 31:26
Rom. 1:25
★ *At creation God created them to rule over the day and night—not for the nations to worship. Gen. 1:14-18*
20 Ex. 19:5
Deut. 9:29
1 Ki. 8:51
Jer. 11:4
21 Num. 20:12
Deut. 1:37, 3:26
22 Deut. 3:25, 27
2 Pet. 1:13-15

10. To remember the day that you stood before the LORD your God in Horeb, when the LORD said to me, 'Gather the people to Me, and I will make them hear My words so that they may learn to fear Me all the days that they shall live upon the earth, and they may teach their children.'
11. And you came near and stood at the bottom of the mountain. And the mountain burned with fire up to the midst of heaven, with darkness, clouds, and thick darkness.
12. And the LORD spoke to you out of the midst of the fire. You heard the voice of the words, but saw no likeness, only a voice.
13. And He declared to you His covenant which He commanded you to perform, *even* the ten commandments. And He wrote them on two tablets of stone.
14. And the LORD commanded me at that time to teach you statutes and judgments so that you might do them in the land where you go over to possess it.
15. Therefore, take good heed to yourselves, for you did not see any form *at all* on the day the LORD spoke to you in Horeb out of the midst of the fire,
16. Lest you act corruptly and make for yourselves a graven image, the likeness of any figure, the likeness of male or female, *or*
17. The likeness of any beast on the earth, the likeness of any winged fowl that flies in the air, *or*
18. The likeness of anything that creeps on the ground, the likeness of any fish in the waters beneath the earth;
19. And *take heed*, lest you lift up your eyes to the heavens—when you see the sun, and the moon, and the stars, all the host of heaven—lest you should be driven to worship them and serve them, which the LORD your God has divided *for signs and seasons*★ unto all nations under all the heavens.
20. But the LORD has taken you and brought you out from the iron furnace, out of Egypt, to be to Him a people of His own possession, as *you are* today.
21. And the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go into that good land which the LORD your God gives you *for* an inheritance.
22. But I must die in this land; I must not go over Jordan. But you *shall* go over and possess that good land.

23. Take heed to yourselves, lest you forget the covenant of the LORD your God, which He made with you, and make you a graven image, a likeness of anything which the LORD your God has forbidden you,
24. For the LORD your God *is* a consuming fire, a jealous★ God.
25. When you shall beget children and grandchildren, and when you shall have remained long in the land and have dealt corruptly by making a graven image, the likeness of anything, and shall do evil in the sight of the LORD your God to provoke Him to anger,
26. I call heaven and earth to witness against you this day that you shall soon utterly perish from off the land which you are crossing over Jordan to possess. You shall not prolong *your* days upon it, but shall utterly be destroyed.
27. And the LORD shall scatter you among the nations, and you shall be left few in number among the nations where the LORD shall drive you.
28. And there you shall serve gods, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell.
29. But if you shall seek the LORD your God from there, you shall find *Him*, if you seek Him with all your heart and with all your soul.
30. When you are in trouble and when all these things have come upon you in the latter days, then you shall return to the LORD your God and shall be obedient to His voice,
31. For the LORD your God *is* a merciful God. He will not forsake you, nor destroy you, nor forget the covenant of your fathers which He swore to them;
32. For ask now of the days past which were before you, since the day that God created man upon the earth, and from the one end of the heavens to the other end of the heavens, where there has been any thing as great as this, or has been heard any thing like it.
33. Did any people ever hear the voice of God speaking out of the midst of the fire as you have heard and live?
34. Or has any god attempted to go and take a nation for himself from the midst of another nation by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great *awe-inspiring* terrors, according to all that the LORD your God did for you in Egypt before your eyes?
35. It was shown to you so that you might know that the LORD *is* God, *and there is* none other beside Him.
36. He made you hear His voice out of heaven so that He might teach you. And He showed you His great fire upon the earth. And you heard His words out of the midst of the fire.
37. And because He loved your fathers, therefore He chose their seed after them, and brought you out in His sight with His great power out of Egypt,
38. In order to drive out from before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as *it is* this day.
39. Therefore, know this day and fix it in your heart that the LORD *is* God in heaven above and on the earth beneath. There is none other.
40. Therefore, you shall keep His statutes and His commandments which I command you this day, so that it may go well with you and with your children after you, and so that you may prolong your days upon the earth which the LORD your God gives you forever."
41. Then Moses separated three cities on this side of Jordan toward the rising of the sun,
42. So that the slayer might flee there, he who may *accidentally* kill his neighbor through error and who did not hate him *in* times past, and he who flees to one of these cities might live.
43. They were Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead of the Gadites; and Golan in Bashan, for the Manassites.
44. And this *is* the law which Moses set before the children of Israel.
45. These *are* the testimonies and the statutes and the judgments which Moses spoke to the children of Israel after they came forth out of Egypt,
46. Beyond Jordan, in the valley over against Beth Peor, in the land of Sihon king of the Amorites, who lived at Heshbon, whom Moses and the children of Israel killed after they had come forth out of Egypt.
47. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, who *were* on this side of

23 Ex. 20:4-5
Deut. 4:9, 16
24 Ex. 20:5, 24:17
Deut. 6:15, 9:3
Isa. 33:14
Heb. 12:29
★Heb. *zealous*
25 2 Ki. 17:17
26 Deut. 30:18-19
Isa. 1:2
Mic. 6:2
27 Lev. 26:33
Neh. 1:8
28 Deut. 28:64
1 Sam. 26:19
Isa. 44:9, 46:7
Jer. 16:13
Psa. 115:4-5, 135:15-16
29 Lev. 26:39
Deut. 30:1-3
Isa. 55:6-7
Neh. 1:9
2 Chr. 15:4
30 Gen. 49:1
Ex. 18:8
Deut. 31:17, 29
Jer. 23:20
Hos. 3:5
Joel 2:12
31 Jonah 4:2
Psa. 116:5
Neh. 9:31
2 Chr. 30:9
32 Job 8:8
Mat. 24:31
33 Ex. 24:11, 33:20
Deut. 5:24, 26
34 Ex. 6:6, 7:3, 19, 13:3, 26:8, 34:12
35 Deut. 32:39
1 Sam. 2:2
Isa. 45:5, 18
Mark 12:29
36 Ex. 19:9, 19, 20:18, 22, 24:16
Heb. 12:18
37 Ex. 13:3, 9, 14
Deut. 10:15
38 Deut. 7:1, 9:1, 4-5
39 Josh. 2:11
40 Lev. 22:31
Deut. 5:16, 6:3, 18, 12:25, 28, 22:7
Eph. 6:3
41 Num. 35:6
42 Deut. 19:4
43 Josh. 20:8
46 Num. 21:24
Deut. 1:4, 3:29
47 Num. 21:35
Deut. 3:3-4

the Jordan toward the rising of the sun,
48. From Aroer on the edge of the river Arnon, even to Mount Zion, which *is* Hermon,
49. And all the plain on this side of *the* Jordan eastward, even to the sea of the plain, under the Slopes of Pisgah.

CHAPTER FIVE

1. And Moses called all Israel and said to them, "Hear, O Israel, the statutes and judgments which I speak in your ears this day so that you may learn them and keep and do them.
2. The LORD our God made a covenant with us in Horeb.
3. The LORD did not make this covenant with our fathers, but with us, even us, all of us here, alive today.
4. The LORD talked with you face to face in the mountain out of the midst of the fire;
5. (I stood between the LORD and you at that time to show you the word of the LORD, for you were afraid because of the fire, and did not go up into the mountain,) saying,
6. 'I *am* the LORD your God Who brought you out of the land of Egypt from the house of bondage.
7. You shall have no *other* gods before Me.
8. You shall not make a graven image for yourself of any likeness *of anything* that is in the heavens above, or on the earth beneath, or in the waters beneath the earth.
9. You shall not bow yourself down to them, nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generation* of those who hate Me,
10. But showing steadfast love to thousands of those who love Me and keep My commandments.
11. You shall not take the name of the LORD your God in vain, for the LORD will not hold *the one* guiltless who takes His name in vain.
12. Keep the Sabbath day to sanctify it as the LORD your God has commanded you.
13. Six days you shall labor and do all your work.
14. But the seventh day *is* the Sabbath of the LORD your God. *In it* you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger within your gates, so that your manservant and your maidservant may rest as well as you.
15. And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and with an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.
16. Honor your father and your mother as the LORD your God has commanded you, so that your days may be prolonged, and that it may go well with you in the land which the LORD your God gives you.
17. You shall not murder.
18. And you shall not commit adultery.
19. And you shall not steal.
20. And you shall not bear false witness against your neighbor.
21. And you shall not covet your neighbor's wife, nor shall you covet your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his donkey, or any *thing* that is your neighbor's.'
22. The LORD spoke these words to all your assembly in the mountain out of the midst of the fire of the cloud and of the thick darkness with a great voice. And He added no more.★ And He wrote them on two tablets of stone and delivered them to me.
23. And it came to pass when you heard the voice out of the midst of the darkness, for the mountain burned with fire, you came near me, all the heads of your tribes and your elders,
24. And you said, 'Behold, the LORD our God has revealed His glory and His greatness, and we have heard His voice out of the midst of the fire. We have seen today that God talks with man yet he *still* lives.
25. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die.
26. For who of all flesh has heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

48 Deut. 2:36, 3:9, 12
Psa. 133:3
49 Deut. 3:17

Chap. **5**

2 Ex. 19:5
Deut. 4:23
Mal. 4:4
3 Jer. 31:32
Mat. 13:17
Heb. 8:9
4 Ex. 19:9, 19, 20:22
Deut. 4:33, 36, 34:10
5 Ex. 19:16, 20:18, 21, 24:2
Gal. 3:19
6 Ex. 20:2
Psa. 81:10
7 Ex. 20:3
Hos. 13:4
8 Ex. 20:4
9 Ex. 34:7
10 Jer. 32:18
Dan. 9:4
11 Ex. 20:7
Lev. 19:12
Mat. 5:33
12 Ex. 20:8
13 Ex. 23:12, 35:2
Ezek. 20:12
14 Gen. 2:2
Ex. 16:29
Heb. 4:4
15 Deut. 4:34, 37, 15:15, 16:12, 24:18, 22
16 Ex. 20:12
Lev. 19:3
Deut. 4:40, 27:16
Eph. 6:2-3
Col. 3:20
17 Ex. 20:13
Mat. 5:21
18 Ex. 20:14
Luke 18:20
Jas. 2:11
19 Ex. 20:15
Rom. 13:9
20 Ex. 20:16
Mat. 19:18
21 Ex. 20:17
Mic. 2:2
Hab. 2:9
Luke 12:15
Rom. 7:7
22 Ex. 24:12, 31:18
Deut. 4:13
★ The phrase "*added no more*" means: *God ceased to speak directly to the people*. However, He continued speaking to Moses, giving him additional commandments, statutes and judgments.
23 Ex. 20:18-19
24 Ex. 19:19
Deut. 4:33
Judg. 13:22
25 Deut. 18:16
26 Deut. 4:33

27. You go near and hear all that the LORD our God shall say. And you speak to us all that the LORD our God shall speak to you, and we will hear *it*, and do *it*.'
28. And the LORD heard the voice of your words when you spoke to me. And the LORD said to me, 'I have heard the voice of the words of this people, which they have spoken to you. They have well *said* all that they have spoken.
29. Oh, that there were such a heart in them that they would fear Me and keep all My commandments always, so that it might be well with them and with their children forever!
30. Go say to them, "Go into your tents again."
31. But as for you, you stand here by Me, and I will speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may do *them* in the land which I am giving them, to possess it.'
32. And you shall be careful to do as the LORD your God has commanded you. You shall not turn aside to the right hand or to the left.
33. You shall walk in all the ways which the LORD your God has commanded you so that you may live and that *it may be* well with you, and you may prolong *your* days in the land which you shall possess."

CHAPTER SIX

1. "Now these *are* the commandments, the statutes, and the judgments which the LORD our God commanded to teach you so that you might do *them* in the land where you go to possess it,
2. That you might fear the LORD your God, to keep all His statutes and His commandments which I command you, you, and your son, and your son's son, all the days of your life, and so that your days may be prolonged.
3. Hear therefore, O Israel, and be diligent to *observe* it, so that it may be well with you, and that you may greatly multiply, as the LORD God of our fathers has promised you, in the land that flows with milk and honey.
4. *Hear, O Israel. Our one God is *the* LORD, *the* LORD.★
5. And you shall love the LORD your God with all your heart and with all your soul and with all your might.
6. And these words which I command you this day shall be in your heart.
7. And you shall diligently teach them to your children, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down, and when you rise up.
8. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.
9. And you shall write them upon the posts of your house and on your gates.
10. And it shall be when the LORD your God has brought you into the land which He swore to your fathers, to Abraham, to Isaac and to Jacob, to give you great and goodly cities which you did not build,
11. And houses full of every good *thing* which you did not fill, and wells which are dug, which you did not dig; vineyards and olive trees which you did not plant, and you shall eat and be full;
12. *Then* beware lest you forget the LORD Who brought you forth out of the land of Egypt from the house of bondage.
13. You shall fear the LORD your God and serve Him, and shall swear by His name.
14. You shall not go after other gods, of the gods of the people who are all around you,
15. For the LORD your God *is* a jealous God among you, lest the anger of the LORD your God be kindled against you and destroy you from off the face of the earth.
16. You shall not tempt the LORD your God as you tempted *Him* in Massah.
17. You shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes which He has commanded you.
18. And you shall do *that which is* right and good in the sight of the LORD, so that it may be well with you, and so that you may go in and possess the good land which the LORD swore to your fathers,
19. To cast out all your enemies from before you as the LORD has spoken.
20. When your son asks you in time to come, saying, 'What are the testimonies and the statutes and the judgments which the LORD our God has commanded you?'
21. Then you shall say to your son, 'We

27 Ex. 20:19 Heb. 12:19
28 Deut. 18:17
29 Deut. 4:40, 11:1, 32:29 Isa. 48:18 Psa. 81:13 Mat. 23:37 Luke 19:42
31 Gal. 3:19
32 Deut. 17:20, 28:14 Josh. 1:7 Prov. 4:27
33 Deut. 4:40, 10:12 Jer. 7:23

Chap. **6**

1 Deut. 12:1
2 Ex. 20:29 Deut. 4:40, 10:12-13 Prov. 3:1-2 Eccl. 12:13
3 Gen. 22:17 Ex. 3:8
4 Mark 12:29
★ Heb. *Our Elohim is YHVH, YHVH.* Or transliterated, *Our one God is Jehovah, Jehovah. A traditional Jewish translation is: The Lord, the Lord our God is one. The Greek can also be translated "our One God is* the *Lord,* the *Lord"*
5 2 Ki. 23:25 Mat. 22:37 Mark 12:30
6 Deut. 11:18 Psa. 119:11, 98
7 Deut. 11:19 Psa. 78:4-6 Eph. 6:4
8 Prov. 6:21, 7:3
9 Deut. 11:20 Isa. 57:8
10 Josh. 24:13 Psa. 105:44
11 Deut. 8:10
13 Isa. 45:23, 65:16 Jer. 4:2 Mat. 4:10 Luke 4:8
14 Deut. 13:7
15 Ex. 20:5 Deut. 4:24, 7:4, 11:17
16 Mat. 4:7 Luke 4:12 1 Cor. 10:9
17 Psa. 119:4
18 Ex. 15:26 Deut. 12:28, 13:18
19 Num. 33:52-53
20 Ex. 13:14
21 Ex. 13:3

* See Appendix W "The Two Jehovahs of the Old Testament" p. 1358.

were Pharaoh's slaves in Egypt, and the LORD brought us out of Egypt with a mighty hand.
22. And the LORD showed signs and wonders, great and grievous, upon Egypt, upon Pharaoh and upon all his household, before our eyes.
23. And He brought us out from there so that He might bring us in to give us the land which He swore to our fathers.
24. And the LORD commanded us to do all these statutes—to fear the LORD our God for our good always so that He might preserve us alive, as *it is* today.
25. And it shall be righteousness for us if we observe to do all these commandments before the LORD our God as He has commanded us.' "

CHAPTER SEVEN

1. "When the LORD your God shall bring you into the land where you go to possess it and has cast out many nations before you—the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than you—
2. And the LORD your God shall deliver them up to you, you shall crush them, and utterly destroy them. You shall make no covenant with them nor show mercy to them.
3. Nor shall you make marriages with them. You shall not give your daughter to his son, nor shall you take his daughter to your son,
4. For they will turn away your sons from following Me so that they may serve other gods. Then the anger of the LORD will be kindled against you and will destroy you suddenly.
5. But you shall deal with them in this way: you shall destroy their altars and smash in pieces their standing pillars,★ and cut to shards their groves and burn their graven images with fire,
6. For you *are* a holy people to the LORD your God. The LORD your God has chosen you to be a special people to Himself above all people that are upon the face of the earth.
7. The LORD did not set His love upon you nor choose you because you were more in number than any people, for you *were* the fewest of all people.

22 Ex. 7-10
24 Deut. 4:1, 6:2
Jer. 32:39
Psa. 41:2
Job 35:7-8
25 Lev. 18:5
Rom. 10:3, 5

Chap. **7**

1 Ex. 33:2
Deut. 4:38, 31:3
2 Deut. 23:14
Josh. 2:14, 6:17, 8:24, 9:24
Judg. 1:24, 2:2
3 1 Ki. 11:2
Ezra 9:2
4 Deut. 6:15
5 Ex. 23:24, 34:13
Deut. 12:2-3
★ *sacred obelisks*
6 Ex. 19:5
Jer. 2:3
Amos 3:2
Psa. 50:5
1 Pet. 2:9
7 Deut. 10:22
8 Ex. 13:3, 14
Deut. 10:15
Luke 1:55, 72-73
9 Dan. 9:4
Neh. 1:5
1 Cor. 1:9
2 Cor. 1:18
2 Thes. 3:3
Heb. 11:11
2 Tim. 2:13
10 Deut. 32:35
Isa. 59:18
12 Deut. 28:1
Psa. 105:8-9
13 Deut. 28:4
John 14:21
14 Ex. 23:26
15 Ex. 15:26
Deut. 28:27, 60
16 Deut. 7:2, 19:13, 21
Judg. 8:27
17 Num. 33:53
18 Deut. 31:6
Psa. 105:5
19 Deut. 4:34, 29:3

8. But because the LORD loved you and because He would keep the oath which He had sworn to your fathers, the LORD has brought you out with a mighty hand and redeemed you out of the house of bondage from the hand of Pharaoh king of Egypt.
9. Therefore, know that the LORD your God, He *is* God, the faithful God Who keeps covenant and mercy with them that love Him and keep His commandments, to a thousand generations.
10. And he repays those who hate Him to their face, to destroy them. He will not be slow to repay him who hates Him. He will repay him to his face.
11. You shall therefore keep the commandments and the statutes and the judgments which I command you today to do them.
12. And it shall come to pass, if you hearken to these judgments to keep and practice them, *then* the LORD your God shall keep with you the covenant and the mercy which He swore to your fathers.
13. And He will love you and bless you and multiply you. He will also bless the fruit of your womb, and the fruit of your land, your grain, and your wine, and your oil, the increase of your cattle and the flocks of your sheep, in the land which He swore to your fathers to give you.
14. You shall be blessed above all people. There shall not be male or female barren among you or among your livestock.
15. And the LORD will take away from you all sickness and will put none of the evil diseases of Egypt, which you know, upon you. But He will lay them upon all who hate you.
16. And you shall destroy all the people which the LORD your God shall deliver up to you. Your eye shall have no pity upon them; neither shall you serve their gods, for *they will be* a snare to you.
17. If you shall say in your heart, 'These nations *are* more than I; how can I dispossess them?'
18. You shall not be afraid of them, *but* shall well remember what the LORD your God did to Pharaoh and to all Egypt.
19. *Remember* the great temptations which your eyes saw, and the signs, and the wonders, and the mighty hand, and the outstretched arm by which the LORD your God brought you out. So shall the

LORD your God do to all the people of whom you are afraid.
20. And the LORD your God will send the hornet among them until the ones who are left, and hide themselves from you, are destroyed.
21. You shall not be afraid of them, for the LORD your God *is* among you, a mighty and awesome God.
22. And the LORD your God will put out those nations before you little by little. You may not destroy them at once, lest the beasts of the field increase upon you.
23. And the LORD your God shall deliver them to you, and shall destroy them with a mighty destruction until they are destroyed.
24. And He shall deliver their kings into your hand, and you shall destroy their name from under the heavens. No man shall be able to stand before you until you have destroyed them.
25. You shall burn the graven images of their gods with fire. You shall not desire the silver or gold *that is* on them, nor take *it* for yourself, so that you may not be snared in it, for it is an abomination to the LORD your God.
26. And you shall not bring an abomination into your house, lest you become a cursed thing like it. You shall utterly hate it, and you shall utterly despise it, for it *is* a cursed thing."

CHAPTER EIGHT

1. "All the commandments which I command you this day shall you be diligent to observe *and to* do that you may live and multiply and go in and possess the land which the LORD swore to your fathers.
2. And you shall remember all the way which the LORD your God led you these forty years in the wilderness in order to humble you, to prove you, to know what is in your heart, whether you would keep His commandments or not.
3. And He humbled you and allowed you to hunger, and then He fed you with manna which you did not know, neither did your fathers know *it,* so that He might make you know that man does not live by bread alone; but by every *word* that proceeds out of the mouth of the LORD does man live.
4. Your clothing did not wear out on you, nor did your foot swell these forty years.

20 Josh. 24:12
21 Num. 16:3 Josh. 3:10 Neh. 9:32
22 Ex. 23:29-30
24 Ex. 17:14 Josh. 10:24-25, 42, 23:9
25 Ex. 32:20 Deut. 17:1 Josh. 7:1, 21 Judg. 8:27 Zeph. 1:3 1 Chr. 14:12
26 Lev. 27:28 Josh. 6:17, 7:1

Chap. **8**

1 Deut. 4:1, 5:32-33, 6:1-3
2 Ex. 16:4 Deut. 1:3, 2:7, 13:3 Amos 2:10 John 2:25
3 Ex. 16:2-3, 12, 14, 35 Mat. 4:4 Luke 4:4
4 Deut. 29:5 Neh. 9:21
5 2 Sam. 7:14 Psa. 89:32 Prov. 3:12 Heb. 12:5-6 Rev. 3:19
6 Deut. 5:33
7 Deut. 11:10-12
9 Deut. 33:25
10 Deut. 6:11-12
12 Deut. 28:47, 32:15 Hos. 13:6 Prov. 30:9
14 Psa. 106:21 1 Cor. 4:7
★ *exalting of self*
15 Num. 20:11, 21:6 Isa. 63:12-14 Jer. 2:6 Hos. 13:5
16 Ex. 16:15 Jer. 24:5-6 Heb. 12:11
17 Deut. 9:4
18 Deut. 7:8, 12 Prov. 10:22 Hos. 2:8
19 Deut. 4:26, 30:18

5. And you shall consider in your heart that as a man chastens his son, *so* the LORD your God chastens you.
6. And you shall keep the commandments of the LORD your God to walk in His ways and to fear Him,
7. For the LORD your God brings you into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills,
8. A land of wheat and barley and vines and fig trees and pomegranates, a land of olive oil and honey,
9. A land in which you shall eat bread without scarceness. You shall not lack any *thing* in it. *It is* a land whose stones are iron, and out of whose hills you may dig copper.
10. When you have eaten and are full, then you shall bless the LORD your God for the good land which He has given you.
11. Beware that you do not forget the LORD your God by not keeping His commandments, and His judgments, and His statutes, which I command you today,
12. Lest *when* you have eaten and are full and have built goodly houses and lived in *them,*
13. And *when* your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied,
14. Then you become haughty of heart,★ and you forget the LORD your God Who brought you forth out of the land of Egypt from the house of bondage,
15. Who led you through the great and terrible wilderness *with* fiery serpents and scorpions and thirsty ground where *there was* no water, Who brought forth water for you out of the rock of flint,
16. Who fed you in the wilderness with manna which your fathers did not know, so that He might humble you and that He might prove you to do you good in your latter end.
17. Beware lest you say in your heart, 'My power and the might of *my* hand has gotten me this wealth.'
18. But you shall remember the LORD your God, for *it is* He Who gives you power to get wealth, so that He may confirm His covenant which He has sworn to your fathers as it is this *very* day.
19. And it shall be if you do at all forget the LORD your God and walk after other gods serving them and worshiping them,

I testify against you this day that you shall surely perish—*yes, perish*.
20. As the nations whom the LORD destroys before your face, so you shall perish because you would not obey the voice of the LORD your God."

CHAPTER NINE

1. "Hear, O Israel! You *are* to pass over Jordan today to go in to expel nations greater and mightier than you, cities great and fenced up to heaven,
2. A people great and tall, the sons of the giants, whom you know and have heard it said, 'Who can stand before the sons of Anak!'
3. Therefore, understand this day that the LORD your God *is* He Who goes over before you. *Like* a consuming fire, He shall destroy them, and He shall bring them down before your face. So you shall drive them out and destroy them quickly as the LORD has said to you.
4. Do not speak in your heart after the LORD your God has cast them out from before you, saying, 'For my righteousness, the LORD has brought me in to possess this land'; but for the wickedness of these nations, the LORD your God drives them out from before you.
5. Not for your righteousness, or for the uprightness of your heart, do you go to possess their land, but for the wickedness of these nations, the LORD your God drives them out from before you, so that He may perform the word which the LORD swore to your fathers, Abraham, Isaac and Jacob.
6. Therefore, understand that the LORD your God does not give you this good land, to possess it for your righteousness, for you *are* a stiff-necked people.
7. Remember, *and* do not forget, how you provoked the LORD your God to wrath in the wilderness. From the day you departed out of the land of Egypt, until you came to this place, you have been rebellious against the LORD.
8. Also in Horeb you provoked the LORD to wrath so that the LORD was angry with you that He would have destroyed you.
9. When I had gone up into the mountain to receive the tablets of stone, the tablets of the covenant which the LORD made with you, then I stayed in the mountain forty days and forty nights. I neither ate bread nor drank water.
10. And the LORD delivered to me two tablets of stone written with the finger of God, and on them *was written* according to all the words which the LORD spoke with you in the mountain out of the midst of the fire in the day of the assembly.
11. And it came to pass, at the end of forty days and forty nights, the LORD gave me the two tablets of stone, the tablets of the covenant.
12. And the LORD said to me, 'Arise! Get down quickly from here, for your people whom you have brought forth out of Egypt have corrupted themselves. They have quickly turned aside out of the way which I commanded them. They have made them a molten image.'
13. Furthermore the LORD spoke to me saying, 'I have seen this people, and, behold, it *is* a stiff-necked people.
14. Let Me alone so that I may destroy them and blot out their name from under the heavens. And I will make of you a nation mightier and greater than they.'
15. So I turned and came down from the mountain, and the mountain burned with fire. And the two tablets of the covenant *were* in my two hands.
16. And I looked, and behold, you had sinned against the LORD your God, and had made you a molten calf! You had turned aside quickly out of the way which the LORD had commanded you.
17. And I took the two tablets and threw them out of my hands and broke them before your eyes.
18. And *again* I prostrated myself before the LORD, as at the first, forty days and forty nights. I neither ate bread nor drank water because of all your sins which you sinned in doing wickedly in the sight of the LORD to provoke Him to anger.
19. For I was afraid of the anger and fury with which the LORD was angry against you to destroy you. But the LORD hearkened to me at that time also.
20. And the LORD was very angry with Aaron to have destroyed him. And I prayed for Aaron also at the same time.
21. And I took your sin, the calf which you had made, and burned it with fire, and stamped it, grinding *it* very small, until it was as fine as dust. And I threw the dust of it into the brook that descended out of the mountain.
22. And at Taberah, and at Massah, and

20 Dan. 9:11-12

Chap. **9**

1 Deut. 1:28, 4:38, 11:23, 31
Josh. 3:16, 4:19
2 Num. 13:22, 28, 32-33
3 Ex. 23:31
Deut. 4:24, 7:23-24, 31:3
Josh. 3:11
Heb. 12:29
4 Gen. 15:16
Lev. 18:24
Deut. 8:17, 18:12
Rom. 11:6, 20
1 Cor. 4:4, 7
5 Gen. 12:7, 13:15, 15:7, 17:8, 26:4
Tit. 3:5
6 Ex. 32:9, 33:3, 34:9
Deut. 9:13
7 Ex. 14:11, 16:2, 17:2
Num. 11:4, 20:2, 25:2
Deut. 31:27
8 Ex. 32:4
Psa. 106:19
9 Ex. 24:12, 15, 18, 34:28
10 Ex. 19:17, 20:1, 31:18
Deut. 4:10, 10:4
12 Ex. 32:7
Deut. 31:29
Judg. 2:17
13 Ex. 32:9
Deut. 9:6, 10:16, 31:27
2 Ki. 17:14
14 Ex. 32:10
Num. 14:12
Deut. 29:20
15 Ex. 19:18, 32:15
Deut. 4:11, 5:23
16 Ex. 32:19
18 Ex. 34:28
19 Ex. 32:10-11, 14, 33:17
Deut. 10:10
Psa. 106:23
21 Ex. 32:20
Isa. 31:7
22 Ex. 17:7
Num. 11:1, 3-5, 34

at the Graves of Lust, you provoked the LORD to anger.
23. And when the LORD sent you from Kadesh Barnea, saying, 'Go up and possess the land which I have given you,' then you rebelled against the commandment of the LORD your God, and you did not believe Him, nor hearkened to His voice.
24. You have been rebellious against the LORD from the day that I knew you.
25. So *again* I lay prostrate before the LORD forty days and forty nights, as I had lay prostrate at the first because the LORD said He would destroy you.
26. I prayed therefore to the LORD and said, 'O, Lord GOD, do not destroy Your people and Your inheritance which You have redeemed through Your greatness, which You have brought forth out of Egypt with a mighty hand.
27. Remember Your servants, Abraham, Isaac and Jacob. Do not look to the stubbornness of this people, nor to their wickedness, nor to their sin,
28. Lest the people of the land from where You brought us out say, "Because the LORD was not able to bring them into the land which He promised them, and because He hated them, He has brought them out to kill them in the wilderness."
29. Yet they *are* Your people and Your inheritance which You brought out by Your mighty power and by Your outstretched arm.' "

CHAPTER TEN

1. "At that time the LORD said to me, 'Cut out two tablets of stone like the first, and come up to Me into the mountain, and make for yourself an ark of wood.
2. And I will write on the tablets the words that were in the first tablets which you broke, and you shall put them in the ark.'
3. And I made an ark *of* acacia wood, and cut out two tablets of stone like the first, and went up into the mountain, having the two tablets in my hand.
4. And He wrote on the tablets, according to the first writing, the Ten Commandments which the LORD spoke to you in the mountain out of the midst of the fire in the day of the assembly. And the LORD gave them to me.

23 Num. 13:3, 14:1
Psa. 106:24-25
24 Deut. 31:27
25 Deut. 9:18
26 Ex. 32:11
28 Ex. 6:6-8, 32:12
Num. 14:16
1 Sam. 14:25
29 Deut. 4:20
1 Ki. 8:51
Neh. 1:10

Chap. **10**

1 Ex. 25:10, 34:1-2
2 Ex. 25:16, 21
3 Ex. 25:5, 10, 34:4
4 Ex. 20:1
5 Ex. 34:29, 40:20
1 Ki. 8:9
6 Num. 20:28, 33:30-31, 38
7 Num. 33:32-33
8 Num. 3:6, 4:15, 6:23
Deut. 18:5, 21:5
9 Deut. 18:1-2
Ezek. 44:28
10 Ex. 32:14, 33-34, 33:17, 34:28
Deut. 9:18-19, 25
11 Ex. 33:1
12 Deut. 5:33, 6:5, 8, 13
Mic. 6:8
Mat. 22:37
13 Deut. 6:24
14 Ex. 19:5
1 Ki. 8:27
15 Deut. 4:37
16 Deut. 9:6, 13, 30:6
Jer. 4:4
Rom. 2:28-29
Col. 2:11
17 Deut. 7:21
Dan. 2:47
Acts 10:34
1 Pet. 1:17
Rom. 2:11
Eph. 6:9
Rev. 19:16
18 Psa. 68:5
19 Lev. 19:33-34

5. And I turned myself and came down from the mountain, and put the tablets in the ark which I had made. And there they are as the LORD commanded me."
6. And the children of Israel set out from Beeroth of the children of Jaakan to Mosera. There Aaron died, and there he was buried. And Eleazar his son ministered in the priest's office in his place.
7. From there they journeyed to Gudgodah, and from Gudgodah to Jotbath, a land of streams of water.
8. At that time the LORD separated the tribe of Levi to carry the ark of the covenant of the LORD, to stand before the LORD to minister to Him, and to bless in His name until this day.
9. Therefore Levi has no part nor inheritance with his brethren. The LORD *is* his inheritance, according as the LORD your God promised him.
10. "And I stayed in the mountain, according to the first time, forty days and forty nights. And the LORD hearkened to me at that time also. The LORD was not willing to destroy you.
11. And the LORD said to me, 'Arise, go on your journey ahead of the people, causing them to go in and possess the land which I swore to their fathers to give to them.'
12. And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways, and to love Him, and to serve the LORD your God with all your heart and with all your soul,
13. To keep the commandments of the LORD, and His statutes which I command you today for your good?
14. Behold, the heaven and the heaven of heavens *belong* to the LORD your God, the earth also, with all that is in it.
15. Only the LORD had a delight in your fathers to love them, and He chose their seed after them, you above all people, as *it is* today.
16. Therefore, circumcise the foreskin of your heart, and be no longer stiff-necked,
17. For the LORD your God *is* God of gods, and Lord of lords, a great God, the mighty and awesome God Who does not respect persons nor take a bribe.
18. He executes justice for the fatherless and widow, and loves the stranger in giving him food and clothing.
19. Therefore love the stranger, for you

were strangers in the land of Egypt.
20. You shall fear the LORD your God. You shall serve Him, and you shall hold fast to Him, and swear by His name.
21. He *is* your praise, and He *is* your God, Who has done for you these great and awesome things which your eyes have seen.
22. Your fathers went down into Egypt with seventy persons. And now the LORD your God has made you as the stars of the heavens for multitude."

CHAPTER ELEVEN

1. "Therefore you shall love the LORD your God, and keep His charge and His statutes and His judgments and His commandments always.
2. And consider this day that *I do* not *speak* with your children who have not known and who have not seen the chastisement of the LORD your God, His greatness, His mighty hand, and His outstretched arm,
3. And His miracles, and His acts which He did in the midst of Egypt to Pharaoh the king of Egypt and to all his land.
4. And *you know* what He did to the army of Egypt, to their horses and to their chariots, how He made the water of the Red Sea to overflow them as they pursued after you, and the LORD has destroyed them until this day.
5. And you *know what* He did to you in the wilderness until you came into this place,
6. And what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben, how the earth opened its mouth and swallowed them up, and their households, and their tents, and all the substance in their possession in the midst of all Israel.
7. But your eyes have seen all the great deeds of the LORD which He did.
8. Therefore you shall keep all the commandments which I command you this day, so that you may be strong and go in and possess the land where you go to possess it,
9. And so that you may prolong *your* days in the land which the LORD swore to your fathers to give to them and to their seed, 'a land that flows with milk and honey.'
10. For the land into which you go to possess it, *is* not as the land of Egypt from which you came out where you sowed your seed and watered *it* by foot, like a garden of vegetables.
11. But the land which you are entering to possess, it *is* a land of hills and valleys that drink water from the rain of heaven.
12. It is a land which the LORD your God cares for. The eyes of the LORD your God *are* always upon it from the beginning of the year even to the end of the year.
13. 'And it will be, if you will hearken diligently to My commandments which I command you today, to love the LORD your God and to serve Him with all your heart and with all your soul,
14. Then I will give the rain of your land in its due season, the first rain and the latter rain, that you may gather in your grain and your wine and your oil.
15. And I will send grass in your fields for your livestock so that you may eat and be full.'
16. Take heed to yourselves that your heart may not be deceived, and you turn aside and serve other gods, and worship them,
17. And the LORD'S wrath be kindled against you, and He shut up the heavens so that there will be no rain, and so that the land will not yield her fruit, and you perish quickly from off the good land which the LORD gives you.
18. Therefore you shall lay up these My words in your hearts and in your souls, and bind them for a sign upon your hands so that they may be as frontlets between your eyes.
19. And you shall teach them to your children, speaking of them when you sit in your house, and when you walk by the way, when you lie down, and when you rise up.
20. And *you* shall write them upon the doorposts of your house, and upon your gates,
21. So that your days and the days of your children may be multiplied in the land which the LORD swore to give to your fathers, like the days of heaven above the earth.
22. For if you shall diligently keep all these commandments which I command you to do—to love the LORD your God, to walk in all His ways, and to hold fast to Him,

20 Deut. 11:22
Psa. 63:11
Mat. 4:10
21 Ex. 15:2
Psa. 106:21-22
Jer. 17:14
22 Gen. 15:5, 46:27
Acts 7:14

Chap. **11**

1 Deut. 10:12
Zech. 3:7
2 Deut. 5:24, 8:5
3 Psa. 78:12, 135:9
4 Psa. 106:11
6 Num. 16:1, 31
7 Deut. 5:3, 7:19
8 Josh. 1:6-7
9 Ex. 3:8
Deut. 4:40, 9:5
Prov. 10:27
11 Deut. 8:7
12 1 Ki. 9:3
13 Deut. 6:17, 10:12, 11:22
14 Lev. 26:4
Deut. 28:12
Joel 2:23
Jas. 5:7
15 Deut. 6:11
Psa. 104:14
Joel 2:19
16 Deut. 8:19, 29:18
Job 31:27
17 Deut. 4:26, 6:15, 8:19-20
Josh. 23:13, 15-16
1 Ki. 8:35
2 Chr. 6:26
18 Deut. 6:6, 8, 32:46
19 Deut. 4:9-10, 6:7
20 Deut. 6:9
21 Deut. 4:40
Psa. 72:5, 89:29
Prov. 3:2, 4:10
22 Deut. 6:17, 10:20, 11:13, 30:20

23. Then the LORD will drive out all these nations from before you, and you shall possess greater and mightier nations than you.
24. Every place on which the soles of your feet shall tread shall be yours, from the wilderness and Lebanon, from the river, the river Euphrates, even to the western sea shall your border be.
25. There shall no man stand before you, *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon as He has said to you.
26. Behold, I set before you today a blessing and a curse:
27. A blessing, if you obey the commandments of the LORD your God which I command you this day;
28. And a curse, if you will not obey the commandments of the LORD your God, but will turn aside out of the way which I command you this day to go after other gods which you have not known.
29. And it will be when the LORD your God has brought you into the land where you go to possess it, you shall set the blessing upon Mount Gerizim and the curse upon Mount Ebal.
30. *Are* they not on the other side of the Jordan, by the way of the sunset, in the land of the Canaanites who dwell in the plain across from Gilgal beside the plains of Moreh?
31. For you shall pass over Jordan to go in to possess the land which the LORD your God gives you, and you shall possess it and dwell in it.
32. And you shall be careful to do all the statutes and judgments which I set before you this day."

CHAPTER TWELVE

1. "These *are* the statutes and judgments which you shall be careful to do in the land which the LORD God of your fathers gives you to possess it, all the days that you live upon the earth.
2. You shall utterly destroy all the *sacred* places where the nations which you shall possess have served their gods—on the high mountains and on the hills and under every green tree.
3. And you shall demolish their altars and smash their standing pillars, and burn their Asherim,★ with fire. And you shall cut to shards the carved images of their gods, and destroy their names out of that place.
4. You shall not do so to the LORD your God.
5. But you shall seek to the place which the LORD your God shall choose out of all your tribes to put His name there, even to His dwelling place you shall seek, and there you shall come.
6. And there you shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offering of your hand, and your vows, and your freewill offerings, and the firstborn of your herds and of your flocks.
7. And there you shall eat before the LORD your God, and you shall rejoice in all that you put your hand to, you and your households, in which the LORD your God has blessed you.
8. You shall not do according to all that we do here today, each doing whatever *is* right in his own eyes,
9. For you have not as yet come to the resting place and to the inheritance which the LORD your God gives you.
10. But *when* you go over Jordan and live in the land which the LORD your God gives you to inherit, and He gives you rest from all your enemies all around, so that you live in safety,
11. Then there shall be a place which the LORD your God shall choose to cause His name to dwell there. There you shall bring all that I command you—your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which you vow to the LORD.
12. And you shall rejoice before the LORD your God, you, your sons, your daughters, your menservants, your female servants, and the Levite that *is* within your gates (because he has no part nor inheritance with you).
13. Take heed to yourself that you do not offer your burnt offerings in every place that you see.
14. But in the place which the LORD shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.
15. However, as much as you desire, you may slaughter and eat flesh in all your gates, according to the blessing of the

23 Deut. 4:38 9:1
24 Gen. 15:18 Ex. 23:31 Num. 34:3 Josh. 1:3, 14:9
25 Ex. 23:27 Deut. 2:25, 7:24
26 Deut. 30:1, 15, 19
27 Deut. 28:2
29 Deut. 27:12-13 Josh. 8:33
30 Gen. 12:6 Judg. 7:1
31 Deut. 9:1 Josh. 1:11
32 Deut. 5:32, 12:32

Chap. **12**

1 Deut. 4:10, 6:1 1 Ki. 8:40
2 Ex. 34:13 Deut. 7:5 2 Ki. 16:4, 17:10, 11 Jer. 3:6
3 Num. 33:52 Judg. 2:2
★ *Asherim are goddess statues in their groves.*
4 Deut. 12:31
5 Deut. 12:11, 26:2 Josh. 9:27 1 Ki. 8:29 2 Chr. 7:12
6 Lev. 17:3-4 Deut. 12:17, 14:22-23, 15:19-20
7 Lev. 23:40 Deut. 12:12, 18, 14:26, 16:11, 14-15
8 Judg. 17:6, 21:25
10 Deut. 11:31 Josh. 11:23
11 Deut. 12:5, 14, 18, 21, 26, 14:23, 15:20, 16:2 Josh. 18:1 1 Ki. 8:29
12 Deut. 10:9, 12:7, 14:29
13 Lev. 17:4
14 Deut. 12:11
15 Deut. 12:21-23, 14:5, 15:22

LORD your God which He has given you, the *one who is* clean and the *one who is* unclean may eat, as of the gazelle, and as of the deer.
16. Only you shall not eat the blood. You shall pour it on the earth like water.
17. You may not eat within your gates the tithe of your grain or of your wine or of your oil, or the firstborn of your herds or of your flock, or any of your vows which you vow, or your freewill offerings or the heave offering of your hand.
18. But you must eat them before the LORD your God in the place which the LORD your God shall choose, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite within your gates. And you shall rejoice before the LORD your God in all that you put your hand *to*.
19. Take heed to yourself that you do not forsake the Levite as long as you live on the earth.
20. When the LORD your God shall enlarge your border, as He has promised you, and you shall say, 'I will eat flesh' because your soul longs to eat flesh; you may eat flesh, whatever your soul desires.
21. If the place which the LORD your God has chosen to put His name there is too far from you, then you shall slaughter animals of your herd and of your flock which the LORD has given you, as I have commanded you, and you shall eat in your gates whatever your soul desires.
22. Even as the gazelle and the deer is eaten, so you shall eat them. The *one who is* unclean and the *one who is* clean shall eat *of* them alike.
23. Only be sure that you do not eat the blood, for the blood *is* the life. And you may not eat the life with the flesh.
24. You shall not eat it. You shall pour it on the earth like water.
25. You shall not eat it, so that it may go well with you and with your children after you; indeed you shall do what *is* right in the sight of the LORD.
26. Only your holy things which you have, and your vows, you shall take and go to the place which the LORD shall choose.
27. And you shall offer your burnt offerings, the flesh and the blood, upon the altar of the LORD your God. And the blood of your sacrifices shall be poured out at the base of the altar of the LORD your God, and you shall eat the flesh.
28. Be careful to observe and obey all these words which I command you, so that it may go well with you and with your children after you forever when you do *that which is* good and right in the sight of the LORD your God.
29. When the LORD your God shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land,
30. Take heed to yourself that you do not become ensnared by following them, after they are destroyed from before you, and that you do not ask about their gods, saying, 'How did these nations serve their gods that I may also do likewise?'
31. You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods.
32. Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it."

16 Gen. 9:4 Lev. 7:26, 17:10 Deut. 15:23
18 Deut. 12:11-12, 14:23
19 Deut. 14:27
20 Gen. 15:18, 28:14 Ex. 34:24 Deut. 11:24, 19:8
22 Deut. 12:15
23 Gen. 9:4 Lev. 17:11, 14 Deut. 12:16
25 Ex. 15:26 Deut. 4:40, 13:18 1 Ki. 11:38 Isa. 3:10
26 Num. 5:9-10 1 Sam. 1:21-22, 24
27 Lev. 1:5, 9, 13, 17:11
28 Deut. 12:25
29 Ex. 23:23 Deut. 19:1 Josh. 23:4
31 Lev. 18:3, 26, 30 Deut. 18:10 Jer. 32:35 Ezek. 23:37
32 Deut. 4:2 Josh. 1:7 Rev. 22:18

CHAPTER THIRTEEN

1. "If a prophet rises among you, or a dreamer of dreams, and gives you a sign or a wonder,
2. And the sign or the wonder which he foretold to you comes to pass, saying, 'Let us go after other gods, which you have not known, and let us serve them,'
3. You shall not hearken to the words of that prophet or that dreamer of dreams, for the LORD your God *is* testing you to know whether you love the LORD your God with all your heart and with all your soul.
4. You shall walk after the LORD your God and fear Him, and keep His commandments, and obey His voice, and you shall serve Him and hold fast to Him.
5. And that prophet or that dreamer of dreams shall be put to death because he has spoken to turn *you* against the LORD your God, Who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which the LORD your God commanded you to walk. So you shall put the evil away from the midst of you.
6. If your brother, the son of your

Chap. **13**

1 Zech. 10:2 Mat. 24:24 2 Thes. 2:9
2 Deut. 18:22 Mat. 7:22
3 Deut. 8:2 Mat. 24:24 2 Thes. 2:11
4 Deut. 30:20 2 Ki. 23:3 2 Chr. 34:31
5 Deut. 17:7 Jer. 14:15 Zech. 13:3 1 Cor. 5:13
6 Gen. 16:5 Deut. 17:2, 28:54 1 Sam. 18:1, 3, 20:17 Prov. 5:20

mother, or your son, or your daughter, or the wife of your bosom, or your friend who *is* like your own soul, lures you secretly, saying, 'Let us go and serve other gods'—which you have not known, you nor your fathers,
7. That is, of the gods of the people who *are* around you, near you or far off from you, from the one end of the earth even to the other end of the earth—
8. You shall not consent to him nor hearken to him. Nor shall your eye pity him, nor shall you spare, nor shall you conceal him.
9. But you shall surely kill him. Your hand shall be first on him to put him to death, and afterwards the hand of all the people.
10. And you shall stone him with stones so that he dies because he has sought to drive you away from the LORD your God Who brought you out of the land of Egypt from the house of bondage.
11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this among you.
12. If, in one of your cities which the LORD your God has given you to dwell in, you shall hear *one* saying,
13. '*Certain m*en, the sons of worthlessness, have gone out from among you and have drawn away those who live in their city, saying, "Let us go and serve other gods" '—which you have not known—
14. Then you shall inquire and make search and ask diligently. And behold, *if it is true*, and the thing is certain, *that* such an abomination is done among you,
15. You shall surely strike down those who live in that city with the edge of the sword, destroying it completely, and all that *is* in it, and all the livestock of it, with the edge of the sword.
16. And you shall gather all its spoil into the middle of its street, and shall burn the city with fire, and all its spoil, every bit of it, as a whole burnt offering to the LORD your God. And it shall be a heap forever. It shall not be built again.
17. And let nothing of the cursed thing cling to your hand so that the LORD may turn from the fierceness of His anger and show you mercy, and have compassion upon you, and multiply you as He has sworn to your fathers,
18. When you hearken to the voice of the LORD your God, to keep all His commandments which I command you today, to do *that which is* right in the eyes of the LORD your God."

8 Prov. 1:10
9 Deut. 17:5, 7 Acts 7:58
11 Deut. 19:20
12 Judg. 20:1-2
13 Deut. 13:2, 6 2 Ki. 17:21 1 John 2:19 Jude 19
15 Lev. 27:28 Josh. 6:17, 21
16 Josh. 6:24, 8:28 Jer. 49:2
17 Gen. 22:17, 26:4, 24, 28:14 Josh. 6:18, 7:26
18 Deut. 12:25, 28, 32

CHAPTER FOURTEEN

1. "You *are* the children of the LORD your God. You shall not cut yourselves nor make *any* baldness between your eyes for the dead,
2. For you *are* a holy people to the LORD your God, and the LORD has chosen you to be a specially treasured people to Himself, above all the nations that are on the earth.
3. You shall not eat any abominable thing.
4. These *are* the animals which you shall eat: the ox, the sheep, and the goat,
5. The deer, and the gazelle, and the roe deer, and the wild goat, and the mountain goat, and the wild ox, and the mountain-sheep.
6. And every animal that divides the hoof, and divides it into two hooves, *and* chews the cud among the animals, that you shall eat.
7. But these you shall not eat, of those which chew the cud, or of those that divide the cloven hoof: the camel, and the hare, and the rock badger, for they chew the cud, but do not divide the hoof. They *are* unclean to you.
8. And the swine because it divides the hoof but does not chew the cud; it *is* unclean to you. You shall not eat of their flesh nor touch their dead body.
9. These you shall eat of all that *are* in the waters: all that have fins and scales you shall eat.
10. And whatever does not have fins and scales you shall not eat. It *is* unclean to you.
11. You shall eat all clean birds.
12. But you shall not eat of these: the eagle, and the ossifrage, and the osprey,
13. And the hawk, and the falcon, and the vulture after its kind,
14. And every raven after its kind,
15. And the owl, and the night hawk, and the sea gull, and the hawk after its kind,
16. The little owl, and the great owl, and the white owl,
17. And the pelican, and the carrion vulture, and the cormorant,
18. And the stork, and the heron after its kind, and the hoopoe, and the bat.

Chap. **14**

1 Lev. 19:28, 21:5 Jer. 16:6, 41:5, 47:5 Rom. 8:16, 9:8, 26 Gal. 3:26 1 Thes. 4:13
2 Lev. 20:26 Deut. 7:6, 26:18-19
3 Ezek. 4:14 Acts 10:13-14
4 Lev. 11:2
8 Lev. 11:26-27
9 Lev. 11:9
12 Lev. 11:13

19. And every creeping thing that flies *is* unclean to you. They shall not be eaten.
20. You may eat all clean fowls.
21. You shall not eat anything that dies of itself. You shall give it to the stranger that *is* in your gates, so that he may eat it. Or you may sell *it* to a stranger, for you *are* a holy people to the LORD your God. You shall not boil a kid in its mother's milk.
22. You shall truly tithe all the increase of your seed that the field brings forth year by year.
23. And you shall eat before the LORD your God in the place which He shall choose to place His name there, the tithe of your grain, of your wine, and of your oil, and the firstborn of your herds and of your flocks so that you may learn to fear the LORD your God always.
24. And if the way is too long for you so that you are not able to carry it, *or* if the place is too far from you, which the LORD your God shall choose to set His name there, when the LORD your God has blessed you,
25. Then you shall turn *it* into money and bind up the money in your hand, and shall go to the place which the LORD your God shall choose.
26. And you shall spend the money for whatever your soul desires, for oxen, or for sheep, or for wine, or for strong drink, or for whatever your soul desires. And you shall eat there before the LORD your God, and you shall rejoice, you and your household,
27. And the Levite within your gates, you shall not forsake him, for he has no part nor inheritance with you.
28. At the end of three years you shall bring forth all the tithe of your increase the same year, and shall lay *it* up inside your gates.
29. And the Levite, because he has no part nor inheritance with you, and the stranger, and the fatherless, and the widow, who *are* inside your gates, shall come, and shall eat and be satisfied so that the LORD your God may bless you in all the work of your hand which you do."

CHAPTER FIFTEEN

1. "At the end of *every* seven years you shall make a release.
2. And this *is* the manner of the release: Every man who has a loan to his neighbor shall release it. He shall not exact *it* from his neighbor or from his brother because it is called the LORD'S release.
3. You may exact *it* from a foreigner, but your hand shall release that which is yours with your brother,
4. Except when there shall be no poor among you. For the LORD shall greatly bless you in the land which the LORD your God gives you *for* an inheritance to possess it,
5. Only if you diligently obey the voice of the LORD your God to be careful to observe all these commandments which I command you today.
6. For the LORD your God blesses you as He promised you. And you shall lend to many nations, but you shall not borrow. And you shall reign over many nations, but they shall not reign over you.
7. If there is among you a poor man of one of your brothers inside any of your gates in your land which the LORD your God gives you, you shall not harden your heart nor shut your hand from your poor brother.
8. But you shall open your hand wide to him, and shall surely lend him enough for his need, that which he lacks.
9. Beware that there is not a thought in your wicked heart, saying, 'The seventh year, the year of release, is at hand,' and your eye may be evil against your poor brother, and you give him nothing. And he may cry to the LORD against you, and it is sin to you.
10. You shall surely give to him, and your heart shall not be grieved when you give to him because for this thing the LORD your God shall bless you in all your works, and in all that you put your hand to,
11. For the poor shall never cease out of the land. Therefore, I command you saying, 'You shall open your hand wide to your brother, to your poor, and to your needy, in your land.'
12. If your brother, a Hebrew man or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you.
13. And when you send him out free from you, you shall not let him go away empty.
14. You shall liberally bestow upon him

19 Lev. 11:20-21
21 Ex. 23:19, 34:26
Lev. 17:25, 22:8
Deut. 14:2
Ezek. 4:14
22 Lev. 27:30
Deut. 12:6, 17
Neh. 10:37
23 Deut. 12:5-7, 17-18, 15:19-20
24 Deut. 12:21
26 Deut. 12:7, 18, 26:11
27 Num. 18:20
Deut. 12:12, 18-19, 18:1-2
28 Deut. 26:12
Amos 4:4
29 Deut. 12:12, 14:27, 15:10, 26:12
Mal. 3:10

Chap. **15**

1 Ex. 21:2, 23:10-11
Lev. 25:2, 4
Deut. 31:10
Jer. 34:14
3 Deut. 23:20
4 Deut. 28:8
5 Deut. 28:1
6 Deut. 28:12-13, 44
Prov. 22:7
7 Ex. 23:6
Lev. 25:35-37
Deut. 24:12-14
1 John 3:17
8 Lev. 25:35
Mat. 5:42
Luke 6:34-35
Gal. 2:10
9 Deut. 24:15, 28:54, 56
Mat. 20:15, 25:41-42
Psa. 12:5
10 Deut. 14:29, 24:19
Psa. 41:1
2 Cor. 9:5, 7
11 Mat. 26:11
Mark 14:7
John 12:8
12 Ex. 21:2
Lev. 25:39
Jer. 34:14
14 Prov. 10:22

from your flock, and from your grain floor, and from your winepress; with what the LORD your God has blessed you, you shall give to him.
15. And you shall remember that you were a slave in the land of Egypt, and the LORD your God redeemed you. Therefore I command you this word today.
16. And if he says to you, 'I will not go away from you' because he loves you and your house since it *has been* good for him with you;
17. Then you shall take an awl and put *it* through his ear to the door, and he shall be your servant forever. And also to your female servant you shall do so.
18. It shall not seem hard to you when you send him away from you free, for he has been worth a double hired servant in serving you six years. And the LORD your God shall bless you in all that you do.
19. All the firstborn males that come from your herd and from your flock, you shall set apart to the LORD your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock.
20. You shall eat before the LORD your God year by year in the place which the LORD shall choose, you and your household.
21. And if there is a blemish in it, lame, or blindness, or any ill blemish, you shall not sacrifice it to the LORD your God.
22. You shall eat it inside your gates. The *one who is* unclean and the *one who is* clean shall *eat it* alike, as the gazelle, and as the deer.
23. Only you shall not eat the blood of it. You shall pour it on the ground like water."

CHAPTER SIXTEEN

1. "Keep the month of Abib, and observe the Passover to the LORD your God. For in the month of Abib, the LORD your God brought you forth out of Egypt by night.
2. And you shall therefore sacrifice the Passover offering to the LORD your God, of the flock and the herd, in the place which the LORD shall choose to place His name there.
3. You shall eat no leavened bread with it. Seven days you shall eat unleavened bread with it, the bread of affliction, for you came forth out of the land of Egypt in haste, so that you may remember the day that you came forth out of the land of Egypt all the days of your life.
4. And there shall be no leaven seen with you in all your borders for seven days. Nor shall *any* of the flesh which you sacrificed in the first day at sunset remain all night until the morning.
5. You may not sacrifice the Passover offering within any of your gates which the LORD your God gives you,
6. But at the place which the LORD your God shall choose to place His name in, there you shall sacrifice the Passover offering at sunset, at the going *down* of the sun, at the time that you came out of Egypt.
7. And you shall boil and eat *it* in the place which the LORD your God shall choose. And in the morning you shall turn and go to your tents.
8. Six days you shall eat unleavened bread. And on the seventh day *shall be* a solemn assembly to the LORD your God. You shall do no work.
9. You shall count seven weeks to yourselves. Begin to count the seven weeks from the time you *first* began *to put* the sickle to the grain.
10. And you shall keep the Feast of Weeks to the LORD your God according to the sufficiency of a freewill offering from your hand, which you shall give according as the LORD your God has blessed you.
11. And you shall rejoice before the LORD your God, you, and your son, and your daughter, and your male servant, and your female servant, and the Levite inside your gates, and the stranger, and the fatherless, and the widow, those among you, in the place which the LORD your God has chosen to place His name there.
12. And you shall remember that you were a slave in Egypt. And you shall be careful to do these statutes.
13. You shall keep the Feast of Tabernacles seven days, after you have gathered in from your threshing floor and your wine press.
14. And you shall rejoice in your feast, you, and your son, and your daughter, and your male servants, and your female servants, and the Levite, the stranger, and the fatherless, and the widow within your gates.

15 Deut. 5:15, 16:12
16 Ex. 21:5-6
18 Isa. 16:14, 21:16
19 Ex. 13:2, 34:19 Lev. 27:26 Num. 3:13
20 Deut. 12:5-7, 17, 14:23, 16:11, 14
21 Lev. 22:20
22 Deut. 12:15, 22
23 Deut. 12:16, 23

Chap. **16**

1 Ex. 12:2, 29, 42, 13:4
2 Num. 28:19 Deut. 12:5, 26
3 Ex. 12:15, 19, 39, 13:3, 6-7, 34:18
4 Ex. 12:10, 13:7, 34:25
6 Ex. 12:6
7 Ex. 12:8-9 2 Ki. 23:23 2 Chr. 35:13 John 2:13, 11:55
8 Ex. 12:16, 13:6 Lev. 23:8, 36
9 Ex. 23:16, 34:22 Lev. 23:15 Acts 2:1
10 1 Cor. 16:2
11 Deut. 12:7, 12, 16:14
12 Deut. 15:15
13 Ex. 23:16 Lev. 23:34 Num. 29:12
14 Neh. 8:9

15. Seven days you shall keep a solemn feast to the LORD your God in the place which the LORD shall choose. Because the LORD your God shall bless you in all your increase, and in all the works of your hands, therefore you shall surely rejoice.
16. Three times in a year shall all your males appear before the LORD your God in the place which He shall choose: in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles. And they shall not appear before the LORD empty,
17. Every man *shall give* as he is able, according to the blessing of the LORD your God, which He has given you.
18. You shall appoint judges and officers for yourself in all your gates which the LORD your God gives you, tribe by tribe. And they shall judge the people with righteous judgment.
19. You shall not pervert judgment; you shall not respect persons, nor take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous.
20. You shall follow that which is altogether just so that you may live and inherit the land which the LORD your God gives you.
21. You shall not set up for yourself pillars of any trees near the altar of the LORD your God which you shall make for yourself.
22. Nor shall you set up any image which *thing* the LORD your God hates."

CHAPTER SEVENTEEN

1. "You shall not sacrifice to the LORD your God *any* bull or sheep in which there is a blemish, *or* any evil thing for that is an abomination to the LORD your God.
2. If there is found among you, inside any of your gates which the LORD your God gives you, a man or woman who does what is evil in the sight of the LORD your God, in breaking His covenant,
3. And has gone and served other gods and worshiped them, either the sun, or moon, or any *of* the forces of heaven, which I have forbidden,
4. And if it is told you, and you have heard and inquired diligently, and, behold, it is true and the thing is certain, that such abomination is done in Israel;

15 Lev. 23:39
16 Ex. 23:14-15, 34:20, 23
17 Deut. 16:10
18 Deut. 1:16
1 Chr. 23:4
2 Chr. 19:5
John 7:24
19 Ex. 23:2, 6, 8
Lev. 19:15
Deut. 1:17
Eccl. 7:7
20 Ezek. 18:5
21 Ex. 34:13
1 Ki. 14:15, 16:33
2 Ki. 17:16, 21:3
2 Chr. 33:3
22 Lev. 26:1

Chap. **17**

1 Deut. 15:21
Mal. 1:8, 13
2 Deut. 13:6
Josh. 7:11, 23:16
Judg. 2:20
2 Ki. 18:12
Hos. 8:1
3 Deut. 4:19
Jer. 7:22-23, 19:5, 32:35
Job 31:26
4 Deut. 13:12, 14
5 Lev. 24:14
Deut. 13:10
Josh. 7:25
6 Num. 35:30
Deut. 19:15
Mat. 18:16
John 8:17
2 Cor. 13:1
Heb. 10:28
1 Tim. 5:19
7 Deut. 13:5, 9, 19:19
Acts 7:58
8 Ex. 21:13, 20, 22, 28
Deut. 12:5, 19:17
Hag. 2:11
Mal. 2:7
2 Chr. 19:10
9 Deut. 19:17
Jer. 18:18
Ezek. 44:24
12 Num. 15:30
Deut. 13:5, 18:5, 7
13 Deut. 13:11, 19:20
14 1 Sam. 8:5, 19-20
15 1 Sam. 10:24
Jer. 30:21
1 Chr. 22:10
16 Ex. 13:17
Num. 14:3
Deut. 28:68
1 Ki. 4:26, 10:26, 28
Isa. 31:1
Jer. 42:15
Ezek. 17:15
Hos. 11:5

5. Then you shall bring forth that man or that woman who has committed that evil thing to your gates, even that man or that woman, and shall stone them with stones until they die.
6. At the mouth of two witnesses or three witnesses shall he that is worthy of death be put to death. At the mouth of one witness he shall not be put to death.
7. The hands of the witnesses shall be *the* first on him to put him to death, and afterwards the hands of all the people. So you shall put the evil away from among you.
8. If a matter *is* too hard for you in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of strife within your gates, then you shall arise and go up to the place which the LORD your God shall choose.
9. And you shall come to the priests, the Levites, and to the judge that shall be in those days, and ask. And they shall declare to you the sentence of judgment.
10. And you shall do according to the sentence which they declare to you from that place which the LORD shall choose. And you shall be careful to do according to all that they tell you.
11. According to the sentence of the law which they shall teach you and according to the judgment which they shall tell you, you shall do. You shall not turn aside from the sentence which they shall show you, to the right hand or the left.
12. And the man that acts presumptuously and will not hearken to the priest who stands to minister there before the LORD your God, or to the judge, even that man shall die. And you shall put away the evil from Israel.
13. And all the people shall hear and fear, and do no more presumptuously.
14. When you come to the land which the LORD your God gives you, and shall possess it and shall live in it and shall say, 'I will set a king over me, like all the nations that *are* around me,'
15. You shall surely set a king over you, whom the LORD your God shall choose. You shall set a king over you from among your brethren. You may not set a stranger over you who is not your brother.
16. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, so as to multiply horses because

the LORD has said to you, 'You shall not return that way again.'
17. Nor shall he multiply wives to himself, so that his heart does not turn away. Nor shall he greatly multiply silver and gold to himself.
18. And it shall be, when he sits on the throne of his kingdom, he shall write for himself a copy of this law in a book from that which is in the custody of the priests the Levites.
19. And it shall be with him, and he shall read it all the days of his life, so that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them
20. So that his heart may not be lifted up above his brethren, and that he does not turn aside from the commandment, to the right or the left, to the end that he may prolong *his* days in his kingdom, he and his children, in the midst of Israel."

CHAPTER EIGHTEEN

1. "The priests, the Levites, all the tribe of Levi, *shall have* no part nor inheritance with Israel. They shall eat the offerings of the LORD made by fire, and his rightful dues.
2. Therefore they shall have no inheritance among their brethren. The LORD *is* their inheritance as He has said to them.
3. And this shall be the priest's due from the people, from those that offer a sacrifice, whether ox or sheep. And they shall give to the priest the shoulder and the two cheeks, and the maw.
4. You shall give him the firstfruit of your grain, of your wine, and of your oil, and the first of the fleece of your sheep,
5. For the LORD your God has chosen him out of all your tribes to stand to minister in the name of the LORD, him and his sons forever.
6. And if a Levite comes from any of your gates out of all Israel, where he lived, and comes with all the desire of his heart to the place which the LORD shall choose,
7. Then he shall minister in the name of the LORD his God, as all his brethren the Levites who *do* stand there before the LORD.
8. They shall have the same portions to eat, besides monetary offerings received from his patrimony.

17 1 Ki. 11:3-4
18 Deut. 31:9
2 Ki. 11:12, 22:8
19 Psa. 119:97-98
20 Deut. 5:32
1 Ki. 15:5

Chap. **18**

1 Num. 18:8, 20, 26:62
Deut. 10:9
1 Cor. 9:13
3 Lev. 7:30-34
4 Ex. 22:29
Num. 18:12
5 Ex. 28:1
Num. 3:10
Deut. 10:8
6 Num. 35:2
Deut. 12:5
7 2 Chr. 31:2
8 Neh. 12:44
2 Chr. 31:4

9 Lev. 18:26-27, 30
Deut. 12:29
10 Lev. 18:21, 20:27
Deut. 12:31
Isa. 8:19
11 Lev. 20:27
1 Sam. 28:7
12 Lev. 18:24
Deut. 9:4
13 Gen. 17:1
15 John 1:45
Acts 3:22
16 Ex. 20:19
Deut. 9:10
Heb. 12:19
17 Deut. 5:28
18 Isa. 51:16
John 1:45, 4:25, 8:28, 12:49-50, 17:8
Acts 3:22
19 Acts 3:23
20 Deut. 13:1-2
Jer. 2:8, 14:14-15
22 Deut. 13:2, 18:20
Jer. 28:9

9. When you come to the land which the LORD your God gives you, you shall not learn to do according to the abominations of those nations.
10. There shall not be found among you anyone who makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or a fortuneteller, or a witch,
11. Or a charmer, or a consulter with familiar spirits, or a wizard, or one who seeks oracles from the dead.
12. For all that do these things *are* an abomination to the LORD. And because of these abominations, the LORD your God drives them out from before you.
13. You shall be blameless before the LORD your God.
14. For these nations whom you shall possess hearkened to observers of times and to diviners; but as for you, the LORD your God has not allowed you *to do* so.
15. The LORD your God will raise up unto you a Prophet from the midst of you, of your brethren, One like me. To Him you shall hearken,
16. According to all that you desired of the LORD your God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, so that I do not die.'
17. And the LORD said to me, 'They have spoken well what they have spoken.
18. I will raise them up a Prophet from among their brethren, *One* like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him.
19. And it shall come to pass, whatever man will not hearken to My words which He shall speak in My name, I will require *it* of him.
20. But the prophet who shall presume to speak a word in My name which I have not commanded him to speak or who shall speak in the name of other gods, even that prophet shall die.'
21. And if you say in your heart, 'How shall we know the word which the LORD has not spoken?'
22. When a prophet speaks in the name of the LORD, if the thing does not follow nor come to pass, that *is* the thing which the LORD has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him."

CHAPTER NINETEEN

1. "When the LORD your God has cut off the nations whose land the LORD your God gives you, and when you take their place and live in their cities and in their houses,
2. You shall separate three cities for you in the middle of your land, which the LORD your God gives you to possess it.
3. You shall prepare you a way, and divide the borders of your land which the LORD your God gives you to inherit into three parts so that any manslayer may flee there.
4. And this *is* the case of the manslayer who shall flee there that he may live: whoever in error kills his neighbor whom he did not hate in time past,
5. Even he who goes into the woods with his neighbor to cut wood, and his hand brings a stroke with the axe to cut down the tree, and the head slips from the wood and lights on his neighbor so that he dies; he shall flee to one of those cities and live
6. So that the avenger of the blood may not pursue the manslayer while his heart is hot, and overtake him because the way is long and kill him, though the man is not worthy of death, for he did not hate him in time past.
7. Therefore I command you, saying, 'You shall separate three cities for you.'
8. And if the LORD your God makes your border larger, as He has sworn to your fathers, and gives you all the land which He promised to give to your fathers;
9. If you will keep all these commandments which I command you today, to do them, to love the LORD your God, and to walk always in His ways, then you shall add to yourself three more cities to these three,
10. So that innocent blood may not be shed in your land which the LORD your God gives you *for* an inheritance and guilt of bloodshed may not be on you.
11. But if a man hates his neighbor and lies in wait for him and attacks him and strikes him mortally so that he dies, and flees to one of these cities,
12. Then the elders of his city shall send and bring him away from there and deliver him into the hand of the avenger of blood so that he may die.
13. Your eye shall not pity him, but you shall put away *the guilt of* innocent blood from Israel so that it may go well with you.
14. You may not remove your neighbor's landmark, which those in the past have set in your inheritance, which you shall inherit in the land which the LORD your God gives you to possess it.
15. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins. At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be made sure.
16. If a false witness rises up purposing to do harm against any man to accuse him of wrongdoing,
17. Then both the men who are disagreeing shall stand before the LORD, before the priests and the judges which shall be in those days.
18. And the judges shall make careful inquiry. And behold, *if* the witness *is* a false witness *and* has testified falsely against his brother,
19. Then you shall do to him as he had thought to have done to his brother. So you shall put the evil away from among you.
20. And those who remain shall hear and fear, and shall not commit again any such evil among you.
21. And your eye shall not pity. Life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

Chap. **19**

1 Deut. 12:29
2 Ex. 21:13
Num. 35:10, 14
Josh. 20:2
4 Num. 35:15
Deut. 4:42
6 Num. 35:12
8 Gen. 15:18
Deut. 12:20
9 Josh. 20:7
11 Num. 35:16, 24
Deut. 27:24
Prov. 28:17
13 Num. 35:33-34
Deut. 13:8
1 Ki. 2:31
14 Deut. 27:17
Hos. 5:10
Prov. 22:28
15 Num. 35:30
Deut. 17:6
Mat. 18:16
John. 8:17
2 Cor. 13:1
Heb. 10:28
1 Tim. 5:19
16 Psa. 27:12, 35:11
17 Deut. 17:9, 21:5
19 Deut. 13:5, 17:7, 21:21, 22:21
Prov. 19:5
Dan. 6:24
20 Deut. 17:13, 21:21
21 Ex. 21:23-24
Lev. 24:20
Deut. 19:13
Mat. 5:38

Chap. **20**

1 Num. 23:21
Deut. 31:6, 8
Isa. 31:1
Psa. 20:7
2 Chr. 13:12, 32:7-8
4 Deut. 1:30, 3:22
Josh. 23:10
5 Neh. 12:27

CHAPTER TWENTY

1. "When you go out to battle against your enemies and see horses and chariots, a people more than you, do not be afraid of them; for the LORD your God *is* with you Who brought you up out of the land of Egypt.
2. And it shall be, when you come near to the battle, the priest shall go up and speak to the people,
3. And shall say to them, 'Hear, O Israel, today you go up to battle against your enemies. Do not let your hearts faint, do not fear, and do not tremble, neither be terrified before their faces;
4. For the LORD your God *is* He Who goes with you to fight for you against your enemies to save you.'
5. And the officers shall speak to the people saying, 'Who *is* the man that has built a new house and has not dedicated it? Let him go and return to his house,

lest he die in the battle and another man dedicate it.
6. And who *is* the man that has planted a vineyard and has not used its fruits? Let him go and return to his house, lest he die in the battle and another man use its fruits.
7. And who *is* the man that has become engaged to a wife and has not taken her? Let him go and return to his house, lest he die in the battle and another man take her.'
8. And the officers shall speak further to the people, and they shall say, 'Who *is* the man that is fearful and fainthearted? Let him go and return to his house, lest his brethren's heart faint as well as his heart.'
9. And it shall be, when the officers have made an end of speaking to the people, they shall make captains of the armies to lead the people.
10. When you come near a city to fight against it, then proclaim peace to it.
11. And it shall be, if it makes the answer of peace and opens to you, then all the people found in it shall be forced laborers to you, and they shall serve you.
12. But if it will make no peace with you, but will make war against you, then you shall besiege it.
13. And when the LORD your God has delivered it into your hands, you shall strike every male of it with the edge of the sword.
14. But the women, and the little ones, and the animals, and all that is in the city, all the spoil of it, you shall take to yourself. And you shall eat the spoil of your enemies, which the LORD your God has given you.
15. So you shall do to all the cities *which are* very far off from you, which are not of the cities of these nations.
16. But of the cities of these people, which the LORD your God gives you *for* an inheritance, you shall save alive nothing that breathes.
17. But you shall utterly destroy them: the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites and the Jebusites; as the LORD your God has commanded you,
18. So that they may not teach you to do according to all their abominations which they have done to their gods. So you would sin against the LORD your God.

6 Lev. 19:23-24
Deut. 28:30
7 Deut. 24:5
8 Judg. 7:3
10 2 Sam. 20:18, 20
13 Num. 31:7
14 Josh. 8:2, 22:8
16 Num. 21:2-3, 35, 33:52
Deut. 7:1-2
Josh. 11:14
18 Ex. 23:33
Deut. 7:4, 12:30-31, 18:9

Chap. **21**

5 Deut. 10:8, 17:8-9
1 Chr. 23:13
6 Psa. 19:12, 26:6
Mat. 27:24
8 Jonah 1:14
9 Deut. 19:13

19. When you shall besiege a city a long time in making war against it to take it, you shall not destroy its trees by forcing an axe against them. For you may eat of them, and you shall not cut them down. For *is* the tree of the field a man that it should go before you to lay siege?
20. Only the trees which you know that they *are* not trees for food, you shall destroy and cut them down. And you shall build bulwarks against the city that makes war with you until it is subdued."

CHAPTER TWENTY-ONE

1. "If *one* is found dead in the land which the LORD your God gives you to possess it, lying in the field, and it is not known who has killed him,
2. Then your elders and your judges shall come forth. And they shall measure to the cities which *are* around him who is dead.
3. And it shall be, the city nearest to the slain one, even the elders of that city shall take a heifer which has not been worked with, which has not drawn in the yoke.
4. And the elders of that city shall bring down the heifer to an ever flowing stream, which is neither plowed nor sown, and shall strike off the heifer's neck there in the stream.
5. And the priests, the sons of Levi, shall come near. For the LORD your God has chosen them to minister to Him, and to bless in the name of the LORD, and by their word shall every controversy and every stroke be *tried*.
6. And all the elders of that city nearest to the slain one, shall wash their hands over the heifer that has been beheaded in the stream.
7. And they shall answer and say, 'Our hands have not shed this blood, neither have our eyes seen.
8. Be merciful, O LORD, to Your people Israel, whom You have redeemed, and do not lay innocent blood to the charge of Your people Israel.' And the blood shall be forgiven them.
9. So you shall put away innocent blood from among you when you do *that which is* right in the sight of the LORD.
10. When you go forth to war against your enemies, and the LORD your God has delivered them into your hands

and you have taken them captive,
11. And see among the captives a beautiful woman, and have a desire unto her that you would take *her* for your wife,
12. Then you shall bring her home to your house. And she shall shave her head and trim her nails.
13. And she shall put off the clothing of her captivity, and shall remain in your house, and shall mourn for her father and her mother a full month. And after that you shall go in to her and be her husband, and she shall be your wife.
14. And it shall be, if you have no delight in her, then you shall let her go where she desires. But you shall not sell her at all for silver, you shall not make a slave of her because you have humbled her.
15. If a man has two wives, one beloved and another hated, and they have borne him sons, *both* the beloved and the hated; and *if* the firstborn son was of her that was hated,
16. Then it shall be in the day when he makes his sons to inherit what he has, he may not grant firstborn *status* to the son of the beloved in preference to the son of the hated one—*for* he *is truly* the firstborn.
17. But he shall acknowledge the son of the hated as the firstborn by giving him a double portion of all that he has. For he *is* the beginning of his strength, and the right of the firstborn is his.
18. If a man has a son who is stubborn and rebels, who will not obey his father's voice or his mother's voice, even when they have chastened him *he* will not hearken to them,
19. Then his father and his mother shall lay hold on him and bring him out to the elders of his city, and to the gate of his place.
20. And they shall say to the elders of his city, this son of ours *is* stubborn and rebellious. He will not obey our voice. *He is* a glutton and a drunkard.
21. And all the men of his city shall stone him with stones so that he dies. So shall you put evil away from you, and all Israel shall hear and fear.
22. And if a man has committed a sin worthy of death, and if he is put to death and you hang him on a tree,
23. His body shall not remain all night on the tree. But you shall surely bury him that day (for he that *is* hanged is accursed of God), so that your land may not be defiled, which the LORD your God gives you *for* an inheritance."

13 Psa. 45:10
14 Gen. 34:2
Deut. 22:29
Judg. 19:24
15 Gen. 29:33
16 1 Chr. 5:2, 26:10
2 Chr. 11:19, 22
17 Gen. 25:31, 33, 49:3
1 Chr. 5:1-2, 26:10
2 Chr. 11:19, 22
21 Deut. 13:5, 11, 19:19-20, 22:21, 24
22 Deut. 19:6, 22:26
Acts 23:29, 25:11, 25, 26:31
23 Lev. 18:25
Num. 25:4, 35:34
Josh. 8:29, 10:26-27
2 Sam. 21:6
John 19:31
Gal. 3:31

CHAPTER TWENTY-TWO

1. "You shall not see your brother's ox or his sheep go astray and hide yourself from them. You shall surely bring them again to your brother.
2. And if your brother *is* not near you, or if you do not know him, then you shall bring *it* into your own house, and it shall be with you until your brother seeks after it, and you shall give it back to him again.
3. In the same way you shall do with his donkey. And so shall you do with his clothing. And with any lost thing of your brother's, which he has lost and you have found, you shall do the same. You may not hide yourself.
4. You shall not see your brother's donkey or his ox fall down by the way, and hide yourself from them. You shall surely *help* him to lift *it* up again.
5. Anything that pertains to a man shall not be worn by a woman, neither shall a man put a woman's garment on. For all that do so *are* abominable to the LORD your God.
6. If a bird's nest happens to be before you in the way in any tree, or on the ground, *with* young ones or eggs, and the mother sitting on the young or on the eggs, you shall not take the mother with the young.
7. You shall in every case let the mother go and take the young for yourself, so that it may be well with you, and you may make *your* days longer.
8. When you build a new house, then you shall make a guard rail for your roof, so that you do not bring blood on your house if one falls from it.
9. You shall not sow your vineyard with different kinds of seeds, lest the fruit of your seed which you have sown and the fruit of your vineyard be defiled.
10. You shall not plow with an ox and a donkey together.
11. You shall not wear a garment of different kinds, *as* of wool and linen together.
12. You shall make for yourself tassels on the four corners of your cloak with which you cover *yourself*.
13. If any man takes a wife and goes in to her and hates her,

Chap. **22**

1 Ex. 23:4
4 Ex. 23:5
6 Lev. 22:28
7 Deut. 4:40
9 Lev. 19:19
10 2 Cor. 6:14-16
11 Lev. 19:19
12 Num. 15:38

14. And makes shameful charges against her, and brings up an evil name on her, and says, 'I took this woman, and when I came to her, I did not find in her the tokens of virginity,'
15. Then shall the father of the girl, and her mother, take and bring tokens of the girl's virginity to the elders of the city in the gate.
16. And the girl's father shall say to the elders, 'I gave my daughter to this man to wife, and he hates her.
17. And, lo, he has made shameful charges *against her*, saying, "I have not found in your daughter the tokens of virginity." And yet these are the tokens of my daughter's virginity.' And they shall spread the cloth before the elders of the city.
18. And the elders of that city shall take that man and punish him.
19. And they shall fine him a hundred *shekels* of silver and give them to the father of the girl because he has brought an evil name on a virgin of Israel. And she shall be his wife. He may not put her away all his days.
20. But if this thing is true and tokens of virginity are not found for the girl,
21. Then they shall bring the girl out to the door of her father's house, and the men of her city shall stone her with stones so that she dies because she has done foolishness in Israel to play the harlot in her father's house. So you shall put evil away from among you.
22. If a man is found lying with a woman married to a husband, then they shall both of them die, the man that lay with the woman, and the woman. So you shall put away evil from Israel.
23. If a girl *who is* a virgin is engaged to a husband, and a man finds her in the city and lies with her,
24. Then you shall bring them both out to the gate of that city, and you shall stone them with stones that they die; the girl because she did not cry out in the city, and the man because he has humbled his neighbor's wife. So you shall put away evil from among you.
25. But if a man finds an engaged girl in the field, and the man forces her and lies with her, then only the man that lay with her shall die.
26. But you shall do nothing to the girl. No sin *worthy* of death *is* in the girl; for as when a man rises against his neighbor and slays him, even so is this matter.
27. For he found her in the field, the engaged girl cried out, but *there was* none to save her.
28. If a man finds a girl, a virgin not engaged, and lays hold on her, and lies with her, and they are found,
29. Then the man who lay with her shall give to the girl's father fifty *shekels* of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days.
30. A man shall not take his father's wife, nor uncover his father's skirt."

21 Gen. 34:7
Deut. 13:5
Judg. 20:6, 10
2 Sam. 13:12-13
22 Lev. 20:10
Num. 5:22-27
John 8:5
23 Mat. 1:18-19
24 Deut. 21:14, 22:21-22
1 Cor. 5:2, 13
25 2 Sam. 13:14
28 Ex. 22:16-17
29 Deut. 22:24
30 Lev. 18:8, 20:11
Deut. 27:20
Ezek. 16:8
Ruth 3:9
1 Cor. 5:1

Chap. **23**

3 Neh. 13:1-2
4 Num. 22:5-6
Deut. 2:29
6 Ezra 9:12
7 Gen. 25:24-26
Ex. 22:21, 23:9
Lev. 19:34
Deut. 10:19
Obad. 10:12
10 Lev. 15:16
★ *A nocturnal emission of semen*

CHAPTER TWENTY-THREE

1. "He who is wounded, crushed, or who has his male member cut off, shall not enter into the congregation of the LORD.
2. A bastard shall not enter into the congregation of the LORD. Even to his tenth generation he shall not enter into the congregation of the LORD.
3. An Ammonite or Moabite shall not enter into the congregation of the LORD. Even to their tenth generation they shall not enter into the congregation of the LORD forever
4. Because they did not meet you with bread and with water in the way when you came forth out of Egypt and because they hired against you Balaam the son of Beor, of Pethor of Mesopotamia, to curse you.
5. Nevertheless, the LORD your God would not hearken to Balaam, but the LORD your God turned the curse into a blessing for you because the LORD your God loved you.
6. You shall not seek their peace nor their prosperity all your days forever.
7. You shall not despise an Edomite, for he *is* your brother. You shall not despise an Egyptian because you were a stranger in his land.
8. The children that are born to them shall enter into the congregation of the LORD in their third generation.
9. When the army goes forth against your enemies, then keep yourself from every wicked thing.
10. If there is among you any man who is not clean because of an accident at night,★ then he shall go outside the camp. He shall not come inside the camp.

11. And it shall be toward the turn of sunset, he shall wash with water. And when the sun is down, he shall come into the midst of the camp.
12. You shall also have a place outside the camp where you shall go forth.
13. And you shall have a paddle on your weapon. And it shall be, when you sit down outside, you shall dig with it, and shall turn back and cover that which comes from you,
14. For the LORD your God walks in the midst of your camp to deliver you and to give up your enemies before you. Therefore your camp shall be holy so that He may see no unclean thing among you and turn away from you.
15. You shall not deliver to his master the servant who has escaped from his master to you.
16. He shall live with you, among you, in that place which he shall choose in one of your gates, where it seems good to him. You shall not oppress him.
17. There shall be no harlot of the daughters of Israel, nor a sodomite of the children of Israel.
18. You shall not bring the hire of a harlot, or the price of a dog★ into the house of the LORD your God for any vow, for even both these *are* an abomination to the LORD your God.
19. You shall not lend for interest to your brother, interest of silver, interest of food, interest of anything that is loaned on interest.
20. You may lend on interest to a stranger, but you shall not lend on interest to your brother, so that the LORD your God may bless you in all that you set your hand to in the land where you go to possess it.
21. When you shall vow a vow to the LORD your God, you shall not be slack to pay it, for the LORD your God will surely require it of you, and it would be sin in you.
22. But if you shall refrain from vowing, it shall be no sin in you.
23. That which has gone out of your lips you shall keep and perform, even a free-will offering, according as you have vowed to the LORD your God, which you have promised with your mouth.
24. When you come into your neighbor's vineyard, then you may eat grapes to your fill at your own pleasure, but you shall not put *any* in your vessel.

11 Lev. 15:5
14 Lev. 26:12
15 1 Sam. 30:15
16 Ex. 22:21
17 Gen. 19:5
Lev. 19:29
2 Ki. 23:7
Prov. 2:16
18 ★ *a male homosexual prostitute*
19 Ex. 22:25
Lev. 25:36-37
20 Lev. 19:34
Deut. 15:3, 10
21 Num. 30:2
Eccl. 5:4-5
23 Num. 30:2
Psa. 66:13-14
25 Mat. 12:1
Mark 2:23
Luke 6:1

Chap. **24**

1 Mat. 5:31, 19:7
Mark 10:4
4 Jer. 3:1
5 Deut. 20:7
Prov. 5:18
7 Ex. 21:16
Deut. 19:19
8 Lev. 13:2, 14:2
9 Num. 12:10
Luke 17:32
1 Cor. 10:6

25. When you come into the standing grain of your neighbor, then you may pluck the heads with your hand, but you shall not move a sickle into your neighbor's standing grain."

CHAPTER TWENTY-FOUR

1. "When a man has taken a wife and married her, and it comes to pass that she finds no favor in his eyes because he has found some uncleanness in her, then let him write her a bill of divorce and put *it* in her hand, and send her out of his house.
2. And when she has departed from his house, she goes and becomes another man's;
3. And the latter husband hates her and writes her a bill of divorce and puts *it* in her hand and sends her out of his house; or if the latter husband dies, the one who took her to be his wife,
4. Her former husband, who sent her away, may not take her again to be his wife after she is defiled, for that *is* an abomination before the LORD. And you shall not cause the land to sin which the LORD your God gives you for an inheritance.
5. When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any duty. He shall be free at home one year and shall cheer up his wife whom he has taken.
6. No man shall seize the lower or the upper millstone for payment of a pledge, for he takes *a man's* life to pledge.
7. If a man is found stealing a person of his brethren, the children of Israel, and makes a slave of him, or sells him, then that thief shall die. And you shall put evil away from among you.
8. Be careful regarding the plague of leprosy that you observe diligently and do according to all that the priests the Levites shall teach you. As I commanded them, you shall observe to do.
9. Remember what the LORD your God did to Miriam by the wayside after you had come forth out of Egypt.
10. When you loan a loan of any kind to your brother, you shall not go into his house to bring forth his pledge.
11. You shall stand outside, and the man to whom you made the loan shall bring the pledge outside to you.

12. And if the man *is* poor, you shall not sleep with his pledge.
13. You shall certainly give back to him the pledge at sundown that he may sleep in his own clothing and bless you. And it shall be righteousness to you before the LORD your God.
14. You shall not oppress a hired servant who *is* poor and needy, of your brethren or of your strangers that *are* in your land within your gates.
15. On his payday you shall give *him* his hire; neither shall the sun go down on it, for he *is* poor and sets his heart on it; lest he cry against you to the LORD, and it shall be sin to you.
16. The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin.
17. You shall not pervert the rightful judgment of the stranger *nor* of the fatherless; nor take a widow's clothing as a pledge.
18. But you shall remember that you were a slave in Egypt, and the LORD your God redeemed you from there. Therefore I command you to do this thing.
19. When you cut down your harvest in your field and have forgotten a sheaf in the field, you shall not go again to bring it. It shall be for the stranger, for the fatherless, and for the widow so that the LORD your God may bless you in all the work of your hand.
20. When you beat your olive tree, you shall not go over the boughs again. It shall be for the stranger, for the fatherless, and for the widow.
21. When you gather the grapes from your vineyard, you shall not glean afterward. It shall be for the stranger, for the fatherless, and for the widow.
22. And you shall remember that you were a slave in the land of Egypt. Therefore I command you to do this thing."

CHAPTER TWENTY-FIVE

1. "If there is a controversy between men, and they come to judgment, and they have been judged, and the righteous one is declared righteous, and the wrongdoer declared guilty,
2. Then it shall be, if the wrongdoer *is* worthy to be beaten, the judge shall cause him to lie down. And one shall strike him in his presence, enough for his wrong, by a certain number.
3. He may give him forty stripes, no more, lest he should exceed and beat him above *that number with* many *more* stripes, then your brother be degraded in your sight.
4. You shall not muzzle an ox when he threshes the grain.
5. If brothers live together and one of them dies and has no child, the wife of the dead shall not marry outside to a stranger. Her husband's brother shall go in to her and take her as a wife for himself, and perform the duty of a husband's brother to her.
6. And it shall be, the firstborn whom she bears, shall succeed in the name of his dead brother so that his name may not be put out of Israel.
7. And if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders and say, 'My husband's brother refuses to raise up a name in Israel to his brother. He will not perform the duty of my husband's brother.'
8. Then the elders of his city shall call him and speak to him. And *if* he stands and says, 'I do not desire to take her,'
9. Then his brother's wife shall come to him in the presence of his elders, and take off his shoe from his foot, and spit in his face, and shall answer and say, 'So shall it be done to that man who will not build up his brother's house.'
10. And his name shall be called in Israel, 'The house of him who has his shoe taken off.'
11. When men strive together with one another, and the wife of the one draws near to deliver her husband out of the hand of him who strikes him, and puts forth her hand and takes him by the private parts,
12. Then you shall cut off her hand. Your eye shall not pity.
13. You shall not have in your bag two kinds of weights, a large and a small.
14. You shall not have in your house two kinds of measures, a large and a small.
15. You shall have a perfect and just weight, a perfect and just measure you shall have, so that your days may be lengthened in the land which the LORD your God gives you;

13 Ex. 22:26
Job 29:11
Dan. 4:27
2 Cor. 9:13
2 Tim. 1:18
14 Mal. 3:5
15 Lev. 19:13
Jer. 22:13
Jas. 5:4
16 Jer. 31:29
Ezek. 18:20
17 Ex. 22:26
Jer. 5:28
Ezek. 22:29
Zech. 7:10
Prov. 22:22
18 Deut. 16:12, 24:22
19 Lev. 19:9, 23:22
Psa. 41:1
Prov. 19:17
22 Deut. 24:18

Chap. **25**

1 Deut. 19:17
Ezek. 44:24
Prov. 17:15
2 Mat. 10:17
Luke 12:48
3 Job 18:3
2 Cor. 11:24
4 Prov. 12:10
1 Cor. 9:9
1 Tim. 5:18
5 Gen. 38:8
Ruth 1:12-13, 3:9
Mat. 22:24
Luke 20:28
6 Gen. 38:9
Ruth 4:10
7 Ruth 4:1-2
8 Ruth 4:6
9 Ruth 4:7, 11
12 Deut. 19:13
13 Lev. 19:35-36
Ezek. 45:10
Mic. 6:11
Prov. 11:1
15 Ex. 20:12

16. For all who do such things, all who are dishonest, *are* an abomination to the LORD your God.
17. Remember what Amalek did to you by the way when you came forth out of Egypt,
18. How he met you by the way and struck those of you who lagged behind and all the feeble behind you when you *were* faint and weary. And he did not fear God.
19. And it shall be when the LORD your God has given you rest from all your enemies all around in the land which the LORD your God gives you *for* an inheritance to possess it, you shall blot out the remembrance of Amalek from under heaven. You shall not forget."

CHAPTER TWENTY-SIX

1. "And it shall be when you come into the land which the LORD your God gives you for an inheritance, and possess it, and live in it,
2. You shall take of the first of all the fruit of the earth which you shall bring of your land that the LORD your God gives you, and you shall put *it* in a basket, and shall go to the place which the LORD your God shall choose to place His name there.
3. And you shall go to the priest in those days, and say to him, 'I profess today to the LORD your God that I have come into the land which the LORD swore to our fathers to give us.'
4. And the priest shall take the basket out of your hand and set it down before the altar of the LORD your God.
5. And you shall declare and say before the LORD your God, 'My father *was* a Syrian ready to perish. And he went down to Egypt, and sojourned there with a few, and became there a nation, great, mighty, and many.
6. And the Egyptians ill-treated us, and afflicted us, and laid hard bondage on us.
7. And when we cried to the LORD God of our fathers, the LORD heard our voice and looked on our afflictions and our labor and our oppression.
8. And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with awesome might, and with signs and with wonders.
9. And He has brought us into this place, and has given us this land, a land that flows with milk and honey.
10. And now, behold, I have brought the firstfruits of the land which You, O LORD, have given me.' And you shall set it before the LORD your God, and worship before the LORD your God.
11. And *you shall* rejoice in all the good which the LORD your God has given to you, and to your house; you, and the Levite, and the stranger in your midst.
12. When you have made an end of tithing all the tithes of your increase the third year, *which is* the year of tithing, and have given *it* to the Levite, the stranger, the fatherless, and the widow (that they may eat inside your gates and be filled),
13. Then you shall say before the LORD your God, 'I have brought away the holy things out of my house, and also have given them to the Levite, and to the stranger, to the fatherless, and to the widow, according to all Your commandments which You have commanded me. I have not broken Your commandments, neither have I forgotten *them*.
14. I have not eaten of it in my mourning, neither have I put *any* of it away for unclean *use*, nor have I given of it for the dead. I have hearkened to the voice of the LORD my God, and have done according to all that You have commanded me.
15. Look down from Your holy dwelling, from Heaven, and bless Your people Israel and the land which You have given us as You swore to our fathers, a land that flows with milk and honey.'
16. Today the LORD your God has commanded you to observe these laws and judgments. You therefore shall keep and observe them with all your heart and with all your soul.
17. You have declared today that the LORD is your God, and that you would walk in His ways, and keep His statutes and His commandments and His judgments, and obey His voice.
18. And the LORD has taken you today to be His specially treasured people, as He has promised you, and to keep all His commandments,
19. And to make you high above all nations which he has made in praise and in name and in honor, and that you may be a holy people to the LORD your God, even as He has spoken."

16 Prov. 11:1
1 Thes. 4:6
17 Ex. 17:8
18 Psa. 36:1
Prov. 16:6
Rom. 3:18
19 Ex. 17:14
1 Sam. 15:3

Chap. **26**

2 Ex. 23:19, 34:26
Num. 18:13
Deut. 12:5, 16:10
Prov. 3:9
5 Gen. 43:1-2, 45:7, 11, 46:1, 6, 27
Deut. 10:22
Hos. 12:12
Acts 7:15
6 Ex. 1:11, 14
7 Ex. 2:23-25, 3:9, 4:31
8 Ex. 12:37, 51, 13:3, 14, 16
Deut. 4:34, 5:15
9 Ex. 3:8

11 Deut. 12:7, 12, 18, 16:11
12 Lev. 27:30
Num. 18:24
Deut. 14:28-29
13 Psa. 119:141, 153, 176
14 Lev. 7:20, 21:1, 11
Hos. 9:4
15 Isa. 63:15
Zech. 2:13
17 Ex. 20:19
18 Ex. 6:7, 19:5
Deut. 7:6, 14:2, 28:9
19 Ex. 19:6
Deut. 4:7-8, 7:6, 28:1, 9
1 Pet. 2:9

CHAPTER TWENTY-SEVEN

1. And Moses with the elders of Israel commanded the people saying, "Keep all the commandments which I command you today.
2. And it will be, on the day when you shall pass over Jordan to the land which the LORD your God gives you, you shall set up great stones and coat them with lime concrete.
3. And you shall engrave upon them all the words of this law when you have passed over so that you may go in to the land which the LORD your God gives you, a land that flows *with* milk and honey, as the LORD God of your fathers has promised you.
4. Therefore it shall be when you have gone over Jordan, you shall set up these stones which I command you today in Mount Ebal. And you shall coat them with lime concrete.
5. And you shall build an altar there to the LORD your God, an altar of stones. You shall not lift up *any* iron *tool* on them.
6. You shall build the altar of the LORD your God *of* uncut stones, and you shall offer burnt offerings upon it to the LORD your God.
7. And you shall offer peace offerings, and shall eat there, and rejoice before the LORD your God.
8. And you shall write all the words of this law very plainly upon the stones."
9. And Moses and the priests the Levites spoke to all Israel, saying, "Take heed and hearken, O Israel. Today you have become the people of the LORD your God.
10. You shall therefore obey the voice of the LORD your God and do His commandments and His statutes which I command you today."
11. And Moses charged the people the same day, saying,
12. "These shall stand on Mount Gerizim to bless the people when you have come over Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.
13. And these shall stand on Mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.
14. And the Levites shall solemnly pronounce and say to all the men of Israel with a loud voice,
15. 'Cursed *is* the man that makes any graven or molten image, an abomination to the LORD, the work of the hands of the craftsman, and puts *it* in a secret place.' And all the people shall answer and say, 'Amen.'
16. 'Cursed *is* he who dishonors his father or his mother.' And all the people shall say, 'Amen.'
17. 'Cursed *is* he who removes his neighbor's landmark.' And all the people shall say, 'Amen.'
18. 'Cursed *is* he who makes the blind to wander out of the way.' And all the people shall say, 'Amen.'
19. 'Cursed *is* he who perverts the judgment of the stranger, fatherless, and widow.' And all the people shall say, 'Amen.'
20. 'Cursed *is* he who lies with his father's wife because he uncovers his father's skirt.' And all the people shall say, 'Amen.'
21. 'Cursed *is* he who lies with any kind of animal.' And all the people shall say, 'Amen.'
22. 'Cursed *is* he who lies with his sister, the daughter of his father or the daughter of his mother.' And all the people shall say, 'Amen.'
23. 'Cursed *is* he who lies with his mother-in-law.' And all the people shall say, 'Amen.'
24. 'Cursed *is* he who strikes his neighbor secretly.' And all the people shall say, 'Amen.'
25. 'Cursed *is* he who takes a bribe to kill an innocent person.' And all the people shall say, 'Amen.'
26. 'Cursed *is* he who does not confirm *all* the words of this law to do them.' And all the people shall say, 'Amen.' "

Chap. **27**

2 Josh. 4:1, 8:32
4 Deut. 11:29 Josh. 8:30-31
5 Ex. 20:25 Josh. 8:31
9 Deut. 26:18
12 Deut. 11:29 Josh. 8:33 Judg. 9:7
13 Deut. 11:29 Josh. 8:33
14 Deut. 33:10 Josh. 8:33 Dan. 9:11
15 Ex. 20:4, 23, 34:17 Lev. 19:4, 26:1 Num. 5:22 Deut. 4:16, 23, 5:8 Isa. 44:9 Jer. 11:5 Hos. 13:2 1 Cor. 14:16
16 Ex. 20:12, 21:17 Lev. 19:3 Deut. 21:18
17 Deut. 19:14 Prov. 22:28
18 Lev. 19:14
19 Ex. 22:21-22 Deut. 10:18, 24:17 Mal. 3:5
20 Lev. 18:8 Deut. 22:30
21 Lev. 18:23
22 Lev. 18:9
23 Lev. 18:17
24 Ex. 20:13 Lev. 24:17 Num. 35:31
25 Ex. 23:7-8 Deut. 10:17 Ezek. 22:12
26 Jer. 11:3 Gal. 3:10

Chap. **28**

1 Ex. 15:26 Lev. 26:3 Deut. 26:19 Isa. 55:2
2 Zech. 1:6
3 Gen. 39:5 Psa. 128:1, 4
4 Gen. 22:17, 49:25 Deut. 7:13 Prov. 10:22

CHAPTER TWENTY-EIGHT

1. "And it shall come to pass, if you shall hearken diligently unto the voice of the LORD your God to observe *and* to do all His commandments which I command you today, the LORD your God will set you on high above all nations of the earth.
2. And all these blessings shall come upon you and overtake you if you will obey the voice of the LORD your God.
3. Blessed *shall* you *be* in the city, and blessed *shall you be* in the field.
4. Blessed *shall be* the fruit of your body, and the fruit of your ground, and the fruit

of your livestock, the increase of your cattle, and the flocks of your sheep.
5. Blessed *shall be* your basket and your store.
6. Blessed *shall* you *be* when you come in, and blessed shall you be when you go out.
7. The LORD shall cause your enemies that rise up against you to be stricken before your face. They shall come out against you one way, and flee before you seven ways.
8. The LORD shall command the blessing upon you in your storehouses, and all that you set your hand to. And He shall bless you in the land which the LORD your God gives you.
9. The LORD shall establish you a holy people to Himself, as He has sworn to you, if you shall keep the commandments of the LORD your God and walk in His ways.
10. And all the people of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you.
11. And the LORD shall make you abound in goods, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground, in the land which the LORD swore to your fathers to give you.
12. The LORD shall open to you His good treasure, the heaven to give the rain to your land in its season, and to bless all the work of your hand. And you shall loan to many nations, and you shall not borrow.
13. And the LORD shall make you the head, and not the tail. And you shall be always above, and you shall not be beneath, if you obey the commandments of the LORD your God which I command you today, to observe and to do them.
14. And you shall not go aside from any of the words which I command you today, to the right hand or the left, to go after other gods to serve them.
15. And it shall come to pass, if you will not hearken to the voice of the LORD your God to observe and to do all His commandments and His statutes which I command you today, all these curses shall come upon you and overtake you.
16. Cursed *shall* you *be* in the city, and cursed *shall* you *be* in the field.
17. Cursed *shall be* your basket and your store.

6 Psa. 121:8
7 Lev. 26:7-8
2 Sam. 22:38-39, 41
8 Lev. 25:21
Deut. 15:10
9 Ex. 19:5-6
Deut. 7:6, 26:18-19
10 Num. 6:27
Deut. 11:25
Isa. 63:19
Dan. 9:18-19
2 Chr. 7:14
11 Deut. 30:9
Prov. 10:22
12 Lev. 26:4
Deut. 11:14, 14:29, 15:6
13 Isa. 9:14-15
14 Deut. 5:32
Josh. 1:7
15 Lev. 26:14
Mal. 2:2
Lam. 2:17
Dan. 9:11

20 1 Sam. 14:20
Isa. 30:17, 51:20, 66:15
Zech. 14:13
Mal. 2:2
21 Lev. 26:25
22 Lev. 26:16
Amos 4:9
23 Lev. 26:19
25 Deut. 32:30
Isa. 30:17
Jer. 15:4, 24:9
Ezek. 23-46
26 1 Sam. 17:44, 46
Jer. 7:33, 16:4
Psa. 79:2
27 Ex. 15:26
1 Sam. 5:6
28 Jer. 4:9
29 Isa. 59:10
Job 5:14
30 Deut. 20:6
Jer. 8:10, 12:13
Amos 5:11
Mic. 6:15
Zeph. 1:13
Job 31:8, 10

18. Cursed *shall be* the fruit of your body, and the fruit of your land, the increase of your livestock, and the flocks of your sheep.
19. Cursed *shall* you *be* when you come in, and cursed *shall* you *be* when you go out.
20. The LORD shall send on you cursing, vexation, and rebuke in all that you set your hand to do until you are destroyed, and until you perish quickly because of the wickedness of your doings *by* which you have forsaken Me.
21. The LORD shall make the pestilence cling to you until He has consumed you from off the land where you go to possess it.
22. The LORD shall strike you with lung disease and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew. And they shall pursue you until you perish.
23. And your heavens over your head shall be bronze, and the earth that is under you iron.
24 The LORD shall make the rain of your land powder and dust. It shall come down from the heavens upon you until you are destroyed.
25. The LORD shall cause you to be stricken before your enemies. You shall go out one way against them, and flee seven ways before them. And you shall become abhorrent unto all the kingdoms of the earth.
26. And your dead bodies shall be food to all birds of the air and to the beasts of the earth. And no man shall frighten *them* away.
27. The LORD will strike you with the boils of Egypt, and with the hemorrhoids, and with the scab, and with the itch, of which you cannot be healed.
28. The LORD shall strike you with madness and blindness and astonishment of heart.
29. And you shall grope at noonday, as the blind gropes in darkness, and you shall not prosper in your ways. And you shall always be pressed down and spoiled forever, and no man shall save you.
30. You shall become engaged to a wife, and another man shall lie with her. You shall build a house, and you shall not live in it. You shall plant a vineyard, and you shall not gather the grapes of it.

31. Your ox *shall be* slain before your eyes, and you shall not eat of it. Your donkey *shall be* violently taken away from before your face, and shall not be restored to you, your sheep *shall be* given to your enemies, and you *shall have* none to rescue them.
32. Your sons and your daughters *shall be* given to another people, and your eyes shall look and fail for them all the day long. And *there shall be* no power in your hand.
33. The fruit of your land and all your labors shall be eaten up by a nation which you do not know. And you shall only be oppressed and crushed always,
34. And you shall be driven mad because of that which you shall see with the sight of your eyes.
35. The LORD shall strike you in the knees and in the legs with an evil ulcer that cannot be healed, from the sole of your foot to the top of your head.
36. The LORD shall bring you, and your king which you shall set over you, to a nation which neither you nor your fathers have known. And there you shall serve other gods, wood and stone.
37. And you shall become an astonishment, a proverb, and a byword among all nations where the LORD shall lead you.
38. You shall carry much seed out into the field and shall gather little in, for the locust shall eat it.
39. You shall plant vineyards and dress *them*, but shall neither drink the wine nor gather, for the worm shall eat them.
40. You shall have olive trees throughout all your coasts, but you shall not anoint *yourself with* the oil, for your olive *tree* shall drop off *its fruit*.
41. You shall beget sons and daughters, but you shall not enjoy them, for they shall go into captivity.
42. All your trees and the fruit of your land the locust shall possess.
43. The stranger *dwelling* among you shall get up above you very high, and you shall come down very low.
44. He shall loan to you, and you shall not loan to him. He shall be the head, and you shall be the tail.
45. And all these curses shall come on you, and shall pursue you and overtake you, until you are destroyed because you did not obey the voice of the LORD your God to keep His commandments and His statutes which He commanded you.
46. And they shall be on you for a sign and for a wonder, and on your seed forever.
47. Because you did not serve the LORD your God with joyfulness and with gladness of heart for the abundance of all *things*,
48. Therefore you shall serve your enemies which the LORD shall send against you in hunger, and in thirst, and in nakedness, and in the want of all *things*. And he shall put a yoke of iron on your neck until he has destroyed you.
49. The LORD shall bring a nation against you from far, from the end of the earth as the eagle flies, a nation whose language you shall not understand,
50. A nation fierce of countenance who shall not regard the person of the old, nor show favor to the young.
51. And he shall eat the fruit of your livestock and the fruit of your land, until you are destroyed. He shall not leave you grain, wine, or oil, neither the increase of your livestock, or flocks of your sheep until he has destroyed you.
52 And he shall besiege you within all your gates until your high and fortified walls in which you trusted come down throughout all the land. And he shall besiege you within all your gates throughout all your land which the LORD your God has given you.
53. And you shall eat the fruit of your own body, the flesh of your sons and of your daughters, which the LORD your God has given you, in the siege and in the anguish with which your enemies shall distress you.
54. The man *that is* tender among you and very delicate, even his eye also shall be evil toward his brother and toward the wife of his bosom, and toward the rest of his children which he has left;
55. So that he will not give to any of them of the flesh of his children whom he shall eat because he has nothing left to him in the siege and in the anguish with which your enemies shall distress you in all your gates.
56. The tender and delicate woman among you, who would not have ventured to set the sole of her foot on the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward

32 Psa. 119:82
33 Lev. 26:16 Jer. 5:17
36 Deut. 4:28 2 Ki. 17:4, 6, 24:12, 14 2 Chr. 33:11
37 Jer. 24:9 Zech. 8:13 Psa. 44:14
38 Joel 1:4 Mic. 6:15 Hag. 1:6
41 Lam. 1:5
44 Deut. 28:12-13
45 Deut. 28:15
46 Isa. 8:18 Ezek. 14:8
47 Deut. 32:15 Neh. 9:35-37
48 Jer. 28:14
49 Jer. 5:15, 6:22-23, 48:40, 49:22 Hos. 8:1 Lam. 4:19 Luke 19:43
50 Isa. 47:6 Prov. 7:13 Eccl. 8:1 Dan. 8:23 2 Chr. 36:17
51 Deut. 28:33 Isa. 1:7
52 2 Ki. 25:1-2, 4
53 Lev. 26:29 2 Ki. 6:28-29 Jer. 19:9 Lam. 2:20, 4:10
54 Deut. 13:6, 15:9
56 Deut. 28:54

her son, and toward her daughter,
57. And toward her young one who comes out from between her feet, and toward her children whom she shall bear; for she shall eat them secretly for lack of all *things* in the siege and anguish with which your enemies shall distress you within your gates.
58. If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, The LORD YOUR GOD,
59. Then the LORD will make your plagues extraordinary, and the plagues of your seed great and persistent plagues with evil and long-lasting sicknesses.
60. Also, He will bring on you all the diseases of Egypt of which you were afraid. And they shall cling to you.
61. Also, every sickness and every plague which *is* not written in the book of this law, the LORD will bring them upon you until you are destroyed.
62. And you shall be left few in number, whereas you were as the stars of the heavens for multitude, because you would not obey the voice of the LORD your God.
63. And it shall come to pass as the LORD rejoiced over you to do you good and to multiply you, so the LORD will rejoice over you to destroy you and to bring you to nothing. And you shall be plucked from off the land where you go to possess it.
64. And the LORD shall scatter you among all people from the *one* end of the earth even to the *other*, and you shall serve other gods there, wood and stone, which neither you nor your fathers have known.
65. And among these nations you shall find no ease; neither shall the sole of your foot have rest. But the LORD shall give you there a trembling heart and failing of eyes and sorrow of mind.
66. And your life shall hang in doubt before you, and you shall fear day and night, and shall have no assurance of your life.
67. In the morning you shall say, 'Oh that it were evening!' And at evening you shall say, 'Oh that it were morning!' for the fear of your heart with which you shall fear, and for the sight of your eyes which you shall see.

57 Gen. 49:10
58 Ex. 6:3
59 Dan. 9:12
60 Deut. 7:15
62 Deut. 4:27, 10:22
Neh. 9:23
63 Deut. 30:9
Isa. 1:24
Jer. 32:41
Prov. 1:26
64 Lev. 26:33
Deut. 4:27-28, 28:36
Jer. 16:13
Neh. 1:8
65 Lev. 26:16, 36
Amos 9:4
67 Deut. 28:34
Job 7:4
68 Deut. 17:16
Jer. 43:7
Hos. 8:13, 9:3

Chap. **29**

1 Deut. 5:2-3
2 Ex. 19:4
3 Deut. 4:34, 7:19
4 Isa. 6:9-10, 63:17
John 8:43
Acts 28:26-27
Eph. 4:18
5 Deut. 1:3, 8:2, 4
6 Ex. 16:12
Deut. 8:3
7 Num. 21:23-24, 33
Deut. 2:32
8 Num. 32:33
Deut. 3:12-13
9 Deut. 4:6
Josh. 1:7
1 Ki. 2:3
11 Josh. 9:21, 23, 27
12 Neh. 10:29
13 Gen. 17:7
Ex. 6:7
Deut. 28:9

68. And the LORD shall bring you into Egypt again with ships by the way of which I said to you, 'You shall see it no more again.' And there you shall be sold to your enemies for menslaves and womenslaves, and no man shall buy *you*."

CHAPTER TWENTY-NINE

1. These *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb.
2. And Moses called to all Israel and said to them, "You have seen all that the LORD did before your eyes in the land of Egypt to Pharaoh and to all his servants and to all his land.
3. Your eyes have seen the great trials, the signs, and those great miracles.
4. Yet the LORD has not given you a heart to perceive, and eyes to see, and ears to hear, unto this day.
5. And I have led you forty years in the wilderness. Your clothes have not become old on you, and your shoe has not become old on your foot.
6. You have not eaten bread, neither have you drunk wine or strong drink, so that you might know that I *am* the LORD your God.
7. And when you came to this place, Sihon the king of Heshbon and Og the king of Bashan came out against us to battle, and we struck them.
8. And we took their land and gave it for an inheritance to the Reubenites and to the Gadites and to the half tribe of Manasseh.
9. Therefore, keep the words of this covenant and do them so that you may prosper in all that you do.
10. You stand today, all of you, before the LORD your God: your captains of your tribes, your elders, and your officers, all the men of Israel,
11. Your little ones, your wives, and your stranger that *is* in your camp, from the cutter of your wood to the drawer of your water;
12. So that you should enter into covenant with the LORD your God and into His oath which the LORD your God makes with you today;
13. That He may establish you today for a people to Himself, and *that* He may be

your God as He has said to you and as He has sworn to your fathers—to Abraham, to Isaac, and to Jacob.
14. Nor do I make this covenant and this oath with you only,
15. But with *him* who stands here with us today before the LORD our God, and also with him that is not here with us today.
16. (For you know how we have lived in the land of Egypt and how we came through the nations which you passed.
17. And you have seen their abominations and their idols, wood and stone, silver and gold, which *were* among them)
18. Lest there should be among you man, or woman, or family, or tribe, whose heart turns away today from the LORD our God to go serve the gods of these nations; lest there should be among you a root that bears gall and wormwood,
19. And it shall come to pass when he hears the words of this curse that he shall bless himself in his heart, saying, 'I shall have peace, though I walk in the stubbornness of my heart,' to *the* sweeping away *of* the watered and the parched,
20. Then the LORD will not be willing to forgive him, but the anger of the LORD and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.
21. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law;
22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say (when they see the plagues of that land and the sicknesses which the LORD has laid on it)
23. 'The whole land shall be burned *with* brimstone and salt; it shall not be sown; nor shall it sprout; nor shall there be any grass in it. It *shall be* like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath,'
24. Even all nations shall say, 'Why has the LORD done this to this land? *For* what *is the* meaning *of the* heat of this great anger?'
25. Then *men* shall say, 'Because they have forsaken the covenant of the LORD God of their fathers which He made with them when He brought them forth out of the land of Egypt,
26. For they went and served other gods and worshiped them, gods whom they did not know and that He had not allotted to them.
27. And the anger of the LORD was kindled against this land to bring on it all the curses that are written in this book.
28. And the LORD rooted them out of their land in anger and wrath, and in great indignation, and cast them into another land, as *it is* today.'
29. The secret things *belong* to the LORD our God, but the things *which are* revealed *belong* to us and to our children forever so that we may do all the words of this law."

14 Jer. 31:31 Heb. 8:7-8
15 Acts 2:39 1 Cor. 7:14
18 Deut. 11:16 Acts 8:23 Heb. 12:15
19 Num. 15:39 Isa. 30:1 Jer. 3:17, 7:24 Eccl. 11:9
20 Deut. 9:14 Psa. 74:1, 79:5 Ezek. 14:7, 23:25
21 Mat. 24:51
23 Gen. 19:24 Jer. 17:6, 20:16 Zeph. 2:9
24 1 Ki. 9:8-9 Jer. 22:8-9
27 Dan. 9:11, 13-14 1 Ki. 14:15 Psa. 52:5 Prov. 2:22

Chap. **30**

1 Lev. 26:40 Deut. 4:29-30, 30:28 1 Ki. 8:47
2 Isa. 55:7 Joel 2:12 Lam. 3:40 Neh. 1:9
3 Jer. 29:14, 32:37 Ezek. 34:13, 36:24 Psa. 106:45, 126:1, 4, 147:2 Lam. 3:22, 32
4 Deut. 28:64 Neh. 1:9
6 Deut. 10:16 Jer. 32:39 Ezek. 11:19, 36:26

CHAPTER THIRTY

1. "And it shall be when all these things have come on you, the blessing and the curse which I have set before you, and when you shall call *them* to mind among all the nations where the LORD your God has driven you,
2. And shall return to the LORD your God and shall obey His voice according to all that I command you today, you and your children, with all your heart and with all your soul,
3. Then the LORD your God will turn *away* your captivity. And He will have compassion on you, and will return and gather you from all the nations where the LORD your God has scattered you.
4. If you are driven out into the outermost *parts* of the heavens, the LORD your God will gather you from there, and He will bring you from there.
5. And the LORD your God will bring you into the land which your fathers possessed, and you shall possess it. And He will do you good and multiply you above your fathers.
6. And the LORD your God will circumcise your heart and the heart of your seed, to love the LORD your God with all your heart and with all your soul, so that you may live.
7. And the LORD your God will put all these curses upon your enemies, and upon those that hate you, who persecuted you.
8. And you shall return and obey the voice of the LORD, and do all His commandments which I command you today.

9. And the LORD your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your land, for good, for the LORD will again rejoice over you for good as He rejoiced over your fathers;
10. If you shall obey the voice of the LORD your God to keep His commandments and His statutes which are written in this book of the law, *and* if you turn to the LORD your God with all your heart and with all your soul;
11. For this commandment which I command you today *is* not hidden from you, neither is it far off.
12. It *is* not in heaven *that you should* say, 'Who shall go up to heaven for us, and bring it to us, so that we may hear it and do it?'
13. Neither *is* it beyond the sea *that you should* say, 'Who shall go over the sea for us to bring it to us, so that we may hear it and do it?'
14. But the word *is* very near you, in your mouth and in your heart, so that you may do it.
15. Behold, I have set before you this day life and good, and death and evil,
16. In that I command you this day to love the LORD your God, to walk in His ways, and to keep His commandments and His statutes and His judgments so that you may live and multiply. And the LORD your God shall bless you in the land where you go to possess it.
17. But if your heart turn away so that you will not hear, but shall be drawn away and worship other gods and serve them,
18. I denounce to you this day that you shall surely perish; you shall not prolong *your* days on the land where you pass over Jordan to go to possess it.
19. I call heaven and earth to record this day against you *that* I have set before you life and death, blessing and cursing. Therefore, choose life, so that both you and your seed may live,
20. That you may love the LORD your God, *and* may obey His voice, and may cleave to Him; for He is your life and the length of your days, so that you may dwell in the land which the LORD swore to your fathers—to Abraham, to Isaac, and to Jacob—to give it to them."

9 Deut. 28:11, 63
Jer. 32:41
11 Isa. 45:19
12 Rom. 10:6
15 Deut. 11:26, 30:1, 19
18 Deut. 4:26, 8:19
19 Deut. 4:26, 30:15, 31:28
20 Psa. 27:1, 66:9
John 11:25

Chap. **31**

2 Ex. 7:7
Num. 20:12, 27:13, 17
Deut. 3:27, 34:7
1 Ki. 3:7
3 Num. 27:21
Deut. 3:28, 9:3
4 Num. 21:24, 33
Deut. 3:21
5 Deut. 7:2
6 Deut. 1:29, 7:18, 20:4
Josh. 1:5, 10:25
1 Chr. 22:13
Heb. 13:5
7 Deut. 1:38, 3:28, 31:23
Josh. 1:6
8 Ex. 13:21, 33:14
Deut. 9:3
Josh. 1:5, 9
1 Chr. 28:20
Heb. 13:5
9 Num. 4:15
Deut. 17:18, 31:25
Josh. 3:3
1 Chr. 15:12, 15
10 Lev. 23:34
Deut. 15:1
11 Deut. 16:16
Josh. 8:34-35
2 Ki. 23:2
Neh. 8:1-3
12 Deut. 4:10
13 Deut. 11:2
Psa. 78:6-7

CHAPTER THIRTY-ONE

1. And Moses went and spoke these words to all Israel.
2. And he said to them, "I *am* a hundred twenty years old today. I can no more go out and come in. Also the LORD has said to me, 'You shall not go over this Jordan.'
3. The LORD your God will cross over before you. He will destroy these nations from before you, and you shall possess them, and Joshua will cross over before you as the LORD has said.
4. And the LORD shall do to them as He did to Sihon and to Og, kings of the Amorites, and to the land of those whom He destroyed.
5. And the LORD shall give them up before your face, so that you may do to them according to all the commandments which I have commanded you.
6. Be strong and of a good courage. Do not fear nor be afraid of them, for the LORD your God *is* He Who goes with you. He will not fail you nor forsake you."
7. And Moses called to Joshua and said to him in the sight of all Israel, "Be strong and of a good courage, for you must go with this people into the land which the LORD has sworn to their fathers to give *it to* them, and you shall cause them to inherit it.
8. And the LORD *is* He Who goes before you. He will be with you; He will not fail you nor forsake you. Do not fear; nor be dismayed."
9. And Moses wrote this law and delivered it to the priests, the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel.
10. And Moses commanded them, saying, "At the end of seven years, at the set time of the year of release, in the Feast of Tabernacles,
11. When all Israel has come to appear before the LORD your God in the place which He shall choose, you shall read this law before all Israel in their hearing.
12. Gather the people, men and women and the little ones, and your stranger who *is* within your gates so that they may hear and that they may learn and fear the LORD your God, and be careful to do all the words of this law,
13. And *that* their children who have not

known may hear and learn to fear the LORD your God, as long as you live in the land where you go over Jordan to possess it."
14. And the LORD said to Moses, "Behold, your days are coming near to die. Call Joshua and present yourselves in the tabernacle of the congregation that I may command him." And Moses and Joshua went. And they presented themselves in the tabernacle of the congregation.
15. And the LORD appeared in the tabernacle in a pillar of a cloud. And the pillar of the cloud stood over the door of the tabernacle.
16. And the LORD said to Moses, "Behold, you shall sleep with your fathers. And this people shall rise up and go lusting after the gods of the strangers of the land into which they are going, into their midst. And they will forsake Me and break My covenant which I made with them.
17. Then My anger shall be kindled against them in that day, and I will forsake them. And I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them so that they will say in that day, 'Have not these evils come on us because our God *is* not among us?'
18. And I will surely hide My face in that day for all the evils which they have done, for they shall turn to other gods.
19. Now, therefore, write this song for yourself, and teach it to the children of Israel. Put it in their mouths so that this song may be a witness for Me against the children of Israel,
20. For when I shall have brought them into the land which I swore to their fathers, the land that flows *with* milk and honey, and they shall have eaten and have filled themselves, and become fat, then they will turn to other gods and serve them, and provoke Me and break My covenant.
21. And it shall be when many evils and troubles they are confronted with, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed, for I know their imagination which they do, even now, before I have brought them into the land which I swore."
22. And Moses wrote this song the same day and taught it to the children of Israel.
23. And He commanded Joshua the son of Nun and said, "Be strong and of a good courage, for you shall bring the children of Israel into the land which I swore to them, and I will be with you."
24. And it came to pass when Moses had made an end of writing the words of this law in a book until they were finished,
25. *Then* Moses commanded the Levites who carried the ark of the covenant of the LORD, saying,
26. "Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, so that it may be there for a witness against you,
27. For I know your rebellion and your stiff neck. Behold, while I am still alive with you today, you have been rebellious against the LORD. And how much more after my death?
28. Gather to me all the elders of your tribes, and your officers, so that I may speak these words in their ears, and call heaven and earth to record against them,
29. For I know that after my death you will become utterly corrupt, and turn aside from the way which I have commanded you. And evil will befall you in the latter days because you will do evil in the sight of the LORD to provoke Him to anger through the work of your hands."
30. And Moses spoke in the ears of all the congregation of Israel the words of this song until they were finished.

14 Num. 27:13, 19
Deut. 3:28, 34:5
15 Ex. 33:9
16 Ex. 32:6, 34:15
Deut. 32:15
Judg. 2:12, 17, 20, 10:6, 13
2 Sam. 7:12
17 Num. 14:42
Deut. 32:20
Judg. 6:13
Isa. 8:17, 64:7
Ezek. 39:23
2 Chr. 15:2
18 Deut. 31:17
19 Deut. 31:26
20 Deut. 31:16, 32:15
Hos. 13:6
Neh. 9:25
21 Deut. 31:17
Hos. 5:3, 13:5-6
Amos 5:25-26
23 Deut. 31:7, 14
Josh. 1:6
26 Deut. 31:19
2 Ki. 22:8
27 Ex. 32:9
Deut. 9:6, 24, 32:20
28 Deut. 30:19, 32:1
29 Gen. 49:1
Deut. 4:30, 28:15, 32:5
Judg. 2:19
Hos. 9:9

Chap. **32**

1 Isa. 1:2
2 Isa. 55:10-11
Psa. 72:6
1 Cor. 3:6
3 1 Chr. 29:11
4 Deut. 32:30-31
2 Sam. 22:31
Jer. 10:10
Psa. 18:2
Job 34:10
Matt. 7:24
I Cor. 10:4
5 Deut. 31:29
Phil. 2:15
6 Deut. 32:15
Isa. 63:16
Psa. 74:2, 116:12

CHAPTER THIRTY-TWO

1. "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth.
2. My teachings shall drop as the rain; my speech shall drop down as the dew, as the small rain on the tender plant, and as the showers on the grass
3. Because I will proclaim the name of the LORD, *and* ascribe greatness to our God.
4. *He is* the Rock; His work *is* perfect for all His ways *are* just, a God of faithfulness, and without iniquity; just and upright is He.
5. They have corrupted themselves: *they are* not His children; *it is* their blemish; *they are* a crooked and perverse generation.
6. Is this the way you pay back to the

LORD, O foolish and unwise people? *Is* He not your Father Who bought you? *Has* He *not* made you and established you?
7. Remember the days of old; consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you.
8. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel,
9. For the LORD'S portion *is* His people. Jacob *is* the lot of His inheritance.
10. He found him in a desert land, and in the waste of a howling wilderness. He led him about, He cared for him, He kept him as the apple of His eye.
11. As an eagle stirs up her nest, flutters over her young, spreads abroad her wings, takes them and bears them on her wings,
12. The LORD alone led him, and *there was* no strange god with him.
13. He made him ride on the high places of the earth so that he might eat the increase of the fields. And He made him suck honey out of the rock, and oil out of the flinty rock,
14. Butter from cows, and milk from sheep, with fat of lambs, and rams of the sons of Bashan, and goats, with the finest wheat. And you drank wine, the blood of the grape.
15. But Jeshurun grew fat and kicked. You grew fat, thick, *and* satisfied. Then he forsook God Who made him and lightly esteemed the Rock of his salvation.
16. They provoked Him to jealousy with strange *gods*; with abominations they provoked Him to anger.
17. They sacrificed to demons, not to God: to gods whom they knew not, to new ones newly come up, whom your fathers did not fear.
18. You forgot the Rock *Who* brought you forth and have forgotten the God Who formed you.
19. And the LORD saw and despised *them* because of the provoking of His sons and of His daughters.
20. And He said, 'I will hide My face from them; I will see what their end *shall be,* for they *are* a very perverse generation, children in whom *is* no faithfulness.
21. They have moved Me to jealousy with *that which is* not God. They have provoked Me to anger with their vanities. And I will move them to jealousy with *those which are* not a people. I will provoke them to anger with a foolish nation,
22. For a fire is kindled in My anger, and shall burn to the grave beneath, and shall consume the earth with its increase, and set on fire the foundations of the mountains.
23. I will heap up evils upon them. I will spend My arrows on them.
24. Exhaustion by famine, and consumption by burning heat, and bitter destruction, and the teeth of beasts I will send on them, with the poison of serpents of the dust.
25. The sword outside, and the terror inside, shall destroy both the young man and the virgin, the suckling *also* with the man of grey hairs.
26. I said I would dash them to pieces; I would make the memory of them to cease from among men
27. Had not I feared the provocation by an enemy lest their adversaries should misconstrue; lest they should say, "Our hand *is* high and the LORD has not done all this." '
28. For they *are* a nation without wisdom; neither is there any understanding in them.
29. If they were wise, they would understand this; they would consider their latter end!
30. How shall one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them and the LORD had shut them up?
31. For their rock *is* not as our Rock, even our enemies themselves being judges.
32. For their vine *is* of the vine of Sodom and of the fields of Gomorrah. Their grapes are grapes of gall. Their clusters *are* bitter.
33. Their wine *is* the poison of serpents and the cruel venom of asps.
34. '*Is* not this laid up in store with Me and sealed up among My treasures?
35. Vengeance and retribution *belong* to Me. Their foot shall slide in time, for the day of their calamity *is* at hand, and the things that shall come on them make haste.'
36. For the LORD shall judge His people; and He shall have compassion on His

7 Ex. 13:14
8 Gen. 11:8 Zech. 9:2
9 Ex. 19:5
10 Jer. 2:6 Hos. 13:5 Psa. 17:8
11 Isa. 31:5
13 Isa. 58:14
14 Gen. 49:11 Psa. 81:16
15 Deut. 31:20 Isa. 1:4, 51:13 Psa. 95:1
16 Psa. 78:58 1 Cor. 10:22
17 Deut. 32:21 Rev. 9:20
18 Isa. 17:10 Jer. 2:32
20 Mat. 17:17
21 Psa. 31:6, 78:58 Rom. 10:19
22 Lam. 4:11
23 Isa. 26:15 Psa. 7:12-13
29 Luke 19:42
30 Psa. 44:12 Deut. 32:4 Matt. 7:24 1 Cor. 10:4
31 1 Sam. 4:8 Jer. 40:3
32 Isa. 1:10
33 Psa. 58:4 Rom. 3:13
34 Jer. 2:22 Rom. 2:5
35 Psa:1 2 Pet. 2:3 Heb. 10:30
36 2 Ki. 14:26 Jer. 31:20 Joel 2:14 Psa. 135:14

servants, for He sees that *their* power is gone, and only their imprisoned and abandoned *remain*.
37. And He shall say, 'Where *are* their gods, *their* rock in whom they trusted?
38. Who ate the fat of their sacrifices *and* drank the wine of their drink offerings? Let them rise up and help you; let it be your hiding place.
39. See now that I, *even* I am He, and there is no god besides Me. I kill, and I make alive; I wound and I heal. Neither *is there any* that can deliver out of My hand,
40. For I lift up My hand to heaven and say, "I live forever!
41. If I sharpen My glittering sword, and if My hand takes hold in judgment, I will give vengeance to My enemies and will reward those that hate Me.
42. I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and of the captives, from the hairy scalp of the enemy." '
43. Rejoice, O, nations, *with* His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people."
44. And Moses came and spoke all the words of this song in the ears of the people, he and Joshua the son of Nun.
45. And Moses made an end of speaking all these words to all Israel.
46. And he said to them, "Set your hearts to all the words which I testify among you today, which you shall command your children to observe and to do, all the words of this law.
47. For it *is* no vain thing for you because it is your life. And by this word you shall prolong *your* days in the land where you go over Jordan, there to possess it."
48. And the LORD spoke to Moses that same day, saying,
49. "Go up into the mountains of Abarim, *to* Mount Nebo in the land of Moab, which is opposite Jericho; and behold the land of Canaan which I am giving to the children of Israel for a possession.
50. And die on the mountain where you ascend, and be gathered to your people, as Aaron your brother died in Mount Hor and was gathered to his people,
51. Because you sinned against Me among the children of Israel at the Waters of Strife in Kadesh, in the wilderness of Zin, because you did not sanctify Me in the midst of the children of Israel,
52. Yet you shall see the land before *you*, but you shall not go there to the land which I *am* giving to the children of Israel."

37 Judg. 10:14
Jer. 2:28
39 1 Sam. 2:6
Isa. 45:5, 18, 22
Hos. 6:1
Psa. 102:27
41 Isa. 66:16
42 Jer. 30:14, 46:10
Lam. 2:5
43 Psa. 85:1
Rom. 15:10
Rev. 19:2
46 Ezek. 40:4
47 Prov. 3:2
Rom. 10:5
48 Num. 27:12-13
49 Deut. 34:1
50 Num. 20:25, 28
51 Lev. 10:3
Num. 20:11-13
52 Num. 27:12

Chap. **33**

1 Gen. 49:28
Psa. 90
2 Hab. 3:3
Dan. 7:10
Rev. 5:11
3 1 Sam. 2:9
Hos. 11:1
Psa. 47:4
Prov. 2:1
Luke 10:39
4 Psa. 119:111
John 1:17
5 Gen. 36:31
Deut. 32:15
7 Gen. 49:8
Psa. 146:5
8 Ex. 28:30
Deut. 8:2-3, 16
Psa. 81:7
9 Gen. 29:32
Ex. 32:26-28
Mal. 2:5-6
10 Lev. 1:9, 10:11
Mal. 2:7
Psa. 51:19
11 2 Sam. 24:23
Ezek. 20:40
13 Gen. 27:28, 49:25

CHAPTER THIRTY-THREE

1. And this *is* the blessing *with* which Moses the man of God blessed the children of Israel before his death.
2. And he said, "The LORD came from Sinai and rose up from Seir to them. He shone forth from Mount Paran, and He came with ten thousands of saints. From His right hand went a fiery law for them.
3. Yea, He loved the people. All His holy ones *are* in Your hand, and they followed in Your footsteps receiving Your words.
4. Moses commanded us a law, as a possession of the congregation of Jacob.
5. And He was king in Jeshurun when the heads of the people *and* the tribes of Israel were gathered.
6. Let Reuben live and not die, and let his men be few."
7. And this he said for Judah, "Hear, LORD, the voice of Judah, and bring him to his people. Let his hands be sufficient for him, and You shall be a help *to him* from his enemies."
8. And of Levi he said, "*Let* Your Thummim and Your Urim *be* with Your holy one whom You proved at Massah; You strove with him at the Waters of Strife,
9. Who said to his father and to his mother, I have not seen him; and he has not acknowledged his brothers, nor knew his own son, for they have observed Your word and kept Your covenant.
10. Let them teach Jacob Your judgments, and Israel Your law. Let them put incense before You and whole burnt sacrifice on Your altar.
11. O, LORD, bless his strength, and accept the work of his hands. Strike through the loins of those who rise against him, and *of those* who hate him, that they should not rise again."
12. Of Benjamin he said, "The beloved of the LORD shall live in safety beside Him *and* shall cover him all the day long. Yea, he shall dwell between His shoulders."
13. And of Joseph he said, "Blessed of the LORD *be* his land, with the precious

things of the heavens, for the dew, and for the deep that couches beneath,
14. And for the precious things of the fruits of the sun, and with the precious things of the yield of *the* months.
15. And with the chief things of the ancient mountains, and for the precious things of the everlasting hills,
16. And for the precious things of the earth and fullness of it, and *for* the good will of Him Who dwelt in the bush. Let the blessing come on the head of Joseph, and on the top of the head of him who was separated from his brothers.
17. His glory *is like* the firstborn of his bull, and his horns are like the horns of the wild ox. With them he shall push the people together to the ends of the earth. And they are the ten thousands of Ephraim, and they are the thousands of Manasseh."
18. And of Zebulun he said, "Rejoice, Zebulun, in your going out, and Issachar in your tents.
19. They shall call the people to the mountain. There they shall offer sacrifices of righteousness, for they shall suck the bounty of the seas and treasures hidden in the sand."
20. And of Gad he said, "Blessed *is* he who makes Gad greater. He lives as a lion and tears the arm and the crown of the head.
21. And he selected the best for himself because there was the portion of the ruler reserved there. And he came *with* the heads of the people. He executed the justice of the LORD, and His judgments with Israel."
22. And of Dan he said, "Dan *is* a lion's whelp. He shall leap from Bashan."
23. And of Naphtali he said, "O Naphtali, satisfied with favor, and filled with the blessings of the LORD, possess the west and the south."
24. And of Asher he said, "Asher *shall be* blessed with children, let him be pleasing to his brothers, and let him dip his foot in oil.
25. Your shoes *shall be* iron and bronze. And as your days, so shall your strength be.
26. *There is* none like the God of Jeshurun Who rides on the heavens to your help in His majesty in the skies.
27. The eternal God *is your* refuge, and underneath *are* the everlasting arms. And He shall throw the enemy out from before you and shall say, 'Destroy!'

15 Gen. 49:26
Hab. 3:6
16 Gen. 49:26
Ex. 3:2, 4
17 Gen. 48:19
Num. 23:22
Psa. 44:5
1 Chr. 5:1
18 Gen. 49:13
19 Isa. 2:3
Psa. 4:5
20 1 Chr. 12:8
21 Num. 32:16-17
Josh. 4:12
22 Josh. 19:47
23 Gen. 49:21
Josh. 19:32
24 Gen. 49:20
Job 29:6
25 Deut. 8:9
26 Ex. 15:11
Deut. 32:15
Psa. 68:4
27 Deut. 9:3-5
Psa. 90:1
28 Gen. 27:28
Deut. 8:7-8
Jer. 23:6
29 Deut. 32:13
2 Sam. 7:23
Psa. 18:44, 115:9, 144:15

Chap. **34**

1 Gen. 14:14
Num. 27:12
Deut. 3:27
2 Deut .11:24
3 2 Chr. 28:15
4 Gen. 12:7
Deut. 3:27
5 Deut. 32:50
6 Jude 9
7 Gen. 27:1
Deut. 31:2
8 Gen. 50:3, 10
Num. 20:29
9 Num. 27:18, 23
Isa. 11:2
Dan. 6:3
10 Ex. 33:11
Deut. 5:4, 18:15
11 Deut. 7:19

28. And Israel shall dwell in safety alone, the fountain of Jacob in a land of grain and wine; yea, his heavens shall drop down dew.
29. Blessed *are* you, O Israel! Who *is* like you, O people saved by the LORD, your helping shield, and Who *is* your majestic sword! And your enemies shall come fawning to you, and you shall tread on their high places."

CHAPTER THIRTY-FOUR

1. And Moses went up from the plains of Moab to the mountain of Nebo, to the top of Pisgah that *is* opposite Jericho. And the LORD showed him all the land of Gilead, to Dan,
2. And all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, to the furthest sea,
3. And the south, and the plain of the valley of Jericho, the city of palm trees, to Zoar.
4. And the LORD said to him, "This *is* the land which I swore to Abraham, to Isaac, and to Jacob, saying, 'I will give it to your seed.' I have caused you to see it with your eyes, but you shall not go over there."
5. And Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.
6. And He buried him in a valley in the land of Moab, opposite Beth Peor. But no man knows of his grave to this day.
7. And Moses *was* a hundred and twenty years old when he died. His eye was not dim, nor any of his natural strength abated.
8. And the children of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping *and* mourning for Moses were ended.
9. And Joshua the son of Nun was full of the Spirit of wisdom, for Moses had laid his hands on him. And the children of Israel hearkened to him, and did as the LORD commanded Moses.
10. And there has not arisen a prophet like Moses since *then* in Israel, whom the LORD knew face to face,
11. In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,
12. And in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

DIVISION TWO

The Books of the Prophets

The Former Prophets—Two Books

Joshua/Judges

Book of Kingdoms

- *I & II Samuel*
- *I & II Kings*

Latter Prophets/Major Prophets

Isaiah

Jeremiah

Ezekiel

The 12 Minor Prophets—One Book

- *Hosea*
- *Joel*
- *Amos*
- *Obadiah*
- *Jonah*
- *Micah*
- *Nahum*
- *Habakkuk*
- *Zephaniah*
- *Haggai*
- *Zechariah*
- *Malachi*

Joshua

CHAPTER ONE

1. And it came to pass after the death of Moses, the servant of the LORD, that the LORD spoke to Joshua the son of Nun, Moses' minister, saying,
2. "My servant Moses is dead. Now, therefore, arise, go over this Jordan, you and all this people to the land which I give to them, to the children of Israel.
3. Every place that the sole of your foot shall tread upon, I have given that unto you, as I said to Moses.
4. From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your border.
5. No man shall be able to stand before you all the days of your life. As I was with Moses, *so* I will be with you. I will not fail you nor forsake you.
6. Be strong and of good courage, for you shall divide for an inheritance to this people the land which I swore to their fathers to give it to them.
7. Only be strong and very courageous so that you may observe to do according to all the law which My servant Moses commanded you. Do not turn from it to the right hand or to the left, so that you may prosper wherever you go.
8. This book of the law shall not depart out of your mouth, but you shall meditate therein day and night, so that you may observe to do according to all that is written in it, for then you shall make your way prosperous, and then you shall have good success.
9. Have I not commanded you? Be strong and of good courage. Do not be afraid, neither be dismayed, for the LORD your God *is* with you in all places where you go."
10. Then Joshua commanded the officers of the people saying,
11. "Pass through the host, and command the people, saying, 'Prepare food for yourselves, for within three days you are crossing over this Jordan to go in to possess the land which the LORD your God is giving you to possess it.' "
12. And Joshua spoke to the Reubenites and to the Gadites and to half the tribe of Manasseh, saying:

Chap. 1

1 Ex. 24:13
Deut. 1:38
Acts 7:45
2 Deut. 34:5
3 Deut. 11:24
4 Gen. 15:18
Ex. 23:31
Num. 34:3-12
5 Ex. 3:12
Deut. 7:24, 31:6, 8, 23
Josh. 3:7, 6:27
Isa. 43:2, 5
6 Deut. 31:7, 23
7 Num. 27:23
Deut. 5:32, 28:14, 31:7
Josh. 11:15
8 Deut. 17:18-19
Josh. 1:7
Psa. 1:2
9 Deut. 31:7-8, 23
Jer. 1:8
Psa. 27:1
11 Deut. 9:1, 11:31
13 Num. 32:20-28
Josh. 22:2-4
14 Ex. 13:18
15 Josh. 22:4
17 1 Sam. 20:13
1 Ki. 1:37

Chap. 2

1 Num. 25:1
Mat. 1:5
Jas. 2:25
Heb. 11:31
2 Josh. 2:22
4 2 Sam. 17:19-20

13. "Remember the word which Moses the servant of the LORD commanded you saying, 'The LORD your God has given you rest and has given you this land.'
14. Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side of Jordan. But you shall go armed before your brethren, all the mighty men of valor, and help them,
15. Until the LORD has given your brethren rest, even as you, and they also have possessed the land which the LORD your God gives them; and you shall return to the land of your possession and enjoy it, which Moses the LORD'S servant gave you on this side of Jordan, towards the sunrise."
16. And they answered Joshua, saying: "We will do all that you command us, and wherever you send us we will go.
17. Just as we hearkened to Moses in all things, so we will hearken to you. Only may the LORD your God be with you as He was with Moses.
18. Whoever rebels against your command and will not hearken to your words in all that you command him, he shall be put to death. Only be strong and of a good courage."

CHAPTER TWO

1. And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, "Go look over the land, even Jericho." And they went and came to the house of a harlot named Rahab. And they stayed there.
2. And the king of Jericho was told about it, saying, "Behold, men from the children of Israel came in here tonight to search out the country."
3. And the king of Jericho sent to Rahab, saying, "Bring out the men that have come to you, those who have entered into your house, for they have come to search out all the country."
4. And the woman took the two men and hid them. And she said, "Two men came to me, but I did not know from where they came.
5. And it came to pass when it was dark,

at the time of shutting the gate, the men went out. Where the men went I do not know. Go after them quickly, for you shall overtake them."
6. But she had brought them up on the roof, and had hidden them with the stalks of flax which she had laid in order upon the roof.
7. And the men went after them on the way to Jordan to the fords. And when those who pursued them had gone out, they shut the gate.
8. And before they had laid down, she came up to them upon the roof.
9. And she said to the men, "I know that the LORD has given you the land, and that your terror has fallen upon us, and that all those who live in the land faint because of you,
10. For we have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom you utterly destroyed.
11. And we had heard, and our hearts melted, nor did any more spirit remain in any man because of you, for the LORD your God, He is God in heaven above and in earth beneath.
12. Now therefore, I pray you, swear to me by the LORD, since I have dealt with you in kindness, that you will also deal with kindness to my father's house. And give me a true token,
13. And shall save alive my father and my mother, and my brothers and my sisters, and all that they *have*, and deliver our lives from death."
14. And the men answered her, "Our life shall be for yours if you do not tell our business. And when the LORD has given us the land, we will deal kindly and truly with you."
15. Then she let them go down by a cord through the window, for her house *was* upon the town wall, and she lived upon the wall.
16. And she said to them, "Get up into the mountain lest the pursuers meet you. And hide yourselves there three days until the pursuers have returned. And afterward you may go your way."
17. And the men said to her, "We *will be* blameless of this oath to you which you have made us swear.

6 Ex. 1:17
2 Sam. 17:19
9 Gen. 35:5
Ex. 15:15, 23:27
Deut. 2:25, 11:25
10 Ex. 14:21
Num. 21:24, 34-35
Josh. 4:23
11 Ex. 15:14-15
Deut. 4:39
Josh. 5:1, 7:5
Isa. 13:7
12 Josh. 2:18
1 Sam. 20:14-15, 17
1 Tim. 5:8
14 Judg. 1:24
Mat. 5:7
15 Acts 9:25
17 Ex. 20:7

18. Behold, *when* we come into the land, you shall set this line of scarlet thread in the window from which you let us down. And you shall bring your father and your mother, and your brothers, and all your father's household, home to you.
19. And it shall be, whoever shall go out of the doors of your house, his blood *shall be* upon his head, and we *will be* blameless. And whoever shall be with you in the house, his blood *shall be* on our head if a hand is upon him.
20. And if you tell our business, then we will be free of the oath which you have made us swear to you."
21. And she said, "Let *it be* according to your word." And she sent them away, and they departed. And she set the scarlet line in the window.
22. And they went and came to the mountain, and stayed there three days until the pursuers had returned. And the pursuers looked for *them* throughout all the way, but did not find *them*.
23. And the two men returned and came down from the mountain, and passed over, and came to Joshua the son of Nun. And they told him all that happened to them.
24. And they said to Joshua, "Truly the LORD has delivered all the land into our hands, for even all those who live in the country faint because of us."

18 Josh. 2:12, 6:23
19 1 Ki. 2:32
Mat. 27:25
24 Ex. 23:31
Josh. 6:2, 21:44

CHAPTER THREE

1. And Joshua rose early in the morning. And they moved from Shittim and came to Jordan, he and all the children of Israel, and lodged there before they passed over.
2. And it came to pass after three days the officers went through the host.
3. And *they* commanded the people saying, "When you see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then you shall move from your place and go after it.
4. Yet keep a space between you and it, about two thousand cubits by measure. Do not come near it so that you may know the way by which you must go, for you have not passed *this* way before now."
5. And Joshua said to the people, "Sanctify yourselves, for tomorrow the

Chap. 3

1 Josh. 2:1
2 Josh. 1:10-11
3 Num. 10:33
Deut. 31:9, 25
4 Ex. 19:12
5 Ex. 19:10, 14-15
Lev. 20:7
Num. 11:18
Josh. 7:13
1 Sam. 16:5
Joel 2:16

LORD will do wonders among you."
6. And Joshua spoke to the priests saying, "Take up the ark of the covenant and pass over before the people." And they took up the ark of the covenant and went before the people.
7. And the LORD said to Joshua, "Today, I will begin to magnify you in the sight of all Israel so that they may know that I will be with you, as I was with Moses.
8. And you shall command the priests that carry the ark of the covenant, saying, 'When you have come to the brink of the water of Jordan, you shall stand still in Jordan.' "
9. And Joshua said to the children of Israel, "Come here and hear the words of the LORD your God."
10. And Joshua said, "By this you shall know that the living God *is* among you, and He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites.
11. Behold, the ark of the covenant of the LORD of all the earth passes over before you into Jordan.
12. And now take yourselves twelve men out of the tribes of Israel, out of every tribe a man.
13 And it shall be, as soon as the soles of the feet of the priests that carry the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be cut off *from* the waters that come down from above. And they shall stand all in a heap."
14. And it came to pass, when the people moved from their tents to pass over Jordan, and as the priests carried the ark of the covenant before the people,
15. And as those who bore the ark had come to Jordan, and the feet of the priests that bore the ark were dipped in the edge of the water (for Jordan overflows all its banks throughout the time of harvest);
16. That the waters which came down from above stopped *and* rose up all in a heap, very far from the city Adam that *is* beside Zaretan. And those that came down toward the sea of the plain, the Salt Sea, were completely cut off. And the people passed over across from Jericho.
17. And the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the middle of Jordan. And all Israel passed over on dry ground, until all the people had passed completely over Jordan.

6 Num. 4:15
7 Josh. 1:5, 4:14
1 Chr. 29:25
2 Chr. 1:1
8 Josh. 3:3, 17
10 Ex. 33:2
Deut. 5:26, 7:1
1 Sam. 17:26
2 Ki. 19:4
Hos. 1:10
Psa. 44:2
Mat. 16:16
1 Thes. 1:9
11 Josh. 3:13
Mic. 4:13
Zech. 4:14, 6:5
12 Josh. 4:2
13 Josh. 3:11, 15-16
Psa. 78:13, 114:3
14 Acts 7:45
15 Josh. 3:13, 4:18, 5:10, 12
Jer. 12:5, 49:19
1 Chr. 12:15
16 Gen. 14:3
Deut. 3:17
Num. 34:3
1 Ki. 4:12, 7:46
17 Ex. 14:29

CHAPTER FOUR

1. And it came to pass when all the people had completely passed over the Jordan, the LORD spoke to Joshua saying,
2. "Take twelve men for you out of the people, a man out of every tribe,
3. And command them saying, 'Take twelve stones from here, out of the middle of Jordan, out of the place where the priests' feet stood firm. And you shall carry them over with you, and leave them in the place where you shall stay tonight.' "
4. Then Joshua called the twelve men whom he had prepared from the children of Israel, a man out of every tribe.
5. And Joshua said to them, "Pass over in front of the ark of the LORD your God into the middle of the Jordan. And every man take a stone on his shoulder, according to the number of the tribes of the children of Israel,
6. So that this may be a sign to you when your children ask in time to come, saying, 'What do you *mean* by these stones?'
7. Then you shall answer them, 'The waters of Jordan were cut off before the ark of the covenant of the LORD. When it passed over Jordan, the waters of Jordan were cut off, and these stones shall be for a memorial to the children of Israel forever.' "
8. And the children of Israel did as Joshua commanded. And they took up twelve stones out of the middle of the Jordan, as the LORD spoke to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they stayed, and laid them down there;
9. Even the twelve stones Joshua lifted up in the middle of Jordan, in the place where the feet of the priests who carried the ark of the covenant, stood. And they are there to this day;
10. For the priests who bore the ark stood in the middle of the Jordan until everything was finished, all that the LORD commanded Joshua to speak to

Chap. **4**
1 Josh. 3:17
Deut. 27:2
2 Josh. 3:12
3 Josh. 3:13, 4:19, 20
6 Ex. 12:26, 13:14
Deut. 6:20
7 Ex. 12:14
Num. 16:40
Josh. 3:13, 16

the people, according to all that Moses commanded Joshua. And the people hurried and passed over.
11. And it came to pass, when all the people had finished passing over, the ark of the LORD and the priests passed over before the people.
12. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed in front of the children of Israel, as Moses spoke to them;
13. About forty thousand armed men of the army passed over before the LORD to battle to the plains of Jericho.
14. On that day the LORD made Joshua great in the sight of all Israel. And they feared him, even as they feared Moses, all the days of his life.
15. And the LORD spoke to Joshua, saying,
16. "Command the priests who bear the ark of the testimony that they come up out of the Jordan."
17. Joshua, therefore, commanded the priests saying, "Come up out of the Jordan."
18. And it came to pass, when the priests who carried the ark of the covenant of the LORD had come up out of the midst of the Jordan, the soles of the feet of the priests were lifted up to the dry land, the waters of the Jordan returned to their place and flowed over all its banks as before.
19. And the people came up out of the Jordan on the tenth *day* of the first month and camped in Gilgal on the east border of Jericho.
20. And those twelve stones, which they took out of the Jordan, were raised by Joshua in Gilgal.
21. And he spoke to the children of Israel saying, "When your children shall ask their fathers in time to come, saying, 'What do these stones *mean*?'
22. Then you shall let your children know, saying, 'Israel came over this Jordan on dry land,'
23. For the LORD your God dried up the waters of Jordan from before you until you had passed over, even as the LORD your God did to the Red Sea which He dried up from before us until we had gone over;
24. So that all the people of the earth might know the hand of the LORD, that it *is* mighty and so that you might fear the LORD your God forever."

12 Num. 32:20, 27-28
14 Josh. 3:7
16 Ex. 25:16, 22
18 Josh. 3:15
19 Josh. 5:9
20 Josh. 4:3
21 Josh. 4:6
22 Josh. 3:17
23 Ex. 14:21
24 Ex. 14:31, 15:16
Deut. 6:2
1 Ki. 8:42-43
2 Ki. 19:19
Jer. 10:7
Psa. 89:13
1 Chr. 29:12

CHAPTER FIVE

1. And it came to pass, when all the kings of the Amorites who *were* on the west side of the Jordan and all the kings of the Canaanites who *were* by the sea, heard that the LORD had dried up the waters of Jordan in front of the children of Israel until we had passed over, that their hearts melted. Neither was there spirit in them any more because of the children of Israel.
2. At that time the LORD said to Joshua, "Make sharp knives for yourselves and circumcise the children of Israel again, the second time."
3. And Joshua made sharp knives and circumcised the children of Israel at the hill of the foreskins.
4. And this *is* the reason why Joshua had them circumcised. All the people that came out of Egypt, the males, all the men of war, died in the wilderness by the wayside after they came out of Egypt,
5. For all the people who came out were circumcised. But all the people born in the wilderness by the wayside, as they came forth out of Egypt, had not been circumcised,
6. For the children of Israel walked forty years in the wilderness until all the people, the men of war who came out of Egypt, were destroyed because they did not obey the voice of the LORD. To them the LORD swore that He would not show them the land which the LORD swore to their fathers that He would give us, a land that flows with milk and honey.
7. And Joshua circumcised their sons *whom* He raised up in their place, for they were not circumcised because they had not been circumcised by the way.
8. And it came to pass when they had finished circumcising all the people, they stayed in their places in the camp until they were whole.
9. And the LORD said to Joshua, "Today I have rolled away the reproach of Egypt from you." Therefore, the name of the place is called Gilgal to this day.
10. And the children of Israel camped in Gilgal and kept the Passover on the fourteenth day of the month at evening in the plains of Jericho.

Chap. **5**

1 Ex. 15:14-15
Num. 13:29
1 Ki. 10:5
2 Ex. 4:25
4 Num. 14:29, 26:64-65
Deut. 2:16
6 Ex. 3:8
Num. 14:23, 33
Deut. 1:3
Heb. 3:11
7 Num. 14:31
Deut. 1:39
8 Gen. 34:25
9 Gen. 34:14
Josh. 4:19
10 Ex. 12:6
Num. 9:5

11. And they ate of the old grain of the land on the next day after the Passover, unleavened cakes and roasted *new* grain in the same day.
12. And the manna stopped on the next day after they had eaten the grain of the land. And there was no more manna for the children of Israel, but they ate the fruit of the land of Canaan that year.
13. And it came to pass, when Joshua was beside Jericho, he lifted up his eyes and looked. And, behold, there stood a Man in front of him with His sword drawn in His hand. And Joshua went to Him and said to Him, "*Are* You for us or for our foes?"
14. And He said, "No, but I have come *as* the Commander of the army of the LORD." And Joshua fell on his face to the earth. And he worshiped and said to Him, "What does my Lord say to His servant?"
15. And the Commander of the LORD'S army said to Joshua, "Take your shoes off your feet for the place on which you stand *is* holy." And Joshua did so.

CHAPTER SIX

1. And Jericho was completely shut up because of the children of Israel. None went out and none came in.
2. And the LORD said to Joshua, "See, I have given Jericho into your hand, and its king, *and* the mighty men of war.
3. You shall go around the city, all the men of war. Go around the city once. So you shall do for six days.
4. And seven priests shall bear seven trumpets of ram's horns in front of the ark. And the seventh day you shall go around the city seven times, and the priests shall blow with the trumpets★.
5. And it shall be when they make a long *blast* with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout. The wall of the city shall fall down flat, and the people shall go up, each man straight before him."
6. And Joshua the son of Nun called the priests and said to them, "Take up the ark of the covenant, and let seven priests carry seven ram's horns in front of the ark of the LORD."
7. And he said to the people, "Pass on, and go around the city. And let him who is armed pass on in front of the ark of the LORD."
8. And it came to pass when Joshua had spoken to the people, the seven priests bearing the seven ram's horns passed on before the LORD and blew the ram's horns. And the ark of the covenant of the LORD followed them.
9. And the armed men went before the priests who blew with the ram's horns. And the gathering army came after the ark as *the priests* were going on and blowing with the ram's horns.
10. And Joshua had commanded the people saying, "You shall not shout nor make any noise with your voice, neither shall *any* word come out of your mouth until the day I tell you to shout. Then you shall shout."
11. And the ark of the LORD went around the city, going around *it* once. And they came into the camp and stayed in the camp.
12. And Joshua rose early in the morning, and the priests took up the ark of the LORD.
13. And seven priests carrying seven ram's horns before the ark of the LORD went on without stopping and blew with the ram's horns. And the armed men went in front of them. But the rear guard came after the ark of the LORD as *the priests* were going on and blowing with the ram's horns.
14. And the second day they went around the city once and returned to the camp. So they did six days.
15. And it came to pass on the seventh day they rose early, at the dawning of the day, and circled the city in the same way seven times. Only on that day they went around the city seven times.
16. And it came to pass, at the seventh time, when the priest blew with the ram's horns, Joshua said to the people, "Shout, for the LORD has given you the city!
17. And the city shall be devoted to the LORD, it and all that is in it. Only Rahab the harlot shall live, she and all with her in the house because she hid the messengers that we sent.
18. And you surely shall keep *clear of* the cursed thing, lest you make yourselves cursed when you take of the cursed things, and make the camp of Israel a curse, and trouble it.
19. But all the silver and gold, and

12 Ex. 16:35
13 Gen. 18:2, 32:24
Ex. 23:23
Num. 22:23
Zech. 1:8
Acts 1:10
14 Gen. 17:3
Dan. 10:13, 21
15 Ex. 3:5
Acts 7:33

Chap. **6**

2 Deut. 7:24
Josh. 2:9, 24, 8:1
4 Num. 10:2, 8
Judg. 7:16, 22
★ There were two silver trumpets and the rest were ram's horns.

9 Num. 10:25
12 Deut. 31:25
17 Lev. 27:28
Josh. 2:4
18 Deut. 7:26, 13:17
Josh. 7:1, 11-12, 25
1 Ki. 18:17-18
Jonah 1:12

vessels of bronze and iron, *are* devoted to the LORD. They shall come into the treasury of the LORD."
20. And the people shouted when *the priests* blew with the ram's horns. And it came to pass when the people heard the sound of the ram's horns, and the people shouted with a great shout, the wall fell down flat, so that the people went up into the city, each man straight before him. And they took the city.
21. And they completely destroyed all in the city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.
22. And Joshua had said to the two men who had spied out the country, "Go into the harlot's house and bring the woman out from there, and all that she has, as you swore to her."
23. And the young men who were spies went in and brought Rahab out, and her father and her mother, and her brothers, and all that she had. And they brought out all her kindred and set them outside the camp of Israel.
24. And they burned the city with fire, and all that *was* in it. Only the silver and the gold, and the vessels of bronze and iron, they put into the treasury of the house of the LORD.
25. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had. And she lives in Israel to this day because she hid the messengers whom Joshua sent to spy out Jericho.
26. And Joshua charged *them* at that time, saying, "Cursed before the LORD *is* the man who rises up and builds this city of Jericho. He shall lay the foundation of it in his firstborn, and in his youngest *son* he shall set up the gates of it."
27. And the LORD was with Joshua. And his fame went throughout all the country.

CHAPTER SEVEN

1. But the children of Israel committed a sin in the cursed thing, for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the thing which was cursed. And the anger of the LORD was kindled against the children of Israel.
2. And Joshua sent men from Jericho to Ai, which *is* beside Beth Aven on the east side of Bethel. And he spoke to them, saying, "Go up and look over the country." And the men went up and spied out Ai.
3. And they returned to Joshua and said to him, "Let not all the people go up. But let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for they *are* few."
4. And about three thousand men of the people went up there. And they fled before the men of Ai.
5. And the men of Ai killed about thirty-six men of them, for they chased them *from* before the gate to Shebarim and attacked them on the road going down. Therefore the hearts of the people melted and became as water.
6. And Joshua tore his clothes and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.
7. And Joshua said, "Alas, O Lord GOD, why have You at all brought this people over Jordan to deliver us into the hands of the Amorites, to destroy us? And, oh that we had been content and lived on the other side of Jordan!
8. O LORD, what shall I say when Israel turns their backs before their enemies?
9. For the Canaanites and all the inhabitants of the land shall hear, and shall surround us, and shall cut off our name from the earth. And what will You do for Your great name?"
10. And the LORD said to Joshua, "Get up! Why do you lie upon your face this way?
11. Israel has sinned, and they have also broken My covenant which I commanded them, and have even taken of the cursed things, and have also stolen and pretended falsely. And they have even put *it* among their own things.
12. Therefore the children of Israel could not stand before their enemies. They will turn *their* backs before their enemies because they have become cursed. I will not be with you again unless you destroy the one who is cursed from among you.
13. Up! Sanctify the people and say, 'Sanctify yourselves for tomorrow, for thus says the LORD God of Israel, "A cursed thing *is* in the midst of you, O Israel. You cannot stand before your enemies until you take away the cursed thing from among you."

20 Josh. 6:5
Heb. 11:30
21 Deut. 7:2
22 Josh. 2:14
Heb. 11:31
23 Josh. 2:13
24 Josh. 6:19
25 Mat. 1:5
26 1 Ki. 16:34
27 Josh. 1:5, 9:1, 3

Chap. 7

1 Josh. 22:20
1 Chr. 2:6-7
4 Lev. 26:17
Deut. 28:25
5 Josh. 2:9, 11
Lev. 26:36
6 Gen. 37:29, 34
1 Sam. 4:12
2 Sam. 1:2, 13:19
Job 2:12
Neh. 9:1
7 Ex. 17:3
Num. 21:5
9 Ex. 32:12
Num. 14:13
Deut. 32:26
11 Josh. 6:17-18, 7:1
Acts 5:1-2
12 Num. 14:45
Deut. 7:26
Josh. 6:18
Judg. 2:14
Hag. 2:13-14
13 Ex. 19:10
Josh. 3:5

14. And in the morning, you shall be brought according to your tribes. And it shall be the tribe which the LORD takes shall come, according to its families. And the family which the LORD shall take shall come by households. And the household which the LORD shall take shall come man by man.
15. And it shall be he who is taken with the cursed thing shall be burned with fire, he and all he has because he has broken the covenant of the LORD and because he has done wickedness in Israel.' "
16. And Joshua rose up early in the morning and brought Israel by their tribes. And the tribe of Judah was taken.
17. And he brought the families of Judah. And he took the family of the Zerahites. And he took the family of the Zerahites man by man. And Zabdi was taken.
18. And he brought his household man by man. And Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.
19. And Joshua said to Achan, "My son, I pray you, give glory to the LORD God of Israel and make confession to Him. And tell me now what you have done. Do not hide *it* from me."
20. And Achan answered Joshua and said, "Indeed I have sinned against the LORD God of Israel, and this I have done.
21. When I saw among the spoil a goodly robe of Shinar, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, I coveted them and took them. And behold, they *are* hidden in the earth in the middle of my tent, and the silver under it."
22. And Joshua sent messengers, and they ran into the tent. And behold, *it was hidden* in his tent, and the silver under it.
23. And they took them out of the middle of the tent, and brought them to Joshua and to all the children of Israel. And they laid them out before the LORD.
24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his donkeys, and his sheep, and his tent, and all that he had. And they brought them to the valley of Achor.
25. And Joshua said, "Why have you troubled us? The LORD shall trouble you this day." And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.
26. And they raised over him a great heap of stones to this day. And the LORD turned from His burning anger. Therefore, the name of that valley is called The Valley of Grief to this day.

14 Prov. 16:33
15 Gen. 34:7
Josh. 7:11
Judg. 20:6
1 Sam. 14:38-39
18 1 Sam. 14:42
19 Num. 5:6-7
1 Sam. 6:5, 14:43
Jer. 13:16
Dan. 9:4
Ezra 10:10, 11
2 Chr. 30:22
John 9:24
24 Josh. 7:26, 15:7
25 Deut. 17:5
Josh. 6:18
1 Chr. 2:7
Gal. 5:12
26 Deut. 13:17
Josh. 7:24, 8:29
2 Sam. 18:17, 21:14
Lam. 3:53

Chap. **8**

1 Deut. 1:21, 7:18, 31:8
Josh. 1:9, 6:2
2 Deut. 20:14
Josh. 6:21
4 Judg. 20:29
5 Judg. 20:32
8 2 Sam. 13:28

CHAPTER EIGHT

1. And the LORD said to Joshua, "Do not fear, nor be dismayed. Take all the people of war with you and arise; go up to Ai. See, I have given into your hand the king of Ai, and his people, and his city, and his land.
2. And you shall do to Ai and its king as you did to Jericho and its king. Only its spoil and its livestock you shall take for a prize for yourselves. Lay an ambush for the city behind it."
3. So Joshua and all the people of war arose to go up against Ai. And Joshua chose out thirty thousand men, mighty warriors, and sent them away by night.
4. And he commanded them, saying, "Behold, you *will be* an ambush against the city, behind the city. You shall not go very far from the city, but all of you be ready.
5. And I, and all the people with me, shall go toward the city. And it shall be, when they come out against us, as at the first, we will flee before them,
6. For they will come out after us, until we have drawn them out of the city, for they will say, 'They flee before us, even as at the first.' And we will flee before them.
7. Then you shall rise up from the ambush and seize upon the city, for the LORD your God will deliver it into your hand.
8. And it shall be, when you have taken the city, you shall set the city on fire, according to the command of the LORD you shall do. See, I have commanded you."
9. And Joshua sent them out. And they went to lie in ambush and stayed between Bethel and Ai on the west side of Ai. But Joshua stayed that night among the people.
10. And Joshua rose up early in the morning and called up the people. And *they* went up, he and the elders of Israel, in the sight of the people of Ai.

11. And all the people of war with him went up and drew near. And they came before the city and pitched on the north side of Ai. And a valley *was* between them and Ai.
12. And he took about five thousand men and set them to lie in ambush between Bethel and Ai on the west side of the city.
13. And when they had set the people, all the army that *was* on the north of the city and its rear *ambush* on the west of the city, Joshua went that night into the middle of the valley.
14. And it came to pass, when the king of Ai saw *it*, they hurried and rose up early. And the men of the city went out to do battle against Israel, he and all his people, at the time appointed before the plain. *But* he did not know that *there were* some lying in ambush against him behind the city.
15. And Joshua and all Israel acted as if they were beaten before them and fled by the way of the wilderness.
16. And all the people in Ai were called together to run after them. And they ran after Joshua and were drawn away from the city.
17. And there was not a man left in Ai or Bethel who did not go after Israel. They left the city open and ran after Israel.
18. And the LORD said to Joshua, "Stretch out the spear in your hand toward Ai, for I will give it into your hand." And Joshua stretched out the spear in his hand toward the city.
19. And the ambushers arose quickly out of their place and ran as soon as he had stretched out his hand. And they entered into the city, took it, and hurried and set the city on fire.
20. And the men of Ai looked behind them and saw. And, behold, the smoke of the city went up into the sky, and they had no power to flee this way or that way. And the people who fled to the wilderness turned back against the pursuers.
21. And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city went up, then they turned again and killed the men of Ai.
22. And the others came out of the city against them. Thus they were in the middle of Israel, some on this side, and some on that side. And they struck them so that they let none of them remain or escape.
23. But they took the king of Ai and brought him alive to Joshua.
24. And it came to pass when Israel had made an end of killing all those who lived in Ai, in the field and in the wilderness where they chased them, and when they had all fallen on the edge of the sword until they were gone, all the Israelites returned to Ai and struck it with the edge of the sword.
25. And all who fell that day, both of men and women, *were* twelve thousand, all the men of Ai,
26. For Joshua did not draw his hand back, with which he stretched out the spear, until he had utterly destroyed all the people of Ai.
27. Only, Israel took the spoil of the livestock and that city for a prize for themselves, according to the word of the LORD which He commanded Joshua.
28. And Joshua burned Ai and made it a heap forever, a ruin to this day.
29. And he hanged the king of Ai on a tree until evening. And as soon as the sun was down, Joshua commanded that they should take his body down from the tree and throw it down at the entrance to the gate of the city, and raise on it a great heap of stones, *still standing* to this day.
30. Then Joshua built an altar to the LORD God of Israel in Mount Ebal,
31. As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones over which no man has lifted *any* iron. And they offered on it burnt offerings to the LORD and sacrificed peace offerings.
32. And he wrote there upon the stones a copy of the law of Moses which he wrote in the presence of the children of Israel.
33. And all Israel, and their elders and officers, and their judges, stood on this side of the ark, and on that side before the priests, the Levites, who bore the ark of the covenant of the LORD, the stranger as well as the homeborn among them, half of them over against Mount Gerizim and half of them over against Mount Ebal, as Moses the servant of the LORD had commanded before that they should bless all the people of Israel.
34. And afterward he read all the words

11 Josh. 8:5
13 Josh. 8:4
14 Judg. 20:34
Eccl. 9:12
15 Judg. 20:36
22 Deut. 7:2
27 Num. 31:22, 26
Josh. 8:2
28 Deut. 13:16
29 Deut. 21:22-23
Josh. 7:26, 10:26-27
30 Deut. 27:4-5
31 Ex. 20:24-25
Deut. 27:5-6
32 Deut. 27:2, 8
33 Deut. 11:29, 27:12, 31:9, 12, 25
34 Deut. 28:2, 15, 45, 29:20-21, 30:19, 31:11
Neh. 8:3

of the law, the blessings and cursings, according to all that is written in the book of the law.
35. There was not a word of all that Moses commanded which Joshua did not read before all the congregation of Israel, with the women and the little ones, and the strangers that walked among them.

CHAPTER NINE

1. And it came to pass when all the kings who *were* on this side of Jordan, in the hills and in the valleys, and in all the coast of the great sea over against Lebanon heard *of it*, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite,
2. They all with one mind, gathered themselves to fight with Joshua and with Israel.
3. And when those who lived in Gibeon heard what Joshua had done to Jericho and to Ai,
4. They worked slyly, for they came and acted as if they were ambassadors. And they took old sacks upon their donkeys, and old and torn and bound up wineskins,
5. And old and patched sandals upon their feet, and old clothes upon them. And all the bread they had taken was dry *and* moldy.
6. And they went to Joshua to the camp at Gilgal, and said to him and to the men of Israel, "We have come from a far country. Now therefore, make a treaty with us."
7. And the men of Israel said to the Hivites, "Perhaps you are living among us, so how shall we make a treaty with you?"
8. And they said to Joshua, "We *are* your servants." And Joshua said to them, "Who *are* you and from where do you come?"
9. And they said to him, "Your servants have come from a very far country because of the name of the LORD your God, for we have heard of His fame and all that He did in Egypt,
10. And all that He did to the two kings of the Amorites who *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, who was at Ashtaroth.
11. And our elders and all those who live in our country spoke to us saying, 'Take provisions with you for the journey, and go to meet them. Say to them, "We *are* your servants. Therefore now, make a treaty with us." '
12. We took this bread hot *for* our provision out of our houses on the day we came out to go to you. But now, see, *it is* dry, and it is moldy.
13. And these wineskins which we filled *were* new. And, see, they are torn. And these clothes and shoes of ours have become old because of the very long journey."
14. And they received the men because of their provisions, and did not ask at the mouth of the LORD.
15. And Joshua made peace with them, and made a treaty with them, to let them live. And the rulers of the congregation swore to them.
16. And it came to pass at the end of three days after they had made a treaty with them, they heard that they *were* their neighbors and that they lived among them.
17. And the children of Israel journeyed and came to their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath Jearim.
18. And the children of Israel did not strike them because the rulers of the congregation had sworn to them by the LORD God of Israel. And all the congregation murmured against the rulers.
19. But all the rulers said to the congregation, "We have sworn to them by the LORD God of Israel. Now, therefore, we may not touch them.
20. This we will do to them. We will even let them live, lest wrath be upon us because of the oath which we swore to them."
21. And the rulers said to them, "Let them live, but let them be woodcutters and drawers of water to all the congregation as the rulers had promised them."
22. And Joshua called for them, and he spoke to them, saying, "Why have you deceived us saying, 'We *are* very far from you,' when you dwell among us?
23. And now you *are* cursed, and there shall none of you be freed from being slaves and woodcutters and drawers of water for the house of my God."
24. And they answered Joshua and said,

35 Deut. 31:12
Josh. 8:33

Chap. **9**

1 Ex. 3:17, 23:23
Num. 34:6
2 Psa. 83:3, 5
3 Josh. 6:27, 10:2
2 Sam. 21:1-2
6 Josh. 5:10
7 Ex. 23:32
Deut. 7:2
Josh. 11:19
Judg. 2:2
8 Deut. 20:11
9 Ex. 15:14
Deut. 20:15
Josh. 2:10
10 Num. 21:24, 33
14 Num. 27:21
Isa. 30:1
15 Josh. 11:19
2 Sam. 21:2
17 Josh. 18:25, 26, 28
Ezra 2:25
18 Psa. 15:4
Eccl. 5:2
20 2 Sam. 21:1-2, 6
Ezek. 17:13, 15, 18-19
Zech. 5:3-4
Mal. 3:5
21 Deut. 29:11
Josh. 9:15
22 Josh. 9:6, 9, 16
23 Gen. 9:25
24 Ex. 15:14, 23:32
Deut. 7:1-2

"Because it was certainly told your servants how the LORD your God commanded His servant Moses to give you all the land, and to destroy all those who lived in the land from before you; therefore, we were very much afraid of our lives because of you, and have done this thing.
25. And now, behold, we *are* in your hand. As it seems good and right to you to do to us, do it."
26. And so he did to them, and delivered them out of the hand of the children of Israel, so that they did not kill them.
27. And Joshua made them that day woodcutters and drawers of water for the congregation, and for the altar of the LORD, even to this day, in the place which He should choose.

25 Gen. 16:6
27 Deut. 12:5
Josh. 9:21, 23
1 Chr. 9:2

CHAPTER TEN

1. And it came to pass when Adoni-Zedek king of Jerusalem had heard how Joshua had taken Ai and had utterly destroyed it (as he had done to Jericho and its king, so he had done to Ai and its king) and how the inhabitants of Gibeon had made peace with Israel and were among them,
2. They feared greatly because Gibeon *was* a great city, like one of the royal cities, and because it *was* greater than Ai, and all of its men were mighty.
3. And Adoni-Zedek king of Jerusalem sent to Hoham king of Hebron, and to Piram king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon, saying,
4. "Come up to me and help me so that we may strike Gibeon, for it has made peace with Joshua and with the children of Israel."
5. And the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves. And they went up, they and all their armies, and camped before Gibeon and made war against it.
6. And the men of Gibeon sent to Joshua to the camp to Gilgal, saying, "Do not withhold your hand from your servants. Come up to us quickly, and save us, and help us, for all the kings of the Amorites who dwell in the mountains have gathered against us."
7. So Joshua went up from Gilgal, he and all the people of war with him, and all the mighty men of war.
8. And the LORD said to Joshua, "Do not fear them, for I have delivered them into your hands. There shall not a man of them stand before you."
9. And Joshua came to them suddenly, coming up from Gilgal all night.
10. And the LORD troubled them before Israel, and killed them with a great slaughter at Gibeon, and chased them along the way that goes up to Beth Horon, and struck them to Azekah and to Makkedah.
11. And it came to pass, as they fled from before Israel and *were* in the descent of Beth Horon, the LORD cast down great hailstones from the heavens upon them to Azekah, and they died. The many who died from hailstones were more than the children of Israel killed with the sword.
12. Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, "Sun! Stand still upon Gibeon! And, moon, *stand still* in the valley of Aijalon!"
13. And the sun stood still and the moon stood *still* until the people *had* avenged themselves upon their enemies. *Is* this not written in the Book of Jasher? And the sun stood *still* in the midst of the heavens and did not hasten to go down about a whole day.
14. And there was no day like that before it or after it that the LORD listened to the voice of a man, for the LORD fought for Israel.
15. And Joshua returned, and all Israel with him, to the camp to Gilgal.
16. But these five kings fled and hid themselves in a cave at Makkedah.
17. And it was told to Joshua, saying, "The five kings have been found hidden in a cave at Makkedah."
18. And Joshua said, "Roll great stones upon the mouth of the cave and set men by it in order to keep them.
19. And do not stay. Pursue your enemies and strike the ones who are behind. Do not allow them to enter into their cities, for the LORD your God has delivered them into your hand."
20. And it came to pass, when Joshua and the children of Israel had made an end of killing them *with* a very great slaughter until they were gone, the rest of

Chap. **10**

1 Josh. 6:21, 8:22, 26, 28, 9:15
2 Ex. 15:14-16
Deut. 11:25
4 Josh. 9:15, 10:1
5 Josh. 9:2
6 Josh. 5:10, 9:6
7 Josh. 8:1
8 Josh. 1:5, 11:6
Judg. 4:14
10 Josh. 15:35, 16:3, 5
Judg. 4:15
1 Sam. 7:10, 12
Isa. 28:21
11 Isa. 30:30
Rev. 16:21
12 Judg. 12:12
Isa. 28:21
Hab. 3:11
13 2 Sam. 1:18
14 Deut. 1:30
Josh. 10:42, 23:3
Isa. 38:8
15 Josh. 10:43

those *who* remained entered into fortified cities.
21. And all the people returned in peace to the camp to Joshua at Makkedah. None moved his tongue against any of the children of Israel.
22. And Joshua said, "Open the mouth of the cave, and bring those five kings out of the cave to me."
23. And they did so, and brought those five kings out of the cave to him: the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon.
24. And it came to pass, when they brought out those kings to Joshua, Joshua called for all the men of Israel. And he said to the commanders of the men of war who had gone with him, "Draw near, set your feet upon the necks of these kings." And they drew near and put their feet upon their necks.
25. And Joshua said to them, "Do not fear nor be dismayed. Be strong and of good courage, for so shall the LORD do to all your enemies against whom you fight."
26. And afterward Joshua struck them and killed them, and hanged them on five trees. And they were hanging upon the trees until the evening.
27. And it came to pass at the time of the going down of the sun, Joshua commanded, and they took them down off the trees and threw them into the cave in which they had been hidden, and laid great stones in the cave's mouth *which remain* until this very day.
28. And that day Joshua took Makkedah and struck it with the edge of the sword, and he utterly destroyed the king of it, and every living person in it. He let none remain. And he did to the king of Makkedah as he did to the king of Jericho.
29. And Joshua passed from Makkedah, and all Israel with him, to Libnah and fought against Libnah.
30. And the LORD delivered it also, and its king, into the hand of Israel. And *he* struck it with the edge of the sword, and every soul in it. He let none remain in it, but did to its king as he did to the king of Jericho.
31. And Joshua passed from Libnah, and all Israel with him, to Lachish, and camped against it, and fought against it.

21 Ex. 11:7
24 Isa. 26:5-6
Mal. 4:3
Psa. 107:40
25 Deut. 3:21, 7:19, 31:6, 8
Josh. 1:9
26 Josh. 8:29
27 Deut. 21:23
Josh. 8:29
28 Josh. 6:21

36 Josh. 14:13, 15:13
Judg. 1:10
38 Josh. 15:15
Judg. 1:11
40 Deut. 20:16-17
41 Gen. 10:19
Josh. 11:16
42 Josh. 10:14

Chap. **11**

1 Josh. 10:3, 19:15
2 Num. 34:11
Josh. 17:11
Judg. 1:27
1 Ki. 4:11

32. And the LORD delivered Lachish into the hand of Israel, who took it on the second day and struck it with the edge of the sword, and every soul in it, according to all that he had done to Libnah.
33. Then Horam, king of Gezer, came up to help Lachish. And Joshua struck him and his people until he had left him none remaining.
34. And from Lachish Joshua passed to Eglon, and all Israel with him. And they camped against it and fought against it.
35. And they took it in that day and struck it with the edge of the sword, and every soul in it he completely destroyed that day, according to all that he had done to Lachish.
36. And Joshua went on from Eglon, and all Israel with him, to Hebron. And they fought against it.
37. And they took it and struck it with the edge of the sword, and its king, and all its cities, and every soul in it. He left none remaining, according to all that he had done to Eglon, but destroyed it and all the souls that were in it.
38. And Joshua returned, and all Israel with him, to Debir, and fought against it.
39. And he took it, and its king, and all its cities. And they struck them with the edge of the sword and destroyed every soul in it. He left none remaining. As he had done to Hebron, so he did to Debir and to its king, as he had done also to Libnah and to its king.
40. And Joshua struck all the land, the hills, and the south, and the valley, and the springs, and all their kings. He left none remaining, but destroyed all that breathed as the LORD God of Israel commanded.
41. And Joshua struck them from Kadesh Barnea even to Gaza, and all the land of Goshen, even to Gibeon.
42. And Joshua took all these kings and their land *at* one time because the LORD God of Israel fought for Israel.
43 And Joshua returned, and all Israel with him, to the camp at Gilgal.

CHAPTER ELEVEN

1. And it came to pass when Jabin, king of Hazor, had heard *those things*, he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,
2. And to the kings that *were* on the

north of the mountains, and on the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,
3. *And to* the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon, in the land of Mizpeh.
4. And they went out, they and all their armies with them, many people, even as the sand upon the seashore in multitude, with very many horses and chariots.
5. And when all these kings had met together, they came and pitched together at the waters of Merom to fight against Israel.
6. And the LORD said to Joshua, "Do not be afraid because of them, for tomorrow about this time I will deliver them up, all killed before Israel. You shall hamstring their horses and burn their chariots with fire."
7. And Joshua came suddenly, and all the people of war with him, against them by the waters of Merom. And they fell upon them.
8. And the LORD delivered them into the hand of Israel who struck them and chased them to great Sidon, and to the salt pits, and to the valley of Mizpeh eastward. And they struck them until they left them none remaining.
9. And Joshua did to them as the LORD commanded him. He hamstrung their horses and burned their chariots with fire.
10. And Joshua at that time turned back and took Hazor, and struck its king with the sword, for Hazor formerly *was* the head of all those kingdoms.
11. And they struck every soul in it with the edge of the sword, utterly destroying *them*. And he left none breathing. And he burned Hazor with fire.
12. And Joshua took all the cities of those kings, and all the kings of them. And he struck them with the edge of the sword. He utterly destroyed them as Moses the servant of the LORD commanded.
13. But as for the cities that stood on their mounds, Israel burned none of them, except Hazor only. Joshua did burn that one.
14. And all the spoil of these cities and the livestock the children of Israel took for a prize to themselves. But they struck every man with the edge of the sword until they had destroyed them. They left none breathing.
15. As the LORD commanded Moses His servant, so did Moses command Joshua, and so Joshua did. He left nothing undone of all that the LORD commanded Moses.
16. So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountains of Israel, and its lowlands,
17. From mount Halak that goes up to Seir, even to Baal Gad in the valley of Lebanon under Mount Hermon. And he took all their kings and struck them down and killed them.
18. Joshua made war a long time with all those kings.
19. There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All *others* they took in battle,
20. For it was of the LORD to harden their hearts so that they should come against Israel in battle, so that they might be destroyed, so that they might have no favor, but that He might destroy them as the LORD commanded Moses.
21. At that time Joshua came and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel. Joshua utterly destroyed them with their cities.
22. There were none of the Anakim left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod there remained some.
23. And Joshua took the whole land, according to all that the LORD commanded Moses. And Joshua gave it for an inheritance to Israel according to their divisions by their tribes. And the land rested from war.

3 Gen. 31:49 Josh. 13:11 Judg. 3:3
4 Gen. 22:17, 32:12 Judg. 7:12 1 Sam. 13:5
6 Josh. 10:8 2 Sam. 8:4
8 Josh. 13:6
12 Num. 33:52
15 Ex. 34:11-12 Deut. 31:7-8 Josh. 1:7
16 Josh. 10:41, 12:8
17 Deut. 7:24 Josh. 12:7
19 Josh. 9:3, 7
20 Deut. 2:30, 20:16-17 Judg. 14:4 1 Sam. 2:25
21 Num. 13:22, 33 Deut. 1:28 Josh. 15:13-14
22 Josh. 15:46 1 Sam. 17:4
23 Num. 26:53, 34:2 Josh. 11:18, 14:15, 21:44, 22:4, 23:1

Chap. **12**

1 Num. 21:24 Deut. 3:8-9
2 Num. 21:24

CHAPTER TWELVE

1. And these *are* the kings of the land whom the children of Israel struck and whose land they possessed on the other side of Jordan toward the rising of the sun, from the river Arnon to mount Hermon, and all the plain on the east:
2. Sihon, king of the Amorites, who lived in Heshbon *and* ruled from Aroer, which

is upon the bank of the river Arnon, and
from the middle of the river, and from
half Gilead, even to the river Jabbok,
which is the border of the children of
Ammon;
3. And from the plain to the sea of Chin-
neroth on the east, and to the sea of the
plain, the Salt Sea on the east, the way to
Beth Jeshimoth, and from the south, un-
der The Slopes of Pisgah.
4. And they struck the coast of Og king
of Bashan, of the rest of the giants, who
lived at Ashtaroth and at Edrei,
5. And reigned in mount Hermon and in
Salcah, and in all Bashan, to the border
of the Geshurites and the Maachathites,
and half Gilead, the border of Sihon king
of Heshbon.
6. Moses the servant of the LORD and the
children of Israel struck them. And Moses
the servant of the LORD gave it *for* a pos-
session to the Reubenites, and the
Gadites, and the half tribe of Manasseh.
7. And these *are* the kings of the land
which Joshua and the children of Israel
struck on this side of Jordan, on the west
from Baal Gad in the valley of Lebanon
even to the mount Halak that goes up to
Seir, which Joshua gave to the tribes of
Israel for a possession according to their
divisions;
8. In the mountains, and in the valleys,
and in the plains, and in the springs, and
in the wilderness, and in the south coun-
try—the Hittites, the Amorites, and the
Canaanites, the Perizzites, the Hivites,
and the Jebusites:
9. The king of Jericho, one; the king of
Ai, which *is* beside Bethel, one;
10. The king of Jerusalem, one; the king
of Hebron, one;
11. The king of Jarmuth, one; the king of
Lachish, one;
12. The king of Eglon, one; the king of
Gezer, one;
13. The king of Debir, one; the king of
Geder, one;
14. The king of Hormah, one; the king of
Arad, one;
15. The king of Libnah, one; the king of
Adullam, one;
16. The king of Makkedah, one; the king
of Bethel, one;
17. The king of Tappuah, one; the king
of Hepher, one;
18. The king of Aphek, one; the king of
Lasharon, one;

3 Deut. 3:17, 4:49
Josh. 13:20
4 Num. 21:33
Deut. 1:4, 3:4, 10-11
Josh. 13:12
5 Deut. 3:8, 10, 14
Josh. 13:11
6 Num. 21:24, 35, 32:29, 33
Josh. 13:8
7 Gen. 14:6, 32:3
Deut. 2:1, 4
Josh. 11:16-17, 23
8 Ex. 3:8, 23:23
Josh. 9:1, 10:40, 11:16
9 Josh. 6:2, 8:29
10 Josh. 10:23
12 Josh. 10:33
13 Josh. 10:38-39
15 Josh. 10:29-30
16 Josh. 8:17, 10:28
Judg. 1:22
17 1 Ki. 4:10
18 Isa. 33:9

19. The king of Madon, one; the king of
Hazor, one;
20. The king of Shimron Meron, one; the
king of Achshaph, one;
21. The king of Taanach, one; the king of
Megiddo, one;
22. The king of Kedesh, one; the king of
Jokneam of Carmel, one;
23. The king of Dor in the coast of Dor,
one; the king of the nations of Gilgal, one;
24. The king of Tirzah, one. All the kings
were thirty-one.

CHAPTER THIRTEEN

1. Now Joshua *was* old, advanced in years.
And the LORD said to him, "You are old
and advanced in years, *and* there remains
yet very much land to be possessed.
2. This *is* the land that still remains: all
the borders of the Philistines, and all Ge-
shuri
3. From Sihor, which *is* before Egypt,
even to the borders of Ekron northward,
which is counted to the Canaanite, five
lords of the Philistines: of Gaza, of Ash-
dod, of Ashkelon, of Gath, and of Ekron;
also the Avim
4. From the south, all the land of the Ca-
naanites, and Mearah which *belongs* to
the Sidonians, to Aphek, to the borders
of the Amorites.
5. And the land of the Gebalites, and all
Lebanon, toward the sunrise, from Baal
Gad under Mount Hermon to the border
of Hamath,
6. All the inhabitants from the hills, from
Lebanon to the Burning Waters, *and* all
the Sidonians. I will expel them before
the children of Israel. Only you divide it
by lot to the Israelites for an inheritance
as I have commanded you.
7. And, therefore, divide this land for an
inheritance to the nine tribes and the half
tribe of Manasseh,"
8. With whom the Reubenites and the
Gadites have received their inheritance
which Moses gave them beyond Jordan
eastward, as Moses the servant of the
LORD gave them,
9. From Aroer upon the bank of the river
Arnon, and the city in the midst of the
river, and all the plain of Medeba, to
Dibon;
10. And all the cities of Sihon king of the
Amorites, who reigned in Heshbon, to
the border of the children of Ammon;

19 Josh. 11:10
20 Josh. 11:1, 19:15
22 Josh. 19:37
23 Gen. 14:1-2
Josh. 11:2
Isa. 9:1

Chap. **13**

1 Deut. 31:3
Josh. 14:10
2 Josh. 13:13
Judg. 3:1
2 Sam. 3:3
Joel 3:4
3 Deut. 2:23
Judg. 3:3
Jer. 2:18
4 Josh. 19:30
Judg. 1:34
5 Josh. 12:7
1 Ki. 5:18
Ezek. 27:9
6 Josh. 11:8, 14:1-2, 23:13
Judg. 2:21, 23
8 Num. 32:33
Deut. 3:12-13
Josh. 22:4
9 Num. 21:30
Josh. 13:16
10 Num. 21:24-25

11. And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan to Salcah,
12. All the kingdom of Og in Bashan (who reigned in Ashtaroth and in Edrei; he remained of the remnant of the giants), even Moses struck them and expelled them.
13. But the children of Israel did not put out the Geshurites and the Maachathites, but the Geshurites and the Maachathites dwell among the Israelites until this day.
14. Only, he gave no inheritance to the tribe of Levi. The sacrifices of the LORD God of Israel made by fire *are* their inheritance, as He said to them.
15. And Moses gave to the tribe of the children of Reuben *inheritance* according to their families.
16. And their coast was from Aroer on the bank of the river Arnon, and the city in the midst of the river, and all the plain by Medeba.
17. He gave them Heshbon and all its cities in the plain, Dibon, and Bamoth Baal, and Beth Baal Meon,
18. And Jahazah, and Kedemoth, and Mephaath,
19. And Kirjathaim, and Sibmah, and Zareth Shahar in the mountain of the valley,
20. And Beth Peor, and Ashdoth Pisgah, and Beth Jeshimoth,
21. And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, who reigned in Heshbon (whom Moses struck with the rulers of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, rulers of Sihon, the inhabitants of the land).
22. The children of Israel also killed Balaam the son of Beor, the diviner, with the sword, among their slain.
23. And the border of the children of Reuben was Jordan and *its* bank. This *was* the inheritance of the children of Reuben according to their families, the cities and its villages.
24. And Moses gave *inheritance* to the tribe of Gad, to the children of Gad according to their families.
25. And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer before Rabbah,
26. And from Heshbon to Ramoth Mizpeh, and Betonim, and from Mahanaim to the border of Debir.
27. And in the valley he gave them Beth Haram, and Beth Nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *its* bank, even to the edge of the Sea of Chinnereth on the east side of Jordan eastward.
28. This *is* the inheritance of the children of Gad according to their families, the cities, and their villages.
29. And Moses gave *inheritance* to the half tribe of Manasseh, and this was of the half tribe of the children of Manasseh by their families.
30. And their border was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, sixty cities.
31. And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were given* to the children of Machir the son of Manasseh, even to their half of the children of Machir by their families.
32. These *are* they whom Moses caused to inherit in the plains of Moab, on the other side of Jordan by Jericho eastward.
33. But to the tribe of Levi Moses gave no inheritance. The LORD God of Israel *was* their inheritance, as He said to them.

11 Josh. 12:5
12 Num. 21:24, 35
Deut. 3:11
Josh. 12:4
13 Josh. 13:11
14 Num. 18:20, 23-24
Deut. 18:1
Josh. 13:33, 14:3-4
16 Num. 21:28, 30
Josh. 12:2, 13:9
17 Num. 32:38
18 Num. 21:23
19 Num. 32:37-38
20 Deut. 3:17
Josh. 12:3
21 Num. 21:24, 31:8
Deut. 3:10
22 Num. 22:5, 31:8
25 Num. 21:26, 28-29, 32:35
Deut. 2:19
Judg. 11:13, 15
2 Sam. 11:1, 12:26
27 Gen. 33:17
Num. 32:36, 34:11
1 Ki. 7:46
30 Num. 32:41
1 Chr. 2:23
31 Num. 32:39-40
Josh. 12:4
33 Num. 18:20
Deut. 10:9, 18:1-2
Josh. 13:14, 18:7

Chap. **14**

1 Num. 34:17-18
2 Num. 26:55, 33:54, 34:13
3 Josh. 13:8, 32-33
4 Gen. 48:5
1 Chr. 5:1-2
5 Num. 35:2
Josh. 21:2
6 Num. 13:26, 14:24, 30, 32:12
Josh. 15:17

CHAPTER FOURTEEN

1. And these *are* they *of* the children of Israel who inherited in the land of Canaan, whom Eleazar the priest and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, gave out for inheritance to them.
2. Their inheritance *was* by lot, as the LORD commanded by the hand of Moses, for the nine tribes and for the half tribe,
3. For Moses had given the inheritance of two tribes and a half tribe on the other side of Jordan. But to the Levites he gave no inheritance among them,
4. For the children of Joseph were two tribes, Manasseh and Ephraim. And they gave no part to the Levites in the land, except cities to live *in* with their suburbs for their cattle and for their substance.
5. As the LORD commanded Moses, so the children of Israel did, and they divided the land.
6. Then the children of Judah came to

Joshua in Gilgal. And Caleb, the son of Jephunneh the Kenizzite, said to him, "You know the thing that the LORD said to Moses the man of God in Kadesh Barnea regarding you and me.
7. I *was* forty years old when Moses the servant of the LORD sent me from Kadesh Barnea to spy out the land. And I brought him word again as it was in my heart.
8. Nevertheless, my brethren that went up with me made the heart of the people melt, yet I fully followed the LORD my God.
9. And Moses swore on that day, saying, 'Surely the land on which your feet have trodden shall be your inheritance, and your children's forever because you have wholly followed the LORD my God.'
10. And now, behold, the LORD has kept me alive these forty-five years as He said, even since the LORD spoke this word to Moses, while Israel wandered in the wilderness. And now, lo, I am eighty-five years old today.
11. As yet I *am as* strong today as *I was* in the day that Moses sent me. As my strength *was* then, even so *is* my strength now, for war, both to go out and to come in.
12. And now give me this mountain of which the LORD spoke on that day, for you heard in that day *how* the Anakim *were* there, and that the cities were great and fortified. If the LORD will be with me, then I will be able to drive them out, as the LORD said."
13. And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inheritance.
14. And Hebron became the inheritance of Caleb, the son of Jephunneh the Kenizzite, to this day because he fully followed the LORD God of Israel.
15. And the name of Hebron before *was* Kirjath Arba; that one *was* a great man among the Anakim. And the land had rest from war.

CHAPTER FIFTEEN

1. *This* then was the lot of the tribe of the children of Judah by their families: to the border of Edom, the wilderness of Zin southward, in the extreme south.
2. And their south border was from the end of the Salt Sea, from the bay that looks southward.
3. And it went out southward to the ascent of Akrabbim, and passed on to Zin, and went up on the south of Kadesh Barnea, and went on to Hezron, and went up toward Adar, and turned toward Karkaa,
4. And passed on to Azmon, and went out by the river of Egypt. And the boundary line was at the Sea. This shall be your south border.
5. And the east border, the Salt Sea to the end of Jordan, and *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan.
6. And the border went up to Beth Hoglah and passed along by the north of Beth Arabah. And the border went up to the stone of Bohan the son of Reuben;
7. And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, before the going up to Adummim, which *is* on the south side of the river. And the border passed toward the waters of En Shemesh, and its boundary was at En Rogel.
8. And the border went up by the valley of the son of Hinnom to the south side of the Jebusite. It *is* Jerusalem. And the border went up to the top of the mountain that lies before the valley of Hinnom westward, at the end of the Valley of the Giants northward.
9. And the border was drawn from the top of the hill to the fountain of the water of Nephtoah and went out to the cities of mount Ephron. And the border was drawn to Baalah. It *is* Kirjath Jearim.
10. And the border went around from Baalah westward to Mount Seir and passed along to the side of mount Jearim. It is Chesalon, on the north side, and went down to Beth Shemesh, and passed on to Timnah.
11. And the border went to the side of Ekron northward, and the border was drawn *to* Shicron and passed along to Mount Baalah, and went out to Jabneel. And the boundary line was at the Sea.
12. And the west border *was* to the Great Sea and the coast. This is the border of the children of Judah all around according to their families.
13. And he gave a part among the children of Judah to Caleb the son of Jephunneh, according to the command of the LORD to Joshua, even the city of Kirjath Arba the father of Anak; it *is* Hebron.
14. And Caleb drove out from there the

7 Num. 13:6, 14:6
8 Num. 13:31-32, 14:24 Deut. 1:36
9 Num. 13:22, 14:23-24
10 Num. 14:30
11 Deut. 31:2, 34:7
12 Num. 13:28, 33 Josh. 15:14 Judg. 1:20 Rom. 8:31
13 Josh. 10:37, 15:13, 22:6
14 Josh. 14:8-9, 21:12
15 Gen. 23:2 Josh. 11:23, 15:13

Chap. **15**

1 Num. 33:36, 34:3
3 Num. 34:4
4 Num. 34:5
6 Josh. 18:17, 19
7 Josh. 7:26 2 Sam. 17:17 1 Ki. 1:9
8 Josh. 18:16, 28 Judg. 1:21, 19:10 2 Ki. 23:10 Jer. 19:2, 6
9 Josh. 18:15 Judg. 18:12 1 Chr. 13:6
10 Gen. 38:13 Judg. 14:1
11 Josh. 19:43
12 Num. 34:6-7 Josh. 15:47
13 Josh. 14:13, 15
14 Num. 13:22 Judg. 1:10, 20

three sons of Anak, Sheshai, and Ahiman, and Talmai, the sons of Anak.
15. And he went up from there to those who lived in Debir. And the name of Debir before *was* Kirjath Sepher.
16. And Caleb said, "He who smites Kirjath Sepher, and takes it, I will give my daughter Achsah to him for a wife."
17. And Othniel the son of Kenaz, the brother of Caleb, took it. And he gave him Achsah his daughter for a wife.
18. And it came to pass as she came, she moved him to ask a field from her father. And she dismounted from the donkey. And Caleb said to her, "What do you *desire*?"
19. She answered, "Give me a blessing, for you have given me a south land. Give me also springs of water." And he gave her the upper springs and the lower springs.
20. This *is* the inheritance of the tribe of the children of Judah according to their families.
21. And the furthest cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,
22. And Kinah, and Dimonah, and Adadah,
23. And Kedesh, and Hazor, and Ithnan,
24. Ziph, and Telem, and Bealoth,
25. And Hazor, Hadattah, and Kerioth Hezron, which is Hazor,
26. Amam, and Shema, and Moladah,
27. And Hazar Gaddah, and Heshmon, and Beth Pelet,
28. And Hazar Shual, and Beersheba, and Bizjothjah,
29. Baalah, and Iim, and Azem,
30. And Eltolad, and Chesil, and Hormah,
31. And Ziklag, and Madmannah, and Sansannah,
32. And Lebaoth, and Shilhim, and Ain, and Rimmon. All the cities *are* twenty-nine, with their villages.
33. In the low country *were* Eshtaol, and Zorah, and Ashnah,
34. And Zanoah, and En Gannim, Tappuah, and Enam,
35. Jarmuth, and Adullam, Socoh, and Azekah,
36. And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages—
37. Zenan, and Hadashah, and Migdal Gad,

15 Josh. 10:38
Judg. 1:11
16 Judg. 1:12
17 Num. 32:12
Josh. 14:6
Judg. 1:13, 3:9
18 Gen. 24:64
Judg. 1:14
1 Sam. 25:23
19 Gen. 33:11
31 1 Sam. 27:6
33 Num. 13:23
38 2 Ki. 14:7
47 Num. 34:6
Josh. 15:4
51 Josh. 10:41, 11:16
54 Josh. 14:15, 15:13
60 Josh. 18:14
63 Judg. 1:8, 21
2 Sam. 5:6

38. And Dilean, and Mizpeh, and Joktheel,
39. Lachish, and Bozkath, and Eglon,
40. And Cabbon, and Lahmam, and Kithlish,
41. And Gederoth, Beth Dagon, and Naamah, and Makkedah; sixteen cities with their villages—
42. Libnah, and Ether, and Ashan,
43. And Jiphtah, and Ashnah, and Nezib,
44. And Keilah, and Achzib, and Mareshah; nine cities and their villages;
45. Ekron with its town and its villages;
46. From Ekron even to the Sea, all that were at hand by Ashdod, and their villages;
47. Ashdod with its towns and its villages; Gaza with its towns and its villages, to the river of Egypt, and the Great Sea, and *its* coast.
48. And in the mountains, Shamir, and Jattir, and Socoh,
49. And Dannah, and Kirjath Sannah (which is Debir);
50. And Anab, and Eshtemoh, and Anim,
51. And Goshen, and Holon, and Giloh—eleven cities and their villages;
52. Arab, and Dumah, and Eshean,
53. And Janum, and Beth Tappuah, and Aphekah,
54. And Humtah, and Kirjath Arba, which *is* Hebron, and Zior—nine cities and their villages;
55. Maon, Carmel, and Ziph, and Juttah,
56. And Jezreel, and Jokdeam, and Zanoah,
57. Cain, Gibeah, and Timnah—ten cities and their villages;
58. Halhul, Beth Zur, and Gedor,
59. And Maarath, and Beth Anoth, and Eltekon—six cities and their villages;
60. Kirjath Baal, which *is* Kirjath Jearim, and Rabbah—two cities and their villages;
61. In the wilderness, Beth Arabah, Middin, and Secacah,
62. And Nibshan, and the city of Salt, and En Gedi—six cities and their villages.
63. As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out. But the Jebusites live with the children of Judah at Jerusalem to this day.

CHAPTER SIXTEEN

1. And the lot of the children of Joseph fell from Jordan by Jericho to the water

of Jericho on the east, to the wilderness that goes up from Jericho through Mount Bethel,
2. And goes out from Bethel to Luz and passes along to the borders of the Archites, to Ataroth;
3. And it goes down westward to the border of the Japhletites, to the border of Beth Horon the lower and to Gezer. And its boundary was at the sea.
4. And the children of Joseph, Manasseh and Ephraim, took their inheritance.
5. And the border of the children of Ephraim was by their families: the border of their inheritance on the east side *was* Ataroth Addar, to upper Beth Horon.
6. And the border went out toward the sea to Michmethah on the north side. And the border went about eastward to Taanath Shiloh and passed by it on the east to Janohah.
7. And it went down from Janohah to Ataroth, and to Naarath, and came again to Jericho and went out at Jordan.
8. The border went out from Tappuah westward to the river Kanah. And the boundary was at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
9. And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
10. And they did not drive out the Canaanites who lived in Gezer. But the Canaanites live among the Ephraimites until this day and serve under tribute.

CHAPTER SEVENTEEN

1. There was also a lot for the tribe of Manasseh (for he *was* the firstborn of Joseph), for Machir, the firstborn of Manasseh, the father of Gilead, because he was a man of war; therefore, he had Gilead and Bashan.
2. There was also *a lot* for the rest of the children of Manasseh by their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida; these *were* the children of Manasseh the son of Joseph, by their families.
3. But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. And these *were* the names of his daughters: Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
4. And they came near before Eleazar the priest and before Joshua the son of Nun, and before the rulers, saying, "The LORD commanded Moses to give us an inheritance among our brothers." And according to the command of the LORD, he gave them an inheritance among the brethren of their father.
5. And there fell ten portions *to* Manasseh, besides the land of Gilead and Bashan, which *were* on the other side of Jordan
6. Because the daughters of Manasseh had an inheritance among his sons. And the rest of Manasseh's sons had the land of Gilead.
7. And the border of Manasseh was from Asher to Michmethah before Shechem. And the border went up to the right hand to the inhabitants of En Tappuah.
8. Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.
9. And the border went down to the river Kanah, southward of the river. These cities of Ephraim *are* among the cities of Manasseh. And the border of Manasseh *was* on the north of the river, and the boundary was at the sea.
10. Southward *it was* Ephraim's, and northward it was Manasseh's. And the sea is its border. And they met together in Asher on the north and in Issachar on the east.
11. And Manasseh had in Issachar and in Asher Beth Shean and its towns, and Ibleam and its towns, and those who lived in Dor and its towns, and those who lived in En Dor and its towns, and those who lived in Taanach and its towns, and those who lived in Megiddo and its towns, even three regions.
12. Yet the children of Manasseh were not able to occupy these cities, but the Canaanites wanted to live in that land.
13. And it came to pass when the children of Israel had become strong, they put the Canaanites to tribute. But they did not completely drive them out.
14. The children of Joseph spoke to Joshua saying, "Why have you given me *but* one lot and one portion to inherit, since I *am* a great people because the

Chap. **16**

2 Josh. 18:13
Judg. 1:26
3 Josh. 18:13
1 Ki. 9:15
1 Chr. 7:28
2 Chr. 8:5
4 Josh. 17:14
5 Josh. 18:13
2 Chr. 8:5
6 Josh. 17:7
7 1 Chr. 7:28
8 Josh. 17:9
9 Josh. 17:9
10 Judg. 1:29
1 Ki. 9:16

Chap. **17**

1 Gen. 41:51, 46:20, 48:18, 50:23
Deut. 3:15
2 Num. 26:29-32
1 Chr. 7:18
3 Num. 26:33, 27:1, 36:2
4 Num. 27:6-7
Josh. 14:1
7 Josh. 16:6
8 Josh. 16:8
9 Josh. 16:9
11 1 Sam. 31:10
1 Ki. 4:12
1 Chr. 7:29
12 Judg. 1:27-28
13 Josh. 16:10
14 Gen. 48:19, 22
Num. 26:34, 37
Josh. 16:4

LORD has blessed me until now?"
15. And Joshua answered them, "If you *are* a great people, and if mount Ephraim is too narrow for you, get up to the forest and cut down more for yourself there in the land of the Perizzites and of the giants."
16. And the children of Joseph said, "The hill is not enough for us. And all the Canaanites who live in the land of the valley *have* chariots of iron, those who *are* of Beth Shean and its towns, and those who *are* of the valley of Jezreel."
17. And Joshua spoke to the house of Joseph, even to Ephraim and to Manasseh, saying, "You *are* a great people and have great power. You shall not have one lot.
18. But the mountain shall be yours, for it *is* a forest, and you shall cut it down. And the outer limits of it shall be yours, for you shall drive out the Canaanites, even though they have iron chariots and though they *are* strong."

CHAPTER EIGHTEEN

1. And all the congregation of the children of Israel gathered at Shiloh and set up the tabernacle of the congregation there. And the land was subdued before them.
2. And there remained among the children of Israel seven tribes which had not yet received their inheritance.
3. And Joshua said to the children of Israel, "How long will you fail to go in to possess the land which the LORD God of your fathers has given you?
4. Give from among you three men from *each* tribe. And I will send them, and they shall rise and go through the land and map it according to the inheritance of them. And they shall come to me.
5. And they shall divide it into seven parts. Judah shall stay within their border on the south, and the house of Joseph shall stay within their borders on the north.
6. And you shall map the land *into* seven parts and bring it here to me, so that I may cast lots here for you before the LORD our God.
7. But the Levites have no part among you, for the priesthood of the LORD *is* their inheritance. And Gad and Reuben and half the tribe of Manasseh have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them."
8. And the men arose and went away. And Joshua charged those who went to map the land, saying, "Go and walk through the land, and map it, and come again to me so that I may here cast lots for you before the LORD in Shiloh."
9. And the men went and passed through the land, and mapped it by cities into seven parts in a book, and they came *again* to Joshua, to the host at Shiloh.
10. And Joshua cast lots for them in Shiloh before the LORD. And Joshua divided the land to the children of Israel there, according to their divisions.
11. And the lot of the tribe of the children of Benjamin came up according to their families. And the border of their lot came forth between the children of Judah and the children of Joseph.
12. And their border on the north side was from Jordan. And the border went up to the side of Jericho on the north side, and went up through the mountains westward. And their boundary was at the wilderness of Beth Aven.
13. And the border went over from there toward Luz to the side of Luz, which *is* Bethel, southward. And the border went down to Ataroth Adar, near the hill that lies on the south side of the lower Beth Horon.
14. And the border was drawn *from there*, and went around the corner of the sea southward, from the hill that *is* in front of Beth Horon southward. And its boundary was at Kirjath Baal; it *is* Kirjath Jearim, a city of the children of Judah. This *was* the west quarter.
15. And the south quarter *was* from the end of Kirjath Jearim; and the border went out westward, and went out to the spring of the waters of Nephtoah;
16. And the border went down to the end of the mountain that *is* before the valley of the sons of Hinnom, which *is* the Valley of the Giants northward, and went down the valley of Hinnom to the side of the Jebusite on the south, and went down to En Rogel.
17. And it was drawn from the north and went out to En Shemesh, and went out toward Geliloth, which *is* across from the ascent of Adummim, and went down to the stone of Bohan the son of Reuben,

15 Gen. 14:5, 15:20
16 Josh. 19:18 Judg. 1:19, 4:3 1 Ki. 4:12
18 Deut. 20:1

Chap. **18**

1 Josh. 19:51, 21:2, 22:9 Judg. 18:31 1 Sam. 1:3, 24, 4:3-4 Jer. 7:12
3 Judg. 18:9
5 Josh. 15:1
6 Josh. 14:2, 18:10
7 Josh. 13:8, 33
12 Josh. 16:1
13 Gen. 28:19 Josh. 16:3 Judg. 1:23
14 Josh. 15:9
15 Josh. 15:9
16 Josh. 15:7-8
17 Josh. 15:6

18. And passed along toward the side over against Arabah northward, and went down to the Arabah.
19. And the border passed along to the side of Beth Hoglah northward. And the boundary was at the north tongue of the Salt Sea, at the south end of Jordan. This *was* the south border.
20. And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, according to its borders all around, according to their families.
21. And the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth Hoglah, and the valley of Keziz,
22. And Beth Arabah, and Zemaraim, and Bethel,
23. And Avim, and Parah, and Ophrah,
24. And Chephar Haammoni, and Ophni, and Gaba—twelve cities and their villages;
25. Gibeon, and Ramah, and Beeroth,
26. And Mizpeh, and Chephirah, and Mozah,
27. And Rekem, and Irpeel, and Taralah,
28. And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, Kirjath—fourteen cities and their villages. This is the inheritance of the children of Benjamin according to their families.

18 Josh. 15:6
28 Josh. 15:8

Chap. **19**

1 Josh. 19:9
2 1 Chr. 4:28
9 Josh. 19:1

CHAPTER NINETEEN

1. And the second lot came forth to Simeon, for the tribe of the children of Simeon according to their families. And their inheritance was inside the inheritance of the children of Judah.
2. And they *had* in their inheritance Beersheba, or Sheba, and Moladah,
3. And Hazar Shual, and Balah, and Azem,
4. And Eltolad, and Bethul, and Hormah,
5. And Ziklag, and Beth Marcaboth, and Hazar Susah,
6. And Beth Lebaoth, and Sharuhen—thirteen cities and their villages;
7. Ain, Remmon, and Ether, and Ashan—four cities and their villages,
8. And all the villages that were around these cities to Baalath Beer, Ramah of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.
9. The inheritance of the children of Simeon *was* out of the portion of the children of Judah, for the part of the children of Judah *was* too much for them; therefore, the children of Simeon had their inheritance within their inheritance.
10. And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was to Sarid.
11. And their border went up toward the sea and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,
12. And turned from Sarid eastward toward the sunrise to the border of The Flames of Tabor, and then goes out to Daberath, and goes up to Japhia,
13. And from there it passes on along on the east to Gath Hepher, to Eth Kazin, and goes out to Rimmon Methoar, to Neah.
14. And the border compasses it on the north side to Hannathon. And its edges were *in* the valley of Jiphthah El,
15. And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem—twelve cities with their villages.
16. This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.
17. The fourth lot came out to Issachar, for the children of Issachar according to their families.
18. And their border was toward Jezreel, and Chesulloth, and Shunem,
19. And Hapharaim, and Shion, and Anaharath,
20. And Rabbith, and Kishion, and Abez,
21. And Remeth, and En Gannim, and En Haddah, and Beth Pazzez.
22. And the border reaches to Tabor, and Shahazimah, and Beth Shemesh. And the edges of their border were at Jordan—sixteen cities with their villages.
23. This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
24. And the fifth lot came out for the tribe of the children of Asher according to their families.
25. And their border was Helkath, and Hali, and Beten, and Achshaph,
26. And Alammelech, and Amad, and Mishal; and reaches to Carmel westward, and to Shihor Libnath;

11 Gen. 49:13
Josh. 12:22

27. And turns toward the sunrising to Beth Dagon, and reaches to Zebulun, and to the valley of Jiphthah El toward the north of Beth Emek, and Neiel, and goes out to Cabul on the left hand,
28. And Hebron, and Rehob, and Hammon, and Kanah, to great Sidon;
29. And the border turns to Ramah, and to the strong city Tyre. And the border turns to Hosah, and the boundaries of it are at the sea from the line to Achzib,
30. And Ummah, and Aphek, and Rehob—twenty-two cities and their villages.
31. This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.
32. The sixth lot came out to the children of Naphtali, for the children of Naphtali according to their families.
33. And their border was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, to Lakum. And its boundaries were at Jordan.
34. And the border turns west toward Aznoth Tabor, and goes out from there to Hukkok, and reaches to Zebulun on the south side, and reaches to Asher on the west side, and to Judah upon Jordan toward the sunrise.
35. And the fortified cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
36. And Adamah, and Ramah, and Hazor,
37. And Kedesh, and Edrei, and En Hazor,
38. And Iron, and Migdal El, Horem, and Beth Anath, and Beth Shemesh—nineteen cities and their villages.
39. This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
40. The seventh lot came out for the tribe of the children of Dan according to their families.
41. And the border of their inheritance was Zorah, and Eshtaol, and Ir Shemesh,
42. And Shaalabbin, and Ajalon, and Jethlah,
43. And Elon, and Timnah, and Ekron,
44. And Eltekeh, and Gibbethon, and Baalath,
45. And Jehud, and Bene Berak, and Gath Rimmon,
46. And Me Jarkon, and Rakkon, with the border before Japho.

28 Josh. 11:8
Judg. 1:31
Acts 27:3
29 Judg. 1:31
2 Sam. 5:11
34 Deut. 33:23
42 Judg. 1:35
46 Acts 9:36

47 Judg. 18:29
50 Josh. 24:30
1 Chr. 7:24
51 Num. 34:17
Josh. 14:1, 18:1, 10

Chap. **20**

2 Ex. 21:13
Num. 35:6, 11, 14
Deut. 19:2, 9
5 Num. 35:12
6 Num. 35:12, 25

47. And the border of the children of Dan came out *too little* for them. And the children of Dan went up to fight against Leshem, and took it, and struck it with the edge of the sword, and possessed it, and lived in it. And *they* called Leshem Dan after the name of their father Dan.
48. This *is* the inheritance of the tribe of Dan, by their families, these cities and their villages.
49. When they had made an end of dividing the land for inheritance by their borders, the children of Israel gave an inheritance to Joshua the son of Nun among them.
50. According to the command of the LORD they gave him the city which he asked, Timnath Serah on mount Ephraim. And he built the city and lived in it.
51. These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. And they finished dividing the land.

CHAPTER TWENTY

1. And the LORD spoke to Joshua, saying,
2. "Speak to the children of Israel, saying, 'Appoint cities of refuge for you, as I have spoken to you by the hand of Moses;
3. That the manslayer who in innocence strikes *anyone* mortally, without knowing, may flee there. And they shall be your refuge from the avenger of blood.
4. And he shall flee to one of those cities, and shall stand at the entrance of the gate of the city, and shall declare his cause in the ears of the elders of that city. And they shall take him into the city to themselves and make him a place, and he shall live with them.
5. And if the avenger of blood pursues him, then they shall not deliver the manslayer into his hand, for he has struck his neighbor without knowing, and did not hate him in past time.
6. And he shall live in that city until he stands before the congregation for judgment, until the death of the high priest who is in those days. Then the manslayer shall return and come to his city, and to

his house, to the city from where he fled.' "
7. And they set apart Kadesh in Galilee, in the hills of Naphtali; and Shechem in the hills of Ephraim; and Kirjath Arba, which *is* Hebron, in the hills of Judah.
8. And beyond the Jordan, *at* Jericho eastward, they gave Bezer in the wilderness, upon the tableland out of the tribe of Reuben; and Ramoth in Gilead out of the tribe of Gad; and Golan in Bashan out of the tribe of Manasseh.
9. These were the appointed cities for all the children of Israel, and for the stranger who was living in their midst, that he who had killed *anyone* without knowing might flee there and not die by the hand of the avenger of blood, until he stood before the congregation.

7 Josh. 14:15, 21:11, 13, 21, 32
1 Chr. 6:76
2 Chr. 10:1
Luke 1:39
8 Deut. 4:43
Josh. 21:27, 36, 38
1 Ki. 22:3
1 Chr. 6:78
9 Num. 35:15
Josh. 20:6

CHAPTER TWENTY-ONE

Chap. **21**

1. And the heads of the fathers of the Levites came near to Eleazar the priest, and to Joshua the son of Nun, and to the heads of the fathers of the tribes of the children of Israel.
2. And they spoke to them in Shiloh, in the land of Canaan, saying, "The LORD commanded by the hand of Moses to give cities to us to live in, and their open lands for our cattle."
3. And the children of Israel gave to the Levites out of their inheritance these cities and their open lands, at the command of the LORD:
4. And the lot came out for the families of the Kohathites. And the children of Aaron the priest, of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.
5. And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.
6. And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
7. The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
8. And the children of Israel gave by lot to the Levites these cities with their open lands as the LORD commanded by the hand of Moses.
9. And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are called by name,
10. Which the children of Aaron had, *being* of the families of the Kohathites, who were of the children of Levi, for theirs was the first lot.
11. And they gave them the city of Kirjath Arba, the father of Anak, which *is* Hebron, in the hills of Judah with its open lands around it.
12. But the fields of the city of Kirjath Arba and its villages they gave to Caleb the son of Jephunneh for his own.
13. And to the children of Aaron the priest, they gave Hebron and its open lands *as* a city of refuge for the manslayer, and Libnah and its open lands,
14. And Jattir and its open lands, and Eshtemoa and its open lands,
15. And Holon and its open lands, and Debir and its open lands,
16. And Ain and its open lands, and Juttah and its open lands, and Beth Shemesh and its open lands—nine cities from these two tribes.
17. And out of the tribe of Benjamin, Gibeon and its open lands, Geba and its open lands,
18. Anathoth and its open lands, and Almon and its open lands—four cities and their open lands.
19. And all the cities of the children of Aaron the priest *were* thirteen cities.
20. And the families of the children of Kohath, the Levites who were left of the children of Kohath, even they had the cities of their lot out of the tribe Ephraim.
21. And they gave them Shechem and its open lands on mount Ephraim as a city of refuge for the manslayer, and Gezer and its open lands,
22. And Kibzaim and its open lands, and Beth Horon and its open lands—four cities.
23. And out of the tribe of Dan, Eltekeh and its open lands, Gibbethon and its open lands,
24. Aijalon and its open lands, Gath Rimmon and its open lands—four cities.
25. And out of the half tribe of Manasseh,

1 Josh. 14:1, 17:4
2 Num. 35:2
Josh. 18:1
4 Josh. 21:8, 19, 24:33
5 Josh. 21:20
6 Josh. 21:27
7 Josh. 21:34
8 Num. 35:2
Josh. 21:3
11 Gen. 23:2
Josh. 15:13-14, 20:7
1 Chr. 6:55
Luke 1:39
12 Josh. 14:14
1 Chr. 6:56
13 Josh. 15:42, 54, 20:7
1 Chr. 6:57
14 Josh. 15:48, 50
15 Josh. 15:49, 51
1 Chr. 6:58
16 Josh. 15:10, 42, 55
1 Chr. 6:59
17 Josh. 18:24-25
18 1 Chr. 6:60
20 Josh. 21:5
1 Chr. 6:66
21 Josh. 20:7

Tanach and its open lands, and Gath Rimmon and its open lands—two cities.
26. All the cities *were* ten, and their open lands, for the families of the children of Kohath that were left.
27. And to the children of Gershon, of the families of the Levites, from the half tribe of Manasseh: Golan in Bashan and its open lands *as* a city of refuge for the manslayer, and Be Eshterah and its open lands—two cities.
28. And from the tribe of Issachar, Kishon and its open lands, and Daberath and its open lands,
29. Jarmuth and its open lands, En Gannim and its open lands—four cities.
30. And out of the tribe of Asher, Mishal and its open lands, and Abdon and its open lands,
31. Helkath and its open lands, and Rehob and its open lands—four cities.
32. And out of the tribe of Naphtali, Kedesh in Galilee and its open lands *as* a city of refuge for the manslayer, and Hammoth Dor and its open lands, and Kartah and its open lands—three cities.
33. All the cities of the Gershonites according to their families *were* thirteen cities and their open lands.
34. And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun: Jokneam and its open lands, and Kartah and its open lands,
35. Dimnah and its open lands, Nahalal and its open lands—four cities.
36 And out of the tribe of Reuben, Bezer and its open lands, and Jahaz and its open lands,
37. Kedemoth and its open lands, and Mephaath and its open lands—four cities.
38. And out of tribe of Gad, Ramoth in Gilead and its open lands *as* a city of refuge for the manslayer, and Mahanaim and its open lands,
39. Heshbon and its open lands, Jazer and its open lands—four cities in all.
40. All the cities for the children of Merari by their families which were left of the families of the Levites, were *by* their lot twelve cities.
41. All the cities of the Levites within the possession of the children of Israel *were* forty-eight cities and their open lands.
42. These cities *were* each one with their open lands around them. So it was to all these cities.

27 Josh. 20:8, 21:6
1 Chr. 6:71
32 Josh. 20:7
34 Josh. 21:7
1 Chr. 6:77
36 Josh. 20:8
38 Josh. 20:8
41 Num. 35:7

43. And the LORD gave to Israel all the land which He swore to give to their fathers. And they possessed it and lived in it.
44. And the LORD gave them rest round about, according to all that He swore to their fathers. And not a man of all their enemies stood before them. The LORD delivered all their enemies into their hand.
45. Not a word failed from any good thing which the LORD had spoken to the house of Israel. All came to pass.

43 Gen. 13:15, 15:18, 26:3, 28:4, 13
44 Deut. 7:24
Josh. 11:23, 22:4
45 Josh. 23:14

CHAPTER TWENTY-TWO

1. Then Joshua called for the Reubenites and the Gadites, and the half tribe of Manasseh,
2. And said to them, "You have done all that which Moses the servant of the LORD commanded you. And you have hearkened to my voice, to all that I have commanded you.
3. You have not left your brethren these many days until today and have kept the observance of the command of the LORD your God.
4. And now the LORD your God has given rest to your brethren, as He spoke to them. And now turn and go to your tents, to the land of your possession, which Moses the servant of the LORD has given to you beyond the Jordan.
5. Only, diligently take heed to do the commandment and the law which Moses the servant of the LORD commanded you, to love the LORD your God, and to walk in all His ways, and to keep His commandments, and to cleave to Him, and to serve Him with all your heart and with all your soul."
6. And Joshua blessed them and sent them away. And they went to their tents.
7. And to the half tribe of Manasseh, Moses had given *possession* in Bashan. And to its *other* half Joshua had given *possession* with their brothers beyond the Jordan westward. And also when Joshua had sent them away to their tents, then he blessed them.
8. And *he* spoke to them, saying, "You are returning to your tents with your great treasures, and with very much livestock, with silver, and with gold, and with bronze, and with iron, and with very much clothing. Divide the spoil of your

Chap. **22**

2 Num. 32:20
Deut. 3:18
Josh. 1:16-17
4 Num. 32:33
5 Deut. 6:6, 17, 10:12, 11:22
Jer. 12:16
6 Gen. 47:7
Ex. 39:43
Josh. 14:13
2 Sam. 6:18
Luke 24:50
7 Josh. 17:5
8 Num. 31:27
1 Sam. 30:24

enemies with your brethren."
9. And the children of Reuben and the children of Gad and the half tribe of Manasseh returned. And they departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go to the land of Gilead, to the land of their possession, of which they had obtained, according to the word of the LORD by the hand of Moses.
10. And when they came to the borders of Jordan in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built an altar of grand appearance there by Jordan.
11. And the children of Israel heard, "Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar opposite the land of Canaan, on the borders of Jordan, at the passage of the children of Israel."
12. And when the children of Israel heard, the whole congregation of the children of Israel gathered themselves at Shiloh to go to war against them.
13. And the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead,
14. And with him ten rulers, a ruler from each of the chief houses throughout all the tribes of Israel. And each one *was* a head of the house of their fathers among the thousands of Israel.
15. And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and they spoke with them saying,
16. "Thus says all the congregation of the LORD: 'What trespass *is* this that you have committed against the God of Israel, to turn away today from following the LORD, in *that* you have built an altar for you so that you might rebel this day against the LORD?
17. *Is* the iniquity of Peor *too* little for us from which we have not been made clean until today? Yea, a plague came upon the congregation of the LORD!
18. But must you turn away today from following the LORD? It shall be that you rebel today against the LORD, and tomorrow He will be angry with all the congregation of Israel.

9 Num. 32:1, 26, 29
11 Deut. 13:12 Judg. 20:12
12 Judg. 20:1
13 Ex. 6:25 Num. 25:7, 11-13 Deut. 13:14 Judg. 20:12
14 Num. 1:4
16 Lev. 17:8-9 Deut. 12:13-14
17 Num. 25:3-4 Deut. 4:3
18 Num. 16:22

19. But surely if the land of your possession *is* unclean, pass over to the land of the possession of the LORD in which the LORD'S tabernacle dwells, and take possession among us. Do not rebel against the LORD, nor rebel against us in building an altar for yourselves besides the altar of the LORD our God.
20. Did not Achan the son of Zerah commit a sin in the cursed thing, and did not wrath fall on all the congregation of Israel? And that man did not perish alone in his iniquity.' "
21. And the children of Reuben and the children of Gad and the half tribe of Manasseh answered and said to the heads of the thousands of Israel,
22. "The LORD God of gods, the LORD God of gods shall know, and Israel shall know if *it is* in rebellion or in transgression against the LORD (*then* you shall not save us alive today),
23. That we have built us an altar to turn from following the LORD, or if we have built an altar to offer on it burnt offering or grain offering, or if to offer peace offerings on it, let the LORD Himself require *it*.
24. And if we have not done it for fear of *this* thing, saying, 'In time to come your children might speak to our children, saying, "What have you to do with the LORD God of Israel?
25. For the LORD has made Jordan a border between us and you, children of Reuben and children of Gad. You have no part in the LORD." And your children shall make our children stop fearing the LORD.'
26. And we said, 'Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice,
27. But it shall be a witness between us and you, and our generations after us, so that we might do the service of the LORD before Him with our burnt offerings and with our sacrifices and with our peace offerings, so that your children may not say to our children in time to come, "You have no part in the LORD." '
28. And we said that when they should say so to us or to our generations in time to come, that we may say, 'Behold the pattern of the altar of the LORD which our fathers made, not for burnt offerings nor for sacrifices, but it *is* a witness between us and you.'

19 Josh. 18:1
20 Josh. 7:1, 5
22 Deut. 10:17 Jer. 12:3 Job 10:7, 23:10 2 Cor. 11:11, 31
23 Deut. 18:19 1 Sam. 20:16
27 Gen. 31:48 Deut. 12:5 Josh. 22:34, 24:27

29. Far be it from us that we should rebel against the LORD and turn this day from following the LORD, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the LORD our God that *is* before His tabernacle!"
30. And Phinehas the priest, and the rulers of the congregation and heads of the thousands of Israel with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke. And it was good in their eyes.
31. And Phinehas the son of Eleazar the priest said to the children of Reuben and to the children of Gad and to the half tribe of Manasseh, "Today we see that the LORD *is* among us because you have not committed this sin against the LORD. Now you have delivered the children of Israel out of the hand of the LORD."
32. And Phinehas the son of Eleazar the priest, and the rulers, returned from the children of Reuben and from the children of Gad, out of the land of Gilead to the land of Canaan, to the children of Israel, and brought them word again.
33. And the thing pleased the children of Israel. And the children of Israel blessed God and spoke no more of going up against them in battle, to destroy the land in which the children of Reuben and Gad lived.
34. And the children of Reuben and the children of Gad proclaimed regarding the altar, that it *was* a witness between us that the LORD *is* God.

29 Deut. 12:13-14
31 Lev. 26:11-12
2 Chr. 15:2
33 Dan. 2:19
Neh. 8:6
1 Chr. 29:20
Luke 2:28
34 Josh. 24:27

Chap. **23**

1 Josh. 13:1, 21:44, 22:4
2 Deut. 31:28
Josh. 24:1
1 Chr. 28:1
3 Ex. 14:14
Josh. 10:14, 42
Psa. 44:3
4 Josh. 13:2, 6, 18:10

CHAPTER TWENTY-THREE

1. And it came to pass many days after the LORD had given rest to Israel from all their enemies all around, Joshua became old, advanced in age.
2. And Joshua called for all Israel, for their elders and for their heads, and for their judges, and for their officers, and said to them, "I am old, advanced in age.
3. And you have seen all that the LORD your God has done to all these nations because of you, for the LORD your God *is* He Who has fought for you.
4. Behold, I have divided to you by lot these nations that are left to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even to the Great Sea westward.
5. And the LORD your God shall put them out from before you, and drive them out of your sight. And you shall possess their land as the LORD your God has promised to you.
6. And be very courageous to keep and to do all that is written in the book of the law of Moses, so that you do not turn aside from it *to* the right or to the left,
7. So that you do not mix with these nations, these that remain among you. Neither make mention of the name of their gods, nor cause to swear *by them*. Neither serve them, nor bow yourselves to them.
8. But cleave to the LORD your God, as you have done to this day,
9. For the LORD has driven out from before you great and strong nations. But *as for* you, no one has been able to stand before you to this day.
10. One man of you shall chase a thousand, for the LORD your God *is* He Who fights for you, as He has promised you.
11. Therefore take good heed to yourselves to love the LORD your God.
12. Otherwise, if you go back in any way, and cleave to those left of these nations that remain among you, and shall marry them and go in to them and they to you,
13. Know for a certainty that the LORD your God will not continue to drive out these nations from before you. But they shall be snares and traps to you, and whips in your sides, and thorns in your eyes until you perish from off this good land which the LORD your God has given you.
14. And behold, today I *am* going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the LORD your God spoke concerning you. All have come to pass to you. Not one thing of it has failed.
15. But just as all the good things concerning you which the LORD your God has spoken to you have been fulfilled, so shall the LORD bring upon you every evil thing until He has destroyed you from off this good land which the LORD your God has given you,
16. When you have transgressed the covenant of the LORD your God, which He commanded you, and have gone and served other gods, and bowed yourselves

5 Ex. 23:30, 33:2, 34:11
Num. 33:53
Deut. 11:23
Josh. 13:6
6 Deut. 5:32, 28:14
Josh. 1:7
7 Ex. 23:13, 33
Num. 32:38
Deut. 7:2-3
Jer. 5:7
Zeph. 1:5
Prov. 4:14
Eph. 5:11
8 Deut. 10:20
Josh. 22:5
9 Deut. 11:23
Josh. 1:5
10 Ex. 14:14
Lev. 26:8
Deut. 3:22, 32:30
11 Josh. 22:5
12 Deut. 7:3
2 Pet. 2:20-21
13 Ex. 23:33
Judg. 2:3
1 Ki. 11:4
14 1 Ki. 2:2
Luke 21:33
15 Deut. 28:15-16, 63

to them, then shall the anger of the LORD be kindled against you, and you shall perish quickly from off the good land which He has given to you."

CHAPTER TWENTY-FOUR

1. And Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, and for their heads, and for their judges, and for their officers. And they presented themselves before God.
2. And Joshua said to all the people, "Thus says the LORD God of Israel, 'Your fathers dwelt on the other side of the River★ in old times, Terah the father of Abraham, and the father of Nahor, and they served other gods.
3. And I took your father Abraham from beyond the River★, and led him throughout all the land of Canaan, and multiplied his seed and gave him Isaac.
4. And I gave to Isaac Jacob and Esau. And I gave Esau Mount Seir for his own, but Jacob and his sons went down to Egypt.
5. I sent Moses also, and Aaron, and I plagued Egypt, according to that which I did among them. And afterward I brought you out.
6. And I brought your fathers out of Egypt. And you came to the sea, and the Egyptians followed after your fathers with chariots and horsemen to the Red Sea.
7. And when they cried to the LORD, He put darkness between you and the Egyptians, and brought the sea upon them and covered them. And your eyes have seen what I have done in Egypt. And you lived in the wilderness a long time.
8. And I brought you into the land of the Amorites who lived on the other side of Jordan. And they fought with you, and I gave them into your hand so that you might possess their land. And I destroyed them from before you.
9. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you.
10. But I would not listen to Balaam. And he still blessed you. And I delivered you out of his hand.
11. And you went over Jordan and came to Jericho. And the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites. And I delivered them into your hand.
12. And I sent the hornet before you, which drove them out from before you, the two kings of the Amorites, not with your sword, nor with your bow.
13. And I have given you a land for which you did not labor, and cities which you did not build, and you live in them. You now eat of the vineyards and olive-yards which you did not plant.'
14. Now, therefore, fear the LORD, and serve Him in sincerity and truth. And put away the gods which your fathers served on the other side of the River, and in Egypt, and serve the LORD.
15. And if it seems evil to you to serve the LORD, choose this day whom you will serve, whether the gods which your fathers served beyond the River, or the gods of the Amorites in whose land you live. But as for me and my house, we will serve the LORD."
16. And the people answered and said, "Far be it from us to forsake the LORD to serve other gods,
17. For the LORD our God *is* He Who brought us and our fathers up out of the land of Egypt from the house of bondage. And He did those great wonders in our sight, and kept us in all our way in which we went and among all the people through whom we passed.
18. And the LORD drove out from before us all the people, even the Amorites who lived in the land. We will also serve the LORD, for He *is* our God."
19. And Joshua said to the people, "You cannot serve the LORD, for He *is* a holy God. He *is* a jealous God. He will not forgive your transgressions nor your sins
20. If you forsake the LORD and serve strange gods. Then He will turn and do you harm, and destroy you after He has done you good."
21. And the people said to Joshua, "No, but we will serve the LORD."
22. And Joshua said to the people, "You *are* witnesses against yourselves that you have chosen the LORD, to serve Him." And they said, "*We are* witnesses."
23. "And now put away the strange gods which *are* among you, and incline your heart to the LORD God of Israel."
24. And the people said to Joshua, "The

Chap. **24**

1 Gen. 35:4
Josh. 23:2
1 Sam. 10:19
2 Gen. 11:26, 31
Josh. 24:14
★ Euphrates
3 Gen. 12:1
Psa. 127:3
Acts 7:2-3
★ Euphrates
4 Gen. 25:24-26, 36:8
46:1, 6
Deut. 2:5
5 Ex. 3:10, 7-10
6 Ex. 12:37, 51, 14:2, 9
7 Ex. 14:20, 27-28
Deut. 4:34
Josh. 5:6
8 Num. 21:21, 33
Deut. 2:32
9 Num. 22:5
Judg. 11:25
10 Num. 23:11, 20
Deut. 23:5
11 Josh. 3:14, 17, 6:1, 10:1
12 Ex. 23:28
Deut. 7:20
Psa. 44:3, 6
13 Deut. 6:10-11
14 Gen. 17:1, 20:5
Deut. 10:12, 18:13
Josh. 24:2, 23
1 Sam. 12:24
Ezek. 20:7-8, 18, 23:3
2 Cor. 1:12
15 Gen. 18:19
Ex. 23:24, 32-33
Josh. 24:2
1 Ki. 18:21
Psa. 101:2
Ruth 1:15
19 Ex. 20:5, 23:21
1 Sam. 6:20
Mat. 6:24
20 Josh. 23:15
Isa. 1:28, 63:10
Jer. 17:13
Ezra 8:22
1 Chr. 28:9
Acts 7:42
22 Psa. 119:173
23 Gen. 35:2
Josh. 24:14

LORD our God will we serve, and His voice will we obey."
25. And Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.
26. And Joshua wrote these words in the book of the law of God, and took a great stone and set it up there under an oak that *was* by the sanctuary of the LORD.
27. And Joshua said to all the people, "Behold, this stone shall be a witness to us, for it has heard all the words of the LORD which He spoke to us. It shall therefore be a witness to you, lest you deny your God."
28. And Joshua sent away the people, each man to his inheritance.
29. And it came to pass after these things, Joshua, the son of Nun, the servant of the LORD, died, *being* a hundred and ten years old.

25 Ex. 15:25
Josh. 24:1
2 Ki. 11:17
26 Gen. 28:18, 35:4
Deut. 31:24
Josh. 4:3
Judg. 9:6
27 Gen. 31:48, 52
Deut. 32:1
28 Judg. 2:6
29 Judg. 2:8
30 Josh. 19:50
31 Deut. 11:2
Judg. 2:7
32 Gen. 33:19, 50:25
Ex. 13:19
33 Ex. 6:25
Judg. 20:28

30. And they buried him in the border of his inheritance in Timnath Serah on mount Ephraim, on the north side of the hill of Gaash.
31. And Israel served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, and who had known all the works of the LORD that He had done for Israel.
32. And the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem, in a piece of ground which Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of silver. And it became the inheritance of the children of Joseph.
33. And Eleazar the son of Aaron died. And they buried him on a hill *belonging* to Phinehas his son, which was given him in mount Ephraim.

The Former Prophets

Judges

CHAPTER ONE

1. And it came to pass after the death of Joshua, the children of Israel asked the LORD, saying, "Who shall go up first for us against the Canaanites to fight against them?"
2. And the LORD said, "Judah shall go up. Behold, I have delivered the land into his hand."
3. And Judah said unto Simeon his brother, "Come up with me into my assigned lot so that we may fight against the Canaanites. And I likewise will go with you into your assigned lot." So Simeon went with him.
4. And Judah went up. And the LORD delivered the Canaanites and the Perizzites into their hand. And they killed ten thousand men of them in Bezek.
5. And they found Adoni-Bezek in Bezek. Then they fought against him, and they killed the Canaanites and the Perizzites.
6. And Adoni-Bezek fled. So they ran after him and caught him, and cut off his

Chap. **1**
1 Num. 27:21
Judg. 20:18
2 Gen. 49:8
3 Judg. 1:17
4 1 Sam. 11:8
7 Lev. 24:19
1 Sam. 15:33
Jas. 2:13
8 Josh. 15:63
9 Josh. 10:36, 11:21, 15:13
10 Josh. 14:15, 15:13-14
11 Josh. 15:15
12 Josh. 15:16-17

thumbs and his big toes.
7. And Adoni-Bezek said, "Seventy kings *with* their thumbs and big toes cut off have gathered under my table. As I have done, so God has requited me." And they brought him to Jerusalem, and he died there.
8. And the children of Judah had fought against Jerusalem, and had taken it, and had struck it with the edge of the sword, and had set the city on fire.
9. And afterward the children of Judah went down to fight against the Canaanites who lived in the hill country, and in the south, and in the valley.
10. And Judah went against the Canaanites who lived in Hebron; (and the name of Hebron before *was* Kirjath Arba). And they killed Sheshai, and Ahiman, and Talmai.
11. And from there he went against those who lived in Debir. And the name of Debir before *was* Kirjath Sepher.
12. And Caleb said, "He who strikes

Kirjath Sepher and takes it, I will give Achsah my daughter to him for a wife."
13. And Othniel, the son of Caleb's younger brother Kenaz, took it. And he gave him Achsah his daughter for a wife.
14. And it came to pass when she came, she moved him to ask for a field from her father. And she dismounted from the donkey. And Caleb said to her, "What do you desire?"
15. And she said to him, "Give me a blessing, for you have given me a south land. Give me also springs of water." And Caleb gave her the upper springs and the lower springs.
16. And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *is* in the south of Arad. And they went and lived among the people.
17. And Judah went with Simeon his brother, and they killed the Canaanites who lived in Zephath and destroyed it. And the name of the city *was called* Hormah.
18. Also Judah took Gaza with its territory, and Ashkelon with its territory, and Ekron with its territory.
19. And the LORD was with Judah. And he took possession of the mountain, but he could not drive out those who lived in the valley because they had chariots of iron.
20. And they gave Hebron to Caleb as Moses said. And he expelled the three sons of Anak from there.
21. And the children of Benjamin did not expel the Jebusites who lived in Jerusalem, so the Jebusites live with the children of Benjamin in Jerusalem to this day.
22. And the house of Joseph also went up against Bethel, and the LORD *was* with them.
23. And the house of Joseph sent to spy out Bethel. And the name of the city before *was* Luz.
24. And the spies saw a man come forth out of the city, and they said to him, "Please show us the gate into the city, and we will show you mercy."
25. And when he showed them the gate into the city, they struck the city with the edge of the sword. But they let the man and all his family go.
26. And the man went into the land of the Hittites and built a city, and called the name of it Luz, which *is* the name of it to this day.
27. And Manasseh had not taken possession of Beth Shean and its villages, nor Taanach and its villages, nor *struck* the inhabitants of Dor and its villages, nor the inhabitants of Ibleam and its villages, nor the inhabitants of Megiddo and its villages, for the Canaanites were determined to live in that land.
28. And it came to pass when Israel became strong, they put the Canaanites to forced labor and did not completely expel them.
29. And Ephraim did not expel the Canaanites who lived in Gezer, but the Canaanites lived in Gezer among them.
30. And Zebulun did not expel those who lived in Kitron, nor those who lived in Nahalol, so the Canaanites lived among them and became subject to forced labor.
31. And Asher did not expel those who lived in Acco, and the inhabitants of Sidon, and Ahlab, and Achzib, and Helbah, and Aphik, and Rehob.
32. Thus the Asherites lived among the Canaanites, those who lived in the land, for they did not expel them.
33. And Naphtali did not expel those who lived in Beth Shemesh, and the inhabitants of Beth Anath, and they lived among the Canaanites, those who lived in the land. But those who lived in Beth Shemesh and Beth Anath became subject to forced labor.
34. And the Amorites forced the children of Dan on to the mountain, for they would not allow them to come down to the valley.
35. But the Amorites desired to stay in Mount Heres in Aijalon, and in Shaalbim, but the hand of the house of Joseph was heavy so that they became forced laborers to them.
36. And the border of the Amorites *was* from the going up to Akrabbim, from the rock and upward.

CHAPTER TWO

1. And the angel of the LORD came up from Gilgal to Bochim, and said, "I made you go up out of Egypt, and have brought you into the land which I swore to your fathers. And I said, 'I will never break My covenant with you.

13 Judg. 3:9
14 Josh. 15:18-19
15 Gen. 33:11
16 Num. 21:1 Deut. 34:3 Judg. 4:11, 17 1 Sam. 15:6 1 Chr. 2:55
17 Num. 21:3 Josh. 19:4 Judg. 1:3
18 Josh. 11:22
19 Josh. 17:16, 18 Judg. 1:2 2 Ki. 18:7
20 Num. 14:24 Deut. 1:36 Josh. 14:9, 13-14, 15:13-14
21 Josh. 15:63, 18:28
22 Judg. 1:19
23 Gen. 28:19 Josh. 2:1, 7:2 Judg. 18:2
24 Josh. 2:12, 14
27 Josh. 17:11-13
29 Josh. 16:10 1 Ki. 9:16
30 Josh. 19:15
31 Josh. 19:24-30
32 Psa. 106:34-35
33 Josh. 19:38 Judg. 1:30, 32
35 Josh. 19:42
36 Num. 34:4 Josh. 15:3

Chap. 2

1 Gen. 17:7 Judg. 2:5 Psa. 89:34

2. And you shall make no treaty with those who live in this land. You shall throw down their altars.' But you have not obeyed My voice. What *is* this that you have done?
3. And I also said, 'I will not drive them out from before you, but they shall be thorns in your sides, and their gods shall be a snare to you.' "
4. And it came to pass when the angel of the LORD spoke these words to all the children of Israel, the people lifted up their voices and wept.
5. And they called the name of that place The Place of Weeping. And they sacrificed there to the LORD.
6. And when Joshua had let the people go, the children of Israel left, each man to his inheritance, to possess the land.
7. And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that He did for Israel.
8. And Joshua the son of Nun, the servant of the LORD, died, being a hundred and ten years old.
9. And they buried him on the border of his inheritance in Timnath Heres, in mount Ephraim, on the north side of the hill Gaash.
10. And also all that generation were gathered to their fathers. And there arose another generation after them who did not know the LORD, nor even the works which He had done for Israel.
11. And the children of Israel did evil in the sight of the LORD, and served Baalim.
12. And they forsook the LORD God of their fathers, Who brought them out of the land of Egypt. And they followed other gods, even the gods of the people who were around them, and bowed themselves to them, and provoked the LORD to anger.
13. And they forsook the LORD and served Baal and Ashtaroth.
14. And the anger of the LORD was hot against Israel, and He delivered them into the hand of spoilers who spoiled them. And He sold them into the hand of their enemies all around, so that they could not any longer stand before their enemies.
15. Wherever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn to them. And they were greatly distressed.
16. Nevertheless, the LORD raised up judges who delivered them out of the hand of those who spoiled them.
17. And yet they would not listen to their judges, but they went lusting after other gods, and bowed themselves to them. They turned quickly out of the way which their fathers walked in, for they had obeyed the commandments of the LORD; these however did not do so.
18. And when the LORD raised judges up for them, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge, for the LORD took pity because of their groanings by reason of their oppressors and their crushers.
19. And it came to pass when the judge was dead, they returned and made themselves more corrupt than their fathers in following other gods to serve them, and to bow down to them. They did not cease from their own doings nor from their stubborn way.
20. And the anger of the LORD was hot against Israel. And He said, "Because this nation has transgressed My covenant which I commanded their fathers, and has not obeyed My voice,
21. Also from now on, I will not expel from before them any of the nations that Joshua left when he died;
22. So that by them I may prove Israel, whether they will take care to walk in the way of the LORD, to go in it as their fathers did, or not."
23. And the LORD left those nations without driving them out quickly. And He did not deliver them into the hand of Joshua.

2 Deut. 7:2, 12:3
Psa. 106:34
3 Ex. 23:33
Deut. 7:16
Josh. 23:13
Judg. 3:6
Psa. 106:36
6 Josh. 22:6
7 Josh. 24:31
8 Josh. 24:29
9 Josh. 19:50, 24:30
10 Ex. 5:2
1 Sam. 2:12
1 Chr. 28:9
Gal. 4:8
Tit. 1:16
12 Ex. 20:5
Deut. 6:14, 31:16
13 Judg. 10:6
Psa. 106:36
14 Lev. 26:37
Josh. 7:12-13
Judg. 3:8
2 Ki. 17:20
Isa. 50:1
Psa. 106:40-42
15 Lev. 26
Deut. 28
16 Judg. 3:9-10, 15
17 Ex. 34:15
Lev. 17:7
18 Gen. 6:6
Josh. 1:5
Psa. 106:44
19 Judg. 3:12
20 Josh. 23:16
Judg. 2:14
21 Josh. 23:13
22 Deut. 8:2, 16
Judg. 3:1, 4

Chap. **3**

1 Judg. 2:21-22
3 Josh. 13:3

CHAPTER THREE

1. And these are the nations which the LORD left, to prove Israel by them, as many as had not known all the wars of Canaan,
2. Only so that the generations of the children of Israel might know, to teach them war, at the least those who before knew nothing of it:
3. Five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that lived in Mount Lebanon, from Mount Baal Hermon to the border of Hamath.

4. And they were to prove Israel by them, to know whether they would obey the commands of the LORD, which He commanded their fathers by the hand of Moses.
5. And the children of Israel lived among the Canaanites, and Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites.
6. And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.
7. And the children of Israel did evil in the sight of the LORD and forgot the LORD their God, and served Baalim and the Asherim.
8. And the anger of the LORD was hot against Israel, and He sold them into the hand of Chushan-Rishathaim, king of Mesopotamia. And the children of Israel served Chushan-Rishathaim eight years.
9. And when the children of Israel cried to the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, Othniel, the son of Caleb's younger brother Kenaz.
10. And the Spirit of the LORD came upon him, and he judged Israel and went out to war. And the LORD delivered Chushan-Rishathaim, king of Mesopotamia, into his hand. And his hand prevailed against Chushan-Rishathaim.
11. And the land had rest forty years. And Othniel the son of Kenaz died.
12. And the children of Israel did evil again in the sight of the LORD. And the LORD made Eglon the king of Moab strong against Israel because they had done evil in the sight of the LORD.
13. And he gathered to him the children of Ammon and Amalek. And he went forth and struck Israel, and took the city of palm trees.
14. So the children of Israel served Eglon, the king of Moab, eighteen years.
15. But when the children of Israel cried to the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a left-handed man. And the children of Israel sent a present to Eglon the king of Moab by him,
16. So Ehud made himself a dagger which had two edges, a cubit long. And he tied it under his clothing upon his right thigh.
17. And he brought the present to Eglon, king of Moab. And Eglon was a very fat man.
18. And when he had finished offering the present *to the king*, he sent away the people who carried the present.
19. But he himself turned back at the graven images near Gilgal, and said, "I have a secret message for you, O king." And he said, "Keep silence." And all that stood by him went out from him.
20. And Ehud came to him. And he was sitting *in* the cool roof room which he had for himself alone. And Ehud said, "I have a message from God for you." And he rose out of his seat.
21. And Ehud put forth his left hand and took the dagger from his right thigh, and thrust it into his belly.
22. And the hilt also went in after the blade. And the fat closed upon the blade, so that he could not draw the dagger out of his belly. And the dung came out.
23. Then Ehud went forth through the porch, and shut the doors of the room upon him, and locked them.
24. And when he had gone out, his servants came. And they looked, and, behold, the doors of the roof room were locked, they said, "Surely he *is* covering his feet in his cool roof room."
25. And they waited until they were ashamed. And, behold, he did not open the doors of the room. And they took a key and opened them. And behold, their lord *had* fallen down dead on the floor.
26. And Ehud escaped while they waited, and passed beyond the graven images, and escaped to Seirath.
27. And it came to pass when he arrived, he blew a ram's horn on the mountain of Ephraim, and the children of Israel went down with him from the mountain, and he *went* in front *of* them.
28. And he said to them, "Follow after me, for the LORD has delivered your enemies the Moabites into your hand." And they went down after him and took the fords of Jordan toward Moab, and did not allow a man to pass over.
29. And they killed about ten thousand of the men of Moab at that time, all strong, and all men of might. And there did not escape a man.
30. So Moab was subdued under the hand of Israel that day. And the land had rest eighty years.
31. And after him was Shamgar the son of Anath, who killed six hundred men of the Philistines with an ox goad. And he also delivered Israel.

4 Judg. 2:22
5 Psa. 106:35
6 Ex. 34:16
Deut. 7:3
7 Ex. 34:13
Deut. 16:21
Judg. 2:11, 13, 6:25
8 Judg. 2:14
Hab. 3:7
9 Judg. 1:13, 2:16, 3:15, 4:3, 6:7, 10:10
Psa. 22:5, 106:44
10 Num. 27:18
Judg. 6:34, 11:29, 13:25, 14:6, 19
1 Sam. 11:6
2 Chr. 15:1
12 Judg. 2:19
1 Sam. 12:9
13 Judg. 1:16, 5:14
14 Deut. 28:48
15 Judg. 3:9, 20:16
Psa. 78:34
19 Josh. 4:20
20 Amos 3:15
24 1 Sam. 24:3
27 Josh. 17:15
Judg. 5:14, 6:34
1 Sam. 13:3
28 Josh. 2:7
Judg. 7:9, 15, 12:5
1 Sam. 17:47
30 Judg. 3:11
31 Judg. 2:16, 4:1, 3, 5:6, 8, 10:7, 17, 11:4
1 Sam. 4:1, 13:19, 22, 17:47, 50

CHAPTER FOUR

1. And the children of Israel again did evil in the sight of the LORD when Ehud was dead.
2. And the LORD sold them into the hand of Jabin king of Canaan, who ruled in Hazor. The captain of his host was Sisera who lived in Harosheth of the nations.
3. And the children of Israel cried to the LORD, for he had nine hundred chariots of iron. And he mightily oppressed the children of Israel twenty years.
4. And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time.
5. And she lived under the palm tree of Deborah between Ramah and Bethel in mount Ephraim. And the children of Israel came up to her for judgment.
6. And she sent and called for Barak the son of Abinoam out of Kedesh in Naphtali, and said to him, "Has not the LORD God of Israel commanded, saying, 'Go and draw toward Mount Tabor, and take with you ten thousand men of the children of Naphtali and of the children of Zebulun?
7. And I will draw Sisera to you, the captain of Jabin's army, at the river Kishon, together with his chariots and his multitude. And I will deliver him into your hands.' "
8. And Barak said to her, "If you will go with me, then I will go. But if you will not go with me, I will not go."
9. And she said, "I will surely go with you. But the journey that you take shall not be for your honor, for the LORD shall sell Sisera into the hand of a woman." And Deborah arose and went with Barak to Kedesh.
10. And Barak called Zebulun and Naphtali to Kedesh. And he went up with ten thousand men at his feet. And Deborah went up with him.
11. And Heber the Kenite, of the children of Hobab the father-in-law of Moses, had separated himself from the Kenites and pitched his tent toward the plain of Zaanaim, near Kedesh.
12. And they told Sisera that Barak the son of Abinoam had gone up to Mount Tabor.
13. And Sisera gathered all his chariots, nine hundred chariots of iron, and all the people with him, from Harosheth of the nations to the river of Kishon.
14. And Deborah said to Barak, "Up! For this *is* the day in which the LORD has delivered Sisera into your hand. Has not the LORD gone out before you?" So Barak went down from Mount Tabor and ten thousand men after him.
15. And the LORD struck Sisera, and all the chariots, and all the army, with the edge of the sword in front of Barak, so that Sisera got down from the chariot and fled on his feet.
16. But Barak pursued after the chariots and the army, to Harosheth of the nations. And all the army of Sisera fell by the edge of the sword. There was not a man left.
17. And Sisera fled on his feet to the tent of Jael, the wife of Heber the Kenite, for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.
18. And Jael went out to meet Sisera and said to him, "Turn in my lord, turn in to me. Do not fear." When he had turned aside to her into the tent, she covered him with a rug.
19. And he said to her, "Please give me a little water to drink, for I am thirsty." And she opened a skin of milk and gave him a drink, and covered him.
20. Again he said to her, "Stand *in* the door of the tent, and it shall be when any man comes asking of you, saying, 'Is there any man here?' You shall say, 'No.' "
21. Then Jael, Heber's wife, took a peg of the tent and put a hammer in her hand, and went softly to him, and struck the peg into his temple, and beat it into the ground, for he was fast asleep and weary. So he died.
22. And behold, as Barak followed Sisera, Jael came out to meet him and said to him, "Come and I will show you the man whom you seek." And when he came into her tent, behold, Sisera lay dead, and the peg was in his temple.
23. And on that day God subdued Jabin the king of Canaan before the children of Israel.
24. And the hand of the children of Israel went on, and pressed hard against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Chap. **4**

1 Judg. 2:19
2 Josh. 11:1, 10, 19:36 Judg. 2:14, 19, 4:13, 16 1 Sam. 12:9 Psa. 83:9
3 Judg. 1:19, 5:8 Psa. 106:42
4 Gen. 35:8
6 Josh. 19:37 Heb. 11:32
7 Ex. 14:4 Judg. 5:21 1 Ki. 18:40 Psa. 83:9-10
9 Judg. 2:14
10 Ex. 11:8 Judg. 5:18 1 Ki. 20:10
11 Num. 10:29 Judg. 1:16, 4:6
14 Deut. 9:3 2 Sam. 5:24 Isa. 52:12 Psa. 68:7
15 Josh. 10:10 Psa. 83:9-10
19 Judg. 5:25
21 Judg. 5:26

CHAPTER FIVE

1. Then Deborah and Barak the son of Abinoam sang on that day, saying,
2. "Praise the LORD for the avenging of Israel when the people willingly offered themselves.
3. Hear, O kings. Give ear, O princes. I, *even* I, will sing to the LORD, I will sing to the LORD God of Israel.
4. LORD, when You went out of Seir, when You marched out of the field of Edom, the earth trembled and the heavens dropped, the clouds also dropped water.
5. The mountains quaked from before the LORD, even that Sinai from before the LORD God of Israel.
6. In the days of Shamgar the son of Anath, in the days of Jael, the highways were empty, and the travelers walked through crooked ways.
7. The leaders ceased in Israel, they ceased until I, Deborah, arose; until I arose, a mother in Israel.
8. They chose new gods; then war *was* in the gates. Was there a shield or spear seen among forty thousand in Israel?
9. My heart *is* toward the lawgivers of Israel who offered themselves willingly among the people. Bless the LORD.
10. Speak, you who ride on white donkeys, you who sit in judgment and walk by the way.
11. *Louder* than the voice of archers at the watering places, there shall they tell again the righteous acts of the LORD, the righteous acts of His leaders in Israel. Then shall the people of the LORD go down to the gates.
12. Awake, awake, Deborah. Awake, awake, sing a song. Arise, Barak, lead away your captives, son of Abinoam.
13. Then He *made me* tread on the remnant of the nobles among the people. The LORD made me have dominion over the mighty.
14. Out of Ephraim there was a root of them *against* Amalek, following you, Benjamin, with your peoples. Out of Machir came down commanders, and out of Zebulun came they who handle the pen of the writer.
15. And the rulers of Issachar *were* with Deborah, even Issachar, and also Barak. He was sent on foot into the valley. There were great searchings of heart for the divisions of Reuben.
16. Why did you stay among the sheepfolds to hear the bleating of the flocks? For in the divisions of Reuben there were great searchings of heart.
17. Gilead stayed beyond Jordan. And why did Dan remain in ships? Asher continued on the seashore and remained in his havens.
18. Zebulun and Naphtali were a people who put their lives in danger of death in the high places of the field.
19. Kings came and fought. Then the kings of Canaan fought in Taanach by the waters of Megiddo. They took no gain of silver.
20. They fought from heaven; the stars in their courses fought against Sisera.
21. The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, march on in strength.
22. Then did the hooves of horses beat from the galloping, the galloping of their mighty ones.
23. 'Curse Meroz,' said the angel of the LORD; 'Curse the people of it bitterly because they did not come to the help of the LORD, to the help of the LORD against the mighty.'
24. Blessed among women shall Jael the wife of Heber the Kenite be. She shall be blessed above women in the tent.
25. He asked for water, and she gave *him* milk. She brought forth butter in a lordly dish.
26. She put her hand to the peg and her right hand to the workman's hammer. She hammered Sisera; she smashed his head; she pierced and struck through his temple.
27. He bowed between her feet, he fell, he lay down. Between her feet he bowed; he fell. Where he bowed, there he fell down dead.
28. The mother of Sisera looked out a window and cried through the lattice, 'Why is his chariot so long in coming? Why do the wheels of his chariot wait?'
29. Her wise ladies answered her, Yea, she returned an answer to herself,
30. 'Do they not find and divide the spoil? A woman, two women for every man, for Sisera a prize of dyed garments, a prize of embroidered dyed *garments* for the necks of those that take the spoil.'
31. So let all Your enemies perish, O LORD. But let them that love Him be like

Chap. **5**

1 Ex. 15:1
2 Psa. 18:47
2 Chr. 17:16
3 Deut. 32:1, 3
Psa. 27:6
4 Deut. 33:2
Psa. 68:8
5 Ex. 19:18
Psa. 97:5
6 Isa. 33:8
7 Isa. 49:23
8 Deut. 32:16
1 Sam. 13:19, 22
10 Judg. 10:4
Psa. 107:32, 145:5
11 Psa. 145:7
12 Psa. 57:8, 68:18
13 Psa. 49:14
17 Josh. 13:25, 31, 19:29
18 Judg. 4:10
19 Psa. 44:12
20 Judg. 4:15
Psa. 77:17-18
21 Judg. 4:7
23 1 Sam. 18:17
Neh. 3:5
24 Judg. 4:17
Luke 1:28
25 Judg. 4:19
30 Ex. 15:9
31 2 Sam. 23:4
Psa. 19:4-5, 83:9-10

the sun going forth in its glory." And the land had rest forty years.

CHAPTER SIX

1. And the children of Israel did evil in the sight of the LORD. And the LORD delivered them into the hand of Midian seven years.
2. And the hand of Midian was strong against Israel. Because of the Midianites, the children of Israel made themselves dens in the mountains and caves and strongholds.
3. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them.
4. And they camped against them and destroyed the increase of the earth, until you come to Gaza. And they left no food for Israel, neither sheep nor ox nor donkey,
5. For they came up with their livestock and their tents, and they came as locusts for multitude, both they and their camels were without number. And they entered into the land to destroy it.
6. And Israel was made very poor because of the Midianites. And the children of Israel cried to the LORD.
7. And it came to pass, when the children of Israel cried to the LORD because of the Midianites,
8. The LORD sent a man, a prophet to the children of Israel, who said to them, "Thus says the LORD God of Israel, 'I brought you up from Egypt and brought you forth out of the house of bondage.
9. And I delivered you out of the hand of the Egyptians, and out of the hand of all who oppressed you, and drove them out from before you and gave you their land.
10. And I said to you, "I *am* the LORD your God. Do not fear the gods of the Amorites in whose land you live." But you have not obeyed My voice.' "
11. And the angel of the LORD came and sat under an oak which was in Ophrah, which *belonged* to Joash the Abiezrite. And his son Gideon threshed wheat by the winepress to hide it from the Midianites.
12. And the angel of the LORD appeared to him, and said to him, "The LORD *is* with you, mighty warrior."
13. And Gideon said to Him, "O, my lord, if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us of, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has forsaken us and delivered us into the hands of the Midianites."
14. And the LORD looked upon him and said, "Go in your might, and you shall save Israel from the hand of the Midianites. Have I not sent you?"
15. And he said to him, "O, my LORD, with what shall I save Israel? Behold, my family *is* poor in Manasseh, and I am the least in my father's house."
16. And the LORD said to him, "Surely, I will be with you, and you shall strike the Midianites as one man."
17. And he said to Him, "If now I have found grace in Your sight, then show me a sign that You talk with me.
18. Do not depart from here, I pray, until I come to You, and bring forth my grain offering and set it before You." And He said, "I will stay until you come again."
19. And Gideon went in and made ready a kid and unleavened *cakes* of an ephah of flour. He put the flesh in a basket, and he put the broth in a pot, and brought it out to Him to the oak, and offered *it*.
20. And the angel of God said to him, "Take the flesh and the unleavened *cakes* and lay upon this rock, and pour out the broth." And he did so.
21. Then the angel of the LORD put forth the end of the staff that was in his hand and touched the flesh and the unleavened *cakes*. And there rose up fire out of the rock and burned up the flesh and the unleavened *cakes*. Then the angel of the LORD went away out of his sight.
22. And when Gideon perceived that he was the angel of the LORD, Gideon said, "Alas, O Lord GOD! For I have seen the angel of the LORD face to face."
23. And the LORD said to him, "Peace to you. Do not fear. You shall not die."
24. Then Gideon built an altar there to the LORD, and called it Jehovah Shalom.★ It *is* yet in Ophrah of the Abiezrites to this day.
25. And it came to pass on that night the LORD said to him, "Take your father's young bull, even the second bull of seven years, and destroy the altar of Baal which your father *has*, and cut down the grove by it.

Chap. 6

1 Num. 31:1-3
Judg. 2:19
Hab. 3:7
2 1 Sam. 13:6
Heb. 11:38
3 Gen. 29:1
Judg. 3:13, 7:12
1 Ki. 4:30
Job 1:3
4 Lev. 26:16
Deut. 28:30
Mic. 6:15
5 Judg. 7:12
6 Hos. 5:15
Psa. 90:15
8 Josh. 24:17
9 Psa. 44:2-3
10 2 Ki. 17:35, 37-38
Jer. 10:2
11 Josh. 17:2
Heb. 11:32
12 Josh. 1:5
Judg. 13:3
Luke 1:11, 28
13 Isa. 59:1
Psa. 44:1
2 Chr. 15:2
14 Josh. 1:9
1 Sam. 12:11
15 Ex. 18:21, 25
1 Sam. 9:21
16 Ex. 3:12
Josh. 1:5
17 Judg. 6:36-37
2 Ki. 20:8
Isa. 7:11
Psa. 86:17
18 Gen. 18:3, 5
19 Gen. 18:6-8
20 Judg. 13:19
1 Ki. 18:33-34
21 Lev. 9:24
22 Gen. 16:13
Ex. 33:20
Judg. 13:21-22
23 Dan. 10:19
24 Gen. 22:14
Ex. 17:15
Judg. 8:32
Jer. 33:16
Ezek. 48:35
★ The-LORD-Is-Peace
25 Ex. 34:13
Deut. 7:5

26. And build an altar to the LORD your God upon the top of this rock in an orderly manner, and take the second bull and offer a burnt sacrifice with the wood of the grove which you shall cut down."
27. Then Gideon took ten men of his servants, and did as the LORD had said to him. And so it was because he feared his father's household and the men of the city, that he could not do it by day. So he did it by night.
28. And when the men of the city arose early in the morning, behold, the altar of Baal was destroyed, and the grove which was by it was cut down, and the second bull had been offered upon the altar that was built.
29. And they said to one another, "Who has done this thing?" And when they inquired and asked, they said, "Gideon the son of Joash has done this thing."
30. Then the men of the city said to Joash, "Bring out your son so that he may die because he has destroyed the altar of Baal, and because he has cut down the grove by it."
31. And Joash said to all that stood against him, "Will you plead for Baal? Will you save him? He who contends for him shall be killed by the morning. If he is a god, let him plead for himself because one has destroyed his altar."
32. And on that day he called him Jerubbaal, saying, "Let Baal contend against him because he has destroyed his altar."
33. Then all the Midianites and the Amalekites, and the children of the east were gathered together, and went over and pitched in the valley of Jezreel.
34. But the Spirit of the LORD came to Gideon, and he blew a ram's horn. And he called the Abiezrites after him.
35. And he sent messengers throughout all Manasseh, who also were gathered after him. And he sent messengers to Asher, and to Zebulun, and to Naphtali. And they came up to meet them.
36. And Gideon said to God, "If You will save Israel by my hand, as You have said,
37. Behold, I will put a fleece of wool on the grain-floor. And if the dew is on the fleece only, and dry upon all the ground, then I shall know that You will save Israel by my hand, as You have said."
38. And it was so, for he rose up early in the morning, and gathered the fleece together, and wrung the dew out of the fleece, a bowl full of water.
39. And Gideon said to God, "Let not Your anger be hot against me, and I will speak but this once. I pray You, let me test but this one *more time* with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew."
40. And God did so that night, for it was dry upon the fleece only, and there was dew on all the ground.

32 1 Sam. 12:11
2 Sam. 11:21
Jer. 11:13
Hos. 9:10
33 Josh. 17:16
Judg. 6:3
Hos. 1:5
34 Num. 10:3
Judg. 3:10, 27
1 Chr. 12:18
2 Chr. 24:20
37 Gen. 18:32
Ex. 4:3-7

CHAPTER SEVEN

1. And Jerubbaal (he *is* Gideon) and all the people that were with him, rose up early and pitched beside the well of Harod, so that the army of the Midianites was on the north side of them, by the hill of Moreh, in the valley.
2. And the LORD said to Gideon, "The people with you *are* too many for Me to give the Midianites into their hands, lest Israel boast themselves against Me, saying, 'My own hand has saved me.'
3. Now, therefore, speak in the ears of the people, saying, 'Whoever is fearful and afraid, let him return and go away early from Mount Gilead.' " And twenty-two thousand of the people returned. And there remained ten thousand.
4. And the LORD said to Gideon, "The people are still *too* many. Bring them down to the water, and I will test them for you there. It shall be *that of* whom I say to you, 'This shall go with you,' the same shall go with you. And of whomever I say to you, 'This shall not go with you,' the same shall not go."
5. And he brought down the people to the water. And the LORD said to Gideon, "Everyone who laps the water with his tongue, as a dog laps, you shall set him apart; also everyone who bows down upon his knees to drink."
6. And the number of them who lapped, putting their hand to their mouth, *was* three hundred men. But all the rest of the people bowed down upon their knees to drink water.
7. And the LORD said to Gideon, "I will save you by the three hundred men who lapped, and will deliver the Midianites into your hand. And let all the other people go, each man to his place."
8. And the people took provisions in

Chap. 7
1 Judg. 6:32
2 Deut. 8:17
1 Cor. 1:29
3 Deut. 20:8
7 1 Sam. 14:6

their hand, and their ram's horns. And he sent away all the rest of Israel, each man to his tent, and kept *only* those three hundred men. And the army of Midian was below him in the valley.
9. And it came to pass on that night, the LORD said to him, "Arise, go down to the army, for I have delivered it into your hand.
10. But if you fear to go down *alone*, go down with Purah your servant to the army.
11. And you shall hear what they shall say. And afterward your hands shall be strengthened to go down against the army." Then he went down with Purah his servant to the edge of the ranks in the army.
12. And the Midianites and the Amalekites, and all the children of the east lay along in the valley like locusts for multitude, and their camels without number, like the sand by the seaside for multitude.
13. And when Gideon had come, behold, a *Midianite* man told a dream to his fellow, and said, "Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the host of Midian, and came to a tent, and struck it so that it fell, and overturned it, so that the tent lay flat."
14. And his fellow answered and said, "This is nothing else except the sword of Gideon the son of Joash, a man of Israel, for into his hand God has delivered Midian and all the army."
15. And it came to pass, when Gideon heard the telling of the dream and the meaning of it, he worshiped. And *he* returned to the army of Israel and said, "Arise, for the LORD has delivered the host of Midian into your hand!"
16. And he divided the three hundred men into three companies. And he put a ram's horn in every man's hand with empty pitchers and torches inside the pitchers.
17. And he said to them, "Look at me, and do likewise. And, behold, when I come to the edge of the camp, it shall be *that*, as I do, so you shall do.
18. When I blow with a ram's horn, I and all who are with me, then you blow the ram's horns also all around the camp, and shout, 'For the LORD and for Gideon!' "

9 Gen. 46:2-3
11 Gen. 24:14
Ex. 13:18
Judg. 7:13-15
1 Sam. 14:9-10
12 Judg. 6:5, 33, 8:10

19. So Gideon and the hundred men with him came to the edge of the camp in the beginning of the middle watch. And they had but newly set the watch. And they blew the ram's horns and broke the pitchers that were in their hands.
20. And the three companies blew the ram's horns and broke the pitchers and held the torches in their left hands and the ram's horns in their right hands to blow. And they cried, "A sword for the LORD and for Gideon!"
21. And they stood, each man in his place, all around the camp. And all the army ran, and cried out, and fled.
22. And the three hundred blew the ram's horns. And the LORD set every man's sword against his fellow, even throughout all the army. And the army fled to Beth Shittah in Zererath, to the border of Abel Meholah, to Tabbath.
23. And the men of Israel were called out of Naphtali, and out of Asher, and out of all Manasseh, and ran after the Midianites.
24. And Gideon sent messengers throughout all mount Ephraim, saying, "Come down against the Midianites, and take from them the watering places of Beth Barah and Jordan." Then all the men of Ephraim gathered themselves. And they captured the watering places of Beth Barah and Jordan.
25. Then they took two princes of the Midianites, Oreb and Zeeb. And they killed Oreb upon the rock Oreb, and they killed Zeeb at the winepress of Zeeb. And they pursued Midian and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

CHAPTER EIGHT

21 Ex. 14:13-14
2 Ki. 7:7
2 Chr. 20:17
22 Josh. 6:4, 16, 20
1 Sam. 14:20
Isa. 9:4
Psa. 83:9
2 Chr. 20:23
2 Cor. 4:7
24 Judg. 3:27-28
John 1:28
25 Judg. 8:3-4
Isa. 10:26
Psa. 83:11

Chap. **8**

1 Judg. 12:1
2 Sam. 19:41
3 Judg. 7:24-25
Prov. 15:1
Phil. 2:3

1. And the men of Ephraim said to him, "What *is* this thing you have done to us, not to call us when you went to fight with the Midianites?" And they rebuked him sharply.
2. And he said to them, "What have I done now in comparison to you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?
3. God has delivered into your hands the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison to you?" Then their spirit *of anger* toward him was appeased when he had said that.

4. And Gideon came to Jordan, crossing over, he and the three hundred men with him were faint, yet pursuing them.
5. And he said to the men of Succoth, "I pray you, give loaves of bread to the people who follow me, for they are tired, and I *am* chasing after Zebah and Zalmunna, kings of Midian."
6. And the rulers of Succoth said, "*Are* the hands of Zebah and Zalmunna already in your hand, so that we should give bread to your army?"
7. And Gideon said, "Therefore, when the LORD has delivered Zebah and Zalmunna into my hand, then I will tear your flesh with the thorns of the wilderness and with briers."
8. And he went up from there to Penuel, and spoke to them likewise. And the men of Penuel answered him like the men of Succoth had answered.
9. Then he spoke also to the men of Penuel, saying, "When I come again in peace, I will break down this tower."
10. And Zebah and Zalmunna *were* in Karkor, and their armies with them, about fifteen thousand, all who were left of all the armies of the children of the east; for a hundred and twenty thousand men that drew *the* sword fell.
11. And Gideon went up by the way of those who lived in tents on the east of Nobah and Jogbehah, and struck the army, for the army was at ease.
12. And when Zebah and Zalmunna fled, he pursued them and took the two kings of Midian, Zebah and Zalmunna, and destroyed all the army.
13. And Gideon the son of Joash turned back from battle before Mount Heres.
14. And he caught a young man of the men of Succoth and asked of him. And he described to him the rulers of Succoth, and its elders, seventy-seven men.
15. And he came to the men of Succoth and said, "Behold, Zebah and Zalmunna, with whom you rebuked me, saying, '*Are* the hands of Zebah and Zalmunna already in your hand so that we should give bread to your men who are weary?' "
16. And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.
17. And he beat down the tower of Penuel and killed the men of the city.
18. And he said to Zebah and Zalmunna, "How were the men whom you killed in Tabor?" And they answered, "As you *are*, so *are* they. *Each* one resembled the sons of a king."
19. And he said, "They were my brothers, the sons of my mother. As the LORD lives, if you had saved them alive, I would not kill you."
20. And he said to Jether his firstborn, "Up! Kill them!" But the youth did not draw his sword, for he feared because he *was* still a youth.
21. And Zebah and Zalmunna said, "Rise and fall upon us, for as the man is, so is his strength." And Gideon arose and killed Zebah and Zalmunna, and took away the ornaments on their camels' necks.
22. And the men of Israel said to Gideon, "Rule over us, both you and your son, and your son's son also, for you have delivered us from the hand of Midian."
23. And Gideon said to them, "I will not rule over you, neither shall my son rule over you. The LORD shall rule over you."
24. And Gideon said to them, "I would desire a favor of you, that each man of you would give me the earrings of his prey." (For they had golden earrings because they *were* Ishmaelites.)
25. And they answered, "We will gladly give." And they spread a cloth, and each man threw the earrings of his prey in it.
26. And the weight of the golden earrings which he asked for was seventeen hundred *shekels* of gold, besides ornaments, and pendants, and purple clothing that was on the kings of Midian, and besides the chains around their camels' necks.
27. And Gideon made an ephod of it, and put it in his city, in Ophrah. And all Israel went there lusting after it, which thing became a snare to Gideon and to his house.
28. And Midian was subdued before the children of Israel, so that they lifted up their heads no more. And the land had rest forty years in the days of Gideon.
29. And Jerubbaal the son of Joash went and lived in his own house.
30. And Gideon had seventy sons, begotten of his body, for he had many wives.
31. And his concubine, who was in Shechem, also bore him a son whose name he called Abimelech.
32. And Gideon the son of Joash died in

5 Gen. 33:17
Psa. 60:6
6 1 Sam. 25:11
1 Ki. 20:11
7 Judg. 8:16
8 Gen. 32:30
1 Ki. 12:25
9 Judg. 8:17
1 Ki. 22:27
10 Judg. 7:12, 20:2, 15, 17, 25
2 Ki. 3:26
11 Num. 32:35, 42
Judg. 18:27
1 Thes. 5:3
12 Psa. 83:11
15 Judg. 8:6
16 Judg. 8:7
17 Judg. 8:9
1 Ki. 12:25
18 Judg. 4:6
Psa. 89:12
21 Psa. 83:11
23 1 Sam. 8:7, 10:19, 12:12
24 Gen. 24:13, 37:25, 28
27 Deut. 7:16
Judg. 6:24, 17:5
Psa. 106:39
28 Judg. 5:31
30 Judg. 9:2, 5
31 Judg. 9:1
32 Gen. 25:8
Judg. 6:24, 8:27
Job 5:26

a good old age, and was buried in the tomb of Joash his father, in Ophrah *of* the Abiezrites.
33. And it came to pass as soon as Gideon was dead, the children of Israel turned again and went lusting after Baalim, and made Baal-Berith their god.
34. And the children of Israel did not remember the LORD their God, Who had delivered them out of the hands of all their enemies on every side.
35. Neither did they show kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shown to Israel.

CHAPTER NINE

1. And Abimelech the son of Jerubbaal went to Shechem, to his mother's brothers. And he talked with them and with all the family of the house of his mother's father, saying,
2. "I pray you, speak in the ears of all the men of Shechem: 'Which is better for you, either that all the sons of Jerubbaal, seventy persons, reign over you or that one reign over you?' Remember also that I *am* your bone and your flesh."
3. And his mother's brothers spoke of him in the ears of all the men of Shechem with all these words. And their hearts were bent toward Abimelech, for they said, "He is our brother."
4. And they gave him seventy pieces of silver out of the house of Baal-Berith, with which Abimelech hired worthless and reckless persons who followed him.
5. And he went to his father's house at Ophrah and killed his brothers, the sons of Jerubbaal, seventy persons, upon one stone. But Jotham, the youngest son of Jerubbaal, was still left, for he hid himself.
6. And all the leaders of Shechem gathered together, and all the house of Millo. And *they* came and made Abimelech king beside the plain of the pillar in Shechem.
7. And when they told Jotham, he went and stood in the top of mount Gerizim. And he lifted up his voice and cried, and said to them, "Listen to me, leaders of Shechem, so that God may listen to you.
8. The trees went forth to anoint a king over them. And they said to the olive tree, 'Reign over us.'
9. But the olive tree said to them, 'Should I leave my fatness with which they honor God and man by me, and go to be promoted over the trees?'
10. And the trees said to the fig tree, 'You come and reign over us.'
11. But the fig tree said to them, 'Should I forsake my sweetness and my good fruit, and go to be promoted over the trees?'
12. Then the trees said to the vine, 'You come and reign over us.'
13. And the vine said to them, 'Should I leave my wine, which cheers God and man, and go to be promoted over the trees?'
14. Then all the trees said to the bramble-bush, 'You come and reign over us.'
15. And the bramble-bush said to the trees, 'If you truly anoint me king over you, come put your trust in my shadow. And if not, let fire come out of the bramble and burn up the cedars of Lebanon.'
16. And now, if you have done truly and sincerely in that you have made Abimelech king, and if you have dealt well with Jerubbaal and his house, and have done to him according to what his hands did,
17. *In* which my father fought for you and much endangered his life, and delivered you out of the hand of Midian;
18. And you have risen up against my father's house today, and have killed his sons, seventy persons, upon one stone, and have made Abimelech, the son of his female servant, king over the men of Shechem because he *is* your brother—
19. If then you have dealt truly and sincerely with Jerubbaal and with his house today, rejoice in Abimelech, and let him also rejoice in you.
20. But if not, let fire come out from Abimelech and burn up the men of Shechem and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and burn up Abimelech."
21. And Jotham ran away and fled, and went to Beer, and lived there for fear of Abimelech his brother.
22. And Abimelech reigned three years over Israel.
23. And God sent an evil spirit between Abimelech and the men of Shechem. And the men of Shechem dealt treacherously with Abimelech,
24. So that the cruelty to the seventy sons

33 Judg. 2:17, 19, 9:4, 46
34 Psa. 78:11, 42, 106:13, 21
35 Judg. 9:16-18 Eccl. 9:14

Chap. **9**

1 Judg. 8:31
2 Gen. 29:14 Judg. 8:30
3 Gen. 29:15
4 Judg. 8:33, 11:3 2 Chr. 13:7 Acts 17:5
5 Judg. 6:24 2 Ki. 11:1-2
6 Josh. 24:26
7 Deut. 11:29, 27:12 Josh. 8:33 John 4:20
8 Judg. 8:22-23 2 Ki. 14:9
9 Psa. 104:15
13 Psa. 104:15
15 Judg. 9:20 Num. 21:28 2 Ki. 14:9 Isa. 2:13, 30:2, 37:34 Ezek. 19:14, 31:3 Dan. 4:12 Hos. 14:7
16 Judg. 8:35
18 Judg. 9:5-6
19 Isa. 8:6 Phil. 3:3
20 Judg. 9:15, 56-57
21 2 Sam. 20:14
23 1 Sam. 16:14, 18:9-10 1 Ki. 22:22 Isa. 19:14, 33:1 2 Chr. 18:22
24 1 Ki. 2:32 Esth. 9:25 Mat. 23:35-36

of Jerubbaal might come, and their blood be laid upon Abimelech their brother, who killed them, and upon the men of Shechem who helped him in the killing of his brothers.
25. And the men of Shechem set men lying in wait for him in the top of the mountains, and they robbed all that passed by. And it was told to Abimelech.
26. And Gaal the son of Ebed came with his brothers and went over to Shechem. And the men of Shechem put their confidence in him.
27. And *they* went out into the fields and gathered their vineyards and trod the grapes, and made merry, and went into the house of their god, and ate and drank, and cursed Abimelech.
28. And Gaal the son of Ebed said, "Who *is* Abimelech, and who *is* Shechem, that we should serve him? Is *he* not the son of Jerubbaal, and Zebul his officer? Serve the men of Hamor the father of Shechem: for why should we serve him?
29. And I wish this people were under my hand! Then I would remove Abimelech." And he said to Abimelech, "Increase your army, and come out!"
30. And Zebul the ruler of the city heard the words of Gaal the son of Ebed, and his anger was kindled.
31. And he sent messengers to Abimelech secretly, saying, "Behold, Gaal the son of Ebed and his brothers have come to Shechem. And behold, they fortify the city against you.
32. And now come up by night, you and the people with you, and lie in wait in the field.
33. And it shall be in the morning, as soon as the sun is up, it shall be that you shall rise early and set upon the city. And behold, when he and the people who are with him come out against you, you may do to them as you desire."
34. And Abimelech rose up by night, and all the people with him, and they lay in wait against Shechem in four companies.
35. And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech rose up, and the people with him, from lying in wait.
36. And when Gaal saw the people, he said to Zebul, "Behold, people are coming down from the top of the mountains." And Zebul said to him, "You are seeing the shadows of the mountains as *if they were* men."

27 Judg. 9:4
Isa. 16:9-10
Jer. 25:30
28 Gen. 34:2, 6
1 Sam. 25:10
1 Ki. 12:16
29 2 Sam. 15:4

37 Deut. 18:14
38 Judg. 9:28-29
45 Deut. 29:23
Judg. 9:20
1 Ki. 12:25
2 Ki. 3:25
46 Judg. 8:33
48 Psa. 68:14

37. And Gaal spoke again and said, "See, people *are* coming by the middle of the land, and another company coming along by way of the Sorcerers' Oak."
38. And Zebul said to him, "Where is your mouth now *with* which you said, 'Who *is* Abimelech, that we should serve him?' Is not this the people whom you have despised? I pray you, go out now and fight with them."
39. And Gaal went out before the men of Shechem and fought with Abimelech.
40. And Abimelech chased him, and he fled before him, and many were overthrown and wounded, up to the entrance of the gate.
41. And Abimelech lived at Arumah. And Zebul put Gaal and his brothers out, so that they should not live in Shechem.
42. And it came to pass on the next day *that* the people went out into the field. And they told Abimelech.
43. And he took the people and divided them into three companies, and lay in wait in the field. And they looked, and behold, the people came forth out of the city. And he rose up against them and struck them.
44. And Abimelech and the company with him rushed forward and stood in the entrance of the gate of the city. And the two companies ran upon all the people in the field and killed them.
45. And Abimelech fought against the city all that day. And he took the city and killed the people in it. And he beat down the city and sowed it *with* salt.
46. And all the men of the tower of Shechem heard and entered into a stronghold of the house of the god Berith.
47. And it was told Abimelech that all the men of the tower of Shechem were gathered together.
48. And Abimelech went up to Mount Zalmon, he and all the people with him. And Abimelech took an axe in his hand, and cut down a limb from the trees, and took it and laid it on his shoulder, and said to the people who were with him, "What you have seen me do, hurry and do likewise."
49. And all the people also, each man, cut down a limb for themselves, and followed Abimelech, and set *them* at the stronghold, and set on fire the stronghold. And about a thousand men and women, all the men of the

tower of Shechem, died also.
50. And Abimelech went to Thebez, and camped against Thebez, and took it.
51. But there was a strong tower in the middle of the city, and all the men and women, and all the leaders of the city, fled there, and shut *it* behind them, and got up to the top of the tower.
52. And Abimelech came to the tower and fought against it, and drew near to the door of the tower to burn it with fire.
53. And a certain woman threw a piece of a millstone upon Abimelech's head and crushed his skull.
54. Then he called hastily to the young man who was his armor-bearer, and said to him, "Draw your sword and kill me, so that men may not say of me, 'A woman killed him!' " And his young man thrust him through, and he died.
55. And when the men of Israel saw that Abimelech was dead, each one of them left to go to his place.
56. And God repaid the evil of Abimelech, that which he did to his father in killing his seventy brothers.
57. And all the evil of the men of Shechem God sent back upon their heads. And upon them came the curse of Jotham the son of Jerubbaal.

53 2 Sam. 11:21
54 1 Sam. 31:4
56 Judg. 9:24
Prov. 5:22
Job 31:3
57 Judg. 9:20

CHAPTER TEN

1. And after Abimelech there arose to defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar. And he lived in Shamir in Mount Ephraim.
2. And he judged Israel twenty-three years, and died, and was buried in Shamir.
3. And after him arose Jair, a Gileadite, and judged Israel twenty-two years.
4. And he had thirty sons who rode on thirty donkey colts, and they had thirty cities which are called Havoth Jair to this day in the land of Gilead.
5. And Jair died and was buried in Camon.
6. And the children of Israel did evil again in the sight of the LORD, and served the Baalim and Ashtoroth, and the gods of Syria, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines. And they left the LORD, and did not serve Him.
7. And the anger of the LORD was hot against Israel, and He sold them into the hands of the Philistines and into the hands of the children of Ammon.
8. And that year they troubled and oppressed the children of Israel; all the children of Israel on the other side of Jordan, in the land of the Amorites, which *is* in Gilead, for eighteen years.
9. And the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim, so that Israel was very distressed.
10. And the children of Israel cried to the LORD, saying, "We have sinned against You, both because we have forsaken our God and also have served the Baalim."
11. And the LORD said to the children of Israel, "Did not *I deliver you* from Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?
12. And the Sidonians and the Amalekites and the Maonites oppressed you. And you cried to Me, and I delivered you out of their hand.
13. Yet you have forsaken Me and served other gods; therefore, I will deliver you no more.
14. Go and cry to the gods which you have chosen. Let them deliver you in the time of your tribulation."
15. And the children of Israel said to the LORD, "We have sinned. Do You to us whatever *is* good in Your eyes; only deliver us, we pray You, today."
16. And they put away the strange gods from among them and served the LORD. And His soul was moved by the misery of Israel.
17. Then the children of Ammon were gathered and camped in Gilead. And the children of Israel assembled themselves together and camped in Mizpeh.
18. And the people and rulers of Gilead said to one another, "What man *is* there who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead."

Chap. **10**

1 Judg. 2:16
4 Num. 32:41
Deut. 3:14
Judg. 5:10, 12:14
6 Judg. 2:11-13, 3:7, 4:1, 6:1, 13:1
1 Ki. 11:33
Psa. 106:36
7 Judg. 2:14
1 Sam. 12:9
10 1 Sam. 12:10
11 Ex. 14:30
Num. 21:21, 24-25
Judg. 3:12-13, 31
12 Judg. 5:19, 6:3
Psa. 106:42-43
13 Jer. 2:13
14 Deut. 32:37, 38
15 1 Sam. 3:18
2 Sam. 15:26
16 Isa. 63:9
Jer. 18:7-8
Psa. 106:44-45
2 Chr. 7:14, 15:8
17 Gen. 31:49
Judg. 11:11, 29
18 Judg. 11:8, 11

CHAPTER ELEVEN

1. Now Jephthah, the Gileadite, was a mighty man of war. And he *was* the son of a harlot. And Gilead begat Jephthah.
2. And Gilead's wife bore him sons. And

Chap. **11**

1 Judg. 6:12
2 Ki. 5:1
Heb. 11:32

his wife's sons grew up, and *they* threw Jephthah out and said to him, "You shall not inherit in our father's house, for you *are* the son of another woman."
3. Then Jephthah fled from his brothers and lived in the land of Tob. And worthless men were gathered to Jephthah, and went out with him.
4. And it came to pass after some time that the children of Ammon made war against Israel.
5. And when the children of Ammon made war against Israel, the elders of Gilead went to bring Jephthah out of the land of Tob.
6. And they said to Jephthah, "Come and be our commander, so that we may fight against the children of Ammon."
7. And Jephthah said to the elders of Gilead, "Have you not hated me and thrown me out of my father's house? Why have you come to me now when you *are* in trouble?"
8. And the elders of Gilead said to Jephthah, "For this reason we turn again to you now, so that you may go with us and fight against the children of Ammon, and be our head over all the people of Gilead."
9. And Jephthah said to the elders of Gilead, "If you bring me home again to fight against the children of Ammon, and the LORD delivers them before me, shall I *indeed* be your head?"
10. And the elders of Gilead said to Jephthah, "The LORD is witness between us if we do not do so according to your word."
11. And Jephthah went with the elders of Gilead, and the people made him head and commander over them. And Jephthah uttered all his words before the LORD in Mizpeh.
12. And Jephthah sent messengers to the king of the children of Ammon, saying, "What have you to do with me, that you have come against me to fight in my land?"
13. And the king of the children of Ammon answered to the messengers of Jephthah, "Because Israel took away my land when they came up out of Egypt, from Arnon even to Jabbok and to Jordan. Now therefore restore those lands peaceably."
14. And Jephthah sent messengers again to the king of the children of Ammon.
15. And he said to him, "So says Jephthah, 'Israel did not take away the land of Moab, nor the land of the children of Ammon.
16. But when they came up from Egypt, Israel walked through the wilderness to the Red Sea and came to Kadesh.
17. And Israel sent messengers to the king of Edom, saying, "I pray you, let me pass through your land." But the king of Edom would not listen. And in the same way they sent to the king of Moab, but he would not *consent*. And Israel stayed in Kadesh.
18. And they went along through the wilderness, and went around the land of Edom and the land of Moab, and came by the east side of the land of Moab and pitched on the other side of Arnon, but they did not come within the border of Moab; for Arnon was the border of Moab.
19. And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon. And Israel said to him, "We pray you, let us pass through your land to my place."
20. But Sihon did not trust Israel to pass through his border, so Sihon gathered all his people together and pitched in Jahaz, and fought against Israel.
21. And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they struck them. So Israel possessed all the land of the Amorites, who lived in that country.
22. And they possessed all the borders of the Amorites from Arnon even to Jabbok and from the wilderness even to Jordan.
23. So now the LORD God of Israel has put out the Amorites before His people Israel, and should you possess it?
24. Will you not possess that which Chemosh your god gives you to possess? So whomever the LORD our God shall drive out from before us, we will possess them.
25. And now *are* you any better than Balak the son of Zippor, king of Moab? Did he ever strive against Israel, or did he ever fight against them
26. When Israel lived in Heshbon and its villages, and Aroer and its villages, and in all the cities which *are* along by the borders of Arnon, for three hundred years? Why then did you not deliver them in that time?

3 Judg. 9:4
1 Sam. 22:2
7 Gen. 26:27
8 Judg. 10:18
Luke 17:4
10 Jer. 42:5
11 Judg. 10:17, 11:8, 20:1
1 Sam. 10:17, 11:15
13 Gen. 32:22
Num. 21:24-26
15 Deut. 2:9, 19
16 Num. 13:26, 20:1
Deut. 1:46
17 Num. 20:1, 14, 18, 21
18 Num. 21:4, 11, 13, 22:36
Deut. 2:1-8
19 Num. 21:21-22
Deut. 2:26-27
20 Num. 21:23
Deut. 2:32
21 Num. 21:24-25
Deut. 2:33-34
22 Deut. 2:36
24 Num. 21:29
Deut. 9:4-5, 18:12
Josh. 3:10
1 Ki. 11:7
Jer. 48:7
25 Num. 22:2
Josh. 24:9
Mic. 6:5
26 Num. 21:25
Deut. 2:36

27. Therefore, I have not sinned against you, but you do me wrong to war against me. The LORD, the Judge, will judge this day between the children of Israel and the children of Ammon.' "
28. And the king of the children of Ammon did not hearken to the words of Jephthah which he sent to him.
29. Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead passed over *to* the children of Ammon.
30. And Jephthah vowed a vow to the LORD, and said, "If You will indeed give the children of Ammon into my hand,
31. Then it shall be that whatever comes out from the doors of my house to meet me when I return in peace from the children of Ammon, surely it shall belong to the LORD, or I will offer it up *instead of* a burnt offering."
32. And Jephthah passed over to the children of Ammon to fight against them. And the LORD delivered them into his hand.
33. And he struck them from Aroer even until you come to Minnith, twenty cities, and to the meadow of the vineyards, with a very great slaughter. So were the children of Ammon subdued before the children of Israel.
34. And Jephthah came to Mizpeh to his house, and, behold, his daughter came out to meet him with drums and with dances. And she *was his* only child. Besides her he had neither son nor daughter.
35. And it came to pass when he saw her, he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you are one of those who trouble me, for I have opened my mouth to the LORD, and I cannot go back."
36. And she said to him, "My father, if you have opened your mouth to the LORD, do to me according to that which has come out of your mouth because the LORD has taken vengeance for you upon your enemies, even of the children of Ammon."
37. And she said to her father, "Let this thing be done for me. Let me alone two months, so that I may go up and down upon the mountains and weep for my virginity, I and my companions."
38. And he said, "Go." And he sent her away *for* two months. And she went with her companions and wept for her virginity upon the mountains.
39. And it came to pass at the end of two months she returned to her father, who did to her his vow which he had vowed. And she knew no man. And it is a custom in Israel,
40. That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year.

27 Gen. 16:5, 18:25, 31:53
1 Sam. 24:12, 15
29 Judg. 3:10
30 Gen. 28:20
31 1 Sam. 1:11, 28
Psa. 66:13
33 Ezek. 27:17
34 Ex. 15:20
Judg. 10:17, 11:11
Jer. 31:4
Psa. 68:25
35 Gen. 37:29, 34
Num. 30:2
Eccl. 5:2
36 Num. 30:2
2 Sam. 18:19, 31
39 Judg. 11:31
1 Sam. 1:22, 24
40 Judg. 5:11

Chap. **12**

1 Judg. 8:1
3 1 Sam. 19:5
Psa. 119:109
4 1 Sam. 25:10
5 Josh. 22:11
Judg. 3:28

CHAPTER TWELVE

1. And the men of Ephraim were called together and went northward, and said to Jephthah, "Why did you go over to fight against the children of Ammon, and did not call us to go with you? We will burn your house upon you with fire."
2. And Jephthah said to them, "My people and I were at great strife *with* the children of Ammon. And when I called you, you did not deliver me out of their hands.
3. When I saw that you did not deliver me, I took my life in my hand and passed over against the children of Ammon, and the LORD delivered them into my hand, and why have you come up against me, to fight against me today?"
4. And Jephthah called up all the men of Gilead and fought with Ephraim. And the men of Gilead struck Ephraim because they said, "You Gileadites *are* fugitives of Ephraim among the Ephraimites and among the Manassites."
5. And the Gileadites took the fords of Jordan before the Ephraimites. And it came to pass that when one of those Ephraimites who had escaped said, "Let me go over," the men of Gilead said to him, "Are you an Ephraimite?" And he said, "No."
6. And they said to him, "Please say Shibboleth." And he said, "Sibboleth," for he could not manage to pronounce *it* right. Then they took him and killed him at the passages of Jordan. And there fell at that time forty-two thousand of the Ephraimites.
7. And Jephthah judged Israel six years. And Jephthah the Gileadite died and was buried in *one of* the cities of Gilead.
8. And after him Ibzan of Bethlehem judged Israel.
9. And he had thirty sons and thirty daughters *whom* he sent abroad, and took

in thirty daughters from abroad for his sons. And he judged Israel seven years.
10. Then Ibzan died and was buried at Bethlehem.
11. And after him Elon, a Zebulonite, judged Israel. And he judged Israel ten years.
12. And Elon the Zebulonite died and was buried in Aijalon, in the land of Zebulun.
13. And after him Abdon the son of Hillel, a Pirathonite, judged Israel.
14. And he had forty sons and thirty grandsons, who rode on seventy donkey colts. And he judged Israel eight years.
15. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAPTER THIRTEEN

1. And the children of Israel did evil again in the sight of the LORD. And the LORD delivered them into the hands of the Philistines forty years.
2. And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah. And his wife was barren and did not bear.
3. And the angel of the LORD appeared to the woman and said to her, "Behold now, you *are* barren and have not borne *children*. But you shall conceive and bear a son.
4. And now therefore, please take heed, and do not drink wine nor strong drink, and do not eat any unclean *thing*,
5. For lo, you shall conceive and bear a son. And no razor shall come upon his head, for the child shall be a Nazarite to God from the womb. And he shall begin to deliver Israel out of the hand of the Philistines."
6. And the woman came and told her husband, saying, "A man of God came to me, and his face *was* like the face of an angel of God, very terrifying. But I did not ask him where he came from, neither did he tell me his name.
7. But he said to me, 'Behold, you shall conceive and bear a son. And now drink no wine nor strong drink; neither eat any unclean *thing*, for the boy shall be a Nazirite to God from the womb to the day of his death.' "
8. And Manoah prayed to the LORD and said, "O, my LORD, let the man of God whom You sent come again to us and teach us what we shall do to the boy that shall be born."
9. And God hearkened to the voice of Manoah, and the angel of God came again to the woman as she sat in the field. But Manoah her husband *was* not with her.
10. And the woman hurried and ran, and told her husband, and said to him, "Behold, the man has appeared to me, the one who came to me the *other* day."
11. And Manoah arose and went after his wife, and came to the man, and said to him, "*Are* you the man who spoke to this woman?" And he said, "I *am*."
12. And Manoah said, "Now let your words come to pass. *How* shall we order the child, and what shall we do to him?"
13. And the angel of the LORD said to Manoah, "Of all that I said to the woman let her be careful.
14. She may not eat of anything that comes from the vine; neither let her drink wine nor strong drink, nor eat any unclean *thing*. Let her do all that I commanded her."
15. And Manoah said to the angel of the LORD, "I pray you, let us keep you until we have made a kid ready for you."
16. And the angel of the LORD said to Manoah, "Though you keep me, I will not eat of your bread. And if you will offer a burnt offering, you must offer it to the LORD," for Manoah did not know that he *was* the angel of the LORD.
17. And Manoah said to the angel of the LORD, "What *is* your name, so that when your sayings come to pass we may do you honor?"
18. And the angel of the LORD said to him, "Why do you ask after my name in this way? Yea, it *is* wonderful."
19. And Manoah took a kid with a grain offering, and offered *it* upon a rock to the LORD, and *the angel* did wonderfully. And Manoah and his wife looked on,
20. For it came to pass when the flame went up toward heaven from off the altar, the angel of the LORD went up in the flame of the altar. And Manoah and his wife looked on *it* and fell on their faces to the ground.
21. But the angel of the LORD did not appear any more to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.

14 Judg. 5:10, 10:4
15 Judg. 3:13, 27, 5:14

Chap. **13**

1 Judg. 2:11, 3:7, 4:1, 6:1, 10:6
1 Sam. 12:9
2 Josh. 19:41
3 Judg. 6:12
Luke 1:11, 13, 28, 31
4 Num. 6:2-3
Judg. 13:14
Luke 1:15
5 Num. 6:2, 5
1 Sam. 1:11, 7:13
2 Sam. 8:1
1 Chr. 18:1
6 Deut. 33:1
Judg. 13:17-18
1 Sam. 2:27, 9:6
Mat. 28:3
Luke 9:29
Acts 6:15
14 Num. 6:3-4
Judg. 13:4
15 Gen. 18:5
Judg. 6:18
18 Gen. 32:29
Isa. 9:6
19 Judg. 6:19-20
20 Lev. 9:24
Ezek. 1:28
1 Chr. 21:16
Mat. 17:6
21 Judg. 6:22

22. And Manoah said to his wife, "We shall surely die because we have seen God."
23. But his wife said to him, "If the LORD were pleased to kill us, He would not have received a burnt offering and a grain offering at our hands neither would He have showed us all these *things*, nor have told us *such things* as these at this time."
24. And the woman bore a son and called his name Samson. And the child grew, and the LORD blessed him.
25. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

CHAPTER FOURTEEN

1. And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.
2. And he came up and told his father and his mother, and said, "I have seen a woman in Timnath of the daughters of the Philistines. And now get her for me for a wife."
3. And his father and his mother said to him, "*Is there* no woman among the daughters of your brethren, or among all my people, that you go to take a wife from the uncircumcised Philistines?" And Samson said to his father, "Get her for me, for she pleases me very much."
4. But his father and his mother did not know that it *was* from the LORD, that He *was* looking for an occasion against the Philistines, for at that time the Philistines had the rule over Israel.
5. And Samson and his father and his mother went down to Timnath. And they came to the vineyards of Timnath. And, behold, a young lion roared to meet him.
6. And the Spirit of the LORD came mightily upon him, and he tore it as he would have torn a kid; and nothing was in his hand. But he did not tell his father or his mother what he had done.
7. And he went down and talked with the woman. And she pleased Samson very much.
8. And after a time he returned to take her, and he turned aside to see the dead body of the lion. And behold, a swarm of bees and honey *was* in the dead body of the lion.

22 Gen. 32:30
Ex. 33:20
Deut. 5:26
Judg. 6:22
24 1 Sam. 3:19
Luke 1:80, 2:52
Heb. 11:32
25 Josh. 15:33
Judg. 3:10, 18:11-12
1 Sam. 11:6
Mat. 4:1

Chap. **14**

1 Gen. 34:2, 38:13
Josh. 15:10
2 Gen. 21:21, 34:4
3 Gen. 24:3-4, 34:14
Ex. 34:16
Deut. 7:3
4 Deut. 28:48
Josh. 11:20
Judg. 13:1
1 Ki. 12:15
2 Ki. 6:33
2 Chr. 10:15, 22:7, 25:20
6 Judg. 3:10, 13:25
1 Sam. 11:6

9 Lev. 11:27
12 Gen. 29:27, 45:22
1 Ki. 10:1
2 Ki. 5:22
Ezek. 17:2
Luke 14:7
15 Judg. 15:6, 16:5
16 Judg. 16:15
19 Judg. 3:10, 13:25

9. And he took some of it in his hands, and went on *his way* eating, and came to his father and mother. And he gave *some* to them, and they ate. But he did not tell them that he had taken the honey out of the dead body of the lion.
10. And his father went down to the woman. And Samson made a feast there, for so the young men used to do.
11. And it came to pass when they saw him, they brought thirty companions to be with him.
12. And Samson said to them, "I will now put forth a riddle to you. If you certainly tell it to me *within* the seven days of the feast, and you discover its meaning, then I will give you thirty linen garments and thirty changes of clothes.
13. But if you cannot tell me, then you shall give me thirty linen garments and thirty changes of clothes." And they said to him, "Put forth your riddle so that we may hear it."
14. And he said to them, "Out of the eater came forth food, and out of the strong came forth sweetness." And *in* three days they were not able to declare *the meaning of* the riddle.
15. And it came to pass, on the seventh day they said to Samson's wife, "Lure your husband so that he may tell the riddle to us, lest we burn you and your father's house with fire. Have you called us to take what we have? *Is it* not *so*?"
16. And Samson's wife wept before him, and said, "You only hate me, and do not love *me*. You have put forth a riddle to the children of my people, and have not told *it* to me." And he said to her, "Behold, I have not told my father nor my mother, and shall I tell you?"
17. And she wept before him the seven days while their feast lasted. And on the seventh day he told her because she pressed hard upon him. And she told the riddle to the children of her people.
18. And the men of the city said to him on the seventh day before the sun went down, "What *is* sweeter than honey, and what *is* stronger than a lion?" And he said to them, "If you had not plowed with my heifer, you would not have found *out* my riddle."
19. And the Spirit of the LORD came upon him, and he went down to Ashkelon and killed thirty men of them, and took their spoil, and gave changes of

garments to them who told what the riddle meant. And his anger was kindled, and he went up to his father's house.
20. But Samson's wife was *given* to his companion, who had served as his friend.

20 Judg. 15:2
John 3:29

Chap. **15**

2 Judg. 14:20
6 Judg. 14:15
9 Judg. 15:19
11 Judg. 14:4

CHAPTER FIFTEEN

1. And afterward it came to pass, in the days of wheat harvest, Samson visited his wife with a kid. And *he* said, "I will go in to my wife into the room." But her father would not allow him to go in.
2. And her father said, "I truly thought that you utterly hated her, and I gave her to your companion. *Is* not her younger sister fairer than she is? Please, let her be for you instead."
3. And Samson said of them, "Now I shall be blameless concerning the Philistines in the evil I do to them."
4. And Samson went and caught three hundred foxes and took fire brands, and turned *the foxes* tail to tail, and put a fire brand in the middle between *the* two tails.
5. And *when he* set the brands on fire, he let *them* go into the standing grain of the Philistines, and burned up both the shocks and also the standing grain, with the vineyards and olives.
6. And the Philistines said, "Who has done this?" And they answered, "Samson, the son-in-law of the Timnite, because he had taken his wife and given her to his companion." And the Philistines came up and burned her and her father with fire.
7. And Samson said to them, "Though you have done this, yet I will be avenged of you, and after that I will stop."
8. And he struck them hip and thigh with a great slaughter. And he went down and lived on the top of the rock of Etam.
9. And the Philistines went up and pitched in Judah, and spread themselves in Lehi.
10. And the men of Judah said, "Why have you come up against us?" And they answered, "We have come up to bind Samson, to do to him as he has done to us."
11. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, "Do you not know that the Philistines *are* rulers over us? What have you done to us?" And he said to them, "As they have done to me, so I have done to them."
12. And they said to him, "We have come to bind you so that we may deliver you into the hands of the Philistines." And Samson said to them, "Swear to me that you will not fall upon me yourselves."
13. And they spoke to him, saying, "No, but we will tie you up and deliver you into their hand. But surely we will not kill you." And they bound him with two new cords and brought him up from the rock.
14. He came to Lehi, and the Philistines shouted against him. And the Spirit of the LORD came mightily upon him, and the cords upon his arms became as flax that has been burned with fire, and his bands loosed from off his hands.
15. And he found a new jawbone of a donkey, and put forth his hand and took it, and killed a thousand men with it.
16. And Samson said, "With the jawbone of a donkey, heaps upon heaps, with the jawbone of a donkey I have killed a thousand men."
17. And it came to pass when he had made an end of speaking, he threw away the jawbone out of his hand, and called that place Hill of the Jawbone.
18. And he was very thirsty and called upon the LORD and said, "You have given this great deliverance into the hand of Your servant. And now shall I die with thirst, and fall into the hands of the uncircumcised?"
19. But God cut open a hollow place and water came out there. And he drank, and his spirit came again, and he revived. Therefore, its name *is* called Fountain of the Praying One, which is in Lehi to this day.
20. And he judged Israel in the days of the Philistines twenty years.

14 Judg. 3:10, 14:6
15 Lev. 26:8
Josh. 23:10
Judg. 3:31
18 Psa. 3:7
19 Gen. 45:27
Isa. 40:29
Psa. 34:6
20 Judg. 13:1

Chap. **16**

2 1 Sam. 23:26
Acts 9:24

CHAPTER SIXTEEN

1. Then Samson went to Gaza. And he saw a harlot there, and went in to her.
2. The Gazites *were told*, saying, "Samson has come here." And they surrounded him and laid wait for him all night at the gate of the city, and were quiet all the night, saying, "Until the light of the morning, then we shall kill him."

3. And Samson lay till midnight, and arose at midnight, and took hold of the doors of the gate of the city and the two posts, and picked them up, with the bar, and put *them* upon his shoulders and carried them up to the top of a hill that *is* before Hebron.
4. And afterwards it came to pass, he loved a woman in the valley of Sorek, whose name *was* Delilah.
5. And the lords of the Philistines came up to her, and said to her, "Lure him and see where his great strength *lies*, and by what means we may prevail against him, so that we may tie him to afflict him. And each one of us will give you eleven hundred pieces *of* silver."
6. And Delilah said to Samson, "Please tell me where your great strength *lies*, and with what you may be bound to afflict you."
7. And Samson said to her, "If they bind me with seven green cords that were never dried, then I shall be weak and be as another man."
8. Then the lords of the Philistines brought up to her seven green cords which had not been dried, and she bound him with them.
9. And the ambush *was* waiting with her in the inner room. And she said to him, "The Philistines *are* upon you, Samson!" And he broke the cords like a thread of flax when it touches fire. And *the secret of* his strength was not known.
10. And Delilah said to Samson, "Behold, you have mocked me and told me lies. Now, please, tell me with what you may be bound."
11. And he said to her, "If they bind me fast with new ropes that have never been used, then I shall be weak and be as another man."
12. And Delilah took new ropes and bound him with them, and said to him, "The Philistines *are* upon you, Samson!" And the ambush *was* waiting for him in the inner room. And he broke them from off his arms like a thread.
13. And Delilah said to Samson, "You have mocked me until now, and told me lies. Tell me with what you may be bound." And he said to her, "If you weave the seven locks of my head with the web."
14. And she fastened *it* with the pin, and said to him, "The Philistines are upon you, Samson!" And he awakened out of his sleep, and pulled out the pin, the handloom and the web.
15. And she said to him, "How can you say, 'I love you,' and your heart *is* not with me? You have mocked me these three times, and have not told me in what your great strength *lies*."
16. And it came to pass because she distressed him with her words daily and urged him, his soul was grieved to death.
17. And he told her all his heart, and said to her, "A razor has not come upon my hair, for I *am* a Nazarite to God from my mother's womb. If I am shaven, then my strength will go from me, and I will become weak and be like any man.
18. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come this once, for he has showed me all his heart." Then the lords of the Philistines came up to her and brought silver in their hands.
19. And she made him sleep upon her knees. And she called for a man, and she caused him to shave off the seven locks of his head. And she began to afflict him, and his strength went from him.
20. And she said, "The Philistines *are* upon you, Samson!" And he awoke out of his sleep and said, "I will go out as at other times before, and shake myself *free*." And he did not know that the LORD had departed from him.
21. And the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass. And he did grind grain in the prison house.
22. However, the hair of his head began to grow again after he had been shaven.
23. Then the lords of the Philistines gathered in order to offer a great sacrifice to Dagon their god, and to rejoice, for they said, "Our god has delivered Samson our enemy into our hand."
24. And the people saw him and praised their god, for they said, "Our god has delivered our enemy into our hand, and the destroyer of our country, who killed many of us."
25. And when their hearts were merry, it came to pass that they said, "Call for Samson and he will make sport for us." And they called for Samson out of the prison

5 Judg. 14:15
15 Judg. 14:16
17 Num. 6:5
Judg. 13:5
Mic. 7:5
19 Prov. 7:26-27
20 Num. 14:9, 42-43
Josh. 7:12
1 Sam. 16:14, 18:12, 28:15-16
2 Chr. 15:2
21 2 Ki. 25:7
23 1 Sam. 5:2
24 Dan. 5:4
25 Judg. 9:27

house. And he made sport for them, and they set him between the pillars.
26. And Samson said to the lad who held him by the hand, "Allow me to feel the pillars upon which the house stands, so that I may lean upon them."
27. Now the house was full of men and women. And all the lords of the Philistines *were* there. And upon the roof were about three thousand men and women who watched while Samson made sport.
28. And Samson called to the LORD and said, "O, Lord GOD, remember me, I pray You, and strengthen me, I pray You, only this once, O God, so that I may be at once avenged of the Philistines for my two eyes."
29. And Samson took hold of the two middle pillars upon which the house stood, and on which it was held up, of the one with his right hand, and of the other with his left.
30. And Samson said, "Let me die with the Philistines." And he pushed mightily with all his strength, and the house fell upon the lords and upon all the people in it. So the dead whom he killed at his death *were* more than those he killed in his life.
31. Then his brothers and all the house of his father came down, and took him, and brought *him* up and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he *had* judged Israel twenty years.

27 Deut. 22:8
28 Jer. 15:15
31 Judg. 13:25

Chap. **17**

2 Gen. 14:19
3 Ex. 20:4, 23
Lev. 19:4
4 Isa. 46:6

CHAPTER SEVENTEEN

1. And there was a man of Mount Ephraim, and his name *was* Micah.
2. And he said to his mother, "The eleven hundred *shekels* of silver which were taken from you, about which you cursed, and spoke of also in my ears, behold, the silver *is* with me. Behold, I took it." And his mother said, "Be blessed of the LORD, my son."
3. And when he had given back the eleven hundred *shekels* of silver to his mother, his mother said, "I had wholly given the silver to the LORD from my hand for my son to make a graven image and a molten image. And now I am giving it to you."
4. And he gave the money back to his mother. And his mother took two hundred *shekels* of silver and gave them to a refiner, who made of it an engraved image and a molten image. And they were in the house of Micah.
5. And the man Micah had a house of gods, and made an ephod and household gods, and anointed one of his sons who became his priest.
6. In those days *there was* no king in Israel, but every man did that which was right in his own eyes.
7. And there was a young man out of Bethlehem in Judah, of the family of Judah, and he *was* a Levite. And he sojourned there.
8. And the young man went out of the city from Bethlehem in Judah to live where he could find *a place*. And as he journeyed, he came to Mount Ephraim to the house of Micah.
9. And Micah said to him, "Where do you come from?" And he said to him, "I *am* a Levite of Bethlehem in Judah, and I go to live where I may find a place."
10. And Micah said to him, "Live with me and be a father and a priest to me, and I will give you ten *shekels* of silver by the year, and a suit of clothes, and your food." And the Levite went in.
11. And the Levite was content to live with the man, and the young man was to him as one of his sons.
12. And Micah consecrated the Levite. And the young man became his priest and was in the house of Micah.
13. Then Micah said, "Now I know that the LORD will do me good since I have a Levite as *my* priest."

5 Gen. 31:19, 30
Ex. 29:9
Judg. 8:27
Isa. 46:6
Hos. 3:4
6 Deut. 12:8
Judg. 18:1, 19:1, 21:25
7 Josh. 19:15
Judg. 19:1
Mic. 5:2
Ruth 1:1-2
Mat. 2:1, 5-6
10 Gen. 45:8
Judg. 18:19
Job 29:16
12 Judg. 17:5, 18:30

Chap. **18**

1 Josh. 19:47
Judg. 17:6, 21:25
2 Num. 13:17
Josh. 2:1
Judg. 13:25, 17:1

CHAPTER EIGHTEEN

1. In those days no king *was* in Israel. And in those days the tribe of the Danites looked for an inheritance for them to live in, for to that day their inheritance had not yet fallen to them among the tribes of Israel.
2. And the children of Dan sent from their family five men from their borders, men of war, from Zorah and from Eshtaol, to spy out the land and to search it. And they said to them, "Go, search the land." And when they came to Mount Ephraim to the house of Micah, they stayed there.
3. When they *were* at the house of Micah, they recognized the voice of the young man, the Levite. And they turned

in there, and said to him, "Who brought you here? And what are you doing in this *place*? And what have you here?"
4. And he said to them, "This is how Micah deals with me, and has hired me, and I am his priest."
5. And they said to him, "We pray you, ask counsel of God so that we may know whether our way which we go shall be prosperous."
6. And the priest said to them, "Go in peace. Your way in which you go *is* before the LORD."
7. And the five men departed and came to Laish, and saw the people in it, how they lived securely, as the Sidonians do, quiet and secure. And there *was* no judge in the land who might put them to shame in anything. And they were far from the Sidonians and had no business with *any* man.
8. And they came to their brothers, to Zorah and Eshtaol. And their brothers said to them, "What do you *say*?"
9. And they said, "Arise, so that we may go up against them, for we have seen the land, and, behold, *it is* very good. And will you sit quietly? Do not be too lazy to go; enter to possess the land.
10. When you go, you shall come to a people feeling secure and to a large land, for God has given it into your hands, a place where *there is* no lack of anything in the earth."
11. And six hundred men of the family of the Danites moved from there, out of Zorah and out of Eshtaol, girded with weapons of war.
12. And they went up and pitched in Kirjath Jearim in Judah. Therefore, they called that place a Camp of Dan to this day. Behold, *it is* behind Kirjath Jearim.
13. And they passed from there to Mount Ephraim and came to the house of Micah.
14. Then the five men who went to spy out the country of Laish answered and said to their brethren, "Did you know that there is in these houses an ephod, and household gods, and an engraved image and a molten image? And now consider what you have to do."
15. And they turned in that way, and came to the house of the young man, the Levite, to the house of Micah, and greeted him.
16. And the six hundred men of the children of Dan, girded with their weapons of war, stood by the entrance of the gate.
17. And the five men who went up to spy out the land came in there, and took the engraved image and the ephod and the household gods, and the molten image. And the priest stood at the entrance of the gate with the six hundred men who *were* dressed with weapons of war.
18. And these went into Micah's house and brought out *the* carved image, the ephod, and the household gods, and the molten image. And the priest said to them, "What are you doing?"
19. And they said to him, "Be quiet, lay your hand upon your mouth and go with us, and be to us a father and a priest. *Is it* better for you to be a priest to the house of one man, or that you be a priest to a tribe and a family in Israel?"
20. And the priest's heart was glad, and he took the ephod, and the household gods, and the carved image, and went in the midst of the people.
21. And they turned and departed, and put the little ones and the cattle and the valuables before them.
22. *When* they had gone far away from the house of Micah, then the men in the houses near Micah's house were called together and they caught up with the children of Dan.
23. And *they* cried to the children of Dan. And they turned their faces and said to Micah, "What *ails* you that you have been called together?"
24. And he said, "You have taken away my gods which I made and the priest, and you have gone away. And what more do I have? And what *is* this you say to me, 'What *ails* you?' "
25. And the children of Dan said to him, "Do not let your voice be heard among us, lest angry fellows run upon you and you lose your life with the lives of your household."
26. And the children of Dan went their way. And when Micah saw that they *were* too strong for him, he turned and went back to his house.
27. And they took *the things* which Micah had made, and the priest whom he had, and came to Laish, to a people who were quiet and secure. And *they* struck them with the edge of the sword and burned the city with fire.
28. And *there was* no deliverer because it

4 Judg. 17:10
5 Judg. 17:5, 18:14
1 Ki. 22:5
Isa. 30:1
Hos. 4:12
6 1 Ki. 22:6
7 Josh. 19:47
Judg. 18:27-28
8 Judg. 18:2
9 Num. 13:30
Josh. 2:23-24
1 Ki. 22:3
10 Deut. 8:9
Judg. 18:7, 27
12 Josh. 15:60
Judg. 13:25
13 Judg. 18:2
14 Judg. 17:5
1 Sam. 14:28
16 Judg. 18:11
17 Judg. 17:4-5, 18:2, 14
19 Judg. 17:10
Job 21:5, 29:9, 40:4
Mic. 7:16
27 Josh. 19:47
28 Num. 13:21
Judg. 18:7
2 Sam. 10:6

was far from Sidon, and they had no business with *any* man. And it *was* in the valley that lies by Beth Rehob. And they built a city and lived in it.
29. And they called the name of the city Dan after the name of Dan their father, who was born to Israel. However the name of the city *was* Laish at the first.
30. And the children of Dan set up the engraved image. And Jonathan, the son of Gershom, the son of Manasseh★, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.
31. And they set up Micah's engraved image for themselves, the image which he made, all the time that the house of God was in Shiloh.

29 Gen. 14:14 Josh. 19:47 Judg. 20:1 1 Ki. 12:29-30, 15:20
30 Judg. 13:1 1 Sam. 4:2-3, 10-11 ★Heb. *The son of Moses*
31 Josh. 18:1 Judg. 19:18, 21:12

CHAPTER NINETEEN

1. And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite residing on the far side of Mount Ephraim, who took to him a concubine out of Bethlehem in Judah.
2. And his concubine played the harlot against him, and went away from him to her father's house to Bethlehem in Judah, and was there four whole months.
3. And her husband arose and went after her to speak kindly to her, to bring her again, having his servant with him and a couple of donkeys. And she brought him into her father's house. And when the father of the girl saw him, he rejoiced to meet him.
4. And his father-in-law, the girl's father, kept him. And he stayed with him three days. So they ate and drank and stayed there.
5. And it came to pass on the fourth day when they arose early in the morning, he rose up to leave. And the girl's father said to his son-in-law, "Comfort your heart *with* a piece of bread, and afterward go your way."
6. And they sat down and ate and drank, both of them together, for the girl's father had said to the man, "Please be content, and stay all night, and let your heart be merry."
7. And when the man rose up to leave, his father-in-law urged him, and he stayed there again.
8. And he rose early in the morning on the fifth day to leave. And the girl's father said, "Please comfort your heart." And they stayed till afternoon, and both of them ate.
9. And when the man rose up to leave, he and his concubine, and his servant, his father-in-law, the girl's father said to him, "Behold, now the day draws toward evening. Please stay all night. Behold, the day grows to an end. Stay here so that your heart may be merry. And tomorrow go early on your way, so that you may go to your tent."
10. But the man would not stay that night, but he rose up and left, and came over opposite Jebus, which *is* Jerusalem. And there were with him two saddled donkeys. His concubine also was with him.
11. They *were* near Jebus, and the day was far gone. And the servant said to his master, "Please come, and let us turn in to this city of the Jebusites and stay in it."
12. And his master said to him, "We will not turn aside here into the city of a stranger that *is* not of the children of Israel. We will pass over to Gibeah."
13. And he said to his servant, "Come and let us draw near one of these places to stay all night, in Gibeah or in Ramah."
14. And they passed on and went their way. And the sun went *down* upon them near Gibeah, which *is* of Benjamin.
15. And they turned aside there to go in *and* to lodge in Gibeah. And he went in and sat down in a street of the city, for no man took them into his house to stay the night.
16. And behold, there came an old man from his work out of the field at evening who *was* also from Mount Ephraim. And he lived in Gibeah, but the men of the place *were* of Benjamin.
17. And when he had lifted up his eyes, he saw a traveler in the streets of the city. And the old man said, "Where do you go, and where do you come from?"
18. And he said to him, "We *are* passing from Bethlehem in Judah to the side of mount Ephraim. I *am* from there, and I went to Bethlehem in Judah, but I am going to the house of the LORD. And there is no man who receives me into his house.
19. Yet here is both straw and food for our donkeys. And there is bread and wine also for me, and for your female servant, and for the young man *who is*

Chap. **19**

1 Judg. 17:6-7, 18:1, 21:25 Ruth 1:1
3 Gen. 34:3
5 Gen. 18:5 Psa. 104:15
10 Josh. 18:28
11 Josh. 15:8, 63
12 Josh. 18:28
13 Josh. 18:25
15 Mat. 25:43
16 Psa. 104:23
18 Josh. 18:1 Judg. 18:31, 19:15, 20:18 1 Sam. 1:3, 7

with your servants. There is no lack of anything."
20. And the old man said, "Peace *be* with you. Yet all that you lack *shall be* upon me. Only do not stay in the street."
21. And he brought him into his house and mixed *fodder* for the donkeys. And they washed their feet, and ate and drank.
22. They were making their hearts merry. And, behold, the men of the city, certain perverted men, set upon the house all around *and* beat at the door and spoke to the master of the house, the old man, saying, "Bring out the man that came to your house so that we may have sex with him."
23. And the man, the master of the house, went out to them and said to them, "No, my brethren, I pray you, do not do evil, since this man has come into my house. Do not do this foolish sin.
24. Behold, my daughter, a virgin, and his concubine. I will bring them out now, and you humble them and do with them what seems good to you. But do not do so vile a thing to this man."
25. But the men would not listen to him. And the man took his concubine and brought *her* out to them. And they knew her and abused her all night until the morning. And they sent her away at the dawning of the day.
26. And the woman came, in the dawning of the day, and fell down *at* the door of the man's house where her lord *was* until it was light.
27. And her lord rose up in the morning and opened the doors of the house and went out to go his way. And behold, the woman, his concubine, had fallen down *at* the door of the house, and her hands were upon the threshold.
28. And he said to her, "Up, and let us be going." But there was no answer. Then the man took her upon a donkey, and the man rose up and went to his place.
29. And *when he* came into his house, *he* took a knife and laid hold on his concubine, and divided her, with her bones, into twelve pieces and sent her into all the borders of Israel.
30. And it was so that all that saw *it* said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt to this day. Think of it, take advice and speak *your minds*."

20 Gen. 19:2, 43:23
Judg. 6:23
1 Sam. 25:6
21 Gen. 18:4, 24:32, 43:24
John 13:5
22 Gen. 19:4-5
Deut. 13:13
Judg. 20:5
Hos. 9:9, 10:9
Rom. 1:26-27
23 Gen. 19:6-7
2 Sam. 13:12
24 Gen. 19:8, 34:2
Deut. 21:14
25 Gen. 4:1
28 Judg. 20:5
29 Judg. 20:6
1 Sam. 11:7
30 Judg. 20:7

Chap. **20**

1 Josh. 22:12
Judg. 10:17, 11:11, 18:29, 20:11, 21:5
1 Sam. 3:20, 7:5, 10:17, 11:7
2 Sam. 3:10, 24:2
2 Judg. 8:10
4 Judg. 19:15
5 Judg. 19:22, 25-26
6 Josh. 7:15
Judg. 19:29
7 Judg. 19:30
12 Deut. 13:14
Josh. 22:13, 16
13 Deut. 13:13, 17:12
Judg. 19:22

CHAPTER TWENTY

1. Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, to the LORD in Mizpeh.
2. And the leaders of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.
3. And the children of Benjamin heard that the children of Israel had gone up to Mizpeh. And the children of Israel said, "Speak. How did this evil happen?"
4. And the Levite, the husband of the woman who was slain, answered and said, "I came into Gibeah of Benjamin to stay the night, my concubine and I.
5. And the men of Gibeah rose against me and set upon the house all around me at night. They intended to kill me. And they raped my concubine, and she is dead.
6. And I took my concubine and cut her in pieces, and sent her throughout all the land of the inheritance of Israel, for they have committed evil and folly in Israel.
7. Behold, you *are* all children of Israel. Give here your advice and counsel."
8. And all the people rose as one man, saying, "Let no man go to his tent, and do not let any of us turn to his house.
9 And now this *is* the thing which we will do to Gibeah, *going* against it by lot.
10. And we will take ten men of a hundred of all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to bring food for the people, so that when they come to Gibeah of Benjamin, they may recompense all the folly which they have done in Israel."
11. And every man of Israel was gathered against the city, all together as one man.
12. And the tribes of Israel sent men through all the tribe of Benjamin saying, "What wickedness *is* this that is done among you?
13. Now, therefore, deliver the men, the perverted men, who *are* in Gibeah, so that we may put them to death and put away evil from Israel." But Benjamin would not listen to the voice of their brethren, the children of Israel.
14. And the children of Benjamin gathered

out of the cities to Gibeah to go out to battle against the children of Israel.
15. And the children of Benjamin were numbered on that day out of the cities twenty-six thousand men who drew sword, besides the inhabitants of Gibeah, who were numbered seven hundred chosen men.
16. Among all this people *were* seven hundred chosen men, left-handed. Every one could sling stones at a hair's breadth, and not miss.
17. And the men of Israel, besides Benjamin, were numbered four hundred thousand men who drew *the* sword. All these *were* men of war.
18. And the children of Israel rose and went up to the house of God and asked counsel of God, and said, "Which of us *shall go up* first to the battle against the children of Benjamin?" And the LORD said, "Judah first."
19. And the children of Israel rose up early in the morning and camped against Gibeah.
20. And the men of Israel went out to battle against Benjamin. And the men of Israel put themselves in order, ready to fight against them at Gibeah
21. And the children of Benjamin came forth out of Gibeah and destroyed to the earth twenty-two thousand men of the Israelites that day.
22. And the people, the men of Israel, encouraged themselves and set their battle in order again in the place where they put themselves in order the first day.
23. And the children of Israel went up and wept before the LORD until evening, and asked counsel from the LORD saying, "Shall I go up again to battle against the children of Benjamin my brother?" And the LORD said, "Go up against him."
24. And the children of Israel came near against the children of Benjamin the second day.
25. And Benjamin went forth to meet them again from Gibeah the second day and again destroyed to the earth eighteen thousand men of the children of Israel. All these drew the sword.
26. And all the children of Israel, and all the people, went up and came to the house of God and wept, and sat there before the LORD and fasted that day until evening, and offered burnt offerings and peace offerings before the LORD.

16 Judg. 3:15
1 Chr. 12:2
18 Num. 27:21
Judg. 1:1, 20:23, 26
21 Gen. 49:27
23 Judg. 20:26-27
25 Judg. 20:21
26 Judg. 20:18

27. And the children of Israel inquired of the LORD (for the ark of the covenant of God *was* there in those days,
28. And Phinehas the son of Eleazar, the son of Aaron stood before it in those days,) saying, "Shall I yet again go out to battle against the children of Benjamin my brother, or shall I stop? And the LORD said, "Go up, for tomorrow I will deliver them into your hand."
29. And Israel set ambushers all around Gibeah.
30. And the children of Israel went up against the children of Benjamin on the third day, and put themselves in order against Gibeah, as at other times.
31. And the children of Benjamin went out against the people, *and* were drawn away from the city. *And they* began to strike some of the people and to kill, as at other times, in the highways—one of which goes up to the house of God, and the other to Gibeah in the field—about thirty men of Israel.
32. And the children of Benjamin said, "They *are* beaten before us as at the first." But the children of Israel said, "Let us flee and draw them from the city to the highways."
33. And all the men of Israel rose up out of their place and marshalled at Baal Tamar. And the ambush of Israel broke forth from their place, from the plains of Gibeah.
34. And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was heavy. But *the children of Benjamin* did not know that evil *was* near them.
35. And the LORD struck Benjamin before Israel. And the children of Israel destroyed in Benjamin twenty-five thousand and a hundred men that day. All these drew the sword.
36. So the children of Benjamin saw that they were beaten, for the men of Israel gave place to Benjamin because they trusted in the men in ambush which they had set against Gibeah.
37. And the men in ambush hurried and rushed against Gibeah. And the men in ambush marched and struck all the city with the edge of the sword.
38. And a sign was set between the men of Israel and the men in ambush that they should make a great flame with smoke rising up from the city.

27 Josh. 18:1
1 Sam. 4:3-4
28 Deut. 10:8, 18:5
Josh. 24:33
29 Josh. 8:4
34 Josh. 8:14
Isa. 47:11
36 Josh. 8:15
37 Josh. 6:5, 8:19

39. And when the men of Israel retired in the battle, Benjamin began to strike *and* kill of the men of Israel about thirty persons, for they said, "Surely they are stricken down before us as *in* the first battle."
40. And the rising of a pillar *of smoke* began to go up out of the city. And Benjamin turned behind them, and behold, the whole city had gone up toward the heavens.
41. And the men of Israel turned again, and the men of Benjamin were amazed, for they saw that evil had touched them.
42. And they turned *their backs* on the men of Israel, to the way of the wilderness. But the battle overtook them. And those who *came* out of the cities they destroyed in the midst of them.
43. They encircled Benjamin *and* they chased them without rest, *and* trod them down until *they were* against Gibeah toward the sunrise.
44. And there fell from Benjamin eighteen thousand. All these *were* men of war.
45. And they turned and fled toward the wilderness to the rock of Rimmon. And they gleaned of *them* in the highways five thousand men, and pursued hard after them to Gidom and killed two thousand men of them.
46. So that all who fell that day of Benjamin were twenty-five thousand men who drew the sword. All of these *were* men of war.
47. But six hundred men turned and fled to the wilderness to the rock Rimmon, and they stayed in the rock Rimmon four months.
48. And the children of Israel turned again to the children of Benjamin and struck them with the edge of the sword, from the entire city to livestock, to all that was found. Also they set on fire all the cities that they came to.

40 Josh. 8:20
45 Josh. 15:32
47 Judg. 21:13

Chap. **21**

1 Judg. 20:1
2 Judg. 20:18, 26

CHAPTER TWENTY-ONE

1. And the men of Israel had sworn in Mizpeh, saying, "Not one of us shall give his daughter to Benjamin for a wife."
2. And the people came to the house of God and stayed there until evening before God, and lifted up their voice and wept grievously,
3. And said, "O, LORD God of Israel, why has this came to pass in Israel, that there should be today one tribe lacking in Israel?"
4. And it came to pass on the next day the people rose early and built there an altar, and offered burnt offerings and peace offerings.
5. And the children of Israel said, "Who *is there* among all the tribes of Israel that did not come up with the congregation to the LORD?" For they had made a great oath concerning him who did not come up to the LORD to Mizpeh, saying, "He shall surely be put to death."
6. And the children of Israel repented themselves for Benjamin their brother, and said, "There is one tribe cut off from Israel this day.
7. What shall we do for wives for those who are left, since we have sworn by the LORD that we will not give them of our daughters for wives?"
8. And they said, "What one *is there* of the tribes of Israel that did not come up to Mizpeh to the LORD?" And, behold, there came none to the camp from Jabesh Gilead to the assembly,
9. For the people were numbered, and behold, none of the inhabitants of Jabesh Gilead *were there.*
10. And the congregation sent there twelve thousand men of the most valiant, and commanded them, saying, "Go, and you shall strike the inhabitants of Jabesh Gilead with the sword, with the women and the children.
11. And this *is* the thing that you shall do. You shall utterly destroy every male and every woman who has lain with man."
12. And they found among the inhabitants of Jabesh Gilead four hundred young virgins who had known no man by lying with any male. And they brought them to the camp to Shiloh, which *is* in the land of Canaan.
13. And the whole congregation sent to speak to the children of Benjamin who were at the rock of Rimmon and to call peaceably to them.
14. And Benjamin came again at that time. And they gave them wives whom they had saved alive of the women of Jabesh Gilead. And yet so they were not enough for them.
15. And the people repented themselves for Benjamin because the LORD had made a break in the tribes of Israel.

4 2 Sam.24:25
5 Judg. 5:23
8 1 Sam. 11:1, 31:11
10 Judg. 5:23, 21:5
1 Sam. 11:7
11 Num. 31:17
12 Josh. 18:1
13 Deut. 20:10
Judg. 20:47
15 Judg. 21:6

16. And the elders of the congregation said, "What shall we do for wives for those who are left since the women are destroyed out of Benjamin?
17. And they said, "*There must be* an inheritance for those of Benjamin who have escaped, so that a tribe may not be destroyed out of Israel.
18. However, we may not give them wives of our daughters, for the children of Israel have sworn, saying, 'Cursed *is* he who gives a wife to Benjamin.' "
19. Then they said, "Behold, *there is* a feast of the LORD in Shiloh yearly on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south of Lebonah."
20. And they commanded the children of Benjamin, saying, "Go and lie in wait in the vineyards,
21. And see, and behold, if the daughters of Shiloh come out to dance in dances, then you come out of the vineyards and catch you a wife for every man from the daughters of Shiloh, and go to the land of Benjamin.
22. And it shall be, when their fathers or their brothers come to us to complain, we will say to them, 'Be favorable to them for our sakes because we did not reserve each man a wife in the war, for if you did not give to them at this time, you would be guilty.' "
23. And the children of Benjamin did so, and took wives according to their number, from those that danced whom they caught. And they went and returned to their inheritance, and repaired the cities and lived in them.
24. And the children of Israel departed from there at that time, each man to his tribe and to his family. And they went out from there every man to his inheritance.
25. In those days *there was* no king in Israel. Every man did *what was* right in his own eyes.

18 Judg. 11:35, 21:1
21 Ex. 15:20 Judg. 11:34 1 Sam. 18:6
23 Judg. 20:48
25 Deut. 12:8 Judg. 12:8, 17:6, 18:1, 19:1

Former Prophets—Book of the Kingdoms

I Samuel

CHAPTER ONE

1. And there was a certain man of Ramathaim Zophim from the hills of Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.
2. And he had two wives, the name of the one *was* Hannah, and the name of the second, Peninnah. And Peninnah had children, but Hannah had no children.
3. And this man went up out of his city from year to year to worship and to sacrifice to the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.
4. And the time came that Elkanah offered, he gave portions to Peninnah his wife and to all her sons and her daughters.
5. But to Hannah he gave one double portion, for he loved Hannah. However, the LORD had shut up her womb.
6. And her foe also provoked her grievously, in order to frustrate her because the LORD had shut up her womb.
7. And *as* he did so year by year, when she went up to the house of the LORD, so she provoked her. And she wept and did not eat.
8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart grieved? *Am* I not better to you than ten sons?"
9. And Hannah rose up after they had eaten in Shiloh and after they had drunk. And Eli the priest sat upon the seat by the side post of the temple★ of the LORD.
10. And she *was* in bitterness of soul, and prayed to the LORD, and wept sorely.
11. And she vowed a vow and said, "O, LORD of hosts, if You will indeed look upon the affliction of Your handmaid and remember me, and not forget Your handmaid, but will give to Your handmaid a manchild, then I will give him to

Chap. **1**
1 Ruth 1:2 1 Chr. 6:27, 34
3 Ex. 23:14 Deut. 12:5 Josh. 18:1 1 Sam. 1:21 Luke 2:41
4 Deut. 12:17
5 Gen. 30:2
6 Job 24:21
8 Ruth 4:15
9 1 Sam. 3:3
★ This was the tabernacle as the temple of Solomon had not yet been built.
10 Job 7:11
11 Gen. 8:1, 28:20 Num. 6:5 Psa. 25:18

the LORD all the days of his life, and there shall no razor come upon his head."
12. And it came to pass as she continued praying before the LORD, Eli noticed her mouth.
13. Now Hannah spoke in her heart, only her lips moved, but her voice was not heard. And Eli thought she had become drunk.
14. And Eli said to her, "How long will you be drunken? Put away your wine from you!"
15. And Hannah answered, "No, my lord, I *am* a woman of a sorrowful spirit. I have neither drunk wine nor strong drink, but have poured out my soul before the LORD.
16. Do not count your handmaid for a daughter of wickedness, for out of the abundance of my anxiety and grief I have spoken until now."
17. And Eli answered and said, "Go in peace, and the God of Israel grant *to you* your petition that you have asked of Him."
18. And she said, "Let your handmaid find grace in your sight." So the woman went her way and ate, and her face was no longer *sad*.
19. And they rose up in the morning early, and worshiped before the LORD, and returned, and came to their house to Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her.
20. And it came to pass when the time had come, Hannah conceived and bore a son and called his name Samuel, *saying*, "Because I have asked him of the LORD."
21. And the man Elkanah and all his house went up to offer to the LORD the yearly sacrifice and his vow.
22. But Hannah did not go up, for she said to her husband, "Until the child is weaned, and then I will bring him so that he may appear before the LORD and stay there forever."
23. And Elkanah her husband said to her, "Do what seems good to you. Stay until you have weaned him. Only may the LORD establish His word." So the woman stayed and gave her son suck until she weaned him.
24. And when she had weaned him, she took him up with her, with three bulls and one ephah of flour, and a skin of wine, and brought him to the house of the LORD in Shiloh. And the child *was* young.
25. And they killed a bull, and brought the child to Eli.
26. And she said, "O, my lord, *as* your soul lives, my lord, I *am* the woman who stood by you here, praying to the LORD;
27. For this boy I prayed, and the LORD has given me my petition which I asked of Him.
28. And I have returned him to the LORD. As long as he lives, he shall be given to the LORD." And he worshiped the LORD there.

15 Psa. 42:4, 62:8
Lam. 2:19
16 Deut. 13:13
17 Judg. 18:6
Psa. 20:4-5
Mark 5:34
18 Ruth 2:13
Eccl. 9:7
19 Gen. 4:1, 30:22
21 1 Sam. 1:3
22 Ex. 21:6
1 Sam. 1:11, 28
Luke 2:22
23 Num. 30:7
2 Sam. 7:25
24 Deut. 12:5-6, 11
Josh. 18:1
25 Luke 2:22
26 2 Ki. 2:2, 4, 6
27 Mat. 7:7
28 Gen. 24:26, 52

CHAPTER TWO

1. And Hannah prayed and said, "My heart rejoices in the LORD, my horn is exalted in the LORD. My mouth is enlarged over my enemies because I rejoice in Your salvation.
2. *There is* none holy as the LORD, for there is none beside You. Neither *is there* any rock like our God.
3. Talk no more so very proudly. Remove arrogance out of your mouth, for the LORD is a God of knowledge, and by Him actions are weighed.
4. The bows of the mighty *are* broken, and they that stumbled are girded with strength.
5. *They that were* full have hired themselves out for bread, and they that were hungry have ceased *to hunger*; yea, while even the barren has borne seven, and she who had many sons has languished.
6. The LORD kills and makes alive. He brings down to the grave and brings up.
7. The LORD takes away, and He gives riches; He brings low; yea, He lifts up high.
8. He raises up the poor out of the dust; He lifts up the needy from the dunghill to set *them* among princes; yea, He causes them to inherit a throne of honor, for to the LORD *belong* the pillars of the earth; and He sets the habitable world upon them.
9. He keeps the feet of his saints, and the wicked are silenced in darkness; for by strength shall no man prevail.
10. The foes of the LORD shall be broken to pieces. He thunders in the heavens upon them. The LORD shall judge the ends of the earth. And He shall give strength to His king, and exalts the horn of His anointed."

Chap. 2

1 Psa. 9:14, 92:10
Luke 1:46
Phil. 4:6
2 Ex. 15:11
Deut. 4:35
3 1 Sam. 16:7
Psa. 94:4
Jude 15
4 Psa. 37:15
5 Isa. 54:1
Psa. 113:9
6 Deut. 32:29
Hos. 6:1
Job 5:18
7 Deut. 8:17-18
Psa. 75:7
Job 1:21
8 Job 36:7, 38:4-6
Luke 1:52
9 Psa. 91:11
10 Psa. 2:9, 18:13, 89:24, 96:13

11. And Elkanah went to Ramah to his house. And the child served the LORD before Eli the priest.
12. And the sons of Eli *were* worthless men. They did not know the LORD.
13. And the priests' custom with the people *was*: If any man offered sacrifice, the priest's servant came while the flesh was boiling, with a fleshhook of three prongs in his hand.
14. And *he* stuck *it* into the pan or kettle or caldron or pot. All that the fleshhook brought up the priest took for himself. So they did in Shiloh to all the Israelites that came there.
15. Yea, before they burned the fat, the priest's servant came and said to the man who sacrificed, "Give flesh to roast for the priest, for he will not have boiled flesh from you, but raw!"
16. And *if* any man said to him, "Let them not fail to burn the fat at once, and then take as your soul desires," then he would answer him, "No! But you shall give now! And if not, I will take it by force."
17. And the sin of the young men was very great before the LORD, for men despised the offering of the LORD.
18. And Samuel served before the LORD, a child girded *with* a linen ephod.
19. And his mother made him a little coat, and brought *it* to him from year to year when she came up with her husband to offer the yearly sacrifice.
20. And Eli blessed Elkanah and his wife, and said, "May the LORD give you seed of this woman for the loan which is loaned to the LORD." And they went to their own home.
21. And the LORD visited Hannah so that she conceived, and she bore three sons and two daughters. And the child Samuel grew before the LORD.
22. And Eli was very old, and heard all that his sons did to all Israel, and how they lay with the women who gathered *at* the door of the tabernacle of the congregation.
23. And he said to them, "Why do you do such things? For I hear of your evil dealings by all the people.
24. No, my sons, for *it is* no good report that I hear. You make the LORD'S people to transgress.
25. If one man sins against another, the judge shall judge him. But if a man sins against the LORD, who shall plead for him?" But they did not hearken to the voice of their father because the LORD desired to slay them.★
26. And the child Samuel continued to grow in stature and in favor, both with the LORD and also with men.
27. And there came a man of God to Eli, and said to him, "Thus says the LORD: 'Did I plainly appear to the house of your father when they were in Egypt in Pharaoh's house?
28. And did I choose him out of all the tribes of Israel *to be* My priest, to offer upon My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the offerings made by fire from the children of Israel?
29. Why do you kick at My sacrifice and My offering, which I have commanded *in My* house? *Do you* honor your sons above Me, to make yourselves fat with the best of all the offerings of Israel My people?'
30. Wherefore the LORD God of Israel says, 'I said indeed *that* your house and the house of your father should walk before Me forever.' But now the LORD says, 'Far be it from Me! For those who honor Me I will honor, and those that think little of Me shall be lightly regarded.
31. Behold, the days come when I will cut off your arm and the arm of your father's house, so that no old man shall be in your house.
32. And you shall see with an envious eye, a rival *in My* house in all the good which he does with Israel. And there shall not be an old man in your house forever.
33. And that man of yours *whom* I shall not cut off from My altar shall be left in order to make your eyes fail and to grieve your heart. And all the increase of your house shall die *young* men.
34. And this *shall be* a sign to you, which shall come upon your two sons, on Hophni and Phinehas; in one day both of them shall die.
35. And I will raise up a faithful priest to Myself, one who shall do according to what *is* in My heart and in My mind. And I will build him a sure house, and he shall walk before My anointed forever.
36. And it shall be that everyone who is left in your house shall come *and* bow down to him for a piece of silver and a piece of bread. And *they* shall say,

11 1 Sam. 2:18, 3:1
12 Deut. 13:13 Judg. 2:10 Rom. 1:28
15 Lev. 3:3-5, 16
17 Gen. 6:11 Mal. 2:8
18 Ex. 28:4 1 Sam. 2:11
19 1 Sam. 1:3
20 Gen. 14:19 1 Sam. 1:28
21 Gen. 21:1 Judg. 13:24 1 Sam. 2:26 Luke 1:80
22 Ex. 38:8
25 Num. 15:30 Josh. 11:20
★*As punishment for their grievous sins,*
26 1 Sam. 2:21 Prov. 3:4
27 Ex. 4:14, 27 1 Ki. 13:1
28 Ex. 28:1, 4 Lev. 2:3, 10, 6:16, 7:7-8, 34-35 Num. 5:9, 16:5
29 Deut. 12:5, 32:15 Mat. 10:37
30 Ex. 29:9 Jer. 18:9-10 Mal. 2:9 Psa. 91:14
31 1 Sam. 4:11, 18, 20, 14:3, 22:18 1 Ki. 2:27
32 Zech. 8:4
34 1 Sam. 4:11 1 Ki. 13:3
35 2 Sam. 7:11, 27 1 Ki. 2:35, 11:38 Ezek. 44:15 Psa. 18:50
36 1 Ki. 2:27

"Please put me into one of the priests' offices so that I may eat a piece of bread." ' "

CHAPTER THREE

1. And the child Samuel served the LORD before Eli. And the word of the LORD was precious in those days. *There was* no open vision.
2. And it came to pass at that time, when Eli *was* lying down in his place and his eyes began to become dim, *that* he could not see,
3. And the lamp of God had not yet gone out. And Samuel was lying down in the temple of the LORD where the ark of God *was*,
4. That the LORD called Samuel. And he answered, "Here *am* I."
5. And he ran to Eli, and said, "Here *am* I, for you called me." And he said, "I did not call. Go and lie down again." And he went to lie down.
6. And the LORD called again, "Samuel!" And Samuel arose and went to Eli and said, "Here *am* I, for you called me." And he answered, "I did not call, my son. Go back *and* lie down."
7. And Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him.
8. And the LORD called Samuel again, the third time. And he arose and went to Eli and said, "Here *am* I, for you called me." And Eli perceived that the LORD had called the child.
9. And Eli said to Samuel, "Go *and* lie down; and it shall be, if *One* calls you, you shall say, 'Speak, LORD, for Your servant hears.' " And Samuel went to lie down in his place.
10. And the LORD came and stood, and called as at other times, "Samuel, Samuel!" Then Samuel answered, "Speak, for Your servant hears."
11. And the LORD said to Samuel, "Behold, I will do a thing in Israel at which both the ears of everyone who hears it shall tingle.
12. In that day I will confirm to Eli all that which I have spoken concerning his house, and when I begin I will also make an end,
13. For I have told him that I will judge his house forever for the iniquity which he knows because his sons made themselves vile and he did not restrain them.
14. And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."
15. And Samuel lay until morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision.
16. And Eli called Samuel and said, "Samuel, my son." And he answered, "Here *am* I."
17. And he said, "What *is* the word which He has said to you? Please do not hide *it* from me. God do so to you, and more also, if you hide a thing from me of all the words that He said to you."
18. And Samuel told him all the words, and hid nothing from him. And he said, "It *is* the LORD; let Him do what seems good to Him."
19. And Samuel grew, and the LORD was with him and let none of his words fall to the ground.
20. And all Israel, from Dan even to Beersheba, knew that Samuel *was* established to be a prophet of the LORD.
21. And the LORD appeared again in Shiloh, for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Chap. **3**

1 1 Sam. 2:11
Amos 8:11
Psa. 74:9
2 Gen. 21:1
1 Sam. 4:15
3 Ex. 27:20
1 Sam. 1:9
7 Acts 19:2
11 2 Ki. 21:12
Jer. 19:3
12 1 Sam. 2:30-36
13 1 Sam. 2:12, 17, 22-23, 25, 29-31, Ezek. 7:3, 18:30
14 Num. 15:30-31
Isa. 22:14
Heb. 10:26-31
17 Ruth 1:17
18 Isa. 39:8
Job 1:21
Acts 5:39
19 Gen. 39:2, 21, 23
1 Sam. 2:21, 9:6
20 Judg. 20:1
21 1 Sam. 3:1, 4

CHAPTER FOUR

1. And the word of Samuel was *revealed* to all Israel. And Israel went out against the Philistines to battle and pitched beside Ebenezer. And the Philistines pitched in Aphek.
2. And the Philistines put themselves in order against Israel. And when the battle commenced Israel was beaten before the Philistines. And they killed about four thousand men of the army in the field.
3. And when the people had come to the camp, the elders of Israel said, "Why has the LORD beaten us today before the Philistines? Let us bring the ark of the covenant of the LORD out of Shiloh to us, so that when it comes among us it may save us out of the hand of our enemies."
4. And the people sent to Shiloh in order to bring the ark of the covenant of the LORD of hosts from there, *the ark* which dwells *between* the cherubs. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

Chap. **4**

1 1 Sam. 7:12
4 Num. 7:89
2 Sam. 6:2

5. And it came to pass when the ark of the covenant of the LORD came into *the* camp, all Israel shouted with a great shout, so that the earth rang again.
6. And when the Philistines heard the noise of the shout, they said, "What is the noise of this great shout in the camp of the Hebrews?" And they saw that the ark of the LORD had come into the camp.
7. And the Philistines were afraid, for they said, "God has come into the camp." And they said, "Woe to us, for there has not been a thing like this before!
8. Woe to us! Who shall deliver us out of the hand of these mighty gods? These *are* the gods that struck the Egyptians with all the plagues in the wilderness.
9. Be strong and fight like men, O, Philistines, so that you may not be servants to the Hebrews *as* they have been to you. Be men and fight!"
10. And the Philistines fought, and Israel was beaten, and each one of them fled into his tent. And there was a very great slaughter, for there fell thirty thousand footmen of Israel.
11. And the ark of God was taken. And Hophni and Phinehas, the two sons of Eli, were slain.
12. And a man of Benjamin ran out of the army. And he came to Shiloh the same day with his clothes torn and with dirt upon his head.
13. And he came in, and behold, Eli sat upon a seat by the wayside watching, for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.
14. And when Eli heard the noise of the crying, he said, "What *is* the noise of this tumult?" And the man hurried in and told Eli.
15. And Eli was ninety-eight years old, and his eyes were set so that he could not see.
16. And the man said to Eli, "I *am* he who came out of the army, and I fled today from the battle." And he said, "How did the matter go, my son?"
17. And the messenger answered and said, "Israel has fled before the Philistines, and also there has been a great slaughter among the people. And also your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured."
18. And it came to pass when he spoke of the ark of God, Eli fell backward off the seat by the side of the gate. And his neck broke, and he died, for he was an old man and heavy. And he had judged Israel forty years.
19. And his daughter-in-law, Phinehas' wife, was with child, ready to be delivered. And when she heard the report that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed, for her pains came upon her.
20. And about the time of her death the women that stood by her said to her, "Do not fear, for you have borne a son." But she did not answer, nor set her heart *upon it*.
21. And she named the child Ichabod, saying, "The glory has departed from Israel," because the ark of God had been captured, and because of her father-in-law and her husband.
22. And she said, "The glory has departed from Israel, for the ark of God is taken."

9 Judg. 13:1
1 Cor. 16:13
10 Lev. 26:17
Deut. 28:25
1 Sam. 4:2
11 1 Sam. 2:32, 34
Psa. 78:61, 64
12 Josh. 7:6
2 Sam. 1:2, 13:19, 15:32
Job 2:12
Neh. 9:1
13 1 Sam. 1:9
15 1 Sam. 3:2
16 2 Sam. 1:4
20 Gen. 35:17
21 1 Sam. 14:3
Psa. 26:8, 78:61

CHAPTER FIVE

1. And the Philistines took the ark of God and brought it from Ebenezer to Ashdod.
2. And the Philistines took the ark of God and brought it into the temple of Dagon, and set it beside Dagon.
3. And when those of Ashdod arose early on the next day, behold, Dagon *had* fallen upon his face to the earth before the ark of the LORD. And they took Dagon and set him in his place again.
4. And when they arose early on the next morning, behold, Dagon *had* fallen upon his face to the earth before the ark of the LORD. And the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold. Only the stump of Dagon was left to him.
5. And neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod to this day.
6. And the hand of the LORD was heavy upon the people of Ashdod, and He destroyed them and struck them with hemorrhoids, Ashdod and its borders.
7. And the men of Ashdod saw that *it was* so. And they said, "The ark of the God of Israel shall not stay with us, for His hand is heavy upon us and upon Dagon our god."

Chap. **5**
1 1 Sam. 4:1, 7:12
2 Judg. 16:23
3 Isa. 19:1, 46:1-2, 7
4 Jer. 50:2
Ezek. 6:4, 6
Mic. 1:7
5 Zeph. 1:9
6 Ex. 9:3
Deut. 28:27
1 Sam. 5:7, 11, 6:5
Psa. 32:4, 78:66
Acts 13:11

8. And they sent and gathered all the lords of the Philistines to them. And they said, "What shall we do with the ark of the God of Israel?" And they answered, "Let the ark of the God of Israel be carried around to Gath." And they carried the ark of the God of Israel around.
9. And it came to pass after they had carried it around, the hand of the LORD was against the city *with* a very great destruction. And He struck the men of the city, both small and great, and hemorrhoids broke forth in them.
10. And it came to pass that they sent the ark of God *to* Ekron. And it came to pass as the ark of God came to Ekron, the Ekronites cried out, saying, "They have brought around the ark of the God of Israel to us in order to kill us and our people."
11. And they sent and gathered all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go again to its own place, so that it does not kill us and our people," for there was a deadly destruction throughout all the city. The hand of God was very heavy there.
12. And the men that did not die were stricken with the hemorrhoids. And the cry of the city went up to heaven.

CHAPTER SIX

1. And the ark of the LORD was in the field of the Philistines seven months.
2. And the Philistines called for the priests and the diviners, saying, "What shall we do to the ark of the LORD? Tell us, what we shall send with it to its place."
3. And they said, "If you send away the ark of the God of Israel, do not send it empty; for you shall certainly send a guilt offering to Him. Then you shall be healed, and it shall be known to you why His hand is not removed from you."
4. And they said, "What *shall be* the guilt offering which we shall return to Him?" And they answered, "Five golden hemorrhoids, and five golden mice, for the number of the lords of the Philistines, for one plague *was* on you all, and on your lords.
5. And you shall make images of your hemorrhoids and images of your mice which ravage the land. And you shall give glory to the God of Israel. Perhaps He will lighten His hand from off you, and from off your gods, and from off your land.
6. And why do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He had worked awesomely among them, did they not let the people go, and did they not depart?
7. And now make a new cart, and take two milk cows on which there has come no yoke, and tie the cows to the cart, and bring their calves home from them.
8. And take the ark of the LORD and lay it upon the cart. And put the jewels of gold which you return to Him *for* a trespass offering in a box by its side. And send it away so that it may go.
9. And watch. If it goes up by the way of its own border to Beth Shemesh, He has done us this great evil. But if not, then we shall know that *it is* not His hand that struck us. It was a chance that happened to us."
10. And the men did so. And they took two milk cows and tied them to the cart, and shut up their calves at home.
11. And they laid the ark of the LORD upon the cart, and the box *with* the mice of gold and the images of their hemorrhoids.
12. And the cows went the straight way to the way of Beth Shemesh, going along the highway, lowing as they went. And they did not turn aside *to* the right or to the left. And the lords of the Philistines went after them to the border of Beth Shemesh.
13. And *the people* of Beth Shemesh *were* reaping their wheat harvest in the valley. And they lifted up their eyes and saw the ark, and rejoiced to see *it* .
14. And the cart came into the field of Joshua, of Beth Shemesh, and stood there and there was a great stone. And they cut the wood of the cart and offered the cows as a burnt offering to the LORD.
15. And the Levites took down the ark of the LORD and the box beside it, in which the jewels of gold were, and put *them* on the great stone. And the men of Beth Shemesh offered burnt offerings and sacrificed sacrifices the same day to the LORD.
16. And when the five lords of the Philistines had seen this, they returned *to* Ekron on that day.

9 Deut. 2:15
1 Sam. 5:6, 11, 7:13, 12:15
Psa. 78:66
11 1 Sam. 5:6, 9

Chap. **6**

2 Gen. 41:8
Ex. 7:11
Dan. 2:2, 5:7
Mat. 2:4
3 Ex. 23:15
Lev. 5:15-16
Deut. 16:16
1 Sam. 6:9
4 Josh. 13:3
Judg. 3:3
1 Sam. 6:17-18
5 Josh. 7:19
1 Sam. 5:3-4, 6-7, 11
Isa. 42:12
Mal. 2:2
Psa. 39:10
John 9:24
6 Ex. 7:13, 8:15, 12:31, 14:17
7 Num. 19:2
2 Sam. 6:3
8 1 Sam. 6:4-5
9 Josh. 15:10
1 Sam. 6:3
16 Josh. 13:3

17. And these *are* the golden hemorrhoids which the Philistines returned *for* a guilt offering to the LORD: for Ashdod, one; for Gaza, one; for Askelon one; for Gath, one; for Ekron, one.
18. And the golden mice were *according to* the number of all the cities of the Philistines for the five lords, of fortified cities and of country villages, even to the great meadow on which they set down the ark of the LORD to this day in the field of Joshua of Beth Shemesh.
19. And He struck the men of Beth Shemesh because they had looked into the ark of the LORD. He even struck seventy among the people, *including* fifty chief men. And the people lamented because the LORD had struck the people with a great slaughter.
20. And the men of Beth Shemesh said, "Who is able to stand before this holy LORD God? And to whom shall He go up away from us?"
21. And they sent messengers to the people of Kirjath Jearim, saying, "The Philistines have brought again the ark of the LORD. Come down *and* bring it up to yourselves."

CHAPTER SEVEN

1. And the men of Kirjath Jearim came and brought up the ark of the LORD, and brought it into the house of Abinadab in the hill. And they sanctified Eleazar his son to keep the ark of the LORD.
2. And it came to pass from the day the ark *began* to dwell in Kirjath Jearim, the days became many; yea, they were twenty years. And all the house of Israel yearned after the LORD.
3. And Samuel spoke to all the house of Israel saying, "If you return to the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts to the LORD, and serve Him only, that He will deliver you out of the hand of the Philistines."
4. And the children of Israel put away the Baalim and the Ashtaroth, and served the LORD only.
5. And Samuel said, "Gather all Israel to Mizpeh, and I will pray for you to the LORD."
6. And they were gathered to Mizpeh, and drew water, and poured out before the LORD, and fasted on that day, and said there, "We have sinned against the LORD." And Samuel judged the children of Israel in Mizpeh.
7. And the Philistines heard that the children of Israel had come together to Mizpeh. And the lords of the Philistines went up against Israel. And the children of Israel heard, and they were afraid of the Philistines.
8. And the children of Israel said to Samuel, "Do not cease from crying *out* to the LORD our God for us, so that He will save us out of the hand of the Philistines."
9. And Samuel took a suckling lamb, and offered a whole burnt offering to the LORD. And Samuel cried *out* to the LORD for Israel, and the LORD answered him.
10. And it came to pass *as* Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a great noise on that day against the Philistines, and troubled them. And they were beaten before Israel.
11. And the men of Israel went out of Mizpeh, and pursued the Philistines, and struck them as far as below Beth Car.
12. And Samuel took a stone and set *it* between Mizpeh and Shen, and called the name of it Ebenezer, saying, "The LORD has helped us until now."
13. And the Philistines were beaten, and they did not come any more into the border of Israel. And the hand of the LORD was against the Philistines all the days of Samuel.
14. And the cities which the Philistines had taken from Israel were given back to Israel, from Ekron even to Gath. And Israel delivered its borders out of the hand of the Philistines. And there was peace between Israel and the Amorites.
15. And Samuel judged Israel all the days of his life.
16. And he went from year to year in a circuit to Bethel and Gilgal and Mizpeh, and judged Israel *in* all those places.
17. And his return *was* to Ramah, for his house *was* there. And he judged Israel there. And he built an altar there to the LORD.

CHAPTER EIGHT

1. And it came to pass when Samuel was old, he made his sons judges over Israel.
2. And the name of his firstborn was

17 1 Sam. 6:4
19 Ex. 19:21
2 Sam. 6:7
20 2 Sam. 6:9
Mal. 3:2
21 Josh. 18:14
1 Chr. 13:5-6

Chap. 7

1 1 Sam. 6:21
2 Sam. 6:4
Psa. 132:6
3 Gen. 35:2
Deut. 6:13, 10:20, 30:2-10
Josh. 24:14
Judg. 2:13
Isa. 55:7
Hos. 6:1
Joel 2:12
Job 11:13
2 Chr. 30:19
Luke 4:8
4 Judg. 2:11
5 Judg. 20:1
6 Judg. 10:10
1 Sam. 12:2
2 Sam. 14:14
Joel 2:12
Psa. 106:6
Dan. 9:3-5
Neh. 9:1-2
8 Isa. 37:4
9 Jer. 15:1
Psa. 99:6
10 Josh. 10:10
Judg. 4:15, 5:20
1 Sam. 2:10
2 Sam. 22:14-15
12 Gen. 28:18
Josh. 4:9
1 Sam. 4:1
13 Judg. 13:1
1 Sam. 13:5
15 Judg. 2:16
1 Sam. 12:11
17 Judg. 21:4
1 Sam. 8:4

Chap. 8

1 Deut. 16:18
Judg. 5:10, 10:4, 12:14
1 Sam. 12:2
2 Chr. 19:5
2 1 Chr. 6:28

Joel, and the name of his second was Abiah, judges in Beersheba.
3. Yet his sons did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted judgment.
4. And all the elders of Israel gathered themselves and came to Samuel to Ramah.
5. And *they* said to him, "Behold, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."
6. But the thing was evil in the eyes of Samuel when they said, "Give us a king to judge us." And Samuel prayed to the LORD.
7. And the LORD said to Samuel, "Hearken to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me, that I should not reign over them.
8. According to all the works which they have done since the day that I brought them up out of Egypt even until this day—*works* with which they have forsaken Me and served other gods—so they do also to you.
9. And now hearken to their voice. Only, you shall surely protest solemnly to them, and show them the kind of king who shall reign over them."
10. And Samuel told all the words of the LORD to the people who asked a king of him.
11. And he said, "This will be the manner of the king who shall reign over you. He shall take your sons and appoint *them* for himself, for his chariots, and his horsemen. And they shall run before his chariots.
12. And *he* will appoint commanders over thousands, and commanders over fifties, and some to plow his ground and reap his harvest, and make his weapons of war and weapons for his chariots.
13. And he will take your daughters *to be* perfumers and cooks and bakers.
14. And he will take your fields and your vineyards and your oliveyards, *even* the best *of them*, and give *them* to his servants.
15. And he will take a tenth of your seed and of your vineyards, and give *it* to his officers and to his servants.
16. And he will take your male slaves and your slave-girls, and your finest young men, and your donkeys, and put *them* to his work.

3 Ex. 18:21
Deut. 16:19
Jer. 22:15-17
Psa. 15:5
1 Tim. 3:3, 6:10
5 Deut. 17:14
1 Sam. 8:19-20
Hos. 13:10
Acts 13:21
7 Ex. 16:8
1 Sam. 10:19, 12:17, 19
Hos. 13:10-11
9 1 Sam. 8:11
11 Deut. 17:16
1 Sam. 10:25, 14:52
2 Sam. 15:1
14 1 Ki. 21:7
Ezek. 46:18
18 Isa. 1:15
Mic. 3:4
Prov. 1:25-28
19 Isa. 66:1
Jer. 44:16
20 1 Sam. 8:5
22 1 Sam. 8:7
Hos. 13:11

Chap. **9**

1 1 Sam. 14:51
1 Chr. 8:33, 9:39
2 1 Sam. 10:23
4 2 Ki. 4:42
6 Deut. 33:1
1 Sam. 3:19
1 Ki. 13:1
7 Judg. 6:18, 13:17
1 Ki. 14:3
2 Ki. 4:42, 8:8

17. He will take a tenth of your sheep, and you shall be his servants.
18. And you shall cry out in that day because of your king whom you have chosen for yourselves, and the LORD will not answer you in that day."
19. But the people refused to obey the voice of Samuel. And they said, "No, but we will have a king over us.
20. And we shall be, also we, like all the nations, so that our king may judge us and go out before us and fight our battles."
21. And Samuel heard all the words of the people, and he repeated them in the ears of the LORD.
22. And the LORD said to Samuel, "Hearken to their voice, and make them a king." And Samuel said to the men of Israel, "Every man go to his city."

CHAPTER NINE

1. And there was a man of Benjamin, and his name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.
2. And he had a son named Saul, young and handsome. And there was not a man among the children of Israel more handsome than he, being taller than any of the people from his shoulder and upward.
3. And the donkeys of Kish, Saul's father, were lost. And Kish said to Saul his son, "Please take one of the servants with you and arise, and go look for the donkeys."
4. And he passed through mount Ephraim, and passed through the land of Shalisha, but they did not find *them*. And they passed through the land of Shaalim, and found nothing *there*. And he passed through the land of Benjamin, but they did not find *them*.
5. And they came to the land of Zuph, and Saul said to his servant who *was* with him, "Come and let us return lest my father quit *caring* for the donkeys, and be anxious about us."
6. And he said to him, "Behold now, in this city *is* a man of God, and an honorable man. All that he says surely comes to pass. Now let us go there. Perhaps he can declare our way to us, how to go."
7. Then Saul said to his young man, "But

behold, *if* we go, what shall we bring the man? For the bread in our vessels is gone, and *there is* no present to bring to the man of God. What do we have?"
8. And the young man answered Saul again, and said, "Behold, I have found the fourth of a shekel of silver. I will give it to the man of God to tell us our way."
9. (In the old days in Israel, when a man went to inquire of God, he said this: "Come, let us go to the seer," for the prophet of today was formerly called a seer.)
10. And Saul said to his young man, "Your word is good. Come, let us go." So they went into the city where the man of God *was*.
11. *As* they went up the hill to the city, they found young women going out to draw water, and said to them, "Is the seer here?"
12. And they answered them and said, "He is. Behold, *he is* straight ahead of you. Hurry now, for he came today to the city, for *there is* a feast of the people today in the high place.
13. As you come to the city, you shall immediately find him before he goes up to the high place to eat, for the people will not eat until he comes because he blesses the feast. Afterwards those who have been invited, eat. And now go up, for about this time you shall find him."
14. And they went up into the city. When they had come into the middle of the city, behold, Samuel came out to meet them to go up to the high place.
15. And the LORD had told Samuel in his ear one day before Saul came, saying,
16. "Tomorrow about this time I will send you a man out of the land of Benjamin. And you shall anoint him *to be* prince over My people Israel, so that he may save My people out of the hand of the Philistines, for I have looked upon My people because their cry has come to Me."
17. And when Samuel saw Saul, the LORD said to him, "Behold the man of whom I spoke to you! This *one* shall reign over My people."
18. And Saul drew near to Samuel in the gate and said, "Please tell me where the seer's house *is*."
19. And Samuel answered Saul and said, "I *am* the seer. Go up before me to the high place, for you shall eat with me today, and tomorrow I will let you go, and will tell you all that is in your heart.
20. And as to the donkeys *which were* lost to you three days ago, do not set your mind on them, for they are found. And on whom *is* all the desire of Israel? Is it not on you and on all your father's house?"
21. And Saul answered and said, "*Am* I not a Benjamite, of the smallest of the tribes of Israel? And *is* not my family the least of all the families of the tribe of Benjamin? Why then do you speak so to me?"
22. And Samuel took Saul and his young man and brought them into the room, and gave them a place at the head of the invited ones, about thirty persons.
23. And Samuel said to the cook, "Bring that part which I gave you, *of* which I said to you, 'Set it beside you.' "
24. And the cook took up the shoulder and that which was upon it, and set *it* before Saul. And Samuel said, "Behold that which is reserved! Set *it* before you *and* eat, for until this set time it has been kept for you, since I said, 'I have invited the people.' " And Saul ate with Samuel that day.
25. And they came down from the high place into the city, and he spoke with Saul upon the top of the house.
26. And they arose early. And it came to pass about the break of dawn that Samuel called Saul to the top of the house, saying, "Up, so that I may send you away." And Saul arose, and both of them went out, he and Samuel outside.
27. They were going down to the end of the city, and Samuel said to Saul, "Tell the servant to pass on before us." And he passed on. "And you stand still awhile, so that I may cause you to hear the word of God."

9 Gen. 25:22
2 Sam. 24:11
2 Ki. 17:13
Isa. 30:10
Amos 7:12
1 Chr. 26:28, 29:29
2 Chr. 16:7, 10
11 Gen. 24:11
Ex. 2:16
12 Gen. 31:54
1 Sam. 16:2
1 Ki. 3:2
15 1 Sam. 15:1, 20:2
Acts 13:21
16 Ex. 2:25, 3:7, 9
Deut. 17:15
1 Sam. 10:1
17 1 Sam. 16:12
Hos. 13:11
20 1 Sam. 8:5, 19, 9:3, 12:13
21 Judg. 6:15, 20:46-48
1 Sam. 15:17
Psa. 68:27
24 Lev. 7:32-33
Ezek. 24:4
25 Deut. 22:8
2 Sam. 11:2
Acts 10:9

Chap. **10**

1 Deut. 32:9
1 Sam. 9:16, 16:13
2 Ki. 9:3, 6
Psa. 2:12
Acts 13:21
2 Gen. 35:19-20
Josh. 18:28
1 Sam. 9:3-5

CHAPTER TEN

1. And Samuel took a vial of oil and poured it upon his head, and kissed him, and said, "*Is it* not because the LORD has anointed you for a prince over His inheritance?
2. When you have departed from me today, then you shall find two men by Rachel's tomb in the border of Benjamin at Zelzah. And they will say to you, 'The

donkeys which you went to seek are found. And, lo, your father has quit caring for the donkeys and sorrows for you, saying, "What shall I do for my son?" '
3. And you shall go forward from there, and you shall come to the great tree of Tabor. And there you shall meet three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a skin of wine.
4. And they will greet you and give you two *loaves* of bread, which you shall take from their hand.
5. After that you shall come to the hill of God, where the garrison of the Philistines *is*. And it will come to pass when you come there to the city, even you shall meet a company of prophets coming down from the high place with a harp and a drum and a pipe and a lyre before them. And they shall prophesy.
6. And the Spirit of the LORD will come powerfully upon you, and you shall prophesy with them, and shall be changed into a different man.
7. And it will be *that* when these signs have come to you, you will do for yourself whatever your hand finds—for God *is* with you.
8. And you shall go down before me to Gilgal. And, behold, I will come down to you to offer burnt offerings *and* to sacrifice peace offerings. You shall stay seven days until I come to you and make known to you what you shall do."
9. And it came to pass when he had turned his back to go from Samuel, God changed him with another heart. And all those signs came to pass on that day.
10. And *when* they came there to the hill, behold, a company of prophets met him. And the Spirit of God came upon him, and he prophesied among them.
11. And it came to pass when all who knew him before saw him, behold, he prophesied among the prophets. And the people said to one another, "What *is* this that has happened to the son of Kish? Is Saul also among the prophets?"
12. And a man from there answered and said, "And who *is* their father?" Therefore it became a proverb, "*Is* Saul also among the prophets?"
13. And he finished from prophesying, and he came to the high place.
14. And Saul's uncle said to him and to his young man, "Where did you go?" And he said, "To look for the donkeys. And when we saw that *they were* nowhere, we came to Samuel."
15. And Saul's uncle said, "Please tell me what Samuel said to you."
16. And Saul said to his uncle, "He told us plainly that the donkeys were found." But he did not tell him of the matter of the kingdom of which Samuel spoke.
17. And Samuel called the people together to the LORD to Mizpeh.
18. And he said to the children of Israel, "Thus says the LORD God of Israel, 'I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms of those who oppressed you.
19. And you have this day rejected your God Who Himself saved you out of all your calamities and your tribulations. And you have said to Him, 'But set a king over us.' And now present yourselves before the LORD by your tribes and by your thousands."
20. And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.
21. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken. And they looked for him, but he could not be found.
22. And they inquired of the LORD further, "Has the man yet come here?" And the LORD answered, "Behold, he is hiding himself among the baggage."
23. And they ran and brought him from there. And when he stood among the people, he was taller than all of the people from the shoulders and upward.
24. And Samuel said to all the people, "Do you see him whom the LORD has chosen, that *there is* none like him among all the people?" And all the people shouted, and said, "Long live the king!"
25. Then Samuel told the people the manner of the kingdom, and wrote *it* in a book and laid it up before the LORD. And Samuel sent all the people away, each to his house.
26. And Saul also went home to Gibeah. And a band of men went with him whose hearts God had touched.
27. But certain base men said, "How shall this man save us?" And they despised him

3 Gen. 28:22, 35:1, 3, 7
4 Judg. 18:15
5 Ex. 15:20-21
1 Sam. 9:12, 13:3
2 Ki. 3:15
1 Cor. 14:1
6 Num. 11:25
1 Sam. 10:10, 16:13, 19:23-24
7 Ex. 4:8
Judg. 6:12, 9:33
Luke 2:12
8 1 Sam. 11:14-15, 13:8
10 1 Sam. 10:5, 19:20
11 Mat. 13:54-55
John 7:15
Acts 4:13
12 Isa. 54:13
John 6:45
17 Judg. 11:11, 20:1
1 Sam. 7:5-6
18 Judg. 6:8-9
19 1 Sam. 8:7, 19, 12:12
20 Acts 1:24, 26
22 1 Sam. 23:2, 4, 10-11
23 1 Sam. 9:2
24 2 Sam. 21:6
1 Ki. 1:25, 39
25 1 Sam. 8:11
26 Judg. 20:14
1 Sam. 11:4
27 Deut. 13:13
1 Sam. 11:12
2 Sam. 8:2
1 Ki. 4:21
Mat. 2:11

and brought him no present. But he was silent.

CHAPTER ELEVEN

1. And Nahash the Ammonite came up and camped against Jabesh Gilead. And all the men of Jabesh said to Nahash, "Make a covenant with us, and we will serve you."
2. And Nahash the Ammonite answered them, "With this *condition* I will make a covenant with you—when all your right eyes are dug out, *thus* bringing a reproach upon all Israel."
3. And the elders of Jabesh said to him, "Bear with us seven days, so that we may send messengers to all the territory of Israel. And then if *there is* no man to save us, we will come out to you."
4. Then the messengers came to Gibeah of Saul, and told the news in ears of the people. And all the people lifted up their voices and wept.
5. And, behold, Saul came after the herd out of the field. And Saul said, "What *is wrong* with the people that they weep?" And they told him the words of the men of Jabesh.
6. And the Spirit of God came powerfully upon Saul when he heard those words, and his anger was kindled greatly.
7. And he took a yoke of oxen and cut them in pieces, and sent throughout all the territory of Israel by the hands of messengers, saying, "Whoever does not come out after Saul and after Samuel, so shall it be done to his oxen." And the fear of the LORD fell on the people, and they came out as one man.
8. And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.
9. And they said to the messengers that came, "Thus shall you say to the men of Jabesh Gilead, 'Tomorrow by *the time* the sun is hot, you shall have help.' " And the messengers came and told the men of Jabesh, and they were glad.
10. And the men of Jabesh said, "Tomorrow we will come out to you, and you shall do with us all that seems good to you."
11. And it was *so* on the next day, Saul put the people in three companies, and they came into the middle of the army at the morning watch. And they killed the Ammonites until the heat of the day. And the ones who remained were scattered, so that two of them were not left together.
12. And the people said to Samuel, "Who *is* he that said, 'Shall Saul reign over us?' Bring the men so that we may put them to death."
13. And Saul said, "There shall not a man be put to death this day, for today the LORD has worked salvation in Israel."
14. Then Samuel said to the people, "Come and let us go to Gilgal and renew the kingdom there."
15. And all the people went *to* Gilgal, and made Saul king before the LORD in Gilgal, and there they sacrificed peace offerings before the LORD. And there Saul and all the men of Israel rejoiced greatly.

Chap. **11**

1 Gen. 26:28
Judg. 21:8
1 Sam. 12:12
1 Ki. 20:34
2 Gen. 34:14
1 Sam. 17:26
4 Judg. 2:4
1 Sam. 10:26, 15:34
2 Sam. 21:6
6 Judg. 3:10, 6:34
1 Sam. 10:10
7 Judg. 19:29, 20:1, 21:5, 8, 10
8 Judg. 1:5
2 Sam. 24:9
10 1 Sam. 11:3
11 Judg. 7:16
1 Sam. 31:11
12 1 Sam. 10:27
Luke 19:27
13 Ex. 14:13, 30
1 Sam.19:5
2 Sam. 19:22
14 1 Sam. 10:8
15 1 Sam. 10:8, 17

CHAPTER TWELVE

1. And Samuel said to all Israel, "Behold, I have listened to your voice in all that you said to me, and have made a king over you.
2. And now, behold, the king walks before you. And I am old and grayheaded, and, behold, my sons *are* with you. And I have walked before you from my childhood unto this day.
3. Behold, here I *am*. Witness against me before the LORD and before His anointed. Whose ox have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom have I oppressed? Or from whose hand have I received a bribe to blind my eyes with it? And I will restore it to you."
4. And they said, "You have not defrauded us nor oppressed us, neither have you taken from any man's hand."
5. And he said to them, "The LORD *is* witness against you, and His anointed *is* witness this day, that you have not found anything in my hand." And they answered, "He is witness."
6. And Samuel said to the people, "*It is* the LORD Who appointed Moses and Aaron, and Who brought your fathers up out of the land of Egypt.
7. And now stand still, so that I may plead with you before the LORD concerning all the righteous acts of the LORD which He did to you and to your fathers.

Chap. **12**

1 1 Sam. 8:5, 19-20, 10:24
2 Num. 27:17
1 Sam. 8:1, 5, 20
3 Num. 16:15
Deut. 16:19
1 Sam. 24:6
2 Sam. 1:14, 16
Acts 20:33
1 Thes. 2:5
5 Ex. 22:4
John 18:38
Acts 23:9
6 Mic. 6:4
7 Judg. 5:11
Isa. 1:18
Mic. 6:2-3

8. When Jacob had come into Egypt, and your fathers cried to the LORD, then the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them live in this place.
9. And they forgot the LORD their God. And He sold them into the hand of Sisera, captain of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.
10. And they cried to the LORD, and said, 'We have sinned because we have forsaken the LORD, and have served the Baalim and Ashtoreths. But now deliver us out of the hand of our enemies, and we will serve You.'
11. And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and you lived safely.
12. And when you saw that Nahash the king of the sons of Ammon came against you, you said to me, 'No, but a king shall reign over us,' even though the LORD your God *was* your King.
13. And now, behold the king whom you have chosen, whom you have desired! And behold, the LORD has set a king over you!
14. If you will fear the LORD, and serve Him, and listen to His voice, and not rebel against the commandments of the LORD, then both you and also the king who reigns over you shall continue following the LORD your God.
15. But if you will not hearken to the voice of the LORD, but rebel against the command of the LORD, then the hand of the LORD shall be against you as *it was* against your fathers.
16. Also, now stand and see this great thing which the LORD shall do before your eyes.
17. *Is it* not the wheat harvest today? I will call to the LORD, and He shall send thunder and rain, so that you may perceive and see that your wickedness is great, that which you have done in the sight of the LORD, in asking a king for you."
18. And Samuel called to the LORD, and the LORD sent thunder and rain that day. And all the people greatly feared the LORD and Samuel.
19. And all the people said to Samuel, "Pray for your servants to the LORD your God so that we will not die, for we have added evil to all our sins to ask a king for us."
20. And Samuel said to the people, "Do not fear. You have done all this wickedness. Yet do not turn aside from following the LORD, but serve the LORD with all your heart.
21. And do not turn aside to go after vanities which cannot profit nor deliver, for they *are* vain,
22. Then the LORD will not forsake His people for His great name's sake because it has pleased the LORD to make you His people.
23. Also, I, far be it from me that I should sin against the LORD from ceasing to pray for you. But I will teach you the good and the right way.
24. Only fear the LORD, and serve Him in truth with all your heart, for consider what great *things* He has done for you.
25. But if you shall still do wickedly, both you and your king will be swept away."

8 Gen. 46:5-6 Ex. 2:23, 3:10
9 Judg. 3:7, 12, 4:2, 10:7
10 Judg. 2:13, 10:10, 15-16
11 Judg. 6:14, 32, 11:1 1 Sam. 7:13
12 Judg. 8:23 1 Sam. 8:5, 7, 19, 11:1
13 1 Sam. 8:5, 10:24 Hos. 13:11
14 Josh. 24:14
15 Lev. 26:14 Deut. 28:15 Josh. 24:20 1 Sam. 12:9 Isa. 1:20
16 Ex. 14:13
17 Josh. 10:12 1 Sam. 7:9-10, 8:7 Prov. 26:1 Jas. 5:16-18
18 Ex. 14:31 Ezra 10:9
19 Ex. 9:28, 10:17 Jas. 5:15 1 John 5:16
21 Deut. 11:16 Isa. 41:29 Jer. 16:19 Hab. 2:18 1 Cor. 8:4
22 Deut. 7:7-8 Josh. 7:9 1 Ki. 6:13 Jer. 14:21 Psa. 106:8
23 1 Ki. 8:36 Jer. 6:16 Psa. 34:11 Prov. 4:11 2 Chr. 6:27 Acts 12:5 Rom. 1:9 Col. 1:9 2 Tim. 1:3
24 Deut. 10:21 Isa. 5:12 Eccl. 12:13
25 Deut. 28:36 Josh. 24:20

Chap. **13**

2 1 Sam. 10:26
3 1 Sam. 10:5
4 Gen. 34:30 Ex. 5:21
6 Judg. 6:2 1 Sam. 14:11

CHAPTER THIRTEEN

1. Saul reigned one year, and when he had reigned two more years over Israel,
2. Then Saul chose for himself three thousand from Israel. Two thousand of these were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. And of the rest of the people he sent each man to his tent.
3. And Jonathan struck the garrison of the Philistines in Geba, and the Philistines heard *of it*. And Saul blew the ram's horn throughout all the land, saying, "Let the Hebrews hear."
4. And all Israel heard, saying, "Saul has struck a garrison of the Philistines, and also Israel has made himself an abomination to the Philistines." And the people were called to Saul at Gilgal.
5. And the Philistines gathered to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people like the sand on the seashore in multitude. And they came up and pitched in Michmash, eastward from Beth Aven.
6. And the men of Israel saw that they were in a tight place (for the people were distressed). And the people hid themselves in caves, and in thickets, and in

rocks, and in high places, and in pits.
7. And the Hebrews went over Jordan to the land of Gad and Gilead. And Saul *was* still in Gilgal, and all the people followed him, trembling.
8. And he waited seven days, according to the set time with Samuel, but Samuel did not come to Gilgal. And the people were scattered from him.
9. And Saul said, "Bring a burnt offering here to me and peace offerings." And he offered the burnt offering.
10. And it came to pass as soon as he had made an end of offering the burnt offering, behold, Samuel came. And Saul went out to meet him and to kneel to him.
11. And Samuel said, "What have you done?" And Saul said, "Because I saw that the people were scattered from me, and you did not come in the days appointed, and the Philistines gathered themselves at Michmash,
12. And I said, 'The Philistines will come down now upon me to Gilgal, and I have not made supplication to the LORD.' And I forced myself and offered a burnt offering."
13. And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God which He commanded you; for now the LORD would have established your kingdom upon Israel forever.
14. But now your kingdom shall not stand. The LORD has sought Him a man after His own heart, and the LORD has appointed him to be prince over His people because you have not kept what the LORD commanded you."
15. And Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people present with him, about six hundred men.
16. And Saul, and his son Jonathan, and the people present with them, stayed in Gibeah of Benjamin. But the Philistines camped in Michmash.
17. And the spoilers came out of the camp of the Philistines in three companies. One company turned to the way *to* Ophrah, to the land of Shual.
18. And another company turned the way *to* Beth Horon. And one company turned the way of the border that looks toward the valley of Zeboim toward the wilderness.
19. And there was no smith found throughout all the land of Israel, for the Philistines said, "Lest the Hebrews make swords or spears."
20. But all the Israelites went down *to* the Philistines, each man to sharpen his plowshare, and his mattock, and his axe, and his coulter.
21. And there was the *charge* of two-thirds of a shekel for the plowshares, and for the mattocks, and for the three-pronged forks, and for the axes, and to sharpen the plowshares.
22. And it came to pass in the day of battle there was neither sword nor spear found in the hand of any of the people with Saul and Jonathan. But with Saul and with his son Jonathan there *was* found *sword and spear*.
23. And the garrison of the Philistines went out to the passage of Michmash.

8 1 Sam. 10:8
13 1 Sam. 15:11
2 Chr. 16:9
14 1 Sam. 15:28
Psa. 89:20
Acts 13:22
15 1 Sam. 14:2
16 1 Sam. 13:3
17 Josh. 18:23
18 Gen. 14:2
Josh. 16:3, 18:13-14
Neh. 11:34
19 2 Ki. 24:14
Jer. 24:1
22 Judg. 5:8
23 1 Sam. 14:1, 4

CHAPTER FOURTEEN

1. And the day came that Jonathan the son of Saul said to the young man who bore his armor, "Come and let us go over to the Philistines' garrison which *is* on the other side." But he did not tell his father.
2. And Saul stayed in the edge of Gibeah under the pomegranate tree in Migron. And the people who were with him were about six hundred men.
3. And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, was wearing an ephod. And the people did not know that Jonathan was gone.
4. And between the passages by which Jonathan sought to go over to the Philistines' garrison *there was* a rocky crag on the one *side* and a rocky crag on the other *side*. And the name of the one *was* Bozez, and the name of the other Seneh.
5. The one crag *was* a pillar on the north in front of Michmash, and the other southward in front of Gibeah.
6. And Jonathan said to the young man who bore his armor, "Come, and let us go over to the garrison of these uncircumcised ones. It may be that the LORD will work for us, for *there is* no restraint to the LORD, to save by many or by few."
7. And his armor-bearer said to him, "Do all that *is* in your heart. Turn, for behold, I am with you according to your heart."
8. And Jonathan said, "Behold, we will

Chap. **14**

2 1 Sam. 13:15
3 1 Sam. 2:28, 4:21, 13:15, 22:9, 11, 20
4 1 Sam. 13:23
6 Judg. 7:4, 7
Psa. 115:3, 135:6
2 Chr. 14:11
Rom. 8:31

go over to *these* men, and we will show ourselves to them.
9. If they say this to us, 'Stand still until we come to you,' then we will stand still *in* our place and will not go up to them.
10. But if they say this, 'Come up to us,' then we will go up, for the LORD has delivered them up into our hand. And this *shall be* a sign to us."
11. And both of them showed themselves to the garrison of the Philistines. And the Philistines said, "Behold, the Hebrews come out of the holes where they have hidden themselves."
12. And the men of the garrison answered Jonathan and his armor-bearer and said, "Come up to us, and we will teach you a thing." And Jonathan said to his armor-bearer, "Come up after me, for the LORD has delivered them into the hand of Israel."
13. And Jonathan climbed up on his hands and feet, and his armor-bearer after him. And they fell before Jonathan, and his armor-bearer killed *some* after him.
14. And this *was* the first blow, when Jonathan and his armor-bearer struck about twenty men in about half of a furrow of an acre of a field.
15. And there was trembling in the army, in the field, and among all the people. The garrison and the spoilers also trembled, and the earth quaked, and it was a very great trembling.
16. And the watchmen of Saul in Gibeah of Benjamin looked, and behold, the multitude had melted away and went here and there.
17. And Saul said to the people with him, "Number now and see who is gone from us." And when they had counted, behold, Jonathan and his armor-bearer *were* not *there.*
18. And Saul said to Ahiah, "Bring the ark of God here," for the ark of God was at that time with the children of Israel.
19. And it came to pass, while Saul talked to the priest, the noise in the army of the Philistines went on and grew greater. And Saul said to the priest, "Withdraw your hand."
20. And Saul and all the people with him gathered, and they went to the battle. And, behold, every man's sword *was* against his fellow, a very great panic.
21. And the Hebrews that *were* with the Philistines before, who had gone up with them into the camp all around, even they also *turned* to be with the Israelites who were with Saul and Jonathan.
22. And all the men of Israel who had hidden themselves in mount Ephraim heard that the Philistines had fled, even they also followed them in the battle.
23. And the LORD saved Israel that day, and the battle passed over to Beth Aven.
24. And the men of Israel were distressed on that day, for Saul had commanded the people, saying, "Cursed *is* the man that eats food until evening, so that I may be avenged on my enemies." So none of the people tasted any food.
25. And all the *men of* the land came into a forest, and there was honey upon the ground.
26. And when the people had come into the woods, behold, a flow of honey! But no one put his hand to his mouth, for the people feared the oath.
27. But Jonathan did not hear when his father made the people swear. And *he* put forth the end of the rod in his hand and dipped it in a honeycomb, and put his hand to his mouth. And his eyes were enlightened.
28. And one from the people answered and said, "Your father strictly charged the people with an oath, saying, 'Cursed *is* the man who eats food this day.' " And the people were weary.
29. Then Jonathan said, "My father has troubled the land. Please see how my eyes have been lightened because I tasted a little of this honey.
30. How much more if the people had happened to eat freely today of the spoil of their enemies which they found? For would not there have been a much greater slaughter among the Philistines?"
31. And they struck the Philistines that day from Michmash to Aijalon, and the people were very faint.
32. And the people flew upon the spoil, and took sheep and oxen and calves, and killed *them* on the ground. And the people ate with the blood.
33. And they told Saul, saying, "Behold, the people sin against the LORD in that they eat with the blood." And he said, "You have transgressed. Roll a great stone to me today."
34. And Saul said, "Disperse yourselves among the people and say to them, 'Let

10 Gen. 24:14
Judg. 7:11
14 Judg. 7:21
15 Gen. 35:5
1 Sam. 13:17
2 Ki. 7:7
Job 18:11
16 1 Sam. 14:20
19 Num. 27:21
20 Judg. 7:22
2 Chr. 20:23
22 1 Sam. 13:6
23 Ex. 14:30
1 Sam. 13:5
Hos. 1:7
24 Josh. 6:26
25 Ex. 3:8
Num. 13:27
Deut. 9:28
Mat. 3:4-5
32 Lev. 3:17, 7:26, 17:10, 19:26
Deut. 12:16, 23-24

each one bring his ox here, and each man his sheep, and kill *them* here, and eat. And do not sin against the LORD in eating with the blood.' " And each man of all the people brought his ox in his hand that night, and killed them there.
35. And Saul built an altar to the LORD. The same was the first altar that he built to the LORD.
36. And Saul said, "Let us go down after the Philistines by night and spoil them until the morning light, and let us not leave a man of them." And they said, "Do all that seems good to you." Then the priest said, "Let us draw near here to God."
37. And Saul asked counsel of God: "Shall I go down after the Philistines? Will You deliver them into the hand of Israel?" But He answered him not that day.
38. And Saul said, "Draw near here, all the chief of the people, and know and see what this sin has been today,
39. For, *as* the LORD lives, He Who saves Israel, though it is in Jonathan my son, he shall surely die." But there was not a man among all the people who answered.
40. Then he said to all Israel, "You be on one side, and Jonathan my son and I will be on the other side." And the people said to Saul, "Do what seems good to you."
41. And Saul said to the LORD God of Israel, "Give a perfect *lot*." And Saul and Jonathan were taken, but the people escaped.
42. And Saul said, "Cast *lots* between me and my son Jonathan." And Jonathan was taken.
43. Then Saul said to Jonathan, "Tell me what you have done." And Jonathan told him and said, "I did but taste a little honey with the end of the rod in my hand. Behold, I must die."
44. And Saul answered, "God do so and more also, for you shall surely die, Jonathan."
45. And the people said to Saul, "Shall Jonathan die who has worked out this great salvation in Israel? Far be it! *As* the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day." Thus the people rescued Jonathan, so that he did not die.
46. Then Saul went up from following the Philistines. And the Philistines went to their own place.
47. And Saul took over the kingdom of Israel and fought against all his enemies on every side, with Moab, and with the sons of Ammon, and with Edom, and with the kings of Zobah, and with the Philistines. And wherever he turned himself, he troubled *them*.
48. And he gathered an army and struck the Amalekites, and delivered Israel out of the hands of those who spoiled them.
49. And the sons of Saul were Jonathan, and Ishui, and Melchishua. And the names of his two daughters: the firstborn's name *was* Merab, and the name of the younger, Michal.
50. And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz. And the name of the commander of his army *was* Abner, the son of Ner, Saul's uncle.
51. And Kish *was* the father of Saul. And Ner the father of Abner *was* the son of Abiel.
52. And the war was heavy against the Philistines all the days of Saul. And when Saul saw any strong man, or any brave man, he took him to himself.

35 1 Sam. 7:17
37 1 Sam. 28:6
38 Josh. 28:6
38 Josh. 7:14
Judg. 20:2
1 Sam. 10:19
39 2 Sam. 12:5
41 Josh. 7:16
1 Sam. 10:20-21
Prov. 16:33
Acts 1:24
43 Josh. 7:19
1 Sam. 14:27
44 1 Sam. 14:39
Ruth 1:17
45 2 Sam. 14:11
1 Ki. 1:52
Luke 21:18
47 1 Sam. 11:11
2 Sam. 10:6
48 1 Sam. 15:3, 7
49 1 Sam. 31:2
1 Chr. 8:33
51 1 Sam. 9:1
52 1 Sam. 8:11

Chap. **15**

1 1 Sam. 9:16
2 Ex. 17:8, 14
Num. 24:20
Deut. 25:17-19
3 Lev. 27:28-29
Josh. 6:17, 21
6 Gen. 18:25, 19:12, 14
Ex. 18:10, 19
Num. 10:29, 32, 24:21
Judg. 1:16, 4:11
Rev. 18:4
7 Gen. 2:11, 16:7, 25:18
1 Sam. 14:48

CHAPTER FIFTEEN

1. And Samuel said to Saul, "The LORD sent me to anoint you to be king over His people, over Israel. And now listen to the voice of the words of the LORD.
2. Thus says the LORD of hosts, 'I will punish Amalek for *that* which he did to Israel, how he set against him in the way when he came up from Egypt.
3. Now go and strike Amalek, and completely destroy all that they have, and do not spare them. But kill both man and woman, infant and suckling, ox and sheep, camel and donkey.' "
4. And Saul gathered the people together and numbered them in Telaim, two hundred thousand footmen and ten thousand men of Judah.
5. And Saul came to a city of Amalek and lay in wait in the valley.
6. And Saul said to the Kenites, "Go! Depart! Get down from among the Amalekites, lest I destroy you with them, for you showed kindness to all the children of Israel when they came up out of Egypt." So the Kenites departed from among the Amalekites.
7. And Saul struck the Amalekites from

Havilah, as you come to Shur, which *is* over across from Egypt.
8. And he took Agag the king of the Amalekites alive. And he completely destroyed all the people with the edge of the sword.
9. But Saul and the people spared Agag and the best of the sheep and of the oxen and of the fatlings and the lambs, and all *that was* good, and would not completely destroy them. But everything *that was* vile and feeble they completely destroyed.
10. And the word of the LORD came to Samuel saying,
11. "It repents Me that I have set up Saul *to be* king, for he has turned back from following Me and has not performed My commandments." And it grieved Samuel, and he cried *out to* the LORD all night.
12. And when Samuel rose up early in the morning to meet Saul, it was told to Samuel, saying, "Saul came to Carmel, and behold, he set up a place for himself, and has gone around and passed on and gone down to Gilgal."
13. And Samuel came to Saul. And Saul said to him, "You *are* blessed of the LORD. I have performed the commandment of the LORD."
14. And Samuel said, "What then *is* this bleating of the flock in my ears? And *what is* the sound of the herd which I hear?"
15. And Saul said, "They have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen to sacrifice to the LORD your God. And the rest we have completely destroyed."
16. And Samuel said to Saul, "Stay and I will tell you what the LORD has said to me tonight." And he said to him, "Speak on."
17. And Samuel said, "When you *were* little in your own sight, did you not become the head of the tribes of Israel? And the LORD anointed you king over Israel.
18. And the LORD sent you on the way and said, 'Go and completely destroy the sinners, the Amalekites, and fight against them until you destroy them.'
19. Why then did you not obey the voice of the LORD? Why did you fly upon the spoil and do evil in the sight of the LORD?"

8 1 Sam. 30:1
1 Ki. 20:34-35
9 1 Sam. 15:3, 15
11 Gen. 6:6-7
Josh. 22:16
1 Sam. 13:13, 15:3, 9, 35, 16:1
2 Sam. 24:16
1 Ki. 9:6
12 Josh. 15:55
13 Gen. 14:19
Judg. 17:2
Ruth 3:10
15 Gen. 3:12
1 Sam. 15:9, 21
Prov. 28:13
17 1 Sam. 9:21
20 1 Sam. 15:13
21 1 Sam. 15:15
22 Isa. 1:11-13, 16-17
Jer. 7:22-23
Hos. 6:6
Mic. 6:6-8
Eccl. 5:1
Mat. 5:24, 9:13, 12:7
Mark 12:33
Heb. 10:6-9
23 1 Sam. 13:14
24 Ex. 23:2
2 Sam. 12:13
Isa. 51:12-13
26 1 Sam. 2:30
27 1 Ki. 11:30
28 1 Sam. 28:17-18
1 Ki. 11:31
29 Num. 23:19
Ezek. 24:14
2 Tim. 2:13
Tit. 1:2
30 John 5:44, 12:43
33 Ex. 17:11
Num. 14:45
Judg. 1:7

20. And Saul said to Samuel, "Yes, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have completely destroyed the Amalekites.
21. But the people took from the spoil, of *the* flocks and herd, *the* best of the things devoted to destruction, to sacrifice to the LORD your God in Gilgal."
22. And Samuel said, "Does the LORD *have as great* delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice! To hearken *is* better than the fat of rams,
23. For rebellion *is as* the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king!"
24. And Saul said to Samuel, "I have sinned, for I have disobeyed the commandment of the LORD and your word because I feared the people and obeyed their voice.
25. And now please pardon my sin and turn again with me so that I may worship the LORD."
26. And Samuel said to Saul, "I will not return with you, for you have rejected the word of the LORD, and the LORD has rejected you from being king over Israel."
27. And as Samuel turned around to go, *Saul* laid hold upon the skirt of his robe, and it tore.
28. And Samuel said to him, "The LORD has torn the kingdom of Israel from you this day, and has given it to a neighbor of yours *who is* better than you.
29. And also the Glory of Israel will not lie nor repent, for He *is* not a man that He should repent."
30. Then he said, "I have sinned. Please honor me now before the elders of my people and before Israel, and turn again with me. And I shall worship the LORD your God."
31. And Samuel turned again after Saul, and Saul worshiped the LORD.
32. And Samuel said, "Bring here to me Agag the king of the Amalekites." And Agag came to him cautiously. And Agag said, "Surely the bitterness of death is at hand."
33. And Samuel said, "As your sword

has made women childless, so shall your mother be childless among women." And Samuel cut Agag in pieces before the LORD in Gilgal.
34. And Samuel went to Ramah. And Saul went up to his house to Gibeah of Saul.
35. And Samuel never again saw Saul until the day of his death, for Samuel mourned for Saul. And the LORD repented that he had made Saul king over Israel.

CHAPTER SIXTEEN

1. And the LORD said to Samuel, "How long will you mourn for Saul since I have rejected him from reigning over Israel? Fill your horn with oil and go. I will send you to Jesse of Bethlehem, for I have seen a king for Me among his sons."
2. And Samuel said, "How can I go? If Saul hears, he will kill me." And the LORD said, "Take a heifer of the herd in your hand with you and say, 'I have come to sacrifice to the LORD.'
3. And call Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for Me whomever I name to you."
4. And Samuel did what the LORD said and came to Bethlehem. And the elders of the town trembled at his coming and said, "Do you come peaceably?"
5. And he said, "Peaceably. I have come to sacrifice to the LORD. Sanctify yourselves and come with me to the sacrifice." And he sanctified Jesse and his sons, and called them to the sacrifice.
6. And it came to pass as they came in, he saw Eliab and said, "Surely the LORD'S anointed *is* before the LORD."
7. But the LORD said to Samuel, "Do not look on his face, nor on his height because I have refused him, for *the LORD* does not see as man sees; for man looks on the outward appearance, but the LORD looks on the heart."
8. And Jesse called Abinadab, and he passed him before Samuel, but he said, "Also the LORD has not chosen this one."
9. And Jesse passed Shammah by, but he said, "Also the LORD has not chosen this one."
10. And Jesse passed seven of his sons before Samuel, but Samuel said to Jesse, "The LORD has not chosen these."
11. And Samuel said to Jesse, "Are all your children here?" And he said, "There remains yet the youngest, and behold, he keeps the sheep." And Samuel said to Jesse, "Send and bring him, for we will not sit down until he comes here."
12. And he sent and brought him in. And he *was* ruddy with beautiful countenance and good form. And the LORD said, "Arise, anoint him, for this is he."
13. And Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD came upon David from that day forward. And Samuel rose up and went to Ramah.
14. But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD terrified him.
15. And Saul's servants said to him, "Behold now, an evil spirit from God terrifies you.
16. Let our lord now command his servants *which are* before you to seek out a man who knows how to play on a lyre. And it shall be, when the evil spirit from God is upon you, then he shall play *with* his hand, and *it shall be* well with you."
17. And Saul said to his servants, "Now look for me a man who can play well, and bring *him* to me."
18. And one of the servants answered and said, "Behold, I have seen a son of Jesse the Bethlehemite who is skillful in playing, and a mighty warrior and a man of battle, and prudent in speech. And he is a person of good form, and the LORD *is* with him."
19. And Saul sent messengers to Jesse and said, "Send me your son David, who *is* with the sheep."
20. And Jesse took a donkey *loaded* with bread and a skin of wine and a kid *goat*, and sent *them* by David his son to Saul.
21. And David came to Saul and stood before him. And he loved him greatly, and he became his armor-bearer.
22. And Saul sent to Jesse saying, "Please let David stand before me, for he has found favor in my sight."
23. And it came to pass when the spirit from God was upon Saul, that David took a lyre and played with his hand. And there was relief for Saul, and *it was* well with him, and the evil spirit departed from him.

34 1 Sam. 11:4
35 1 Sam. 15:11, 16:1, 19:24

Chap. **16**

1 1 Sam. 9:16, 15:23, 35
2 Ki. 9:1
Psa. 78:70
Acts 13:22
2 1 Sam. 9:12, 20:29
3 Ex. 4:15
1 Sam. 9:16
4 1 Sam. 21:1
1 Ki. 2:13
2 Ki. 9:22
5 Ex. 19:10
6 1 Sam. 17:13
1 Ki. 12:26
1 Chr. 27:18
7 1 Ki. 8:39
Isa. 55:8
Psa. 147:10
2 Cor. 10:7
8 1 Sam. 17:13
9 1 Sam. 17:13
2 Sam. 13:3
1 Chr. 2:13
11 1 Sam. 17:12
2 Sam. 7:8
Psa. 78:70-72
12 1 Sam. 9:17, 17:42
13 Num. 27:18
Judg. 11:29, 13:25
1 Sam. 10:1, 6, 10
14 Judg. 9:23, 16:20
16 Gen. 41:46
1 Sam. 16:21-23
2 Ki. 3:15
18 1 Sam. 3:19, 17:32, 34-36, 18:12, 14
19 1 Sam. 16:11, 17:15
20 1 Sam. 10:27, 17:18
21 Gen. 41:46
23 1 Sam. 16:14, 16

CHAPTER SEVENTEEN

1. And the Philistines assembled their armies for battle, and they were gathered at Socoh *of* Judah, and pitched between Socoh and Azekah in Ephes Dammim.
2. And Saul and the men of Israel had gathered and pitched by the valley of Elah, and set the battle in order against the Philistines.
3. And the Philistines stood on a mountain on the one *side*, and Israel stood on a mountain on the other *side*. And *there was* a valley between them.
4. And a champion named Goliath came out of the Philistine's camp; he was from Gath. His height *was* six cubits and a span.
5. And a bronze helmet was upon his head, and he *was* armed with scaled armor. And the weight of the coat *was* five thousand shekels of bronze.
6. And greaves of bronze *were* upon his legs, and a bronze javelin *slung* from his shoulders.
7. And the staff of his spear *was* like a weaver's beam. And his spear's head *weighed* six hundred shekels of iron. And the shield bearer went in front of him.
8. And he stood and cried to the armies of Israel, and said to them, "Why have you come out to set *your* battle in order? *Am* I not a Philistine, and are you not servants to Saul? Choose a man for you, and let him come down to me.
9. If he is able to fight with me and kill me, then we will be your slaves. But if I prevail against him and kill him, then you shall be our slaves and serve us."
10. And the Philistine said, "I defy the armies of Israel this day. Give me a man, and we will fight together."
11. And Saul and all Israel heard those words of the Philistine, and they were dismayed and greatly afraid.
12. And David *was* the son of an Ephrathite of Bethlehem Judah named Jesse. And to him *were* eight sons. And the man *was* old among men in the days of Saul.
13. And the three oldest sons of Jesse went out, *and* followed Saul to the battle. And the names of his three sons that went to the battle *were* Eliab the first-born; and his second, Abinadab; and the third Shammah.
14. And David *was* the youngest. And the three oldest followed Saul.

Chap. **17**

1 Josh. 15:35
1 Chr. 11:13
4 Josh. 11:22
2 Sam. 21:19
8 1 Sam. 8:17
9 1 Sam. 11:1
10 1 Sam. 17:26
2 Sam. 21:21
12 Gen. 35:19
1 Sam. 16:1, 10-11, 18
17:58
Ruth 4:22
1 Chr. 2:13-15
13 1 Sam. 16:6, 8-9
15 1 Sam. 16:19
18 Gen. 37:14
20 1 Sam. 26:5
22 Judg. 18:15
23 1 Sam. 17:8
25 Josh. 15:16
26 Deut. 5:26
1 Sam. 11:2, 14:6, 17:10
27 1 Sam. 17:25

15. And David went and returned from Saul to feed his father's sheep at Bethlehem.
16. And the Philistine drew near morning and evening, and presented himself forty days.
17. And Jesse said to his son David, "Please take for your brothers an ephah of this parched *grain*, and these ten loaves, and run to the camp to your brothers.
18. And carry these ten cuttings of cheeses to the commander of *their* thousand, and see how your brothers are faring, and bring some token from them *for me*."
19. And Saul, and they, and all the men of Israel, *were* in the valley of Elah fighting with the Philistines.
20. And David rose up early in the morning and left the sheep with a keeper, and got up and went as Jesse had commanded him. And he came to the barricade, and to the army which was going out to fight, shouting a battle cry,
21. For Israel and the Philistines had put the battle in order, rank to rank.
22. And David left his baggage in the hand of the keeper of the baggage and ran into the army, and came and greeted his brothers.
23. And he was speaking with them. Then, behold, the champion man, named Goliath, the Philistine of Gath, came up out of the ranks of the Philistines, and spoke according to these words. And David heard.
24. And all the men of Israel, when they saw the man, they ran from him and were very much afraid.
25. And the men of Israel said, "Have you seen this man that has come up? Surely he has come up to defy Israel. And it shall be *that* the king will enrich the man who kills him with great riches, and will give him his daughter, and make his father's house free in Israel."
26. And David spoke to the men who stood by him, saying, "What shall be done to the man who kills this Philistine and takes away this shame from Israel, for who *is* this uncircumcised Philistine that he should defy the armies of the living God?"
27. And the people answered him in this way, saying, "So shall it be done to the man who kills him."

28. And his oldest brother Eliab heard when he spoke to the men. And Eliab's anger was kindled against David. And he said, "Why have you come down? And with whom have you left those few sheep in the wilderness? I know your pride and the naughtiness of your heart, for you have come down to see the battle."
29. And David said, "What have I done now? Was it not *only* a question?"
30. And he turned from him toward another and spoke according to this word. And the people answered him again in the same way.
31. And the words which David spoke were heard. And they were told before Saul. And he sent for him.
32. And David said to Saul, "Let no man's heart fail because of him. Your servant will go and fight with this Philistine."
33. And Saul said to David, "You are not able to go against this Philistine to fight with him, for you *are but* a youth, and he is a man of war from his youth."
34. And David said to Saul, "Your servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock.
35. And I went out after it and struck it, and delivered *the lamb* out of its mouth. And when it rose against me, I caught *it* by the beard, and struck it and killed it.
36. Your servant killed both the lion and the bear. And this uncircumcised Philistine shall be like one of them, since he has defied the armies of the living God."
37. And David said, "The LORD Who has delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine." And Saul said to David, "Go, and may the LORD be with you."
38. And Saul armed David with his armor, and he put a helmet of bronze upon his head. He also armed him *with* scaled armor.
39. And David girded his sword upon his armor, and he tried to go. But he had not tested *them*. And David said to Saul, "I cannot go with these, for I have not tested *them*." And David put them off him.
40. And he took his staff in his hand, and chose five smooth stones out of the brook for himself, and put them in a shepherd's vessel which he had, even in a bag. And his sling *was* in his hand. And he drew near the Philistine.
41. And the Philistine came on and drew near David. And the man who bore the shield *was* before him.
42. And the Philistine looked and saw David, and disdained him, for he was *only* a youth, and ruddy with a handsome appearance.
43. And the Philistine said to David, "*Am* I a dog that you come to me with sticks?" And the Philistine cursed David by his gods.
44. And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and to the beasts of the field."
45. And David said to the Philistine, "You come to me with a sword and with a spear and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, Whom you have defied.
46. The LORD will deliver you into my hand today, and I will strike you and take your head from you and give the bodies of the army of the Philistines to the birds of the air today, and to the wild beasts of the earth, so that all the earth may know that there is a God in Israel.
47. And all this multitude shall know that the LORD does not save with sword and spear; for the battle *is* the LORD'S, and He will give you into our hands."
48. And it came to pass when the Philistine rose and went and drew near to meet David, David hurried and ran toward the ranks to meet the Philistine.
49. And David put his hand into his bag and took a stone from there, and slung *it* and struck the Philistine in his forehead, so that the stone sank into his forehead. And he fell upon his face to the earth.
50. And David was stronger with a sling and with a stone than the Philistine. And he struck the Philistine and killed him. But no sword *was* in the hand of David.
51. And David ran and stood upon the Philistine, and took out his sword and drew it out of its sheath, and killed him, and cut off his head with it. And when the Philistines saw that their champion *was* dead, they fled.
52. And the men of Israel rose up and shouted, and Judah pursued the Philistines until they came to the valley, and to the gates of Ekron. And the wounded of

28 Gen. 37:4, 8, 11
Mat. 10:36
29 1 Sam. 17:17
30 1 Sam. 17:26-27
32 Deut. 20:1, 3
1 Sam. 16:18
33 Num. 13:31
Deut. 9:2
37 1 Sam. 20:13
1 Chr. 22:11, 16
2 Cor. 1:10
2 Tim. 4:17-18
42 1 Sam. 16:12
Prov. 16:18
1 Cor. 1:27-28
43 1 Sam. 24:14
2 Sam. 3:8, 9:8, 16:9
2 Ki. 8:13
Psa. 123:4
44 I Sam. 17:46
1 Ki. 20:10-11
45 1 Sam. 17:10
2 Sam. 22:33, 35
Psa. 124:8
2 Cor. 10:4
Heb. 11:33-34
46 Deut. 28:26
Josh. 4:24
1 Ki. 8:43, 18:36
2 Ki. 19:19
Isa. 52:10
47 Hos. 1:7
Zech. 4:6
Psa. 44:6
2 Chr. 20:15
48 Psa. 27:3
50 Judg. 3:31, 15:15
1 Sam. 21:9
2 Sam. 23:21
51 Heb. 11:34
52 Josh. 15:36

the Philistines fell down by the way to Shaaraim, even to Gath and to Ekron.
53. And the children of Israel returned from chasing after the Philistines, and they plundered their tents.
54. And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.
55. And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the army, "Abner, whose son *is* this young man?" And Abner said, "*As* your soul lives, O king, I cannot tell."
56. And the king said, "You go ask whose son the young man *is*."
57. And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand.
58. And Saul said to him, "Whose son *are* you, young man?" And David answered, "I am the son of your servant Jesse of Bethlehem."

CHAPTER EIGHTEEN

1. And it came to pass when he had finished speaking to Saul, the soul of Jonathan was joined with the soul of David, and Jonathan loved him as he did his own soul.
2 And Saul took him that day and would not let him go home to his father's house any more.
3. And Jonathan and David made a covenant because he loved him as his own soul.
4. And Jonathan stripped off the robe that *was* upon him and gave it to David, and his apparel, even to his sword and to his bow and to his girdle.
5. And David went out wherever Saul sent him, behaving himself wisely. And Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.
6. And it came to pass as they came in, when David returned from striking the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet King Saul with tabrets,★ with songs of joy, and with instruments of music.★★
7. And the women answered as they played, and said, "Saul has slain his thousands, and David his ten thousands."
8. And Saul was very angry, and this thing was evil in his eyes. And he said, "They have given David ten thousands, and to me they have given *only* thousands. And what more can he have but the kingdom?"
9. And Saul eyed David from that day and forward.
10. And it came to pass on the next day the evil spirit from God came upon Saul, and he prophesied in the midst of the house. And David played with his hand, as at other times. And a spear *was* in Saul's hand.
11. And Saul threw the spear, for he said, "I will strike David even to the wall." And David drew back out of his presence twice.
12. And Saul was afraid of David because the LORD was with him and had departed from Saul.
13. And Saul moved him away from himself and made him his commander over a thousand. And he went out and came in before the people.
14. And David behaved himself wisely in all his ways. And the LORD *was* with him.
15. And when Saul saw that he behaved himself very wisely, he was afraid of him.
16. But all Israel and Judah loved David because he went out and came in before them.
17. And Saul said to David, "Behold I will give you my older daughter Merab for a wife. Only you be a brave son for me and fight the LORD'S battles." But Saul thought, "Let not my hand be upon him, but let the hand of the Philistines be upon him."
18. And David said to Saul, "Who *am* I, and what is my life, or my father's family in Israel, that I should be son-in-law to the king?"
19. And it came to pass at the time when Merab, Saul's daughter should have been given to David, she was given to Adriel the Meholathite to be his wife.
20. And Saul's daughter Michal loved David. And they told Saul, and the thing pleased him.
21. And Saul said, "I will give her to him, so that she may be a trap to him and so that the hand of the Philistines may be against him." And Saul said to David a second time, "Today you shall be my son-in-law."

55 1 Sam. 16:21-22
57 1 Sam. 17:54
58 1 Sam. 17:12

Chap. **18**

1 Gen. 44:30 Deut. 13:6 1 Sam. 19:2, 20:17 2 Sam. 1:26
2 1 Sam. 17:15
5 1 Sam. 18:14-15, 30
6 Ex. 15:20 Judg. 11:34 Psa. 149:3
★ *drums*
★★ *sistrums*
7 Ex. 15:21 1 Sam. 21:11, 29:5
8 1 Sam. 15:28 Eccl. 4:4
10 1 Sam. 16:14, 19:9, 24 1 Ki. 18:29 Acts 16:16
11 1 Sam. 19:10, 20:33
12 1 Sam. 16:13-14, 18, 18:15, 29, 28:15
13 Num. 27:17 1 Sam. 18:16 2 Sam. 5:2
14 Gen. 39:2-3, 23 Josh. 6:27 1 Sam. 18:5
16 1 Sam. 18:5
17 Num. 32:20, 27, 29 1 Sam. 17:25, 18:21, 25, 25:28 2 Sam. 12:9
18 1 Sam. 9:21, 18:23 2 Sam. 7:18
19 Judg. 7:22 2 Sam. 21:8
20 1 Sam. 18:28
21 1 Sam. 18:17, 26

22. And Saul commanded his servants, "Talk with David secretly *and say*, 'Behold, the king delights in you, and all his servants love you. And now be the king's son-in-law.' "
23. And Saul's servants spoke these words in the ears of David. And David said, "*Is it a* light *thing* to be a king's son-in-law since I am a poor man and of little worth?"
24. And the servants of Saul told him saying, "This is the way David spoke."
25. And Saul said, "You shall say this to David, 'The king does not desire any dowry except a hundred foreskins of the Philistines to be avenged of the king's enemies.' " But Saul thought to make David fall by the hand of the Philistines.
26. And when his servants told David these words, it was right in the eyes of David to be the king's son-in-law. Now the days were not fulfilled,
27. And David arose and went forth, he and his men. And *they* killed two hundred men of the Philistines. And David brought their foreskins, and they gave them in full number to the king so that he might be the king's son-in-law. And Saul gave him his daughter Michal for a wife.
28. And Saul saw and knew that the LORD *was* with David, and that Michal, Saul's daughter, loved him.
29. And Saul was still more afraid of David. And Saul became David's enemy continually.
30. And the rulers of the Philistines came out. And it came to pass as often as they came out, David acted more wisely than all the servants of Saul, so that his name was very precious.

25 Gen. 34:12
Ex. 22:17
1 Sam. 14:24, 18:17
26 1 Sam. 18:21
27 1 Sam. 18:13
2 Sam. 3:14
30 1 Sam. 18:5, 26:21
2 Sam. 11:1
2 Ki. 1:13

Chap. **19**

2 1 Sam. 18:1
4 Gen. 42:22
Prov. 17:13, 31:8-9

CHAPTER NINETEEN

1. And Saul spoke to Jonathan his son, and to all his servants, that they should kill David.
2. But Jonathan, Saul's son, loved David very much. And Jonathan told David, saying, "My father Saul seeks to kill you. And now therefore, I beg you to be careful until morning, and stay in a secret *place*, and hide yourself.
3. And I will go out and stand beside my father in the field where you *are*, and I will talk about you with my father. And I will tell you what I see."
4. And Jonathan spoke good of David to Saul his father, and said to him, "Do not let the king sin against his servant, against David, because he has not sinned against you, and because his works *are* very good toward you;
5. For he took his life in his hand and killed the Philistine, and the LORD worked out a great salvation for all Israel. You saw and rejoiced! Why then will you sin against innocent blood, to kill David without a cause?"
6. And Saul listened to the voice of Jonathan. And Saul swore, "*As* the LORD lives, he shall not die."
7. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence as in times past.
8. And there was war again. And David went out and fought with the Philistines, and killed them with a great slaughter. And they fled from him.
9. And the evil spirit from the LORD was upon Saul as he sat in his house with his spear in his hand. And David played music with *his* hand.
10. And Saul thought to strike David even to the wall with the spear, but he burst forth from Saul's presence, so that he struck the spear into the wall. And David fled and escaped that night.
11. Saul also sent messengers to David's house to watch him and to kill him in the morning. And David's wife Michal told him saying, "If you do not save your life tonight, tomorrow you shall be killed."
12. And Michal let David down through a window. And he left and hurried away, and escaped.
13. And Michal took an image and laid *it* in the bed, and put a pillow of goats' *hair* at its head, and covered it with a cloth.
14. And when Saul sent messengers to take David, she said, "He *is* sick."
15. And Saul sent the messengers to see David, saying, "Bring him up to me in the bed so that I may kill him."
16. And the messengers came in, and behold, the image *was* in the bed with a pillow of goats' *hair* for his head.
17. And Saul said to Michal, "Why have you deceived me so, and sent away my enemy so that he has escaped?" And Michal answered Saul, "He said to me, 'Let me go; why should I kill you?' "
18. And David fled, and escaped, and came to Samuel, to Ramah, and told him

5 Judg. 9:17
1 Sam. 11:13, 17:49-50, 20:32
1 Chr. 11:14
Mat. 27:4
7 1 Sam. 16:21, 18:2, 13
9 1 Sam. 16:14, 18:10-11
11 Judg. 16:2
Psa. 59
12 Josh. 2:15
Acts 9:24-25
13 Gen. 31:19
15 2 Cor. 11:33
17 2 Sam. 2:22

all that Saul had done to him. And he and Samuel went and lived in Naioth.
19. And it was told to Saul, saying, "Behold, David *is* at Naioth in Ramah."
20. And Saul sent messengers to take David. And when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God came upon the messengers of Saul, and they also prophesied.
21. And they told Saul, and he sent other messengers, and they also prophesied. And Saul sent messengers the third time, and they prophesied also.
22. And he also went to Ramah, and came to a great well in Sechu. And he asked and said, "Where *are* Samuel and David?" And *one* said, "Behold, at Naioth in Ramah."
23. And he went there to Naioth in Ramah. And the Spirit of God was upon him also, and going on he went and prophesied, until he came to Naioth in Ramah.
24. And he stripped off his clothes also, and prophesied before Samuel, even he. And he lay down disrobed all that day and all that night. Because of this they say, "*Is* Saul also among the prophets?"

CHAPTER TWENTY

1. And David fled from Naioth in Ramah and came and said to Jonathan, "What have I done? What *is* my iniquity, and what is my sin before your father that he seeks my life?"
2. And he said to him, "Far from it, you shall not die! Behold, my father will do nothing either great or small that he will not show to me. And why should my father hide this thing from me? It *is* not *so*."
3. And David swore again and said, "Your father certainly knows that I have found grace in your eyes. And he has said, 'Do not let Jonathan know this, lest he be full of sorrow.' But truly *as* the LORD lives and as your soul lives, *there is* only a step between me and death."
4. And Jonathan said to David, "Whatever your soul desires, I will even do for you."
5. And David said to Jonathan, "Behold, tomorrow *is* the new moon and I should not fail to sit to eat with the king. But let me go so that I may hide myself in the field until the third day at evening.
6. If your father misses me at all, then say, 'David earnestly asked me that he might run to his city Bethlehem, for *there is* a yearly sacrifice there for all the family.'
7. If he says so, '*It is* well,' peace *will be* to your servant, but if he is very angry, be sure that evil is determined by him.
8. And you shall deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. But if there is any iniquity in me, kill me yourself, for why should you bring me to your father?"
9. And Jonathan said, "Far be it from you, for if I knew of a certainty that evil was determined by my father to come upon you, then would I not tell you?"
10. Then David said to Jonathan, "Who shall tell me? Or what *if* your father answers you roughly?"
11. And Jonathan said to David, "Come, and let us go into the field." And both of them went out into the field.
12. And Jonathan said to David, "By the LORD, the God of Israel, when I inquire of my father about this time tomorrow *or* the third *day*, behold, *if there is* good toward David, then shall I not send to you and reveal *it* in your ear?
13. So may the LORD do to Jonathan and more if it seem good to my father *to do* you evil, then I will reveal *it* in your ear and send you away, and you may go in peace. And may the LORD be with you, as He was with my father.
14. And you shall not only show me the kindness of the LORD while I still live, so that I do not die,
15. But you shall not cut off your kindness from my house forever, no, not when the LORD has cut off the enemies of David, every one, from the face of the earth."
16. So Jonathan covenanted with the house of David, saying, "Let the LORD even require *it* at the hand of David's enemies."
17. And Jonathan caused David to swear again because he loved him, for he loved him as he loved his own soul.
18. And Jonathan said to David, "Tomorrow *is* the new moon. And you shall be missed because your seat will be empty.
19. And on the third *day* you shall

20 Num. 11:25
1 Sam. 10:5-6
Joel 2:28
John 7:32, 45
1 Cor. 14:3, 24-25
23 1 Sam.10:10
24 Num. 24:4
1 Sam. 10:11
2 Sam. 6:14, 20
Isa. 20:2
Mic. 1:8

Chap. **20**

2 1 Sam. 9:15, 20:12
5 Num. 10:10, 28:11
1 Sam. 19:2
6 1 Sam. 9:12, 16:4
7 Deut. 1:23
1 Sam. 25:17
2 Sam. 17:4
Esth. 7:7
8 Josh. 2:14
1 Sam. 18:3, 20:16, 23:18
2 Sam. 14:32
13 Josh. 1:5
Ruth 1:17
1 Sam. 17:37
1 Chr. 22:11, 16
15 2 Sam. 9:1, 3, 7, 21:7
16 1 Sam. 25:22, 31:2
2 Sam. 4:7, 21:8
17 1 Sam. 18:1
18 1 Sam. 20:5
19 1 Sam. 19:2

quickly come down and shall come there to the place where you were hidden in the day of the deed. And *you* shall remain near the stone Ezel.
20. And I will shoot three arrows on the side as though I shot at a mark.
21. And behold, I will send a lad, *saying*, 'Go find the arrows.' If I carefully say to the lad, 'Behold, the arrows are on this side of you, take them,' then you may come, for there is peace to you, and no hurt, *as* the LORD lives.
22. But if I say this to the young man, 'Behold, the arrows *are* beyond you,' go your way, for the LORD has sent you away.
23. And *as to* the matter which you and I have spoken of, behold, may the LORD be between you and me forever."
24. And David hid himself in the field. And when the new moon had come, the king sat down to eat food.
25. And the king sat upon his seat as at other times, upon a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, and David's place was empty.
26. And Saul did not speak anything that day, for he thought, "Something has happened to him; he *is* not clean. Surely he *is* not clean."
27. And it came to pass on the next day, the second day of the month, David's place was empty. And Saul said to his son Jonathan, "Why does the son of Jesse not come to the meal, neither yesterday nor today?"
28. And Jonathan answered Saul, "David earnestly asked of me *to go* to Bethlehem,
29. And he said, 'Please send me away, for we have a family sacrifice in the city. And my brother commanded me *to be* there. And now, if I have found favor in your eyes, I pray you let me get away and see my brothers.' And he does not come to the king's table."
30. And Saul's anger was kindled against Jonathan, and he said to him, "You son of a perverse, rebellious *woman*, do I not know that you have chosen the son of Jesse to your own confusion and to the shame of your mother's nakedness?
31. For as long as the son of Jesse lives upon the earth, you shall not be established, nor your kingdom. And now send and bring him to me, for he shall surely die."
32. And Jonathan answered Saul his father and said to him, "Why shall he be killed? What has he done?"
33. And Saul threw a spear at him to strike him, and by this Jonathan knew that his father was determined to kill David.
34. And Jonathan rose from the table in fierce anger and did not eat food on the second day of the month, for he was grieved for David because his father had put him to shame.
35. And it came to pass, in the morning Jonathan went out into the field at the time appointed with David. And a little lad *was* with him.
36. And he said to this lad, "Run now, find the arrows which I shoot." As the lad ran, he shot an arrow, causing it to pass over him.
37. And when the lad had come to the place of the arrow which Jonathan had shot, Jonathan cried out to the lad and said, "*Is* not the arrow beyond you?"
38. And Jonathan cried after the lad, "Hurry, make haste, do not stand." And Jonathan's lad gathered the arrow and came to his master.
39. But the lad did not know anything. Only Jonathan and David knew the matter.
40. And Jonathan gave his weapons to his lad and said to him, "Go, bring *them to* the city."
41. As soon as the lad had gone, David rose from the south, and fell on his face to the ground, and bowed himself three times. And they kissed one another and wept with one another, but David more so.
42. And Jonathan said to David, "Go in peace because we have both sworn in the name of the LORD, saying, 'The LORD shall be between me and you, and between my seed and your seed, forever.' " And he rose and went away. And Jonathan went *into* the city.

21 Jer. 4:2
23 1 Sam. 20:14-15, 42
26 Lev. 7:21, 15:5
28 1 Sam. 20:6
32 1 Sam. 19:5 Mat. 27:23 Luke 23:22
33 1 Sam. 18:11, 20:7
42 1 Sam. 1:17, 20:23

Chap. **21**

1 1 Sam. 14:3, 16:4 Mark 2:26

CHAPTER TWENTY-ONE

1. And David came to Nob, to Ahimelech the priest. And Ahimelech was afraid at the meeting of David, and said to him, "Why *are* you alone, and no man with you?"
2. And David said to Ahimelech the priest, "The king has commanded me a business and has said to me, 'Let no man

know anything *of* the business about which I send you, and what I have commanded you.' And I have sent servants to such and such a place.
3. And therefore, what do you have on hand? Give me five *loaves* of bread, or what there is to be found."
4. And the priest answered David and said, "*There is* no common bread on hand, but there is holy bread if the young men have kept themselves at least from women."
5. And David answered the priest and said to him, "Truly women *have been* kept from us for about three days, since I came out, and the vessels of the young men are holy, even when it is a common journey. How much more today when there is holy bread in their vessels?"
6. And the priest gave him holy *bread*, for there was no bread there but the showbread that was taken from before the LORD, in order to put hot bread in the day when it was taken away.
7. And a man from the servants of Saul *was* there that day, detained before the LORD. And his name *was* Doeg, an Edomite, the chief of Saul's herdsmen.
8. And David said to Ahimelech, "And is there not here a spear or a sword on hand? For I have not brought my sword nor my weapons with me because the king's business needed haste."
9. And the priest said, "The sword of Goliath the Philistine, whom you killed in the valley of Elah, behold, it *is* wrapped in a cloth under the ephod, if you will take it, take it for yourself, for there is none other here except that one." And David said, "There is none like that. Give it to me."
10. And David arose and fled that day for fear of Saul, and went to Achish the king of Gath.
11. And the servants of Achish said to him, "*Is* not this David the king of the land? Did they not sing to one another of him in dances, saying, 'Saul has slain his thousands, and David his ten thousands'?"
12. And David laid up these words in his heart, and was very much afraid of Achish the king of Gath.
13. And he changed his behavior before them, and pretended himself to be mad in their hands, and marked on the doors of the gate and let his spittle fall down upon his beard.

4 Ex. 19:15, 25:30
Lev. 24:5
Zech. 7:3
Mat. 12:4
5 Lev. 8:26
1 Thes. 4:4
6 Lev. 24:8-9
Mat. 12:3-4
Mark 2:25-26
Luke 6:3-4
7 1 Sam. 22:9
Psa. 52
9 1 Sam. 17:2, 50, 31:10
10 Psa. 34
11 1 Sam. 18:7, 29:5
Psa. 56
12 Luke 2:19
13 Psa. 34

14. Then Achish said to his servants, "Lo, you see the man is mad. Why have you brought him to me?
15. Do I have need of mad men that you have brought this one to show madness in my presence? Shall this one come into my house?"

CHAPTER TWENTY-TWO

1. And David left there and escaped to the cave Adullam. And when his brothers and all his father's house heard, they went down to him there.
2. And every man in distress, and every man who had a creditor, and every man bitter of soul, gathered themselves to him. And he became commander over them. And about four hundred men were with him.
3. And David went from there to Mizpeh of Moab. And he said to the king of Moab, "Please let my father and my mother come forth *and be* with you until I know what God will do for me."
4. And he brought them before the king of Moab. And they lived with him all the time that David was in the stronghold.
5. And the prophet Gad said to David, "Do not stay in the stronghold. Leave and go into the land of Judah." And David left and came into the forest of Hareth.
6. And Saul heard that David and the men with him had been discovered. And Saul was staying in Gibeah under the tamarisk tree in Ramah, with his spear in his hand. And all his servants were standing about him.
7. And Saul said to his servants standing by him, "Now hear, Benjamites, will the son of Jesse give to any of you fields and vineyards, *and* make you all commanders of thousands and commanders of hundreds?
8. But all of you have conspired against me, and none of you was revealing *in* my ear when my son made *a covenant* with the son of Jesse. And not one of you is sorry for me, even *to* reveal in my ear that my son has stirred up my servant against me, to lie in wait, as today."
9. And answered Doeg the Edomite, who was set over the servants of Saul, and said, "I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

Chap. **22**

1 2 Sam. 23:13
Psa. 57, 142
2 Judg. 11:3
5 2 Sam. 24:11
1 Chr. 21:9
2 Chr. 29:25
7 1 Sam. 8:14
8 1 Sam. 18:3, 20:2, 30
9 1 Sam. 14:3, 21:1, 7
Psa. 52:1-3

10. And he asked of the LORD for him and gave him food and gave him the sword of Goliath the Philistine."
11. And the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests in Nob. And they came, all of them, to the king.
12. And Saul said, "Hear now, you son of Ahitub." And he answered, "Here I *am*, my lord."
13. And Saul said to him, "Why have you conspired against me, you and the son of Jesse, in that you have given him bread and a sword, and have asked of God for him, that he should rise against me to lie in wait, as at this day?"
14. And Ahimelech answered the king and said, "And who *is so* faithful among all your servants as David, who is the king's son-in-law and *who* goes at your bidding, and who is honorable in your house?
15. Have I today begun to ask of God for him? Be it far from me. Do not let the king charge a thing to his servant, nor to all the house of my father, for your servant knew nothing of all this, more or less."
16. And the king said, "Ahimelech, you shall surely die, you and all your father's house."
17. And the king said to the guards that stood around him, "Turn and kill the priests of the LORD because their hand also *is* with David, and because they knew when he fled and did not reveal it to me." But the servants of the king would not put forth their hand to fall upon the priests of the LORD.
18. And the king said to Doeg, "You turn and fall upon the priests." And Doeg the Edomite turned and fell upon the priests. And on that day he killed eighty-five persons who wore a linen ephod.
19. And he struck Nob, the city of the priests, with the edge of the sword, both men and women, children and babes, and oxen, and donkeys, and sheep, with the edge of the sword.
20. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.
21. And Abiathar told David that Saul had slain the LORD'S priests.
22. And David said to Abiathar, "I knew that day, when Doeg the Edomite *was* there, that he would surely tell Saul. I have caused the death of all the persons of your father's house.
23. Stay with me, and do not fear, for he who seeks my life seeks your life. But you *shall be* in safekeeping with me."

10 Num. 27:21
1 Sam. 21:6, 9
17 Ex. 1:17
18 1 Sam. 2:31
19 1 Sam. 22:9, 11
20 1 Sam. 2:33, 23:6

CHAPTER TWENTY-THREE

1. And they told David, saying, "Behold, the Philistines fight against Keilah, and they rob the threshing floors."
2. And David asked of the LORD, saying, "Shall I go? And shall I strike these Philistines?" And the LORD said to David, "Go and strike the Philistines, and save Keilah."
3. And David's men said to him, "Behold, we are afraid here in Judah. How much more then if we come to Keilah against the armies of the Philistines?"
4. And David inquired of the LORD once again. And the LORD answered him and said, "Arise, go down *to* Keilah, for I will deliver the Philistines into your hand."
5. And David and his men went to Keilah and fought with the Philistines. And they led away their livestock and struck them with a great slaughter. And David saved the people of Keilah.
6. And it came to pass when Abiathar the son of Ahimelech fled *to* David to Keilah, he came down *with* an ephod in his hand.
7. And it was told Saul that David had come to Keilah. And Saul said, "God has delivered him into my hands, for he is shut in by entering into a town that has gates and bars."
8. And Saul *called* all the people together to war, to go down *to* Keilah to besiege David and his men.
9. And David knew that Saul secretly planned evil against him. And *he* said to Abiathar the priest, "Bring the ephod here."
10. And David said, "O LORD God of Israel, Your servant has surely heard that Saul seeks to come to Keilah to destroy the city for my sake.
11. Will the men of Keilah deliver me up into his hand? Will Saul come down as Your servant has heard? O LORD God of Israel, I beg of You, tell Your servant." And the LORD said, "He will come down."

23 1 Ki. 2:26

Chap. **23**

1 Josh. 15:44
2 1 Sam. 23:4, 6, 9, 30:8
2 Sam. 5:19, 23
6 1 Sam. 22:20
9 Num. 27:21
1 Sam. 30:7
10 1 Sam. 22:19

12. And David said, "Will the men of Keilah deliver me and my men into the hand of Saul?" And the LORD said, "They will deliver you up."
13. And David and his men, about six hundred, arose and departed out of Keilah and went wherever they could go. And it was told to Saul that David had escaped from Keilah. And he did not go forth.
14. And David stayed in the wilderness in strongholds, and remained in the stronghold in the wilderness of Ziph. And Saul looked for him every day, but God did not deliver him into his hand.
15. And David saw that Saul had come out to seek his life. And David *was* in the wilderness of Ziph in a woods.
16. And Jonathan, Saul's son, arose and went to David into the woods, and strengthened his hand in God.
17. And he said to him, "Do not fear, for the hand of Saul my father shall not find you. And you shall be king over Israel, and I shall be next to you. And my father Saul knows that also."
18. And the two of them made a covenant before the LORD. And David stayed in the forest, and Jonathan went to his house.
19. And the men of Ziph came up to Saul, to Gibeah, saying, "Does not David hide himself with us in strongholds in the forest, in the hill of Hachilah, which *is* on the south of the wilderness?
20. And now, O king, come down according to all the desire of your soul. Come down and it is for us to shut him up into the king's hand."
21. And Saul said, "Blessed *are* you from the LORD, for you have pity on me.
22. Please go, make more sure, and know and see the place where his hideout is. Who has seen him there? For I am told that he is very subtle.
23. And see and know of all the hiding places where he hides himself there, and return to me with the certainty *of the matter*. And *then* I will go with you. And it shall be, if he is in the land, I will search him out throughout all the thousands of Judah."
24. And they arose and went to Ziph before Saul, but David and his men *were* in the wilderness of Maon, in the plain, on the south of the desert.
25. Saul and his men also went to look *for him*—but they told David. And he came down from the rock and stayed in the wilderness of Maon. And when Saul heard, he followed after David in the wilderness of Maon.
26. And Saul went on one side of the mountain, and David and his men on the other side of the mountain. And David hurried to get away before Saul, for Saul and his men were encircling David and his men, to take them.
27. And a messenger came to Saul, saying, "Hurry and come, for the Philistines have invaded the land!"
28. And Saul returned from pursuing David and went against the Philistines. Therefore they called that place, The Rock of the Division.
29. And David went up from there and stayed in strongholds *at* En Gedi.

13 1 Sam. 22:2, 25:13
14 Josh. 15:55 Psa. 11:1, 54:3-4
17 1 Sam. 24:20
18 1 Sam. 18:3, 20:16, 42 2 Sam. 21:7
19 1 Sam. 26:1 Psa. 54
20 Psa. 54:3
24 Josh. 15:55 1 Sam. 25:2
26 Psa. 17:9, 31:22
27 2 Ki. 19:9
29 2 Chr. 20:2

CHAPTER TWENTY-FOUR

1. And it came to pass when Saul had returned from following the Philistines, they told him, saying, "Behold, David *is* in the wilderness of En Gedi."
2. And Saul took three thousand chosen men out of all Israel and went to seek David and his men upon the front of the rocks of the wild goats.
3. And he came to the folds of the flock on the way where there *was* a cave. And Saul went in to cover his feet. And David and his men remained in the side *chambers* of the cave.
4. And the men of David said to him, "Behold, this is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand so that you may do to him as it shall seem good to you.' " And David arose and cut off the skirt of Saul's robe secretly.
5. And it came to pass afterward that David's heart struck him because he had cut off Saul's skirt.
6. And he said to his men, "Far be it from me, by the LORD, if I will do this thing to my lord, the LORD'S anointed, to stretch forth my hand against him, since he is the anointed of the LORD."
7. And David held back his men with these words and did not allow them to rise against Saul. And Saul rose up out of the cave and went on *his* way.
8. And David arose afterward and went out of the cave, and cried after Saul,

Chap. **24**

1 1 Sam. 23:28
2 Psa. 38:12
3 Judg. 3:24 1 Sam. 24:10 Psa. 57, 142
4 1 Sam. 26:8
5 2 Sam. 24:10
6 1 Sam. 26:11 Psa. 122:7
7 Psa. 7:4 Matt. 5:44 Rom. 12:17, 19

saying, "My lord the king!" And Saul looked behind him. And David bowed his face to the earth and prostrated himself.
9. And David said to Saul, "Why do you hear man's words, saying, 'Behold, David seeks to do you evil'?
10. Behold, your eyes have seen this day how the LORD had delivered you today into my hand in the cave. And *one* said to kill you. But *I* had pity on you. And I said, 'I will not put forth my hand against my lord, for he is the LORD'S anointed.'
11. And, my father, behold! Yes, see the skirt of your robe in my hand; for in that I cut off the skirt of your robe and did not kill you, know and see that *there is* neither evil nor transgression in my hand, and I have not sinned against you. Yet you hunt my life to take it.
12. May the LORD judge between me and you, and may the LORD avenge me of you. But my hand shall not be upon you.
13. As the ancient proverb says, 'Wickedness proceeds from the wicked.' But my hand shall not be upon you.
14. After whom has the king of Israel come out? After whom do you pursue? After a dead dog? After a flea?
15. May the LORD therefore be judge, and judge between you and me, and see, and plead my cause, and deliver me out of your hand."
16. And it came to pass when David had made an end of speaking these words to Saul, Saul said, "*Is* this your voice, my son David?" And Saul lifted up his voice and wept.
17. And he said to David, "You *are* more righteous than I, for you have rewarded me with good, but I have rewarded you evil.
18. And you have shown this day how you have dealt well with me because when the LORD shut me up into your hand, you did not kill me;
19. For if a man finds his enemy, will he let him go completely away? And may the LORD reward good for what you have done to me this day.
20. And now, behold, I know well that you shall surely be king, and that the kingdom of Israel shall be established in your hand.
21. And swear therefore to me before the LORD that you will not cut off my seed after me, and that you will not destroy my name out of my father's house."
22. And David swore to Saul. And Saul went home, but David and his men went up into the stronghold.

9 Psa. 141:6 Prov. 16:28, 17:9
11 1 Sam. 26:20 Psa. 7:3, 35:7
12 Gen. 16:5 Judg. 11:27 1 Sam. 26:10 Job 5:8
14 1 Sam. 17:43, 26:20 2 Sam. 9:8
15 1 Sam. 24:12 Mic. 7:9 Psa. 35:1, 43:1 2 Chr. 24:22
16 1 Sam. 26:17
17 Gen. 38:26 1 Sam. 26:21 Mat. 5:44
18 1 Sam. 23:12, 26:8, 23
20 1 Sam. 23:17
21 Gen. 21:23 1 Sam. 23:29 2 Sam. 21:6, 8

CHAPTER TWENTY-FIVE

1. And Samuel died. And all the Israelites were gathered, and lamented him and buried him at his home at Ramah. And David arose and went down to the wilderness of Paran.
2. And a certain man *was* in Maon, and his work *was* in Carmel. And the man *was* very great, and *had* three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel.
3. And the man's name *was* Nabal and his wife's name *was* Abigail. Now *she was* a woman of good understanding and of a beautiful form. But the man *was* cruel and evil in his dealings. And he *was* of Caleb.
4. And David heard in the wilderness that Nabal was shearing his sheep.
5. And David sent out ten young men. And David said to the young men, "Go up to Carmel and go to Nabal, and greet him in my name.
6. And you shall say this, 'Long life and peace *be* to you, and peace to your house, and peace to all that you have.
7. And now I have heard that you have shearers. And we did not hurt your shepherds who were with us; neither was there anything missing to them all the while they were in Carmel.
8. Ask your young men, and they will tell you. And let these young men find favor in your eyes, for we come in a good day. Please give whatever comes to your hand to your servants and to your son David.' "
9. And David's young men came, they spoke to Nabal according to all these words in the name of David, and stopped.
10. And Nabal answered David's servants and said, "Who *is* David? And who *is* the son of Jesse? The servants who have broken away, each man from his master, have multiplied.
11. Shall I then take my bread and my water and my meat that I have killed for my shearers, and give *it* to men about whom I know not where they come from?"

Chap. **25**

1 Gen. 21:21 Num. 20:29 Deut. 34:8 1 Sam. 28:3 Psa. 120:5
2 Josh. 15:55 1 Sam. 23:24
4 Gen. 38:13 2 Sam. 13:23
5 1 Sam. 17:22
6 1 Chr. 12:18 Luke 10:5
7 1 Sam. 25:15, 21
8 Esth. 9:19 Neh. 8:10
10 Judg. 9:28
11 Judg. 8:6

12. And David's young men turned their way and went again, and came and told him all those things.
13. And David said to his men, "Let each man gird on his sword." And they each one girded on his sword, and David also girded on his sword. And about four hundred men went up with David and two hundred stayed by the provisions.
14. And one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers out of the wilderness to greet our master, and he screamed at them!
15. But the men *were* very good to us and we were not hurt. Neither did we miss anything as long as we were going to and fro among them, when we were in the fields.
16. They were a wall to us both by night and day all the while we were with them keeping the sheep.
17. And now know and consider what you will do, for evil is determined against our master and against all his household, for he *is* a son of worthlessness, so that none can speak to him."
18. And Abigail made haste and took two hundred loaves, and two skins of wine, and five sheep ready dressed, and five measures of roasted *grain*, and a hundred clusters of raisins and laid them on donkeys.
19. And she said to her servants, "Go on before me. Behold, I am coming after you." But she did not tell her husband Nabal.
20. And it came to pass, she was riding on the donkey and came down under cover of the hill. And behold, David and his men came down toward her. And she met them.
21. Now David had said, "Surely in vain I have kept all that belongs to this fellow in the wilderness, so that nothing was missed of all that *was* his. And he has returned me evil for good.
22. So and more also may God do to the enemies of David, if I leave any of all that *is* his until morning—even one who pisses against the wall."
23. And Abigail saw David and hurried and dismounted from the donkey, and fell before David on her face, and bowed herself to the ground.
24. And she fell at his feet and said, "Upon me, my lord, *upon* me let this iniquity *be*. And please let your handmaid speak in your ears and hear the words of your handmaid.
25. Please do not let my lord regard this man of worthlessness, Nabal, for as his name *is*, so he *is*. Nabal *is* his name, and foolishness *is* with him. And I, your handmaid, did not see the young men of my lord, whom you sent.
26. And now, my lord, *as* the LORD lives and *as* your soul lives, since the LORD has withheld you from coming to shed blood, and from avenging yourself with your own hand, now let your enemies, and those that seek to do evil to my lord, be as Nabal.
27. And now this blessing which your handmaid has brought to my lord, let it even be given to the young men who follow my lord.
28. Please forgive the trespass of your handmaid, for the LORD will certainly make a sure house for my lord because my lord fights the battles of the LORD, and evil has not been found in you *all* your days.
29. Yet a man has risen to pursue you and to seek your soul. But the soul of my lord shall be bound in the bundle of life with the LORD your God. And the souls of your enemies, He shall sling them from the hollow of a sling.
30. And it shall be, when the LORD has done to my lord according to all the good that He has spoken concerning you, and commanded you to *be* ruler over Israel,
31. This shall be no stumbling to you, nor offense of heart to my lord, either that you have shed blood for nothing, or *that* my lord has delivered himself. And may the LORD deal well with my lord, and you remember your handmaid."
32. And David said to Abigail, "Blessed *be* the LORD God of Israel, Who sent you today to meet me.
33. And blessed *is* your advice, and blessed *are* you who have kept me from coming to shed blood today, and from avenging myself *with* my own hand.
34. Now truly, *as* the LORD God of Israel lives, Who has kept me back from doing evil to you, for unless you had hurried and come to meet me, surely there would not have been left to Nabal by the morning light even one who pisses against the wall."
35. And David received from her hand

13 1 Sam. 30:24
15 1 Sam. 25:7
16 Ex. 14:22
Job 1:10
17 Deut. 13:13
Judg. 19:22
1 Sam. 20:7
18 Gen. 32:13
Prov. 18:16, 21:14
19 Gen. 32:16, 20
21 Psa. 109:5
22 1 Sam. 3:17, 20:13, 16, 25:34
1 Ki. 14:10, 21:21
2 Ki. 9:8
Ruth 1:17
23 Josh. 15:18
Judg. 1:14
26 Gen. 20:6
1 Sam. 25:33
2 Sam. 18:32
2 Ki. 2:2
Rom. 12:19
27 Gen. 33:11
Judg. 4:10
1 Sam. 25:42, 30:26
2 Ki. 5:15
28 1 Sam. 18:17, 24:11
2 Sam. 7:11, 27
1 Ki. 9:5
1 Chr. 17:10, 25
29 Jer. 10:18
32 Gen. 24:27
Ex. 18:10
Psa. 41:13, 72:18, 106:48
Luke 1:68
33 1 Sam. 25:26
34 1 Sam. 25:22, 26
35 Gen. 19:21
1 Sam. 20:42
2 Sam. 15:9
2 Ki. 5:19
Luke 7:50, 8:48

that which she had brought him, and said to her, "Go up in peace to your house. See, I have listened to your voice and have accepted your person."
36. And Abigail came to Nabal. And behold, he held a feast in his house like the feast of a king. And Nabal's heart *was* merry within him, for he *was* very drunk. And she did not tell him anything, little or much, until the morning light.
37. And it came to pass in the morning, when the wine had gone out of Nabal and his wife had told him these things, his heart died within him and he became *like* a stone.
38. And it came to pass about ten days *afterward* the LORD struck Nabal so that he died.
39. And David heard that Nabal had died, and he said, "Blessed *is* the LORD Who has pleaded the cause of my reproach from the hand of Nabal, and has kept His servant from evil, for the LORD has returned the wickedness of Nabal upon his own head." And David sent and spoke with Abigail to take her to him for a wife.
40. And David's servants came to Abigail at Carmel, and spoke to her, saying, "David sent us to you to take you to him for a wife."
41. And she arose and bowed herself on *her* face to the earth, and said, "Behold, *let* your handmaid be a servant to wash the feet of the servants of my lord."
42. And Abigail hurried and arose, and rode upon a donkey, with five of her maidens who went after her. And she followed the messengers of David and became his wife.
43. David also took Ahinoam of Jezreel. And they became, both of them, his wives.
44. And Saul gave his daughter Michal, David's wife, to Phalti the son of Laish, who *was* of Gallim.

36 2 Sam. 13:23
39 1 Sam. 25:26, 32, 34
1 Ki. 2:44
Prov. 22:23
42 1 Sam. 25:27
43 Josh. 15:56
1 Sam. 27:3, 30:5
44 2 Sam. 3:14-15
Isa. 10:30

CHAPTER TWENTY-SIX

1. And the Ziphites came to Saul at Gibeah, saying, "Is not David hiding himself in the hill of Hachilah, on the edge of the desert?"
2. And Saul arose and went down to the wilderness of Ziph to seek David in the wilderness of Ziph, having three thousand chosen men of Israel with him.
3. And Saul pitched on the hill of Hachilah, which *is* on the edge of the desert, by the highway. Now David was staying in the wilderness. And he saw that Saul came after him into the wilderness.
4. And David sent out spies and knew that Saul had come indeed.
5. Then David arose and came to the place where Saul had pitched. And David saw the place where Saul lay. And Abner the son of Ner, the captain of his army, and Saul were lying within the barricade. And the people pitched all around him.
6. And David answered and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, the brother of Joab, saying, "Who will go down with me to the camp to Saul?" And Abishai said, "I will go down with you."
7. So David and Abishai came to the people by night. And behold, Saul lay sleeping in the tent, and his spear stuck in the ground at his head. But Abner and the people lay around him.
8. And Abishai said to David, "God has shut up your enemy into your hand this day. Now please let me strike him with the spear even to the earth at once, and I will not *smite* him the second time."
9. And David said to Abishai, "Do not destroy him, for who can stretch forth his hand against the LORD'S anointed and be guiltless?"
10. And David said, "*As* the LORD lives, except the LORD strike him, or his day shall come and he dies, or he goes down to battle and is consumed,
11. Far be it from me by the LORD, from putting forth my hand against the LORD'S anointed. And now, please take the spear at his head and the cruse of water, and we will go."
12. And David took the spear and the cruse of water from Saul's head. And they went away, and no one saw, and no one knew, and no one was awake; for all of them *were* sleeping because a deep sleep *from* the LORD had fallen upon them.
13. And David went over *to* the other side and stood on the top of a hill afar off, a great space between them.
14. And David cried to the people and to Abner the son of Ner, saying, "Do you not answer, Abner?" And Abner answered and said, "Who *are* you that cries to the king?"
15. And David said to Abner, "*Are* you

Chap. **26**

1 1 Sam. 23:19
Psa. 54

5 1 Sam. 14:50, 17:20, 55
6 Judg. 7:10-11
1 Chr. 2:16
8 1 Sam. 24:18
9 1 Sam. 24:6-7
2 Sam. 1:16
10 Gen. 47:29
Deut. 31:14
1 Sam. 25:38, 31:6
Job 7:1, 14:5
Luke 18:7
Rom. 12:19
11 1 Sam. 24:6, 12
12 Gen. 2:21, 15:12
Isa. 29:10

not a man? And who is like you in Israel? But why have you not watched over your lord the king? For one of the people came in to destroy your lord the king.
16. This thing that you have done *is* not good. *As* the LORD lives because you have not watched over your master, the LORD'S anointed, you also are worthy to die. And now see where the king's spear *is*, and the cruse of water that *was* at his head."
17. And Saul knew David's voice and said, "*Is* this your voice, my son David?" And David said, "*It is* my voice, my lord, O king."
18. And he said, "Why does my lord pursue after his servant this way? For what have I done? Or what evil *is* in my hand?
19. And now, please let my lord the king hear the words of his servant. If the LORD has stirred you up against me, let Him accept an offering. But if *it is* the sons of men, they *are* cursed before the LORD, for they have driven me out today from joining myself with the inheritance of the LORD, saying, 'Go, serve other gods.'
20. And now, let not my blood fall to the earth before the face of the LORD, for the king of Israel has come out to seek a flea, as when one hunts a partridge in the mountains."
21. And Saul said, "I have sinned. Return, my son David, for I will never do you harm any more because my life was precious in your eyes this day. Behold, I have acted foolishly, and have greatly erred."
22. And David answered and said, "Behold the king's spear! And let one of the young men come over and get it.
23. May the LORD repay each man *for* his righteousness and his faithfulness, for the LORD delivered you into *my* hand today, but I would not stretch forth my hand against the LORD'S anointed.
24. And behold, as your life was precious in my eyes this day, so let my life be precious in the eyes of the LORD, and let Him deliver me out of all tribulation."
25. And Saul said to David, "Blessed *are* you, my son David. You shall both do *great things* and also shall still prevail." So David went on his way, and Saul returned to his place.

16 2 Sam. 12:5
17 1 Sam. 24:16
18 1 Sam. 24:9, 11
19 Gen. 8:21 Lev. 26:31 Deut. 4:28 2 Sam. 14:16, 16:11, 20:19, 24:1
20 1 Sam. 24:14
21 1 Sam. 15:24, 18:30, 24:17
23 Psa. 7:8, 18:20
25 Gen. 32:28

CHAPTER TWENTY-SEVEN

1. And David said in his heart, "I shall now perish one day by the hand of Saul. Nothing *is* better for me than that I should speedily escape into the land of the Philistines. And Saul shall despair of me, to seek me any more in any border of Israel, and so I shall escape out of his hand."
2. And David arose and passed over, he and the six hundred men with him to Achish the son of Maoch, king of Gath.
3. And David lived with Achish of Gath, he and his men, each one with his household—David with his two wives, Ahinoam of Jezreel, and Abigail of Carmel, Nabal's former wife.
4. And Saul was told that David had fled to Gath. And he never again looked for him.
5. And David said to Achish, "If I have now found grace in your eyes, let them give me a place in some town in the country so that I may live there, for why should your servant live in the royal city with you?"
6. And Achish gave him Ziklag that day. And Ziklag *belongs* to the kings of Judah to this day.
7. And the number of days that David lived in the field of the Philistines was a year and four months.
8. And David and his men went up and invaded the Geshurites, and the Gezrites, and the Amalekites, for they *were* the inhabitants of the land from the past *days*, as one comes into Shur, even into the land of Egypt.
9. And David struck the land, and did not keep alive man nor woman, and took away the sheep and the oxen and the donkeys and the camels and the clothing, and returned and came to Achish.
10. And Achish said, "Where have you made a raid today?" And David said, "Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites."
11. And David did not keep alive man or woman to bring *news* to Gath, saying, "Lest they should tell on us, saying, 'So David did,' " and so *has been* his custom all the days he lived in the fields of the Philistines.
12. And Achish believed David, saying, "He has made himself to be hated among

Chap. **27**

2 1 Sam. 21:10, 25:13
3 1 Sam. 25:43
6 Josh. 15:31, 19:5 1 Chr. 12:1
7 1 Sam. 29:3
8 Gen. 25:18 Ex. 17:16 Josh. 13:2, 16:10 Judg. 1:29 1 Sam. 15:7-8
10 Judg. 1:16 1 Chr. 2:9, 25

his people Israel, and has become my servant forever."

CHAPTER TWENTY-EIGHT

1. And in those days it came to pass that the Philistines gathered their armies for war to fight with Israel. And Achish said to David, "You surely know that you shall go with me to battle, you and your men."
2. And David said to Achish, "Surely you shall know what your servant can do." And Achish said to David, "And I will make you my bodyguard forever."
3. And Samuel was dead, and all Israel had mourned him and buried him in Ramah, even in his own city. And Saul had put away those who divined by spirits and the wizards out of the land.
4. And the Philistines gathered themselves and came and pitched in Shunem. And Saul gathered all Israel and they pitched in Gilboa.
5. And Saul saw the army of the Philistines and he was afraid, and his heart greatly trembled.
6 And when Saul inquired of the LORD, the LORD did not answer him, neither by dreams, nor by Urim, nor by prophets.
7. And Saul said to his servants, "Seek me a woman *who* divines by spirits, so that I may go to her and inquire of her." And his servant said to him, "Behold, *there is* a woman *who is* a witch at En Dor."
8. And Saul disguised himself and put on other clothing. Then he went and two men went with him. And they came to the woman by night. And he said, "Please divine for me *and call up the dead*, and bring me up the man whom I shall name to you."
9. And the woman said to him, "Behold, you know what Saul has done, how he has cut off diviners and the spirit-knowers out of the land. Why then do you lay a snare for my life to cause me to die?"
10. And Saul swore to her by the LORD, saying, "*As* the LORD lives, there shall no punishment happen to you for this thing."
11. And the woman said, "Whom shall I bring up to you?" And he said, "Bring me up Samuel."
12. And when the woman saw Samuel, she cried with a loud voice. And the woman spoke to Saul, saying, "Why have you deceived me? For you *are* Saul!"
13. And the king said to her, "Do not be afraid, for what did you see?" And the woman said to Saul, "I saw a spirit coming up out of the earth."
14. And he said to her, "What *is* his form?" And she said, "An old man comes up, and he is covered with a cloak." And Saul saw that it was Samuel, and *he* bowed *his* face to the ground and prostrated himself.
15. And Samuel said to Saul, "Why have you disturbed me to bring me up?" And Saul answered, "I am grievously distressed, for the Philistines are warring against me. And God has left me and does not answer me any more, neither by prophets nor by dreams. Now I have called you so that you may make known to me what I should do."
16. And Samuel said, "Why then do you ask me since the LORD has left you and has become your enemy?
17. And the LORD has done for Himself as He spoke by me, for the LORD has torn the kingdom out of your hand and *is* giving it to your neighbor, *even* to David,
18. Because you did not obey the voice of the LORD, nor execute his fierce wrath upon Amalek; therefore, the LORD has done this thing unto you now.
19. And the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons *shall be* with me. The LORD also shall deliver the army of Israel into the hand of the Philistines."
20. And Saul immediately fell headlong on the earth, and was sorely afraid because of the words of Samuel. And there was no strength in him, for he had eaten no bread all day nor all night.
21. And the woman came to Saul and saw that he was sorely troubled, and said to him, "Behold, your handmaid has obeyed your voice, and I have put my life in my hand, and have listened to your words which you spoke to me.
22. And now please listen also to the voice of your handmaid, and let me set a bit of bread before you and eat, so that you may have strength when you go on your way."
23. But he refused, and said, "I will not eat." But his servants compelled him,

Chap. **28**

1 1 Sam. 29:1
3 Ex. 22:18
Lev. 19:31, 20:27
Deut. 18:10-11
1 Sam. 1:19, 25:1, 28:9
4 Josh. 19:18
1 Sam. 31:1
2 Ki. 4:8
5 Job 18:11
6 Ex. 28:30
Num. 12:6, 27:21
Deut. 33:8
1 Sam. 14:37
Prov. 1:28
Lam. 2:9
8 Deut. 18:11
Isa. 8:19
1 Chr. 10:13
9 1 Sam. 28:3
13 Ex. 22:28
14 1 Sam. 15:27
2 Ki. 2:8, 13
15 1 Sam.18:12, 28:6
Prov. 5:11-13, 14:14
17 1 Sam. 15:28
18 1 Sam. 15:9
1 Ki. 20:42
Jer. 48:10
1 Chr. 10:13
21 Judg. 12:3
1 Sam. 19:5
Job 13:14

and the woman also. And he listened to their voices and arose from the earth and sat upon the bed.
24. And the woman had a fat calf at the house. And she hurried and killed it, and took flour and kneaded *it*, and baked unleavened *bread* with it.
25. And *she* brought *it* before Saul and before his servants. And they ate, and rose up and went away that night.

CHAPTER TWENTY-NINE

1. And the Philistines gathered all their armies to Aphek. And the Israelites pitched by a fountain in Jezreel.
2. Then the lords of the Philistines passed on by hundreds and by thousands. But David and his men passed on in the rear with Achish.
3. And the rulers of the Philistines said, "What *are* these Hebrews *doing*?" And Achish said to the rulers of the Philistines, "Is this not David the servant of Saul the king of Israel, who has been with me *these* days, or *these* years. And I have not found anything *evil* in him from the day he fell away until today?"
4. And the rulers of the Philistines were angry with him. And the Philistine rulers said to him, "Send the man back, and he shall return to his place where you have appointed him. And he shall not go down with us to battle, and shall not become an enemy to us in battle; for with what should he reconcile himself to his master? *Should it* not *be* with the heads of these men?
5. *Is* not this David of whom they sang to one another in dances, saying, 'Saul killed his thousands, and David his ten thousands?' "
6. And Achish called David and said to him, "Surely, *as* the LORD lives, you have been upright, and your going out and your coming in with me in the army is good in my sight, for I have not found evil in you since the day of your coming to me until today. But you are not good in the eyes of the lords.
7. And return now, and go in peace so that you do not displease the lords of the Philistines."
8. And David said to Achish, "But what have I done? And what have you found in your servant so long as I have been with you to this day, that I may not go fight against the enemies of my lord the king?"
9. And Achish answered and said to David, "I know that you *are* good in my sight, like an angel of God. But the princes of the Philistines have said, 'He shall not go up with us to the battle.'
10. And now, rise up early in the morning with your master's servants who have come with you. And as soon as you have light, depart."
11. And David and his men rose up early to leave in the morning to return into the land of the Philistines. And the Philistines went up *to* Jezreel.

Chap. **29**

1 1 Sam. 4:1, 28:1
2 1 Sam. 28:1-2
3 1 Sam. 27:7 Dan. 6:5
4 1 Sam. 15:21 1 Chr. 12:19
5 1 Sam. 18:7, 21:11
6 1 Sam. 29:3 2 Sam. 3:25 2 Ki. 19:27
8 Psa. 50:15, 91:15
9 1 Sam. 29:4 2 Sam. 14:17, 20, 19:27
11 2 Sam. 4:4

Chap. **30**

1 1 Sam. 15:7, 27:8
5 1 Sam. 25:42-43 2 Sam. 2:2
6 Ex. 17:4 Judg. 18:25 1 Sam. 1:10 2 Sam. 17:8 2 Ki. 4:27 Hab. 3:17-18 Psa. 42:5, 56:3-4, 11
7 1 Sam. 23:6, 9
8 1 Sam. 23:2, 4
10 1 Sam. 30:21

CHAPTER THIRTY

1. And it came to pass when David and his men had come to Ziklag on the third day, the Amalekites had invaded the south and Ziklag, and had struck Ziklag, and burned it with fire.
2. And they had seized the women in it. They did not kill any, either small or great, but carried them away and went on their way.
3. And David and his men came to the city, and behold, *it was* burned with fire, and their wives and their sons and their daughters had been taken captives.
4. Then David and the people with him lifted up their voice and wept, until they had no more power to weep.
5. And David's two wives had been seized, Ahinoam of Jezreel, and Abigail, the *former* wife of Nabal of Carmel.
6. And it greatly distressed David, for the people spoke of stoning him because the soul of all the people was grieved, each one for his sons and for his daughters. But David encouraged himself in the LORD his God.
7. And David said to Abiathar the priest, Ahimelech's son, "Please bring the ephod here to me." And Abiathar brought the ephod there to David.
8. And David inquired of the LORD, saying, "Shall I go after this troop? Shall I overtake them?" And He answered him, "Go! For you shall surely overtake and will without fail recover all."
9. So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those who were left behind stayed.
10. But David pursued, he and four

hundred men, for two hundred stayed behind, who were too exhausted to go over the brook Besor.
11. And they found an Egyptian in the field and brought him to David and gave him bread, and he ate. And they made him drink water.
12. And they gave him a piece of a cake of figs and two clusters of raisins. Now when he had eaten, his spirit came again to him, for he had eaten no bread nor drunk water for three days and three nights.
13. And David said to him, "To whom do you belong? And where do you come from?" And he said, "I am an Egyptian youth, servant to an Amalekite. And my master left me because three days ago I fell sick.
14. We raided the *area* south of the Cherethites, in the *territory belonging* to Judah, and upon the south of Caleb. And we burned Ziklag with fire."
15. And David said to him, "Can you bring me down to this company?" And he said, "Swear to me by God that you will neither kill me nor deliver me into the hands of my master, and I will bring you down to this company."
16. And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking and dancing because of all the great spoil that they had taken out of the land of the Philistines and out of the land of Judah.
17. And David struck them from the twilight until the evening of the next day. And not a man of them escaped, except four hundred young men who rode upon camels and fled.
18. And David recovered all that the Amalekites had carried away. And David rescued his two wives.
19. And nothing was lacking to them, from the small to the great, even to sons and daughters, and from the spoil, even to all that they had taken to themselves. David recovered all.
20. And David took all the flock, and the herd. They drove on before those cattle. And they said, "This *is* David's spoil."
21. And David came to the two hundred who were too exhausted to follow David, whom they had made also to stay at the brook Besor. And they went out to meet David, and to meet the people with him. And when David came up to the people, he greeted them.
22. And every evil and worthless man of the men who went with David answered and said, "Because they did not go with us, we will not give them any thing from the spoil that we have seized, except to every man his wife and his sons. Let them take them, and go."
23. And David said, "My brothers, you shall not do so with that which the LORD has given us, for He has protected us and has delivered into our hand the company that came against us;
24. For who will listen to you in this matter? But as his part *is* that goes down to the battle, so *shall be* his part that stays by the provisions. They shall divide alike."
25. And it was *so*, from that day forward he made it a statute and an ordinance for Israel to this day.
26. And David came to Ziklag, and sent some of the spoil to the elders of Judah, to his friends, saying, "Behold, a present for you from the spoil of the enemies of the LORD":
27. To the ones in Bethel, and to the ones in Ramoth of the south, and to the ones in Jattir,
28. And to the ones in Aroer, and to the ones in Siphmoth, and to the ones in Eshtemoa,
29. And to the ones in Rachal, and to the ones in the cities of the Jerahmeelites, and to the ones in the cities of the Kenites,
30. And to the ones in Hormah, and to the ones in Chorashan, and to the ones in Athach,
31. And to the ones in Hebron, and to all the places where David had gone up and down, he and his men.

12 Judg. 15:19
1 Sam. 14:27, 25:18
2 Ki. 20:7
14 Josh. 14:13, 15:13
1 Sam. 30:16
2 Sam. 8:18
1 Ki. 1:38, 44
Ezek. 25:16
Zeph. 2:5
16 1 Thes. 5:3
19 1 Sam. 30:8
21 Judg. 18:15
1 Sam. 30:10
22 Deut. 13:13
Judg. 19:22
24 Num. 31:27
Josh. 22:8
26 Gen. 33:11
27 Josh. 15:48, 19:8
28 Josh. 13:16, 15:50
29 Judg. 1:16
1 Sam. 27:10
30 Judg. 1:17
31 Josh. 14:13
2 Sam. 2:1

Chap. **31**

1 1 Sam. 28:4
1 Chr. 10:1-12
2 1 Sam. 14:49
3 2 Sam. 1:6
4 Judg. 9:54
1 Sam. 14:6
2 Sam. 1:14

CHAPTER THIRTY-ONE

1. And the Philistines fought against Israel. And the men of Israel fled from before the Philistines, and fell down wounded in Mount Gilboa.
2. And the Philistines followed Saul and his sons. And the Philistines killed Jonathan and Abinadab and Malchishua, Saul's sons.
3. And the battle went hard against Saul. Then the archers hit him, and he was sorely wounded by the archers.
4. And Saul said to his armor-bearer,

"Draw your sword and thrust me through with it, lest these uncircumcised ones come and thrust me through, and abuse me." But his armor-bearer would not, for he was very much afraid. So Saul took a sword and fell upon it.
5. And when his armor-bearer saw that Saul was dead, he also fell upon his sword and died with him.
6. And Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.
7. And the men of Israel beyond the valley, and who *were* on the other side of the Jordan, saw that the men of Israel fled and that Saul and his sons had died. And they abandoned the cities and fled. And the Philistines came and lived in them.
8. And it came to pass on the next day, the Philistines came to strip the slain, and they found Saul and his three sons fallen on Mount Gilboa.
9. And they cut off his head and stripped off his armor, and sent into the land of the Philistines all around, to publish *it* in the house of their idols and *among* the people.
10. And they put his armor in the temple of the Ashtoreths, and they fastened his body to the wall of Beth Shan.
11. And when the people of Jabesh Gilead heard about what the Philistines had done to Saul,
12. Then all the brave men arose, and they traveled all night. And *they* took the body of Saul and the bodies of his sons from the wall of Beth Shan, and came to Jabesh, and burned them there.
13. And they took their bones and buried *them* under the tamarisk tree at Jabesh. And *they* fasted seven days.

9 2 Sam. 1:20
10 Josh. 17:11
Judg. 1:27, 2:13
1 Sam. 21:9
2 Sam. 21:12
11 1 Sam. 11:3, 9, 11
12 1 Sam. 1:1-11
2 Sam. 2:4-7
Jer. 34:5
Amos 6:10
2 Chr. 16:14
13 Gen. 50:10
2 Sam. 21:12-14

Former Prophets—Book of the Kingdoms

II Samuel

CHAPTER ONE

1. And it came to pass after the death of Saul, when David returned from the slaughter of the Amalekites, that David stayed two days in Ziklag,
2. On the third day, behold, a man came out of the camp from Saul with his clothes torn and earth upon his head. And it came to pass when he came to David, he fell to the earth and bowed to him.
3. And David said to him, "Where do you come from?" And he said to him, "I have escaped out of the camp of Israel."
4. And David said to him, "How did the matter go? Please tell me." And he answered, "The people have fled from the battle, and many of the people also have fallen and are dead. And Saul and his son Jonathan are dead also."
5. And David said to the young man who told him, "How do you know that Saul and his son Jonathan *are* dead?"
6. And the young man who told him said, "As I happened to be upon Mount Gilboa, behold, Saul leaned upon his spear. And, lo, the chariots and horsemen followed hard after him.
7. And when he looked behind him, he saw me, and called to me. And I answered, 'Here *am* I.'
8. And he said to me, 'Who *are* you?' And I answered him, 'I *am* an Amalekite.'
9. He said to me again, 'Please stand over me and kill me, for anguish has come upon me because all my life *is* still in me.'
10. And I stood over him and killed him because I was sure that he could not live after he had fallen. And I took the crown upon his head, and *the* bracelet on his arm, and have brought them here to my lord."
11. And David took hold on his garments and tore them. And likewise all the men with him *did* so.
12. And they mourned and wept and fasted until evening, for Saul, and for his son Jonathan, and for the people of the

Chap. **1**
1 1 Sam. 30:17, 26
2 1 Sam. 4:12
2 Sam. 4:10
4 1 Sam. 4:16
6 1 Sam. 31:1-4
10 Judg. 9:54
11 2 Sam. 3:31, 13:31

LORD, and for the house of Israel because they had fallen by the sword.
13. And David said to the young man who told him, "From where *are* you?" And he answered, "I *am* the son of a stranger, an Amalekite."
14. And David said, "Why were you not afraid to stretch forth your hand to destroy the LORD'S anointed?"
15. And David called one of the young men and said, "Go near *and* fall upon him." And he struck him so that he died.
16. And David said to him, "Your blood *be* upon your head, for your mouth has testified against you, saying, 'I have slain the LORD'S anointed.' "
17. And David lamented with this lamentation over Saul and over his son Jonathan.
18. And he said to teach the children of Judah *The Song of the Bow*. Behold, it is written in the Book of Jasher:
19. "The beauty of Israel is slain upon your high places! How are the mighty fallen!
20. Tell *it* not in Gath, do not let it be known in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.
21. Mountains of Gilboa, *let* not dew or rain *be* upon you, nor fields of offerings, for there the shield of the mighty has been vilely cast away, the shield of Saul not *being* anointed with oil.
22. From the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn back and the sword of Saul did not return empty.
23. Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided. They were swifter than eagles, they were stronger than lions.
24. Daughters of Israel weep over Saul, who clothed you in scarlet and with delights, who put ornaments of gold on your clothes.
25. How *are* the mighty fallen in the midst of the battle! Jonathan is slain upon your high places.
26. I *am* distressed for you, my brother Jonathan. Very pleasant you have been to me. Your love to me was wonderful, more than the love of women.
27. How *are* the mighty fallen, and the weapons of war perished!"

14 Num. 12:8
1 Sam. 24:6, 26:9, 31:4
Psa. 105:15
15 2 Sam. 4:10, 12
16 1 Sam. 26:9
2 Sam. 1:10
1 Ki. 2:32-33, 37
Luke 19:22
18 Josh. 10:13
1 Sam. 31:3
19 2 Sam. 1:27
20 Ex. 15:20
Judg. 11:34, 16:23
1 Sam. 18:6, 31:4, 9
Mic. 1:10
21 Judg. 5:23
1 Sam. 10:1, 31:1
Jer. 20:14
Job 3:3-4
22 1 Sam. 18:4
23 Judg. 14:18
26 1 Sam. 18:1, 3, 19:2, 20:17, 41, 23:16
27 2 Sam. 1:19

Chap. **2**

1 Judg. 1:1
1 Sam. 23:2, 4, 9, 30:7-8, 31
2 Sam. 2:11, 5:1, 3
1 Ki. 2:11
2 1 Sam. 30:5
3 1 Sam. 27:2-3, 30:1
1 Chr. 12:1
4 1 Sam. 31:11, 13
2 Sam. 2:11, 5:5
5 Ruth 2:20, 3:10
6 2 Tim. 1:16, 18
8 1 Sam. 14:50
1 Chr. 8:33, 9:39
11 2 Sam. 5:5
1 Ki. 2:11
12 Josh. 18:25
13 Jer. 41:12

CHAPTER TWO

1. And it came to pass after this, David inquired of the LORD, saying, "Shall I go up into any of the cities of Judah?" And the LORD said to him, "Go up!" And David said, "Where shall I go?" And He said, "To Hebron."
2. And David went up there, and his two wives also, Ahinoam of Jezreel and Abigail of Carmel, Nabal's former wife.
3. And David brought up his men with him, each man with his household. And they lived in the cities of Hebron.
4. And the men of Judah came, and they anointed David king over the house of Judah there. And they told David, saying, "The men of Jabesh Gilead buried Saul."
5. And David sent messengers to the men of Jabesh Gilead. And he said to them, "Blessed *are* you of the LORD that you have shown this kindness to your lord, to Saul, and have buried him.
6. And now may the LORD do kindness and truth to you. And I will also do good to you because you have done this thing.
7. And now let your hands be strengthened and be brave, for your master Saul *is* dead, and also the house of Judah has anointed me king over them."
8. But Abner the son of Ner, commander of Saul's army, took Ishbosheth the son of Saul, and brought him over to Mahanaim.
9. And *he* made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.
10. Ishbosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.
11. And it came to pass, the number of days that David was king in Hebron over the house of Judah was seven years and six months.
12. And Abner the son of Ner, and the servants of Ishbosheth, the son of Saul, went out from Mahanaim to Gibeon.
13. And Joab, the son of Zeruiah and the servants of David went out and met by the pool of Gibeon and sat down, the one on the one *side* of the pool, and the other on the other *side* of the pool.
14. And Abner said to Joab, "Let the young men now arise and compete before us." And Joab said, "Let them arise."

15. And they arose and went over by number, twelve for Benjamin and for Ishbosheth the son of Saul; and twelve of the servants of David.
16. And each one lay hold on the head of his opponent and *thrust* his sword in his opponent's side, so that they fell together. And *one* called that place The Field of Swords, which is in Gibeon.
17. And there was a very grievous battle that day. And Abner and the men of Israel were beaten before the servants of David.
18. And there were three sons of Zeruiah there: Joab and Abishai and Asahel. And Asahel *was* swift with his feet, like one of the gazelles in the field.
19. And Asahel ran after Abner, and in going he did not turn to the right hand nor to the left from following Abner.
20. And Abner looked behind him and said, "*Are* you Asahel?" And he answered, "I *am*."
21. And Abner said to him, "Turn aside to your right hand or to your left, and lay hold on one of the young men, and take for yourself." But Asahel would not turn aside from following him.
22. And Abner said again to Asahel, "Turn aside from following me. Why should I strike you to the ground? How then should I hold up my face to Joab your brother?"
23. However he refused to turn aside. Therefore Abner struck him with the blunt end of the spear in the belly, and the spear came out behind him. And he fell down there, and died in the same place. And it came to pass that everyone who came to the place where Asahel fell down and died, stood still.
24. And Joab and Abishai ran after Abner. And the sun went down when they had come to the hill of Ammah, which *lies* before Giah by the way of the wilderness of Gibeon.
25. And the sons of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of a hill.
26. Then Abner called to Joab and said, "Shall the sword devour forever? Do you not know that it will be bitter in the end? How long shall it be then before you command the people to return from chasing their brothers?"
27. And Joab said, "*As* God lives, unless you had spoken, the people would have continued pursuing their brothers until morning."
28. And Joab blew a ram's horn, and all the people stood still and did not pursue after Israel any more, nor did they fight any more.
29. And Abner and his men went all that night through the plain and passed over Jordan, and went through all Bithron and came to Mahanaim.
30. And Joab returned from following Abner. And when *he* had gathered all the people together, nineteen men and Asahel were missing from David's servants.
31. But the servants of David had stricken three hundred and sixty men of Benjamin and of Abner's men who died.
32. And they took up Asahel and buried him in the tomb of his father, which *was in* Bethlehem. And Joab and his men went all night, and they came to Hebron at the break of day.

18 Psa. 18:33
1 Chr. 2:16, 12:8
21 Judg. 14:19
23 2 Sam. 4:6, 8:27, 20:10
27 2 Sam. 2:14
Prov. 17:14

CHAPTER THREE

1. And there was a long war between the house of Saul and the house of David. But David *became* stronger and stronger, and the house of Saul became weaker and weaker.
2. And sons were born to David in Hebron. And his firstborn *was* Amnon, *the son of* Ahinoam of Jezreel.
3. And his second was Chileab, of Abigail of Carmel, the former wife of Nabal. And the third *was* Absalom, the son of Maacah, the daughter of Talmai, king of Geshur.
4. And the fourth *was* Adonijah, the son of Haggith. And the fifth *was* Shephatiah, the son of Abital.
5. And the sixth *was* Ithream, by Eglah, David's wife. These were born to David in Hebron.
6. And it came to pass, while there was war between the house of Saul and the house of David, Abner made himself strong for the house of Saul.
7. And Saul had a concubine whose name *was* Rizpah, the daughter of Aiah. And *Ishbosheth* said to Abner, "Why have you gone in to my father's concubine?"
8. And Abner was very angry over the words of Ishbosheth, and said, "*Am* I a

Chap. **3**

2 1 Sam. 25:43
1 Chr. 3:1-4
3 1 Sam. 27:8
2 Sam. 13:37
1 Chr. 3:1
4 1 Ki. 1:5
7 2 Sam. 16:21, 21:8, 10
8 Deut. 23:18
1 Sam. 24:14
2 Sam. 9:8, 16:9

dog's head of Judah? *I* show kindness this day to the house of Saul your father, to his brothers, and to his friends and have not delivered you into the hand of David. *Am* I a dog's head, that you charge me today with a fault concerning this woman?
9. So may God do to Abner, and more also, if I do not do to David as the LORD has sworn,
10. To transfer the kingdom from the house of Saul and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba."
11. And he could not answer Abner a word again because he feared him.
12. And Abner sent messengers to David on his behalf, saying, "Whose *is* the land?" He said, "Make your covenant with me and, behold, my hand *shall be* with you to bring about all Israel to you."
13. And *David* said, "Good! I will make a covenant with you, but one thing I ask of you: You shall not see my face unless you first bring Michal, Saul's daughter, when you come to see my face."
14. And David sent messengers to Ishbosheth, Saul's son, saying, "Deliver my wife Michal, whom I betrothed to me for a hundred foreskins of the Philistines."
15. And Ishbosheth sent and took her from *her* husband, from Phaltiel the son of Laish.
16. And her husband went along with her, weeping behind her, to Bahurim. And Abner said to him, "Go, return!" And he returned.
17. The word of Abner was with the elders of Israel, saying, "You sought for David in times past *to be* king over you.
18. And then do *it*, for the LORD has spoken of David, saying, 'By the hand of My servant David I will save My people Israel out of the hand of the Philistines, and out of the hand of all their enemies.' "
19. And Abner also spoke in the ears of Benjamin. And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel and all that seemed good to the whole house of Benjamin.
20. And Abner came to David at Hebron, and twenty men came with him. And David made a feast for Abner and the men who *were* with him.

9 1 Sam. 15:28, 16:1, 12, 28:17
1 Ki. 19:2
Ruth 1:17
1 Chr. 12:23
10 Judg. 20:1
2 Sam. 17:11
1 Ki. 4:25
13 Gen. 43:3
1 Sam. 18:20
14 1 Sam. 18:25, 27
15 1 Sam. 25:44
16 2 Sam. 19:16
18 2 Sam. 3:9
19 1 Chr. 12:29
21 2 Sam. 3:10, 12
1 Ki. 11:37
25 1 Sam. 29:6
Isa. 37:28
27 2 Sam. 2:23, 4:6, 20:9-10
1 Ki. 2:5
29 Lev. 15:2
1 Ki. 2:32-33
30 2 Sam. 2:23
31 Gen. 37:34
Josh. 7:6
2 Sam. 1:2, 11

21. And Abner said to David, "I will arise and go, and will gather all Israel to my lord the king, so that they may make a covenant with you, and so that you may reign over all that your heart desires." And David sent Abner away, and he went in peace.
22. And behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them. But Abner *was* not with David in Hebron, for he had sent him away, and he had gone in peace.
23. And Joab and all the army with him came, and they told Joab, saying, "Abner the son of Ner came to the king, and he has sent him away and he has gone in peace."
24. And Joab came to the king and said, "What have you done? Behold, Abner came to you. Why *is* this, *that* you have sent him away and he has already gone?
25. You know Abner the son of Ner, that he came to deceive you, and to know your going out and your coming in, and to know all that you do."
26. And Joab left David and sent messengers after Abner, who brought him again from the well of Sirah. But David did not know it.
27. And Abner returned to Hebron. And Joab took him aside in the gate to speak with him privately. And *he* struck him there in the belly, and he died, for the blood of Asahel his brother.
28. And afterward David heard, and said, "My kingdom and I *are* guiltless before the LORD forever from the blood of Abner the son of Ner.
29. Let it whirl about the head of Joab, and on all his father's house. And let there not fail from the house of Joab one who has an issue, or who is a leper, or who leans on a staff, or who falls on the sword, or who lacks bread."
30. And Joab and Abishai his brother killed Abner because he had slain their brother Asahel at Gibeon in the battle.
31. And David said to Joab and to all the people with him, "Tear your clothes and gird yourselves with sackcloth, and mourn before Abner." And King David followed the bier.
32. Then they buried Abner in Hebron. And the king lifted up his voice and wept at the grave of Abner. And all the people wept.

33. And the king mourned over Abner and said, "Did Abner die like a fool dies?
34. Your hands *were* not bound, nor your feet put into fetters; as a man falls before wicked men, so you fell." And all the people wept again over him.
35. And all the people came to cause David to eat food while it was still day; David swore, saying, "So let God do to me, and more also, if I taste bread or anything else until the sun is down."
36. And all the people took notice, and it pleased them, as whatever the king did pleased all the people,
37. For all the people and all Israel understood that day that it was not of the king to kill Abner the son of Ner.
38. And the king said to his servants, "Do you not know that a prince and a great man has fallen this day in Israel?
39. And I *am* weak this day, though anointed king. And these men, the sons of Zeruiah, *are* too hard for me. The LORD shall reward the doer of evil according to his wickedness."

33 2 Sam. 13:12-13
35 2 Sam. 1:12, 12:17
Jer. 16:7
Ruth 1:17
39 2 Sam. 19:7, 13
1 Ki. 2:5-6, 33-34
2 Tim. 4:14

CHAPTER FOUR

1. And Saul's son heard that Abner was dead in Hebron. And his hands were feeble, and all the Israelites were troubled.
2. And Saul's son had two men *that were* captains of bands. The name of the one *was* Baanah, and the name of the other was Rechab, the sons of Rimmon of Beeroth, of the sons of Benjamin. For Beeroth also was counted to Benjamin;
3. And the men of Beeroth fled to Gittaim and were strangers there until this day.
4. And Jonathan, Saul's son, had a son who *was* lame in *his* feet. He was five years old when the news of Saul and Jonathan came out of Jezreel, and his nurse took him up and fled. And as she made haste to flee he fell and became lame. And his name *was* Mephibosheth.
5. And the sons of Rimmon of Beeroth, Rechab and Baanah, came at the heat of the day to the house of Ishbosheth. And he was lying *on his* bed *at* noon.
6. And they came to the midst of the house, bringing wheat. And they struck him in the belly. And Rechab and Baanah his brother escaped.
7. For when they came into the house, he lay in his bed in his bedroom. And they struck him and killed him, and beheaded him and took his head and got away through the plain all night.
8. And *they* brought the head of Ishbosheth to David at Hebron and said to the king, "Behold the head of Ishbosheth the son of Saul, your enemy who sought your life. And the LORD has avenged my lord the king this day of Saul and of his seed."
9. And David answered Rechab and Baanah his brother, the sons of Rimmon of Beeroth, and said to them, "*As* the LORD lives Who has redeemed my soul out of all adversity,
10. When one told me, saying, 'Behold, Saul is dead'—*thinking* to have brought good news—I took hold of him and slew him in Ziklag. I gave that to him as a reward.
11. Indeed when wicked men have slain a righteous person in his own house upon his bed, shall I not therefore now require his blood of your hand, and take you away from the earth?"
12. And David commanded his young men and they killed them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ishbosheth and buried it in the tomb of Abner in Hebron.

Chap. 4
1 Isa. 13:7
Ezra 4:4
Mat. 2:3
2 Josh. 18:25
3 Neh. 11:33
4 1 Sam. 29:1, 11
2 Sam. 9:3
1 Chr. 8:34, 9:40
6 2 Sam. 2:23
8 1 Sam. 19:2, 10-11
9 Gen. 48:16
1 Ki. 1:29
Psa. 31:7
10 2 Sam. 1:2, 4, 15
11 Gen. 9:5-6
12 2 Sam. 1:15, 3:32

CHAPTER FIVE

1. And all the tribes of Israel came to David, to Hebron, and spoke, saying, "Behold, we *are* your bone and your flesh.
2. Also in time past, when Saul was king over us, you were he who led Israel out and brought them in. And the LORD said to you, 'You shall feed My people Israel, and you shall be a shepherd over Israel.' "
3. And all the elders of Israel came to the king at Hebron. And King David made a covenant with them in Hebron before the LORD. And they anointed David king over Israel.
4. David *was* thirty years old when he began to reign. He reigned forty years.
5. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.
6. The king and his troops then marched on Jerusalem against the people of Jebus, the natives of the territory. They

Chap. 5
1 Gen. 29:14
2 Sam. 19:12-13
1 Chr. 11:1
2 1 Sam. 16:1, 18:13
3 Judg. 11:11
1 Sam. 23:18
2 Ki. 11:17
1 Chr. 11:3
4 1 Chr. 26:31, 29:27
5 2 Sam. 2:11
1 Chr. 3:4
6 Josh. 15:63
Judg. 1:8, 21, 19:11-12

however, announced to David, "You shall not get in here; the blind and the lame can turn you back!" assuming "David cannot gain access here."
7. But David did capture the fortress of Zion, which now is the City of David.
8. On that day David had given orders, "Whoever would strike down the men of Jebus, let him reach them by way of the water tunnel, even these 'lame' and 'blind' whom the soul of David hates!" From this comes the saying, "The blind and the lame cannot get into the house."
9. And David lived in the fort and called it *the* city of David. And David built all around, from Millo and inward.
10. And David went on and became great, and the LORD God of hosts *was* with him.
11. And Hiram king of Tyre sent messengers, and cedar trees, and carpenters, and masons to David. And they built David a house.
12. And David saw that the LORD had established him king over Israel, and that He had made his kingdom sure for His people Israel's sake.
13. And David took more concubines and wives out of Jerusalem after he had come from Hebron. And there were still more sons and daughters born to David.
14. These *are* the names of those *born* to him in Jerusalem: Shammua, and Shobab, and Nathan, and Solomon,
15. And Ibhar, and Elishua, and Nepheg, and Japhia,
16. And Elishama, and Eliada, and Eliphalet.
17. And the Philistines heard that they had anointed David king over Israel. And all the Philistines came up to seek David. Then David heard and went down to the stronghold.
18. And the Philistines came and spread themselves in the Valley of the Giants.
19. And David inquired of the LORD, saying, "Shall I go up to the Philistines? Will You deliver them into my hand?" And the LORD said to David, "Go up! For I will surely deliver the Philistines into your hand."
20. And David came to Baal Perazim, and David struck them there, and said, "The LORD has broken forth *upon* my enemies before me, like the breaking forth of waters." Therefore he called the name of that place The Breaking of Baal.

7 1 Ki. 2:10, 8:1
8 1 Chr. 11:6-9
9 2 Sam. 5:7
11 1 Ki. 5:2
1 Chr. 14:1
13 Deut. 17:17
1 Chr. 3:9
14 1 Chr. 3:5
15 1 Chr. 3:6
16 1 Chr. 14:7
17 2 Sam. 23:14
1 Chr. 11:16
18 Josh. 15:8
Isa. 17:5
19 1 Sam. 23:2, 4
20 Isa. 28:21
21 Deut. 7:5, 25
22 1 Chr. 14:13
23 2 Sam. 5:19
24 Judg. 4:14
2 Ki. 7:6
25 Josh. 16:10
1 Chr. 14:16

Chap. **6**

2 Josh. 15:9
1 Sam. 4:4
Psa. 80:1
1 Chr. 13:5-6
4 1 Sam. 7:1
1 Chr. 13:7
6 1 Chr. 13:9
7 1 Sam. 6:19
9 Psa. 119:120

21. And they left their images there, and David and his men took them away.
22. And the Philistines came up again and spread themselves in the Valley of the Giants.
23. And David inquired of the LORD, and He said, "You shall not go up, *but* go around behind them and come upon them over across from the aspen trees.
24. And it shall be, when you hear the sound of marching in the tops of the aspen trees, then you shall strike; for then the LORD shall go out before you to strike the army of the Philistines."
25. And David did so, as the LORD had commanded him. And *he* struck the Philistines from Geba until you come to Gezer.

CHAPTER SIX

1. Again David gathered every chosen one in Israel, thirty thousand.
2. And David arose and went with all the people with him from beyond Baale of Judah to bring up the ark of God from there, which *is* called *by* the name, the name of the LORD of hosts Who dwells *above* the cherubs.
3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab in Gibeah. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.
4. And they brought it out of the house of Abinadab at Gibeah, going with the ark of God. And Ahio went before the ark.
5. And David and all the house of Israel played before the LORD on all *instruments* of fir wood, with lyres and with harps, and with drums, and with sistrums, and with cymbals.
6. And when they came to Nachon's threshing floor, Uzzah reached out to the ark of God and took hold of it; for the oxen upset *it*.
7. And the anger of the LORD was kindled against Uzzah. And God struck him there for the error. And he died there by the ark of God.
8. And David was displeased because the LORD had broken forth upon Uzzah. And he called the name of the place The Break of Uzzah to this day.
9. And David was afraid of the LORD that day, and said, "How shall the ark of the LORD come to me?"

10. And David was not willing to bring the ark of the LORD to him into the city of David. But David carried it aside into the house of Obed-Edom the Gittite *the Levite*.
11. And the ark of the LORD stayed in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household.
12. And they told King David, saying, "The LORD has blessed the house of Obed-Edom, and all that *belongs* to him because of the ark of God." And David went and brought up the ark of God from the house of Obed-Edom into the city of David with gladness.
13. And it came to pass that when those who bore the ark of the LORD had gone six steps, he sacrificed oxen and fatlings.
14. And David danced before the LORD with all *his* might. And David *was* girded with a linen ephod.
15. And David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the ram's horn.
16. And it came to pass *as* the ark of the LORD came to the city of David, Michal, Saul's daughter, looked through a window and saw King David leaping and dancing before the LORD. And she despised him in her heart.
17. And they brought in the ark of the LORD and set it in its place in the midst of the tent that David had pitched for it. And David offered burnt offerings and peace offerings before the LORD.
18. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.
19. And he gave out among all the people, among all the multitude of Israel, to the women as well as men, to each one a cake of bread and one raisin-cake. And all the people departed, each one to his house.
20. And David returned to bless his household. And Michal the daughter of Saul came out to meet David and said, "How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovers himself!"
21. And David said to Michal, "*It was* before the LORD, Who chose me before your father, and before all his house, to appoint me prince over the people of the LORD, over Israel. And I danced before the LORD.
22. And I will be still lower than this, and will be base in my own sight. And of the handmaids of whom you have spoken, with them I shall be had in honor."
23. And Michal the daughter of Saul had no child *by David* to the day of her death.

10 1 Chr. 13:13
11 Gen. 39:5
1 Chr. 13:14
12 1 Chr. 15:25
13 Num. 4:15
Josh. 3:3
1 Ki. 8:5
1 Chr. 15:2, 15
14 1 Sam. 2:18
Psa. 30:11
15 1 Chr. 15:28
17 1 Ki. 8:5, 62-63
Psa. 132:8
1 Chr. 15:1, 16:1
18 1 Ki. 8:55
19 1 Chr. 16:3
20 Judg. 9:4
2 Sam. 6:14, 16
Psa. 30
21 1 Sam. 13:14
23 1 Sam. 15:35
Isa. 22:14

Chap. **7**

1 1 Chr. 17:1
2 Ex. 26:1
2 Sam. 5:11
Acts 7:46
5 1 Ki. 5:3, 8:19
1 Chr. 22:8
6 Ex. 40:18-19, 34
1 Ki. 8:16
7 Lev. 26:11
Deut. 23:14
1 Chr. 17:6
Mat. 2:6
Acts 20:28
8 1 Sam. 16:11-12
Psa. 78:70-71
9 1 Sam. 18:14, 31:6
2 Sam. 5:10
10 Jer. 24:6
Psa. 44:2, 80:8, 89:22
11 Ex. 1:21
Judg. 2:14
1 Sam. 12:9
2 Sam. 7:27

CHAPTER SEVEN

1. And it came to pass when the king dwelt in his house, and when the LORD had given him rest round about from all his enemies,
2. The king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within curtains."
3. Then Nathan said to the king, "Go, do all that *is* in your heart, for the LORD *is* with you."
4. And it came to pass that night the word of the LORD came to Nathan saying,
5. "Go and tell My servant David, 'Thus says the LORD, "Shall you build Me a house for My dwelling?
6. For I have not dwelt in a house since the day that I brought up the children out of Egypt until this day, but have walked in a tent, and in a tabernacle.
7. In all *places* in which I have walked with all the children of Israel, did I speak a word with any of the tribes of Israel, *those* whom I commanded to feed My people Israel, saying, 'Why do you not build Me a house of cedars?' " '
8. Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepcote, from following the sheep, to be prince over My people, over Israel.
9. And I was with you wherever you went and have cut off all your enemies out of your sight, and have made you a great name like the name of the great ones in the earth.
10. Moreover I will appoint a place for My people Israel, and will plant them so that they may dwell in a place of their own, and move no more. Neither shall the sons of wickedness afflict them any more, as before.
11. And even from the time that I commanded judges *to be* over My people of

Israel, so will I cause you to rest from all your enemies. Also the LORD tells you that He will make you a house.
12. And when your days *are* fulfilled, and you shall sleep with your fathers, I will set up your seed after you who shall come forth from your loins. And I will make his kingdom sure.
13. He shall build a house for My name, and I will establish the throne of his kingdom forever.
14. I will be to him for a father, and he shall be to Me for a son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the sons of men.
15. But My mercy shall not leave him, as I took *it* from Saul whom I put away before you.
16. And your house and your kingdom shall be made sure forever before you. Your throne *shall be* established forever." ' "
17. According to all these words, and according to all this vision, so Nathan spoke to David.
18. Then King David went in and sat before the LORD. And he said, "Who *am* I, O Lord GOD? And what *is* my house, that You have brought me here?
19. And this was yet a small thing in Your sight, O Lord GOD. But You have spoken also of Your servant's house for a great while to come. And *is* this the manner of men, O Lord GOD?
20. And what can David say more to You? For You, O Lord GOD, know Your servant.
21. For Your word's sake, and according to Your own heart, You have done all these great things to make Your servant know.
22. Therefore You are great, O LORD God. For there is none like You, neither is there any God besides You, according to all that we have heard with our ears.
23. And what one nation in the earth *is* like Your people, like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for You great things and awesome things, for Your land, before Your people, whom You redeemed to You from Egypt, from the nations and their gods?
24. For You have established for Yourself Your people Israel *to be* a people to You forever. And You, LORD, have become their God.

12 Deut. 31:16
1 Ki. 2:1
Psa. 132:11
Mat. 1:6
Luke 3:31
13 2 Sam. 7:16
1 Ki. 5:5, 8:19
Isa. 9:7
14 Psa. 89:30
Heb. 1:5
15 1 Sam. 15:23, 28, 16:14
16 2 Sam. 7:13
Mat. 25:31
John 12:34
18 Gen. 32:10
19 Isa. 55:8
20 Psa. 139:1
22 Deut. 3:24, 4:35, 32:39
Jer. 10:6
1 Chr. 16:25
2 Chr. 2:5
23 Deut. 9:26
Psa. 147:20
24 Deut. 26:18
Psa. 48:14
27 1 Sam. 9:15
28 John 17:17
29 2 Sam. 22:51

Chap. **8**

1 ★ Heb. *Methegammah* —an area in the land of the Philistines
2 Num. 24:17
1 Sam. 10:27
3 Gen. 15:18
2 Sam. 10:6
Psa. 60
1 Chr. 18:3
4 Josh. 11:6, 9
1 Chr. 18:4
5 1 Ki. 11:23
6 2 Sam. 7:9, 8:14
7 1 Ki. 10:16

25. And now, O LORD God, the word that You have spoken concerning Your servant, and concerning his house: establish *it* forever, and do as You have said.
26. And let Your name be magnified forever, saying, 'The LORD of hosts *is* the God over Israel.' And let the house of Your servant David be established before You.
27. For You, O LORD of hosts, God of Israel, have revealed to Your servant, saying, 'I will build you a house.' Therefore Your servant has found in his heart to pray this prayer to You.
28. And now, O Lord GOD, You *are* that God, and Your words are true, and You have promised this goodness to Your servant.
29. Therefore, now, let it please You to bless the house of Your servant, that it may continue forever before You. For You, O Lord GOD, have spoken. And with Your blessing let the house of Your servant be blessed forever."

CHAPTER EIGHT

1. And after this it came to pass that David struck the Philistines and humbled them. And David took The Bridle of the Metropolis★ out of the hand of the Philistines.
2. And he struck Moab, and measured them with a line, casting them down to the ground. Even with two lines he measured *those* to put to death and with one full line *those* to keep alive. And the Moabites became David's servants, bringing gifts.
3. David also struck Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river *Euphrates*.
4. And David took from him seventeen hundred horsemen, and twenty thousand footmen. And David hamstrung all the chariot *horses* but kept enough of them for a hundred chariots.
5. And when the Syrians of Damascus came to rescue Hadadezer king of Zobah, David killed twenty-two thousand men of the Syrians.
6. And David put garrisons in Syria of Damascus. And the Syrians became servants to David, bringing gifts. And the LORD preserved David wherever he went.
7. And David took the shields of gold

that were on the servants of Hadadezer, and brought them to Jerusalem.
8. And from Betah, and from Berothai, cities of Hadadezer, King David took very much bronze.
9. And Toi king of Hamath heard that David had struck all the army of Hadadezer.
10. Then Toi sent Joram his son to King David to greet him and bless him because he had fought against Hadadezer and had struck him, for Hadadezer had wars against Toi. And in his hand were silver articles, and golden articles, and bronze articles.
11. King David also dedicated them to the LORD, with the silver and gold that he had dedicated from all nations which he subdued:
12. Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.
13. And David made a name *for himself* when he returned from striking the Syrians in the Valley of Salt, eighteen thousand *men*.
14. And he put garrisons in Edom. He put garrisons throughout all Edom and all the men of Edom became David's servants. And the LORD preserved David wherever he went.
15. And David reigned over all Israel. And David did judgment and justice to all his people.
16. And Joab the son of Zeruiah *was* over the army. And Jehoshaphat the son of Ahilud *was* recorder.
17. And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests. And Seraiah *was* the scribe.
18. And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites. And David's sons were chief rulers.

CHAPTER NINE

1. And David said, "Is there still any that is left from the house of Saul, that I may show him kindness for Jonathan's sake?"
2. And *there was* of the house of Saul a servant whose name *was* Ziba. And they called him to David and the king said to him, "*Are* you Ziba?" And he said, "Your servant."
3. And the king said, *"Is* there not still any of the house of Saul, so that I may show the kindness of God to him?" And Ziba said to the king, "Jonathan still has a son *who is* lame in his feet."
4. And the king said to him, "Where *is* he?" And Ziba said to the king, "Behold, he *is* in the house of Machir, the son of Ammiel, in Lodebar."
5. And King David sent and brought him out of the house of Machir the son of Ammiel, from Lodebar.
6. And Mephibosheth, the son of Jonathan, the son of Saul, came to David, and fell on his face and bowed to him. And David said, "Mephibosheth!" And he answered, "Behold your servant!"
7. And David said to him, "Do not fear, for I will surely show you kindness for Jonathan your father's sake and will restore you all the land of Saul your father. And you shall eat bread at my table forever."
8. And he bowed himself and said, "What *is* your servant that you should look upon such a dead dog as I?"
9. Then the king called to Ziba, Saul's servant, and said to him, "I have given to your master's son all that *belonged* to Saul and to all his house.
10. And you shall till the land for him, you and your sons and your servants. And you shall bring in *the fruits* so that your master's son may have bread to eat. But Mephibosheth, your master's son, shall eat bread always at my table." And Ziba had fifteen sons and twenty servants.
11. And Ziba said to the king, "According to all that my lord the king has commanded his servant, so shall your servant do." "And Mephibosheth," *said the king*, "he shall eat at my table, as one of the king's sons."
12. And Mephibosheth had a young son, whose name *was* Micah. And all that lived in the house of Ziba *were* servants to Mephibosheth.
13. And Mephibosheth lived in Jerusalem, for he always sat at the king's table. And he *was* lame in both his feet.

CHAPTER TEN

1. And it came to pass after this, the king of the children of Ammon died, and his son Hanun reigned in his stead.
2. And David said, "I will show kindness

8 1 Chr. 18:8
9 1 Chr. 18:9
10 1 Chr. 18:10
11 1 Ki. 7:51
13 2 Ki. 14:7
Psa. 60
1 Chr. 18:12
14 Gen. 27:29, 37, 40
Num. 24:18
16 2 Sam. 19:13, 20:23
1 Ki. 4:3
1 Chr. 11:6
17 1 Chr. 24:3
18 1 Sam. 30:14
1 Chr. 18:17

Chap. **9**

1 1 Sam. 18:3
Prov. 27:10
2 2 Sam. 16:1, 19:17, 29
3 1 Sam. 20:14
2 Sam. 4:4
4 2 Sam. 17:27
6 1 Chr. 8:34
8 2 Sam. 16:9
9 2 Sam. 16:4, 19:29
10 2 Sam. 9:7, 11, 13, 19:17, 28
12 1 Chr. 8:34
13 2 Sam. 9:3, 7, 10
2 Ki. 25:29

Chap. **10**

1 1 Chr. 19:1

to Hanun the son of Nahash, as his father showed kindness to me." And David sent to comfort him for his father by the hand of his servants. And David's servants came to the land of the children of Ammon.
3. And the leaders of the children of Ammon said to Hanun their lord, "Do you think that David honors your father, that he has sent comforters to you? Has not David sent his servants to you to search the city, and to spy it out, and to overthrow it?"
4. And Hanun took David's servants and shaved off half their beards and cut off their garments in the middle, to their buttocks, and sent them away
5. And they told David and he sent to meet them because the men were greatly ashamed. And the king said, "Stay at Jericho until your beards are grown, and return."
6. And the children of Ammon saw that they had begun to be odious before David. And the children of Ammon sent and hired the Syrians of Beth Rehob, and the Syrians of Zobah, twenty thousand footmen, and from King Maacah a thousand men, and from Ish-Tob twelve thousand men.
7. And when David heard of *it*, he sent Joab and all the army of the mighty men.
8. And the children of Ammon came out and put the battle in order at the entering in of the gate. And the Syrians of Zobah, and of Rehob, and Ish-Tob, and Maacah, *were* by themselves in the field.
9. And Joab saw that the front of the battle was against him before and behind. And he selected from all the choice ones of Israel and put *them* in *battle* order against the Syrians.
10. And the rest of the people he delivered into the hand of Abishai his brother, so that he might set in *battle* order against the children of Ammon.
11. And he said, "If the Syrians are too strong for me, then you shall help me. But if the children of Ammon are too strong for you, then I will come and help you.
12. Be of good courage, and let us be strong men for our people and for the cities of our God. And may the LORD do that which seems good to Him."
13. And Joab and the people with him drew near to the battle against the Syrians. And they fled before him.

4 Isa. 20:4, 47:2
6 Gen. 34:30 Ex. 5:21 Judg. 11:3, 5 1 Sam. 13:4 2 Sam. 8:3, 5
7 2 Sam. 23:8
8 2 Sam. 10:6
12 Deut. 31:6 1 Sam. 3:18, 4:9 Neh. 4:14 1 Cor. 16:13

14. And when the children of Ammon saw that the Syrians had fled, then they fled also before Abishai, and entered into the city. And Joab returned from the children of Ammon and came to Jerusalem.
15. And the Syrians saw that they were beaten before Israel, and they gathered together.
16. And Hadarezer sent and brought out the Syrians who *were* beyond the river. And they came to Helam. And Shobach the commander of the army of Hadarezer went before them.
17. When David was told this, he gathered all Israel and passed over Jordan, and came to Helam. And the Syrians set themselves in *battle* order to meet David and fought with him.
18. And the Syrians fled before Israel. And David killed *the men of* seven hundred chariots of the Syrians and forty thousand horsemen, and struck Shobach the captain of their army, who died there.
19. When all the kings, the servants of Hadarezer, saw that they were beaten before Israel, then *they* made peace with Israel and served them. And the Syrians feared to help the children of Ammon any more.

16 1 Chr. 19:16
18 1 Chr. 19:18
19 2 Sam. 8:6

CHAPTER ELEVEN

1. And it came to pass at the turn of the year, at the time kings go forth *to war*, David sent Joab, and his servants with him, and all Israel. And they destroyed the children of Ammon and circled Rabbah. But David remained at Jerusalem.
2. And it came to pass one evening, David arose from his bed and walked upon the roof of the king's house. And from the roof *he saw* a woman bathing. And the woman *was* very beautiful to look upon.
3. And David sent and asked about the woman. And *one* said, "*Is* not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"
4. And David sent messengers and took her. And she came in to him and he lay with her. And when she had purified herself from her uncleanness, she returned to her house.
5. And the woman conceived, and sent and told David, and said, "I *am* with child."
6. And David sent to Joab, *saying*, "Send me Uriah the Hittite." And Joab sent Uriah to David.

Chap. **11**

1 1 Chr. 20:1
2 Gen. 34:2 Deut. 22:8 Job. 31:1 Mat. 5:28
3 2 Sam. 23:39 1 Chr. 3:5
4 Lev. 15:19, 28, 18:19 Psa. 51 Jas. 1:14

7. And when Uriah had come to him, David asked how Joab did, and how the people did, and how the war went.
8. And David said to Uriah, "Go down to your house and wash your feet." And Uriah left the king's house. And a gift from the king went out after him.
9. But Uriah slept at the door of the king's house with all the servants of his lord and did not go down to his house.
10. And they told David, saying, "Uriah did not go to his house." And David said to Uriah, "Did you not come from a journey? Why have you not gone down to your house?"
11. And Uriah said to David, "The ark and Israel and Judah abide in tents. And my lord Joab, and the servants of my lord, are camped in the open fields. Shall I then go to my house to eat and to drink and to lie with my wife? *As* you live, and *as* your soul lives, I will not do this thing."
12. And David said to Uriah, "Stay here today also, and tomorrow I will let you go." And Uriah stayed in Jerusalem that day and the next day.
13. And when David had called him, he ate and drank before him. And he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.
14. And it came to pass in the morning, David wrote a letter to Joab and sent *it* by the hand of Uriah.
15. And he wrote in the letter, saying, "Set Uriah in the forefront of the hottest battle, and draw back from him so that he may be stricken and die."
16. And it came to pass when Joab observed the city, he sent Uriah to a place where he knew brave men *were*.
17. And the men of the city went out and fought with Joab. And *some* of the people of the servants of David fell. And Uriah the Hittite also died.
18. Then Joab sent and told David all the things concerning the war.
19. And *he* commanded the messenger saying, "When you have made an end of telling the matters of the war to the king,
20. And if it be so that the king's wrath arise, and he say to you, 'Why did you approach so near to the city when you fought? Did you not know that they would shoot from the wall?

8 Gen. 18:4, 19:2
11 2 Sam. 7:2, 6, 20:6
13 Gen. 19:33, 35
2 Sam. 11:9
14 1 Ki. 21:8-9
15 2 Sam. 12:9

21 Judg. 6:32, 9:53
27 2 Sam. 12:9
Hev. 13:4

Chap. **12**

1 2 Sam. 14:5
1 Ki. 20:35-41
Isa. 5:3
Psa. 51
5 1 Sam. 26:16

21. Who struck Abimelech the son of Jerubbesheth? Did not a woman cast a piece of a millstone upon him from the wall so that he died in Thebez? Why did you go near the wall?' And you shall say, 'Your servant Uriah the Hittite is dead also.' "
22. And the messenger departed, and came and told David all that Joab had sent him to *tell*.
23. And the messenger said to David, "Surely the men prevailed against us and came out to us to the field, and we were upon them even to the entering of the gate.
24. And the shooters shot from off the wall upon your servants, and *some* of the king's servants are dead, and your servant Uriah the Hittite is dead also."
25. Then David said to the messenger, "So you shall say to Joab, 'Do not let this thing displease you, for the sword devours one as well as another. Make your battle stronger against the city and overthrow it. And you encourage him.' "
26. And the wife of Uriah heard that Uriah her husband *was* dead, and mourned for her husband.
27. And when her mourning was past, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done was evil in the eyes of the LORD.

CHAPTER TWELVE

1. And the LORD sent Nathan to David. When he came to him and said to him, "There were two men in one city, one rich and one poor.
2. *The* rich one had exceeding many flocks and herds,
3. But the poor one had nothing except one little ewe lamb which he had bought and nourished up. And it grew up together with him and with his children. It ate of his own food and drank from his own cup, and lay in his bosom and was to him like a daughter.
4. And there came a traveler to the rich man and he spared to take of his own flock and of his own herd to dress for the traveler that had come to him. But he took the poor man's lamb and dressed it for the man who had come to him."
5. And David's anger was greatly kindled against the man. And he said to

Nathan, "*As* the LORD lives, the man who has done this shall surely die.
6. And he shall restore the lamb fourfold because he did this thing, and because he had no pity."
7. And Nathan said to David, "You *are* the man! Thus says the LORD God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul.
8. And I gave you your master's house and your master's wives into your bosom, and gave you the house of Israel and of Judah. And if that *was* too little, I would have given to you such and such *things* besides.
9. Why have you despised the word of the LORD to do evil in His sight? You have stricken Uriah the Hittite with the sword and have taken his wife *to be* your wife, and have killed him with the sword of the children of Ammon.
10. Now therefore, the sword shall never depart from your house because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.'
11. Thus says the LORD, 'Behold, I will raise up evil against you out of your own house, and I will take your wives before your eyes and give *them* to your neighbor. And he shall lie with your wives in the sight of this sun,
12. For you did *it* secretly, but I will do this thing before all Israel and before the sun.' "
13. And David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die.
14. Only, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, this child born to you shall surely die."
15. And Nathan left to go to his house. And the LORD struck the child that Uriah's wife bore to David, and it was very sick.
16. And David prayed to God for the child. Then David fasted and went in and lay all night upon the earth.
17. And the elders of his house rose up toward him to raise him up from the earth. But he would not, neither did he eat bread with them.
18. And it came to pass on the seventh day, the child died. And the servants of David feared to tell him that the child was dead, for they said, "Behold, while the child was still alive we spoke to him, and he would not hearken to our voice. How then will he trouble himself if we tell him that the child is dead?"
19. But David saw that his servants whispered. And David understood that the child was dead. And David said to his servants, "Is the boy dead?" And they said, "He is dead."
20. And David arose from the earth and washed, and anointed *himself*, and changed his clothing, and came into the house of the LORD and worshiped. And he came to his house and commanded, and they brought bread before him and he ate.
21. Then his servants said to him, "What *is* this that you have done? You fasted and wept for the living boy, but when the child was dead you arose and ate bread!"
22. And he said, "While the child was still alive, I fasted and wept; for I said, 'Who can tell *if* God will be gracious to me so that the child may live?'
23. But now he is dead; why should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."
24. And David comforted his wife Bathsheba. And he went in to her and lay with her. And she bore a son. And he called his name Solomon. And the LORD loved him.
25. And He sent by the hand of Nathan the prophet and he called his name Jedidiah because of the LORD.
26. And Joab fought against Rabbah of the children of Ammon and took the royal city.
27. And Joab sent messengers to David and said, "I have fought against Rabbah, and have taken the city of waters.
28. And therefore gather the rest of the people together and camp against the city and take it, lest I take the city and it be called after my name."
29. David gathered all the people and went to Rabbah and fought against it and took it.
30. Then he took the king's crown from off his head, the weight of which *was* a talent of gold, and a precious stone *was* in it. And it was *set* on David's head. And he brought forth the spoil of the city in great abundance.
31. And he brought forth the people that *were* in it, and put them under saws, and to sharp tools of iron, and to axes of iron,

6 Ex. 22:1
Luke 19:8
7 1 Sam. 16:13
9 Num. 15:31
1 Sam. 15:19
2 Sam. 11:15-17, 27
10 Amos 7:9
11 Deut. 28:30
2 Sam. 16:22
12 2 Sam. 16:22
13 1 Sam. 15:24
2 Sam. 24:10
Mic. 7:18
Zech. 3:4
Prov. 28:13
Job 7:20-21
14 Isa. 52:5
Ezek. 36:20, 23
Rom. 2:24
16 2 Sam. 13:31
20 Job 1:20
22 Isa. 38:1, 5
Joel 2:14
Jonah 3:9
23 Job 7:8-10
24 1 Chr. 22:9
Mat. 1:6
26 Deut. 3:11
1 Chr. 20:1
30 1 Chr. 20:2

and he made them go through the brick-kiln. And so he did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

CHAPTER THIRTEEN

1. Now it came to pass after this Absalom the son of David had a beautiful sister whose name *was* Tamar. And Amnon the son of David loved her.
2. And Amnon was so distressed that he fell sick for his sister Tamar, for she *was* a virgin. And Amnon thought it hard for him to do anything to her.
3. And Amnon had a friend, whose name *was* Jonadab, the son of David's brother Shimeah. And Jonadab *was* a very crafty man.
4. And he said to him, "Why *are* you, the king's son, becoming thinner from day to day? Will you not tell me?" And Amnon said to him, "I love Tamar, my brother Absalom's sister."
5. And Jonadab said to him, "Lay down on your bed and pretend *to be* sick. And when your father comes to see you, say to him, 'Please let my sister Tamar come and give me food and prepare the food in my sight so that I may see and eat *it* at her hand.' "
6. And Amnon lay down and pretended *to be* sick. And when the king had come to see him, Amnon said to the king, "Please let my sister Tamar come and make me a couple of cakes in my sight, so that I may eat at her hand."
7. And David sent home to Tamar, saying, "Go now to your brother Amnon's house and prepare food for him."
8. And Tamar went to her brother Amnon's house. And he was lying down. And she took flour and kneaded *it*, and made cakes in his sight and baked the cakes.
9. And she took a pan and poured *them* out before him. But he refused to eat. And Amnon said, "Make every man go out from me." And every man went out from him.
10. And Amnon said to Tamar, "Bring the food into the room so that I may eat out of your hand." And Tamar took the cakes which she had made, and brought *them* into the room to Amnon her brother.
11. And when she had brought *them* to him to eat, he took hold of her and said to her, "Come lie with me, my sister."
12. And she answered him, "No, my brother, do not humble me, for no such thing ought to be done in Israel. Do not do this folly.
13. And I, where shall I cause my shame to go? And as for you, you shall be as one of the fools in Israel. But now please speak to the king, for he will not withhold me from you."
14. But he would not listen to her voice; but being stronger than she, he forced her and lay with her.
15. Then Amnon hated her with a great hatred. And the hatred with which he hated her *was* greater than the love with which he had loved her. And Amnon said to her, "Get up and go."
16. And she said to him, "No, because this evil in sending me away *is* greater than the other that you did to me." But he would not hearken to her.
17. And he called his servant who waited on him and said, "And put this *woman* out from me, and bolt the door after her."
18. And *she had* a robe of many colors upon her, for the king's virgin daughters were clothed with such robes. Now his servant brought her out and bolted the door after her.
19. And Tamar put ashes on her head and tore the robe of many colors that *was* on her, and laid her hand on her head, and went on, crying.
20. And Absalom her brother said to her, "Has Amnon your brother been with you? But now hold your peace, my sister. He *is* your brother. Do not take this thing to heart." And Tamar remained desolate in the house of her brother Absalom.
21. Now when King David heard of all these things, he was very angry.
22. And Absalom did not speak to his brother Amnon, neither good nor bad, for Absalom hated Amnon because he had forced his sister Tamar.
23. And it came to pass after two full years Absalom had sheepshearers in Baal Hazor, beside Ephraim. And Absalom invited all the king's sons.
24. And Absalom came to the king and said, "Behold now, your servant has shearers. Please let the king and his servants go with your servant."
25. And the king said to Absalom, "No, my son, let us not all go now, lest we be

Chap. **13**

1 2 Sam. 3:2-3
1 Chr. 3:9
3 1 Sam. 16:9
6 Gen. 18:6
9 Gen. 45:1
11 Gen. 39:12
Ezek. 22:11
12 Gen. 34:2, 7
Lev. 18:9, 11, 20:17
Judg. 19:23, 20:6
13 Lev. 18:9, 11
14 Deut. 22:25
2 Sam. 12:11
18 Gen. 37:3
Judg. 5:30
Psa. 45:13-14
19 Josh. 7:6
2 Sam. 1:2
Jer. 2:37
Job 2:12
22 Gen. 24:50, 31:24
Lev. 19:17-18
23 Gen. 38:12-13
1 Sam. 25:4, 36

too heavy upon you." And he pressed him. However he would not go; but he blessed him.
26. Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?"
27. But Absalom pressed him, so that he let Amnon and all the king's sons go with him.
28. And Absalom had commanded his servants, saying, "And watch when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon,' you shall kill him. Do not fear. Have I not commanded you? Be courageous and be brave."
29. And the servants of Absalom did to Amnon as Absalom had commanded. And all the king's sons arose. And they each got upon his mule and fled.
30. And it came to pass while they were on the way *back*, news came to David, saying, "Absalom has killed all the king's sons, and there is not one of them left."
31. And the king arose and tore his garments, and lay on the earth. And all his servants stood by with their clothes torn.
32. And Jonadab, the son of David's brother Shimeah answered and said, "Let not my lord think that they have killed all the young men, the king's sons, for only Amnon is dead; for this has been determined by Absalom from the day that he humbled his sister Tamar.
33. And now do not let my lord the king take the thing to heart, to think that all the king's sons are dead, for only Amnon is dead."
34. But Absalom fled. And the young man that kept the watch lifted up his eyes and looked. Then, behold, many people came by the way of the hillside behind him.
35. And Jonadab said to the king, "Behold, the king's sons come; as your servant said, so it is."
36. And it came to pass as soon as he had made an end of speaking, behold, the king's sons came. And they lifted up their voices and wept. And the king also and all his servants wept with a great weeping.
37. But Absalom fled and went to Talmai, the son of Ammihud, king of Geshur. And *David* mourned for his son every day.

28 Judg. 19:6, 9, 22
1 Sam. 25:36
Ruth 3:7
Esth. 1:10
31 2 Sam. 1:11, 12:16
32 2 Sam. 13:3
33 2 Sam. 19:19
34 2 Sam. 13:38
37 2 Sam. 3:3
38 2 Sam. 14:23, 32, 15:8
39 Gen. 38:12

Chap. **14**

1 2 Sam. 13:39
2 Ruth 3:3
2 Chr. 11:6
3 Ex. 4:15
2 Sam. 14:19
4 1 Sam. 20:41
2 Sam. 1:2
2 Ki. 6:26, 28
5 2 Sam. 12:1
Zech. 7:10
9 Gen. 27:13
1 Sam. 25:24
2 Sam. 3:28-29
1 Ki. 2:33
Mat. 27:25
11 Num. 35:19
1 Sam. 14:45
Acts 27:34

38. And Absalom fled and went to Geshur, and was there three years.
39. And King David longed to go forth to Absalom, for he was comforted about Amnon since he was dead.

CHAPTER FOURTEEN

1. Now Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.
2. And Joab sent to Tekoah and brought a wise woman from there. And he said to her, "Please pretend yourself to be a mourner and put on mourning clothes now, but do not anoint yourself with oil. And be like a woman who has mourned for the dead a long time.
3. Then come to the king and speak in this way to him." And Joab put the words in her mouth.
4. And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and did obeisance, and said, "Help, O king!"
5. And the king said to her. "What ails you?" And she answered, "I *am* indeed a widow and my husband died.
6. And your handmaid had two sons, and the two of them fought together in the field. And *there was* no deliverer between them, but the one struck the other and killed him.
7. And behold, the whole family has risen against your handmaid. And they said, 'Deliver him who struck his brother so that we may kill him for the life of his brother whom he killed. And we will destroy the heir also.' And so they shall quench my *only* remaining ember, and shall leave to my husband *neither* name nor remnant upon the face of the earth."
8. And the king said to the woman, "Go to your house, and I will give command concerning you."
9. And the woman of Tekoah said to the king. "My lord, O king, may the iniquity *be* on me and on my father's house. And may the king and his throne *be* without guilt."
10. And the king said, "Whoever speaks to you, you also bring him to me and he shall not touch you any more."
11. Then she said, "Please let the king remember the LORD your God, that you would not allow the avengers of blood to destroy any more, lest they should

destroy my son." And he said, "*As* the LORD lives, there shall not one hair of your son fall to the earth."
12. Then the woman said, "Please let your handmaid speak *one* more word to my lord the king." And he said, "Say on!"
13. And the woman said, "Why then have you thought such a thing against the people of God? For the king speaks this thing as one who is at fault in that the king does not bring his banished one home again,
14. For we must all die, and we *are* as water spilled on the ground, which cannot be gathered up again. And God does not take a life, but has devised plans so that the outcast is not cast out from Him.
15. And now I have come to speak of this thing to my lord the king because the people have made me afraid. And your handmaid said, 'I will now speak to the king. It may be that the king will do what his handmaid has asked,
16. For the king will hear, to deliver his handmaid out of the hand of the man *who would* destroy me and my son together out of the inheritance of God.'
17. And your handmaid said, 'The word of my lord the king shall now be comforting, for as an angel of God, so *is* my lord the king, to see what is good and evil. And the LORD your God will be with you.' "
18. And the king answered and said to the woman, "Please do not hide from me the thing that I shall ask you." And the woman said, "Let my lord the king now speak."
19. And the king said, "*Is* the hand of Joab with you in all this?" And the woman answered and said, "*As* your soul lives, my lord the king, none shall turn to the right hand or to the left from anything which my lord the king has spoken, for your servant Joab commanded me. And he put all these words in the mouth of your handmaid.
20. Your servant Joab has done this thing to change the face of the matter. And my lord *is* wise according to the wisdom of an angel of God to know all that is in the land."
21. And the king said to Joab, "Behold now, I have done this thing. Go therefore and bring the young man Absalom again."

13 Judg. 20:2
2 Sam. 13:37-38
14 Num. 35:15, 25, 28
Job 34:15
Heb. 9:27
17 2 Sam. 14:20, 19:27
19 2 Sam. 14:3
20 2 Sam. 14:17, 19:27

22. And Joab fell to the ground on his face and bowed himself, and thanked the king. And Joab said, "Today your servant knows that I have found grace in your sight, my lord, O, king, in that the king has done what your servant has asked."
23. And Joab arose and went to Geshur, and brought Absalom to Jerusalem.
24. And the king said, "Let him return to his own house, but let him not see my face." And Absalom returned to his own house and did not see the king's face.
25. But in all Israel there was not a man handsome like Absalom. From the sole of his foot even to the crown of his head, there was no blemish in him.
26. And when he sheared his head—for it was at every year's end that he sheared it because it was heavy on him—and when he sheared it, then he weighed the hair of his head at two hundred shekels, according to the king's weight.
27. And there were born three sons to Absalom, and one daughter, whose name *was* Tamar. She was a woman with a beautiful face.
28. And Absalom lived two full years in Jerusalem and did not see the king's face.
29. And Absalom sent to Joab to send him to the king. But he would not come to him. And when he sent again a second time, he would not come.
30. And he said to his servants, "See, Joab's field is near mine and he has barley there. Go and set it on fire!" And Absalom's servants set the field on fire.
31. Then Joab arose and came to Absalom's house, and said to him, "Why have your servants set my field on fire?"
32. And Absalom answered Joab, "Behold, I sent to you, saying, 'Come here so that I may send you to the king, to say, "Why *have* I come from Geshur? It *was* good for me to be there still." ' And now let me see the king's face, and if there is iniquity in me, let him kill me."
33. And Joab came to the king and told him. And when he had called for Absalom, he came to the king and bowed himself on his face to the ground before the king. And the king kissed Absalom.

23 2 Sam. 13:37
24 Gen. 43:3
2 Sam. 3:13
25 Isa. 1:6
Job 2:7
27 2 Sam. 18:18
28 2 Sam. 14:24
33 Gen. 33:4, 45:15
Luke 15:20

CHAPTER FIFTEEN

1. Now it came to pass after this, Absalom prepared himself chariots and horses and fifty men to run before him.
2. And Absalom rose up early and stood beside the way of the gate. Now it was *so*, if any man had a suit to come before the king for judgment, then Absalom called to him and said, "What city *are* you from?" And he said, "Your servant is of one of the tribes of Israel."
3. And Absalom said to him, "See! Your matters *are* good and right, but no one from the king *will hear* you."
4. And Absalom said, "Oh, that I might be made judge in the land, so that every man who has any suit or cause might come to me, and I would do him justice!"
5. And it was *so*, when any man came near to bow down to him, he put forth his hand and took him and kissed him.
6. And in this way Absalom did to all Israel that came to the king for judgment. And Absalom stole the hearts of the men of Israel.
7. Now it came to pass at the end of four years, Absalom said to the king, "Please let me go and pay my vow which I have vowed to the LORD in Hebron,
8. For your servant vowed a vow while I lived at Geshur in Syria, saying, 'If the LORD will indeed bring me again to Jerusalem, then I will serve the LORD.' "
9. And the king said to him, "Go in peace." And he arose and went to Hebron.
10. But Absalom sent spies throughout all the tribes of Israel, saying, "As soon as you hear the sound of the ram's horn, then you shall say, 'Absalom reigns in Hebron!' "
11. And with Absalom went two hundred men invited out of Jerusalem. And they went in their innocence and did not know anything.
12. And Absalom sent for Ahithophel of Giloh, David's counselor, from his city Giloh, while he offered sacrifices. And the conspiracy was strong, for the people with Absalom grew more and more.
13. And a messenger came to David saying, "The hearts of the men of Israel are after Absalom."
14. And David said to all his servants with him at Jerusalem, "Arise, and let us flee! For *otherwise* we shall not escape from Absalom. Make haste to depart, lest he overtake us suddenly and bring evil upon us, and strike the city with the edge of the sword."
15. And the king's servants said to the king, "Behold, your servants *will do* whatever my lord the king shall choose."
16. And the king went forth, and all his household after him. And the king left ten women, concubines, to keep the house.
17. Then the king went forth, and all the people after him and stayed in a place that was far off.
18. And all his servants passed on beside him. And all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men who came after him from Gath, passed on before the king.
19. Then the king said to Ittai the Gittite, "Why do you also go with us? Return to your place, and stay with the king, for you *are* a stranger, and also an exile.
20. Since you came *only* yesterday, should I make you go up and down with us today? Since I am going wherever I may go, you may return and take back your brothers. May mercy and truth be with you."
21. And Ittai answered the king and said, "*As* the LORD lives, and *as* my lord the king lives, surely in whatever place my lord the king shall be, whether in death or life, even there also will your servant be."
22. And David said to Ittai, "Go and pass over." Then Ittai the Gittite passed over, and all his men, and all the little ones with him.
23. And all the country wept *with* a loud voice, and all the people passed over. The king himself also passed over the brook Kidron and all the people passed over toward the way of the wilderness.
24. And lo, Zadok came also, and all the Levites *were* with him, carrying the ark of the covenant of God. And they set down the ark of God. And Abiathar went up until all the people had finished passing out of the city.
25. And the king said to Zadok, "Carry the ark of God back into the city. If I shall find favor in the eyes of the LORD, He will bring me again and show it to me, and its dwelling place also.
26. But if He says this, 'I have no delight in you;' behold me, and let Him do to me as *seems* good to Him."

Chap. **15**

1 2 Sam. 12:11
1 Ki. 1:5
4 Judg. 9:29
6 Rom. 16:18
7 Deut. 23:21
1 Sam. 16:1
8 Gen. 28:20-21
1 Sam. 16:2
2 Sam. 13:38
11 Gen. 20:5
1 Sam. 9:13, 16:3, 5
12 Josh. 15:51
Psa. 3:1, 41:9, 55:12-14
13 Judg. 9:3
2 Sam. 15:6
14 2 Sam. 19:9
Psa. 3
16 2 Sam. 16:21-22
Psa. 3
18 2 Sam. 8:18
19 2 Sam. 18:2
20 1 Sam. 23:13
21 Prov. 17:17
Ruth 1:16-17
23 2 Sam. 16:2
John 18:1
25 Psa. 43:3
26 Num. 14:8
1 Sam. 3:18
2 Sam. 22:20
1 Ki. 10:9
Isa. 62:4
2 Chr. 9:8

27. The king also said to Zadok the priest, "*Are* you a seer? Return to the city in peace, and your two sons with you. Ahimaaz your son, and Jonathan the son of Abiathar.
28. Behold, I will wait in the plain of the wilderness until there comes word from you to tell me."
29. And Zadok and Abiathar carried the ark of God again to Jerusalem. And they remained there.
30. And David went up by the ascent of *Mount* Olivet. And he wept as he went up, and had his head covered, and he went barefoot. And of all the people with him, each man covered his head. And they went up, weeping as they went.
31. And *one* told David, saying, "Ahithophel *is* among the conspirators with Absalom." And David said, "O LORD, I pray You, turn the advice of Ahithophel to foolishness."
32. Now it came to pass *when* David had come to the top, where he worshiped God, behold, Hushai the Archite came to meet him with his coat torn and earth upon his head.
33. David said to him, "If you pass on with me, then you shall be a burden to me.
34. But if you return to the city and say to Absalom, 'I *will be* your servant, O king; I have been your father's servant until now, and now I also *will be* your servant,' then you may defeat the advice of Ahithophel for me.
35. And *do you* not *have* there with you Zadok and Abiathar the priests? And it shall be, whatever you shall hear out of the king's house, you shall tell it to Zadok and Abiathar the priests.
36. Behold, *they have* their two sons there with them, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son. And you shall send to me everything that you hear by them."
37. And David's friend Hushai came to the city. And Absalom came into Jerusalem.

CHAPTER SIXTEEN

1. And David had passed on a little from the top *of the mount*. And, behold, Ziba the servant of Mephibosheth met *him* with a couple of donkeys saddled, and upon them two hundred *loaves* of bread, and a hundred bunches of raisins, and a hundred of summer fruits, and a bottle of wine.
2. And the king said to Ziba, "What are these to you?" And Ziba said, "The donkeys *are* for the king's household to ride upon. And the bread and summer fruit are for the young men to eat. And the wine is so that the ones who are faint in the wilderness may drink."
3. And the king said, "And where *is* your master's son?" And Ziba said to the king, "Behold, he remains at Jerusalem, for he said, 'Today the house of Israel shall restore to me the kingdom of my father.' "
4. And the king said to Ziba, "Behold, all that *belonged* to Mephibosheth *is* yours." And Ziba said, "I humbly beg you that I may find grace in your sight, my lord, O king."
5. Then King David came to Bahurim. And, behold, a man of the house of Saul came out from there, whose name *was* Shimei, the son of Gera. He came out, and he came cursing.
6. And he threw stones at David and at all the servants of King David. And all the people and all the mighty men *were* on his right hand and on his left.
7. And Shimei said this in his cursing, "Go out, O man of blood, O man of Belial.
8. The LORD has returned upon you all the blood of the house of Saul in whose place you have reigned. And the LORD has delivered the kingdom into the hand of Absalom your son. And behold, you *are taken* in your mischief because you *are* a man of blood!"
9. And Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please let me go over and take off his head."
10. Then the king said, "What have I to do with you, sons of Zeruiah? Let him curse because the LORD has said to him, 'Curse David.' Who then shall say, 'Why have you done so?' "
11. And David said to Abishai and to all his servants, "Behold, my son, who came forth from my loins, seeks my life; and how much more now *this* Benjamite? Let him alone and let him curse, for the LORD has spoken to him.
12. It may be that the LORD will look on my affliction, and that the LORD will

27 1 Sam. 9:9
2 Sam. 17:17
28 2 Sam. 17:16
30 2 Sam. 19:4
Isa. 20:2, 4
Jer. 14:3-4
Psa. 126:6
Esth. 6:12
31 2 Sam. 16:23, 17:14, 23
Psa. 3:1-2, 55:12
32 2 Sam. 1:2
Josh. 16:2
33 2 Sam. 19:35
34 2 Sam. 16:19
35 2 Sam. 17:15-16
36 2 Sam. 15:27
37 2 Sam. 16:15-16
1 Chr. 27:33

Chap. **16**

1 2 Sam. 9:2, 15:30, 32
2 2 Sam. 15:23, 17:29
3 2 Sam. 19:27
5 2 Sam. 19:16
1 Ki. 2:8, 44
7 Deut. 13:13
8 Judg. 9:24, 56-57
2 Sam. 1:16, 3:28-29, 4:11-12
1 Ki. 2:32-33
9 Ex. 22:28
1 Sam. 24:14
2 Sam. 9:8
10 2 Sam. 19:22
2 Ki. 18:25
Lam. 3:38
1 Pet. 2:23
Rom. 9:20
11 Gen. 15:4
2 Sam. 12:11
12 Gen. 29:32
1 Sam. 1:11
Rom. 8:28

repay me with good for his cursing this day."
13. And David and his men went by the highway. And Shimei went along on the hillside over across from him, and cursed *as* he went, and threw stones at him and threw dust.
14. And the king, and all the people with him arrived weary. And they refreshed themselves there.
15. And Absalom and all the people, the men of Israel, came to Jerusalem. And Ahithophel went with him.
16. And it came to pass, when Hushai the Archite, David's friend, had come to Absalom, Hushai said to Absalom, "Let the king live, let the king live!"
17. And Absalom said to Hushai, "*Is* this your kindness to your friend? Why did you not go with your friend?"
18. And Hushai said to Absalom, "No, but whom the LORD and this people, and all the men of Israel choose, his will I be, and I will stay with him.
19. And again, whom should I serve? *Should I* not serve in the presence of his son? As I have served in your father's presence, so I will be in your presence."
20. And Absalom said to Ahithophel, "Give your advice. What shall we do?"
21. And Ahithophel said to Absalom, "Go in to your father's concubines that he left to keep the house. And all Israel shall hear that you are abhorred by your father. And the hands of all who *are* with you will be strong."
22. And they spread Absalom a tent upon the top of the house, and Absalom went in to his father's concubines in the sight of all Israel.
23. And the advice of Ahithophel, which he advised in those days, *was* as if a man had inquired at the oracle of God. So *was* all the advice of Ahithophel, both with David and with Absalom.

CHAPTER SEVENTEEN

1. And Ahithophel said to Absalom, "Please let me choose out twelve thousand men, and I will arise and pursue after David tonight.
2. And I will come upon him while he *is* weary and weak-handed, and I will make him tremble. And all the people with him will flee. And I will strike the king by himself.

15 2 Sam. 15:37
16 2 Sam. 15:37
17 2 Sam. 19:25
Prov. 17:17
19 2 Sam. 15:34
21 Gen. 34:30
1 Sam. 13:4
2 Sam. 2:7, 15:16, 20:3
Zech. 8:13
22 2 Sam. 12:11-12
23 2 Sam. 15:12

Chap. **17**

2 Deut. 25:18
2 Sam. 16:14
Zech. 13:7

4 1 Sam. 18:20
8 Hos. 13:8
10 Josh. 2:11
11 Gen. 22:17
Josh. 11:4
Judg. 20:1
14 2 Sam. 15:31, 34
15 2 Sam. 15:35

3. And I will bring back all the people to you, when all return, except the man whom you *are* seeking. All the people shall be in peace."
4. And the saying pleased Absalom very much, and all the elders of Israel.
5. And Absalom said, "Please call Hushai the Archite also, and let us hear likewise what is in his mouth."
6. And Hushai came in to Absalom. And Absalom spoke to him saying, "Ahithophel has spoken in this way. Shall we do his word? If not, you speak."
7. And Hushai said to Absalom, "The advice which Ahithophel has given *is* not good at this time,
8. "For," Hushai said, "you know your father and his men, that they *are* mighty men, and they *are* bitter of soul, like a bear robbed of her cubs in the field. And your father *is* a man of war and will not stay the night with the people.
9. Behold, he is hidden now in some pit, or in some other place. And it shall be, when some of them are overthrown at the first, whoever hears will say, 'There is a slaughter among the people who follow Absalom.'
10. And also he, the son of valor, whose heart *is* like the heart of a lion, shall utterly melt, for all Israel knows that your father *is* a mighty man and those who *are* with him *are* mighty men.
11. Therefore I advise that all Israel be generally gathered to you, from Dan even to Beersheba, like the sand that *is* by the sea for multitude. And you yourself shall go into battle.
12. And we shall come upon him in some place where he shall be found, and we will light upon him like the dew falls upon the ground. And of all the men that *are* with him, not even one shall be left.
13. And if he has gotten into a city, then all Israel shall bring ropes to that city, and we will draw it into the river until there is not one small stone found there."
14. And Absalom and all the men of Israel said, "The counsel of Hushai the Archite *is* better than the counsel of Ahithophel," for the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.
15. And Hushai said to Zadok and to Abiathar the priests, "This and this

Ahithophel advised Absalom and the elders of Israel, and this and this I have advised.
16. And now send quickly and tell David, saying, 'Do not stay in the plains of the wilderness tonight, but speedily pass over, lest the king be swallowed up, and all the people with him.' "
17. And Jonathan and Ahimaaz stayed by En Rogel, for there they might not be seen to come into the city. And a slave-girl went and told them, and they went and told King David.
18. But a lad saw them and told Absalom, but both of them went away quickly, and came to a man's house in Bahurim, who had a well in his court into which they went down.
19. And the woman took and spread a covering over the well's mouth, and spread ground grain on it, and the thing was not known.
20. And when Absalom's servants came to the woman, to the house, they said, "Where *are* Ahimaaz and Jonathan?" And the woman said to them, "They have gone over the brook of water." And when they had searched and could not find them, they returned to Jerusalem.
21. Then it came to pass after they had departed, they came up out of the well, and went and told King David. And *they* said to David, "Arise and pass quickly over the waters, for this is what Ahithophel has advised against you."
22. Then David and all the people with him arose. And they passed over Jordan. By the morning light there was not one of them that had not gone over Jordan.
23. And when Ahithophel saw that his counsel was not followed, even he saddled the donkey and arose, and went home to his house, to his city, and put his household in order. And he hanged himself and died, and was buried in the tomb of his father.
24. And David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.
25. Then Absalom made Amasa captain of the army instead of Joab. This Amasa *was* the son of a man named Ithra, an Israelite, who went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.
26. And Israel and Absalom pitched in the land of Gilead.

16 2 Sam. 15:28
17 Josh. 2:4, 15:7, 18:16
2 Sam. 15:27, 36
18 2 Sam. 16:5
19 Josh. 2:6
20 Ex. 1:19
Josh. 2:4-5
21 2 Sam. 17:15-16
23 2 Sam. 15:12
2 Ki. 20:1
Mat. 27:5
24 Gen. 32:2
Josh. 13:26
2 Sam. 2:8
25 1 Chr. 2:13, 16-17
27 2 Sam. 9:4, 10:1, 12:29, 19:31, 32
1 Ki. 2:7
29 2 Sam. 16:2

Chap. **18**

2 2 Sam. 15:19
3 2 Sam. 21:17
5 2 Sam. 18:12
6 Josh. 17:15, 18

27. And it came to pass when David came to Mahanaim, Shobi the son of Nahash of Rabbah, of the sons of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,
28. Brought beds and basins and earthen vessels, and wheat and barley and flour and roasted *grain*, and beans and lentils and other roasted food,
29. And honey and butter and sheep and cheese from cows for David and for the people with him to eat, for they said, "The people *are* hungry and weary and thirsty in the wilderness."

CHAPTER EIGHTEEN

1. And David numbered the people who were with him, and set captains of thousands and captains of hundreds over them.
2. And David sent forth a third of the people under the hand of Joab, and a third under the hand of Abishai the son of Zeruiah, Joab's brother, and a third under the hand of Ittai the Gittite. And the king said to the people, "I will also surely go forth with you myself."
3. But the people answered, "You shall not go forth, for if we run away, they will not set *their* heart on us, even if half of us die; for now you *are* worth ten thousand of us. And now *it is* better that you remain to help us from the city."
4. And the king said to them, "I will do what is good in your eyes." And the king stood by the side of the gate, and all the people came out by hundreds and by thousands.
5. And the king commanded Joab and Abishai and Ittai, saying, "For my sake be gentle with the young man, with Absalom." And all the people heard when the king gave all the commanders charge concerning Absalom.
6. And the people went out into the field against Israel. And the battle was in the forest of Ephraim.
7. And the people of Israel were killed there before the servants of David. And there was a great slaughter that day of twenty thousand,
8. For the battle was scattered there over the face of all the country. And the forest devoured more people that day than the sword devoured.
9. And Absalom met the servants of

David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak. And his head caught hold of the oak, and he was taken up *hanging* between the heaven and the earth. And the mule under him went away.
10. And a certain man saw and told Joab, and said, "Behold, I saw Absalom hanged in an oak."
11. And Joab said to the man who told him, "And, behold, you saw *him*, and why did you not strike him there to the ground? And I would have given you ten shekels of silver and a girdle."
12. Then the man said to Joab, "Though I should receive a thousand silverlings in my hand, yet I would not put forth my hand against the king's son, for in our ears the king charged you and Abishai and Ittai, saying, 'Beware you *who go* against the young man, against Absalom.'
13. Or I would have dealt falsely with my own life, for there is no matter hidden from the king, and you yourself would have set yourself against *me*."
14. And Joab said, "I cannot remain here with you." Then he took three spears in his hand and thrust them through the heart of Absalom while he *was* still alive in the midst of the oak.
15. And ten young men who bore Joab's armor surrounded and struck Absalom, and killed him.
16. Then Joab blew the ram's horn, and the people returned from pursuing Israel, for Joab held back the people.
17. And they took Absalom and threw him into a great pit in the forest. And they laid a very great heap of stones upon him. And all Israel fled, each one to his tent.
18. And Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the King's Valley, for he said, "I have no son to keep my name in remembrance." And he called the pillar after his own name. And it is called Absalom's monument until this day.
19. Then Ahimaaz the son of Zadok said, "And let me run and bear the news to the king, how the LORD has avenged him of his enemies."
20. And Joab said to him, "You shall not bear news today, but you shall bear good news some other day. But today you shall bear no tidings because the king's son is dead."
21. And Joab said to Cushi, "Go tell the king what you have seen." And Cushi bowed himself to Joab and ran.
22. And Ahimaaz the son of Zadok said yet again to Joab, "Yet whatever *happens*, please let me also run after the Cushite." And Joab said, "Why will you run, my son, since you have no good news ready?"
23. But he said, "Yet whatever *happens*, let me run!" And he said to him, "Run." And Ahimaaz ran by the way of the plain, and ran past the Cushite.
24. And David sat between the two gates. And the watchman went up to the roof over the gate to the wall, and lifted up his eyes and looked, and behold, a man was running alone.
25. And the watchman cried and told the king. And the king said, "If he *is* alone, there is news in his mouth." And he came quickly and drew near.
26. Then the watchman saw another man running. And the watchman called to the porter and said, "Behold, *another* man running alone." And the king said, "He also brings news."
27. And the watchman said, "I see the running of the first is like the running of Ahimaaz the son of Zadok." And the king said, "He *is* a good man, and comes with good news."
28. And Ahimaaz called and said to the king, "Peace! "And he fell down upon his face before the king, and said, "Blessed *be* the LORD your God, Who has delivered up the men who lifted up their hand against my lord the king."
29. And the king said, "Is the young man Absalom safe?" And Ahimaaz answered, "When Joab sent the king's servant, and your servant, I saw a great uproar, but I did not know what *it was*."
30. And the king said, "Turn aside, stand here." And he turned aside and stood still.
31. And, behold, Cushi came. And Cushi said, "Good news, my lord the king, for the LORD has avenged you this day of all those who rose up against you."
32. And the king said to Cushi, "Is the young man Absalom safe?" And Cushi answered, "May the enemies of my lord the king and all who rise against you to do *you* hurt, be as the young man."

12 2 Sam. 18:5
17 Josh. 7:26
18 Gen. 14:17
2 Sam. 14:27
24 2 Ki. 9:17
27 1 Ki. 1:42

33. And the king was much moved, and went up to the room over the gate and wept. And as he went, he said this, "O my son Absalom, my son, my son Absalom! Would God I had died for you, O Absalom, my son, my son!"

CHAPTER NINETEEN

1. Now it was told to Joab, "Behold, the king weeps and mourns for Absalom."
2. Then the victory that day was *turned* into mourning to all the people, for the people heard it said that day how the king was grieved for his son.
3. And the people went up secretly into the city that day as people who are ashamed steal away when they flee in battle.
4. But the king covered his face, and the king cried *with* a loud voice, "O my son Absalom, O Absalom, my son, my son!"
5. And Joab came into the house to the king and said, "You have today shamed the faces of all your servants, for they have saved your life and the lives of your sons and your daughters today, the lives of your wives, and the lives of your concubines.
6. By loving your enemies and hating those who love you, you have declared today that there are neither commanders nor servants to you, for I know that today if Absalom had lived and all of us had died today, then it would have pleased you very much!
7. And now get up and go out. Speak to the heart of your servants, for I swear by the LORD *if* you do not go out, not a man shall stay with you tonight. Then it will be worse for you than all the evil which has come to you from your youth until now."
8. Then the king arose and sat in the gate. And they told it to the people, saying, "Behold, the king sits in the gate!" And all the people came before the king. (For Israel had fled, every one to his tent.)
9. Now it came to pass, all the people quarreled throughout all the tribes of Israel, saying, "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines. And now he has fled out of the land from Absalom.
10. And Absalom, whom we anointed over us, *is* dead in battle. And now why do you not speak a word about bringing the king back?"

33 2 Sam. 19:4

Chap. **19**

3 2 Sam. 19:32
4 2 Sam. 15:30, 18:33
7 Gen. 34:3
9 2 Sam. 15:14

12 2 Sam. 5:1
1 Chr. 11:1
13 2 Sam. 17:25
Ruth 1:17
14 Judg. 20:1
15 Josh. 5:9
16 2 Sam. 16:5
1 Ki. 2:8
17 2 Sam. 9:2, 10, 16:1-2
19 1 Sam. 22:15
2 Sam. 13:33, 16:5-6
20 2 Sam. 16:5
21 Ex. 22:28
1 Sam. 26:9
22 1 Sam. 11:13
2 Sam. 16:10

11. And King David sent to Zadok and to Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house? For the word of all Israel has come to the king, *even* to his house.
12. You *are* my brothers and my flesh and my bone. Why then are you the last to bring back the king?'
13. And you say to Amasa, '*Are* you not of my bone and of my flesh? May God do so to me, and more also, if you are not commander of the army before me all the days instead of Joab.' "
14. And he bowed *the heart of* all the men of Judah, even as one man, so that they sent to the king, saying, "Return, you and all your servants."
15. And the king returned and came to Jordan. And Judah came to Gilgal to go to meet the king, to conduct the king over Jordan.
16. And Shimei the son of Gera, the Benjamite from Bahurim, hurried and came down with the men of Judah to meet King David.
17. And a thousand men of Benjamin were with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him. And they went over Jordan before the king.
18. And they had crossed over the ford to carry over the king's household and to do what he thought good. And Shimei the son of Gera fell down before the king as he had come over Jordan.
19. And *he* said to the king, "Let not my lord charge iniquity to me. Do not remember the perverse way your servant acted in the day that my lord the king went out of Jerusalem, for the king to take it to his heart,
20. For your servant knows that I have sinned. Now, behold, I come today, the first of all the house of Joseph to go down to meet my lord the king."
21. But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this because he cursed the LORD'S anointed?"
22. And David said, "What do I have to do with you, you sons of Zeruiah, that you should be my foes today? Shall there be *any* man put to death today in Israel? For do I not know that I *am* king over Israel today?"

23. And the king said to Shimei, "You shall not die." And the king swore to him.
24. And Mephibosheth the son of Saul came down to meet the king. And he had neither dressed his feet, nor trimmed his moustache, nor washed his clothes, from the day the king departed until he came in peace.
25. And it came to pass when he had come to Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?"
26. And he answered, "My lord, O, king, my servant deceived me, for your servant said, 'I will saddle me a donkey so that I may ride on it and go to the king' because your servant *is* lame.
27. And he spoke slander against your servant to my lord the king. But my lord the king *is* as an angel of God. And do *what is* good in your eyes,
28. For all my father's house were but dead men before my lord the king. And you set your servant among those eating at your own table. What right then have I to cry to the king any more?"
29. And the king said to him, "Why do you speak any more of your matters? I have said, 'You and Ziba divide the land.' "
30. And Mephibosheth said to the king, "Yes, let him take all because my lord the king has come in peace to his own house."
31. And Barzillai of Gilead came down from Rogelim and went over Jordan with the king to conduct him over Jordan.
32. And Barzillai was a very aged man, eighty years old. And he had provided food for the king while he abode at Mahanaim, for he *was* a very great man.
33. And the king said to Barzillai, "Come over with me and I will sustain you with me in Jerusalem."
34. And Barzillai said to the king, "How long do I have to live that I should go up with the king to Jerusalem?
35. I *am* eighty years old today, *and* can I discern between good and evil? Can your servant taste what I eat or what I drink? Can I any more hear the voice of singing men and singing women? Why then should your servant still be a burden to my lord the king?
36. Your servant will go a little *way* over Jordan with the king. And why should the king repay me with such a reward?
37. Please let your servant return so that I may die in my own city by the grave of my father and of my mother. But behold your servant Chimham, let him go over with my lord the king. Now do to him what shall seem good to you."
38. And the king answered, "Chimham shall go over with me and I will do to him that which shall seem good to you. And whatever you shall ask of me, that I will do for you."
39. And all the people went over Jordan. And when the king had come over, the king kissed Barzillai and blessed him. And he returned to his place.
40. And the king went on to Gilgal, and Chimham went on with him. And all the people of Judah were bringing the king, and also half the people of Israel.
41. And, behold, all the men of Israel came to the king, and said to the king, "Why have our brothers, the men of Judah stolen you away and have brought the king and his household, and all David's men with him, over Jordan?"
42. And all the men of Judah answered the men of Israel, "Because the king *is* near to us. Why then are you angry for this matter? Have we eaten at all at the king's *cost*? Or has he given us any gift?"
43. And the men of Israel answered the men of Judah and said, "We have ten parts in the king, therefore we also have more *right* in David than you. Why then did you despise us, so that our advice should not be sought first in bringing back our king?" And the words of the men of Judah were more fierce than the words of the men of Israel.

23 1 Ki. 2:8-9, 37, 46
24 2 Sam. 9:6
25 2 Sam. 16:17
27 2 Sam. 14:17, 20, 16:3
28 1 Sam. 26:16 2 Sam. 9:7, 10, 13
31 1 Ki. 2:7
32 2 Sam. 17:27
35 Psa. 90:10
37 1 Ki. 2:7 Jer. 41:17
39 Gen. 31:55
41 2 Sam. 19:15
42 2 Sam. 19:12
43 Judg. 8:1, 12:1

Chap. **20**

1 2 Sam. 19:43 1 Ki. 12:16 2 Chr. 10:16

CHAPTER TWENTY

1. Now there came to be there a base fellow named Sheba, the son of Bichri, a Benjamite. And he blew a ram's horn and said, "We have no part in David, neither do we have any inheritance in the son of Jesse. Every man to his tents, O, Israel!"
2. And every man of Israel left from following after David and followed Sheba the son of Bichri. But the men of Judah

remained loyal to their king, from Jordan even to Jerusalem.
3. And David came to his house at Jerusalem. Then the king took the ten women, *his* concubines, whom he had left to keep the house, and put them in ward and fed them but did not go in to them. And they were shut up till the day of their death, living in widowhood.
4. And the king said to Amasa, "Assemble to me the men of Judah *within* three days, and you be present here."
5. And Amasa went to gather Judah. But he stayed longer than the set time which he had appointed him.
6. And David said to Abishai, "And Sheba the son of Bichri shall do us more harm than Absalom. You take your lord's servants and pursue him, lest he get himself into fortified cities and escape us."
7. And Joab's men went out after him, and the Cherethites, and the Pelethites, and all the mighty men. And they went out of Jerusalem to pursue Sheba the son of Bichri.
8. They *were* at the great stone which *is* in Gibeon, and Amasa had gone before them. And Joab was girded *with* his war armor as his clothing. And upon it was a girdle with a sword fastened upon his loins, in its sheath. And as he went forth, it fell out.
9. Then Joab said to Amasa, "*Are* you well, my brother?" And Joab took Amasa by the beard with the right hand to kiss him.
10. And Amasa was not on guard against the sword that *was* in Joab's hand. And he struck him with it in the belly, and poured out his bowels to the ground. And *he* did not strike him again. And he died. And Joab and Abishai his brother pursued after Sheba the son of Bichri.
11 And one of Joab's men stood by him and said, "He who favors Joab, and he who *is* for David, *go* after Joab!"
12. And Amasa wallowed in blood in the middle of the highway. And the man saw that all the people stood still. And he moved Amasa out of the highway into the field, and threw a garment over him when he saw that everyone who came by him stood still.
13. When he was moved out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.
14. And he went through all the tribes of Israel to Abel, and to Beth Maachah, and to all the Berites. And they were assembled, and went after him too.
15. And they came and besieged him in Abel of Beth Maachah. And they threw up a siege mound against the city. And it stood against the wall. And all the people with Joab were undermining the wall to make it fall.
16. Then a wise woman cried out of the city, "Hear, hear! Please say to Joab, 'Come near here so that I may speak with you.' "
17. And when he had come near her, the woman said, "*Are* you Joab?" And he answered, "I *am*." And she said to him, "Hear the words of your handmaid." And he answered, "I hear."
18. Then she spoke, saying, "They spoke often in days gone by, saying, 'Surely they will ask of Abel,' and so they ended *the matter*.
19. I *am* peaceable *and* faithful in Israel. You seek to destroy a city and a mother in Israel. Why will you swallow up the inheritance of the LORD?"
20. And Joab answered and said, "Far be it, far be it from me, that I should swallow up or destroy.
21. The matter *is* not so. But a man of Mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, against David. Only deliver him, and I will depart from the city." And the woman said to Joab, "Behold, his head shall be thrown to you over the wall."
22. Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. And he blew the ram's horn, and they scattered from the city, each man to his tent. And Joab returned to Jerusalem to the king.
23. And Joab *was* over all the army of Israel. And Benaiah the son of Jehoiada *was* over the Cherethites and over the Pelethites.
24. And Adoram *was* over the tribute. And Jehoshaphat the son of Ahilud *was* recorder.
25. And Sheva *was* scribe. And Zadok and Abiathar *were* the priests.
26. And also Ira the Jairite was a chief ruler under David.

3 2 Sam. 15:16, 16:21-22
4 2 Sam. 19:13
6 2 Sam. 11:11 1 Ki. 1:33
7 2 Sam. 8:18 1 Ki. 1:38
9 Mat. 26:49 Luke 22:47
10 2 Sam. 2:23 1 Ki. 2:5
14 2 Ki. 15:29 2 Chr. 16:4
15 2 Ki. 19:32 Ezek. 4:2
18 Deut. 20:11
19 1 Sam. 26:19 2 Sam. 21:3
22 Eccl. 9:14-15
23 2 Sam. 8:16, 18
24 2 Sam.8:16 1 Ki. 4:3, 6
25 2 Sam. 8:17 1 Ki. 4:4
26 Gen. 41:45 Ex. 2:16 2 Sam. 8:18, 23:38

CHAPTER TWENTY-ONE

1. And there was a famine in the days of David *for* three years, year after year. And David inquired of the LORD. And the LORD answered, "*It is* for Saul, and for *his* bloody house because he killed the Gibeonites."
2. And the king called the Gibeonites and spoke to them. (And the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites. And the children of Israel had sworn to *spare* them. But Saul had sought to kill them in his zeal to the children of Israel and Judah.)
3. And David said to the Gibeonites, "What shall I do for you? And with what shall I atone for this, so that you may bless the inheritance of the LORD?"
4. And the Gibeonites said to him, "We will have no silver nor gold from Saul, nor from his house. Also, we will have no man in Israel put to death." And he said, "What you shall say, I will do for you."
5. And they answered the king, "The man who destroyed us and who devised against us, that we should be destroyed from remaining in any of the borders of Israel,
6. Let seven men of his sons be delivered to us and we will hang them up to the LORD in Gibeah of Saul, the chosen of the LORD." And the king said, "I will give *them*."
7. But the king spared Mephibosheth, the son of Jonathan the son of Saul because of the LORD'S oath that *was* between them, between David and Jonathan the son of Saul.
8. But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Merab the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite.
9. And he delivered them into the hands of the Gibeonites. And they hanged them in the hill before the LORD. And they fell, seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.
10. And Rizpah the daughter of Aiah took sackcloth and spread it for herself upon the rock, from the beginning of harvest until water dropped upon them out of heaven. And she did not allow either the birds of the air to rest on them by day, nor the beasts of the field by night.
11. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.
12. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh Gilead, who had stolen them from the plaza of Beth Shan, where the Philistines had hanged them when the Philistines had slain Saul in Gilboa.
13. And he brought the bones of Saul and the bones of Jonathan his son up from there. And they gathered the bones of those who were hanged.
14. And *they* buried the bones of Saul and Jonathan his son in the land of Benjamin in Zelah, in the tomb of his father Kish. And they did all that the king commanded. And afterward God heeded prayer for the land.
15. And again the Philistines warred with Israel. And David went down, and his servants with him, and fought against the Philistines. And David became faint.
16. And Ishbi-Benob, who *was* of the sons of the giant (the weight of whose spear *was* three hundred shekels of bronze), being girded with a new *sword*, thought to kill David.
17. But Abishai the son of Zeruiah came to his aid and struck the Philistine, and killed him. Then the men of David swore to him, saying, "You shall not go out to battle with us any more, so that you do not put out the light of Israel."
18. Now it came to pass after this there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph, who *was* of the sons of the giant.
19. And there was again a battle with the Philistines in Gob, where Elhanan of Bethlehem, the son of Jaare-Oregim, killed one of *the sons of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.
20. And there was yet again a battle in Gath. And there was a man of stature who had six fingers on each hand, and six toes on each foot, twenty-four in number. And he also was born to the giant.
21. And when he defied Israel, Jonathan the son of Shimeah, the brother of David, killed him.
22. These four were born to the giant in

Chap. **21**

2 Josh. 9:3, 15-17
3 2 Sam. 20:19
6 1 Sam. 10:24, 26
7 1 Sam. 18:3, 20:8, 15
8 1 Sam. 18:19 2 Sam. 3:7
9 2 Sam. 6:17
10 Deut. 21:23 2 Sam. 3:7, 21:8
12 1 Sam. 31:11-13
14 Josh. 7:26, 18:28 2 Sam. 24:25
17 2 Sam. 18:3 1 Ki. 11:36
18 1 Chr. 11:29, 20:4
19 1 Chr. 20:5
20 1 Chr. 20:6
21 1 Sam. 16:9
22 1 Chr. 20:8

Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER TWENTY-TWO

1. And David spoke to the LORD the words of this song in the day the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.
2. And he said, "The LORD *is* my Rock, and my Fortress, and my Deliverer.
3. The God Who is my Rock, in Him will I trust. *He is* my Shield, and the Horn of my salvation, my High Tower, and my Refuge, my Savior. You save me from violence.
4. I will call upon the LORD, *Who is* worthy to be praised. And I shall be saved from my enemies.
5. When the waves of death encircled me, the floods of ungodly men made me afraid.
6. The sorrows of the grave hemmed me in. The snares of death went in front of me.
7. In my distress I called upon the LORD and cried to my God. And He heard my voice out of His temple, and my cry *entered* into His ears.
8. Then the earth shook and trembled. The foundations of the heavens moved and shook because He was angry.
9. Smoke went up out of His nostrils, and fire out of His mouth devoured. Coals were kindled by it.
10. He bowed the heavens also, and came down. And darkness *was* under His feet.
11. And He rode upon a cherub and did fly. And *He* was seen upon the wings of the wind.
12. And He made darkness coverings around Him, dark waters, thick clouds of the skies.
13. From the brightness before Him were coals of fire kindled.
14. The LORD thundered from the heavens, and the Most High uttered His voice.
15. And He sent out arrows, and scattered them; lightning, and troubled them.
16. And the channels of the sea appeared, the foundations of the world were uncovered at the rebuking of the LORD, at the blast of the breath of His nostrils.
17. He sent from above, He took me. He drew me out of many waters.
18. He delivered me from my strong enemy, from those who hated me; for they were stronger than I.
19. They went before me in the day of my calamity, but the LORD was my stay.
20. He brought me forth also into a large place. He delivered me because He delighted in me.
21. The LORD rewarded me according to my righteousness according to the cleanness of my hands He has rewarded me.
22. For I have kept the ways of the LORD, and have not wickedly departed from my God.
23. For all His judgments *were* before me. And as for His statutes, I did not depart from them.
24. I was also upright before Him, and have kept myself from my iniquity.
25. And the LORD rewarded me according to my righteousness, according to my cleanness in His eyes.
26. With the faithful You will show Yourself faithful; with the upright man You will show Yourself upright.
27. With the pure You will show Yourself pure; and with the perverted You will appear perverse.
28. And You will save the afflicted people, but Your eyes *are* upon the proud, *whom* You bring low.
29. For You *are* my lamp, O LORD. And the LORD will lighten my darkness.
30. For by You I have run *through* a troop. By my God I have leaped over a wall.
31. *As for* God, His way *is* perfect. The word of the LORD *is* tried. He is a shield to all those who seek refuge in Him,
32. For Who *is* God, except the LORD? And Who *is* a rock except our God?
33. God *is* my strength *and* power, and He makes my way perfect.
34. *He* makes my feet like hinds' *feet*, and causing me to stand upon my high places.
35. He teaches my hands to war, so that my hands may bend a bow of bronze.
36. You have also given me the shield of Your salvation, and Your help has made me great.
37. You have enlarged my steps under me so that my feet did not slip.
38. I have pursued my enemies and destroyed them, and turned not back again until I had finished them.
39. And I have crushed them and wounded them so that they could not rise. *Yea*, they have fallen under my feet,

Chap. 22

1 Ex. 15:1 Judg. 5:1 Psa. 18, 34:19
2 Deut. 32:4 Psa. 91:2
3 Gen. 15:1 Jer. 16:19 Psa. 9:9 Prov. 18:10 Luke 1:69 Heb. 2:13
6 Psa. 116:3
7 Ex. 3:7 Psa. 116:4, 120:1
8 Psa. 77:18 Job 26:11
9 Psa. 97:3 Heb. 12:29
10 Ex. 20:21 Isa. 64:1
11 Psa. 104:3
12 Psa. 97:2
13 2 Sam. 22:9
14 1 Sam. 2:10
15 Deut. 32:23 Psa. 7:13
16 Ex. 15:8
17 Psa. 144:7
18 2 Sam. 22:1
20 2 Sam. 15:26 Psa. 31:8
21 Psa. 7:8, 24:4
22 Psa. 119:3
23 Deut. 7:12
24 Job 1:1
25 2 Sam. 22:21
26 Mat. 5:7
27 Lev. 26:23
28 Psa. 72:12 Job 40:11
29 Psa. 119:105, 132:17
31 Psa. 12:6 Dan. 4:37
32 Isa. 45:5-6
33 Isa. 12:2 Psa. 27:1, 101:2, 6 Heb. 13:21
34 2 Sam. 2:18 Isa. 33:16
35 Psa. 144:1
37 Prov. 4:12
39 Mal. 4:3

40. For You have girded me *with* strength to battle. You have subdued under me those who rose up against me.
41. You have also given me the necks of my enemies that I might destroy them who hate me.
42. They looked, but *there was* none to save; *even* to the LORD, but He did not answer them.
43. Then I beat them as small as the dust of the earth, I stamped them like the mire of the streets *and* spread them out.
44. You have also delivered me from the strivings of my people, You have kept me the head of the nations. A people I knew not shall serve me.
45. Strangers shall submit themselves to me. As soon as they hear, they shall obey me.
46. Strangers shall fade away, and they shall be afraid out of their strongholds.
47. The LORD lives! And blessed *be* my Rock, and exalted be the God, the Rock of my salvation.
48. It *is* God Who avenges me and Who brings down the peoples under me,
49. And Who brings me forth from my enemies. You also lift me up on high above those rising up against me. You deliver me from the violent man.
50. Therefore, I will give thanks to You, O LORD, among the heathen, and I will sing praises to Your name.
51. *He is* the Tower of salvation for His king, and He shows mercy to His anointed, to David and to his seed, forevermore."

40 Psa. 18:32, 44:5
41 Gen. 49:8
42 Prov. 1:28 Isa. 1:15
43 Isa. 10:6 Psa. 18:42
44 Deut. 28:13 2 Sam. 3:1 Isa. 55:5
45 Deut. 33:29
46 Mic. 7:17
47 Psa. 89:26
48 1 Sam. 25:39 Psa. 144:2
49 Psa. 140:1
50 Psa. 57:7 Rom. 15:9
51 Psa. 89:20, 29, 144:10

CHAPTER TWENTY-THREE

1. And these *are* the last words of David. David the son of Jesse, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said:
2. "The Spirit of the LORD spoke by me, and His word *was* on my tongue.
3. The God of Israel said, the Rock of Israel spoke to me, 'He who rules over men *must be* just, ruling *in* the fear of God,
4. And *he shall be* as the light of the morning as the sun rises, a morning without clouds. The tender grass *springs* out of the earth through *the sun's* clear shining after a rain.
5. Although my house *is* not so with God, yet He has made with me an everlasting covenant, ordered in all things, and sure. For all my salvation and all my desire, will He not make it grow?
6. But the wicked, all of them, *shall be* like a thorn thrust away because they cannot be taken with hands.
7. But the man who shall touch them must be armed with iron and the staff of a spear. And they shall be utterly burned with fire in *their* place."
8. These *are* the names of the mighty men whom David had: Josheb-Basshebeth the Tachmonite, chief of the three; he *was called* Adino the Eznite because of the eight hundred *he* killed at one time.
9. And after him *was* Eleazar the son of Dodo the Ahohite, one of the three mighty men with David when they defied the Philistines who were gathered there to battle; and the men of Israel had gone up;
10. *He* arose and struck the Philistines until his hand was weary, and until his hand clung to the sword. And the LORD worked a great victory that day. And the people returned after him only to plunder.
11. And next *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where there was a piece of ground full of lentils. And the people fled from the Philistines.
12. But he stood in the middle of the ground and delivered it, and killed the Philistines. And the LORD worked a great victory.
13. And three of the thirty chief men went down and came to David in the harvest time into the cave of Adullam. And the troop of the Philistines pitched in the Valley of the Giants.
14. And David *was* then in a stronghold, and the fort of the Philistines *was* then in Bethlehem.
15. And David longed and said, "Oh that someone would give me a drink from the water of the well of Bethlehem by the gate!"
16. And the three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem by the gate, and took *it*, and brought *it* to David. But he would not drink of it, but poured it out to the LORD.

Chap. **23**

1 1 Sam. 16:12-13 Psa. 78:70, 89:20
2 2 Pet. 1:21
3 Ex. 18:21 Deut. 32:4 Isa. 11:1-5
4 Psa. 89:36
5 Psa. 89:29 Isa. 55:3
8 1 Chr. 11:11
9 1 Chr. 11:12
11 1 Chr. 11:13-14, 27
13 1 Sam. 22:1, 2 Sam. 5:18 1 Chr. 11:15
14 1 Sam. 22:4-5

17. And he said, "Be it far from me, O LORD, that I should do this. *Is it not* the blood of the men who went *in danger of* their lives?" And he would not drink it. These three mighty men did these *things*.
18. And Abishai the brother of Joab, the son of Zeruiah, *was* chief among three. And he lifted up his spear against three hundred *and* killed *them*, and had the name among three.
19. Surely he was honored more than the three. And he was their commander. However, he did not attain to the *first* three.
20. And Benaiah the son of Jehoiada from Kabzeel, a son of a mighty man, great *in* deeds, killed two lion-like men of Moab. He went down also and killed a lion in the middle of a pit in time of snow.
21. And he killed an Egyptian, a man of impressive form. And the Egyptian had a spear in his hand, but he went down to him with a staff and plucked the spear out of the Egyptian's hand, and killed him with his own spear.
22. These *things* did Benaiah the son of Jehoiada, and had the name among three mighty ones.
23. He was more honorable than the thirty, but he did not attain to the *first* three. And David set him over his guard.
24. Asahel the brother of Joab *was* of the thirty; Elhanan the son of Dodo of Bethlehem;
25. Shammah the Harodite; Elika the Harodite;
26. Helez the Paltite; Ira the son of Ikkesh, the Tekoite;
27. Abiezer the Anathothite; Mebunnai the Hushathite;
28. Zalmon the Ahohite; Maharai the Netophathite;
29. Heleb the son of Baanah, a Netophathite; Ittai the son of Ribai out of Gibeah, of the sons of Benjamin;
30. Benaiah the Pirathonite; Hiddai of the brooks of Gaash;
31. Abialbon the Arbathite; Azmaveth the Barhumite;
32. Eliahba the Shaalbonite, of the sons of Jashen; Jonathan;
33. Shammah the Hararite; Ahiam the son of Sharer, the Hararite;
34. Eliphelet the son of Ahasbai, the son of the Maachathite; Eliam the son of Ahithophel, the Gilonite;
35. Hezrai the Carmelite; Paarai the Arbite;
36. Igal the son of Nathan of Zobah; Bani the Gadite;
37. Zelek the Ammonite; Naharai the Beerothite, armor-bearer to Joab the son of Zeruiah;
38. Ira, an Ithrite; Gareb, an Ithrite;
39. Uriah the Hittite—thirty-seven in all.

17 Lev. 17:10
18 1 Chr. 11:20
20 Ex. 15:15 Josh. 15:21
21 1 Chr. 11:23
23 1 Sam. 22:14 2 Sam. 8:18, 20:23
24 2 Sam. 2:18
25 1 Chr. 11:27
30 Deut. 1:24 Judg. 2:9
38 2 Sam. 20:26
39 2 Sam. 11:3, 6

CHAPTER TWENTY-FOUR

1. And again the anger of the LORD was kindled against Israel, and He incited David against them to say, "Go count Israel and Judah."
2. So the king said to Joab the commander of the army, who *was* with him, "Go through all the tribes of Israel, from Dan to Beersheba, and count the people so that I may know the number of the people."
3. And Joab said to the king, "And may the LORD your God add to the people however many they be, a hundred times as many, and may the eyes of my lord the king see it. But why does my lord the king delight in this thing?"
4. But the king's word prevailed against Joab and against the commanders of the army. And Joab and the commanders of the army went out from the presence of the king to number the people of Israel.
5. Then they passed over Jordan and pitched in Aroer, on the right side of the city that *is* in the middle of the Valley of Gad, and to Jazer.
6. And they came to Gilead, and to the land of Tahtim Hodshi. And they came to Dan Jaan, and around to Sidon.
7. And they came to the stronghold of Tyre, and to all the cities of the Hivites and *of* the Canaanites; and went out to the south of Judah, to Beersheba.
8. And they went to and fro through all the land, and came to Jerusalem at the end of nine months and twenty days.
9. And Joab gave the sum of the number of the people to the king. And there were in Israel eight hundred thousand strong men who drew the sword. And the men of Judah *were* five hundred thousand men.
10. And David's heart condemned him after he had numbered the people. And David said to the LORD, "I have sinned greatly in what I have done. And now, I

Chap. **24**

1 2 Sam. 20:1 1 Chr. 21:1, 27:23-24 Jas. 1:13-14
2 Judg. 20:1 Jer. 17:5
5 Num. 32:1, 3 Deut. 2:36 Josh. 13:9, 16
6 Josh. 19:28, 47 Judg. 18:28-29
9 1 Chr. 21:5
10 1 Sam. 13:13, 24:5 2 Sam. 12:13

beseech You, O LORD, take away the iniquity of Your servant, for I have done very foolishly."
11. And David rose up in the morning. And the word of the LORD came to the prophet Gad, David's seer, saying,
12. "Go and say to David, 'Thus says the LORD, "I offer you three *things*. Choose one of them, so that I may do *it* to you." ' "
13. And Gad came to David, and told him, and said to him, "Shall seven years of famine come upon you and on your land? Or will you flee three months before your enemies while they pursue you? Or shall there be three days' plague in your land? Now advise, and see what answer I shall return to Him who sent me."
14. And David said to Gad, "I *am* in great distress. Let us fall now into the hand of the LORD for His mercies *are* great. And do not let me fall into the hand of man."
15. And the LORD sent a plague upon Israel from the morning even till the time appointed. And there died from the people, from Dan to Beersheba, seventy thousand men.
16. And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD turned from the evil, and said to the angel who destroyed the people, "Enough! And stay your hand." And the angel of the LORD was by the threshing place of Araunah the Jebusite.
17. And David spoke to the LORD when he saw the angel who struck the people, and said, "Lo, I have sinned, and I have done wickedly. But these sheep, what have they done? I pray You, let Your hand be against me and against my father's house."
18. And Gad came that day to David, and said to him, "Go up! Raise up an altar to the LORD in the threshing floor of Araunah the Jebusite."
19. And David went up, according to the saying of Gad, as the LORD commanded.
20. And Araunah looked and saw the king and his servants coming on toward him. And Araunah went out and bowed before the king, his face to the ground.
21. And Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, to build an altar to the LORD, so that the plague may be stayed from the people."
22. And Araunah said to David, "Let my lord the king take and offer up what *seems* good to him. Behold, oxen for burnt sacrifice, and threshing instruments, and instruments of the oxen for wood."
23. All these Araunah, as a king, gave to the king. And Araunah said to the king, "May the LORD your God accept you."
24. And the king said to Araunah, "No, but I will surely buy from you at a price. And I will not offer burnt offerings to the LORD my God *of that which costs me* nothing." And David bought the threshing floor and the oxen for fifty shekels of silver.
25. And David built there an altar to the LORD, and offered burnt offerings and peace offerings. And the LORD was entreated for the land, and the plague was stayed from Israel.

11 1 Sam. 9:9, 22:5
1 Chr. 29:29
13 1 Chr. 21:12
14 Isa. 47:6
Zech. 1:15
Psa. 51:1, 103:8, 13-14, 119:156
15 1 Chr. 21:14, 27:24
16 Gen. 6:6
Ex. 12:23
1 Sam. 15:11
2 Sam. 24:18
Joel 2:13, 14
1 Chr. 21:15
2 Chr. 3:1
17 Psa. 74:1
1 Chr. 21:17
18 1 Chr. 21:18
21 Gen. 23:8-16
Num. 16:48, 50
22 1 Ki. 19:21
23 Ezek. 20:40-41
24 1 Chr. 21:24-25
25 2 Sam. 21:14, 24:21

I Kings

CHAPTER ONE

1. And King David was old, advanced in years. And they covered him with clothes, but he did not get warm.
2. And his servants said to him, "Let there be sought for my lord the king a young virgin. And let her stand before the king, and let her nurse him, and let her lie in your bosom, so that my lord the king may get warm."
3. And they sought out a beautiful girl throughout all the borders of Israel, and found Abishag, a Shunammite. And they brought her to the king.
4. And the girl *was* very beautiful. And she nursed the king and served him. But the king did not know her.
5. And Adonijah the son of Haggith exalted himself, saying, "I will be king." Then he prepared *for* himself chariots and horsemen, and fifty men to run before him.
6. And his father had not displeased him at any time, saying, "Why have you done so?" And he also *was* very good of form, and *his mother* bore him after Absalom.
7. And he talked with Joab the son of Zeruiah, and with Abiathar the priest. And they helped Adonijah, following *him*.
8. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and David's mighty men, were not with Adonijah.
9. And Adonijah killed sheep and oxen and fat cattle by the Stone of Serpents, which *is* by En Rogel, and called all his brothers, the king's sons, and all the men of Judah, the king's servants.
10. But he did not call Nathan the prophet and Benaiah and the mighty men, and Solomon his brother.
11. And Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith reigns and David our lord does not know?
12. And now come, please let me give you counsel, and save your own life and the life of your son Solomon.
13. Go up and go in to King David, and say to him, 'My lord, O king, did you not swear to your handmaid, saying, "Surely your son Solomon shall reign after me, and he shall sit upon my throne?" Why then does Adonijah reign?'
14. Behold, while you are still talking with the king, I also will come in after you and confirm your words."
15. And Bathsheba went in to the king in the room. And the king *was* very old, and Abishag the Shunammite served the king.
16. And Bathsheba bowed and knelt before the king. And the king said, "What *shall I do* for you?"
17. And she said to him, "My lord, you swore by the LORD your God to your handmaid, *saying*, 'Surely your son Solomon shall reign after me, and he shall sit upon my throne.'
18. And now, behold, Adonijah reigns. And now, my lord, you do not know *it*.
19. And he has slain oxen and fat cattle and sheep in abundance, and has called all the sons of the king, and Abiathar the priest, and Joab the commander of the army. But he has not called your servant Solomon.
20. Now you, my lord, O king, the eyes of all Israel *are* upon you that you should tell them who shall sit upon the throne of my lord the king after him.
21. And it will be, when my lord the king shall sleep with his fathers, my son Solomon and I shall be offenders."
22. And lo, she was still talking with the king, and Nathan the prophet came in.
23. Then they told the king, saying, "Behold, Nathan the prophet." And he came in before the king and bowed before the king with his face to the ground.
24. And Nathan said, "My lord, O king, have you said, 'Adonijah shall reign after me and he shall sit upon my throne'?
25. For he has gone down this day, and has killed a great many of oxen and fat cattle and sheep and has called all the king's sons and the commanders of the army, and Abiathar the priest. And behold, they eat and drink before him, and say, 'Long live King Adonijah.'
26. But he has not called me, your servant, and Zadok the priest, and Benaiah the son of Jehoiada, and your servant Solomon.
27. Is this thing done by my lord the

Chap. 1

3 Josh. 19:18
5 2 Sam. 3:4
6 2 Sam. 3:3
1 Chr. 3:2
7 2 Sam. 20:25
1 Ki. 2:22, 28
8 2 Sam. 23:3
1 Ki. 4:18
9 2 Sam. 17:17
11 2 Sam. 3:4
13 1 Chr. 22:9
17 1 Ki. 1:13, 30
19 1 Ki. 1:7-9, 25
21 Deut. 31:16
1 Ki. 2:10
25 1 Sam. 10:24
1 Ki. 1:19

king, and have you not shown your servant who should sit on the throne of my lord the king after him?"
28. And David answered and said, "Call Bathsheba." And she came into the king's presence, and stood before the king.
29. And the king swore, and said, "*As* the LORD lives, Who has redeemed my soul out of all distress,
30. Surely as I swore to you by the LORD God of Israel, saying, 'Surely Solomon your son shall reign after me, and he shall sit upon my throne in my place,' even so I will do today."
31. And Bathsheba bowed *her* face *to* the earth, even kneeling to the king, and said, "Let my lord King David live forever."
32. And King David said, "Call Zadok the priest to me, Nathan the prophet, and Benaiah the son of Jehoiada." Then they came before the king.
33. The king also said to them, "Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and bring him down to Gihon.
34. And let Zadok the priest and Nathan the prophet anoint him king over Israel there. And blow with the ram's horn, and say, 'Let King Solomon live.'
35. And you shall come up after him, and let him come and sit upon my throne for he shall reign in my place. And I have appointed him to be prince over Israel and over Judah."
36. And Benaiah the son of Jehoiada answered the king, and said, "Amen. May the LORD God of my lord the king say so.
37. As the LORD has been with my lord the king, even so may He be with Solomon, and make his throne greater than the throne of my lord King David."
38. And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down and caused Solomon to ride upon King David's mule, and brought him to Gihon.
39. And Zadok the priest took a horn of oil out of the tabernacle and anointed Solomon. Then they blew the ram's horn, and all the people said, "*Long* live King Solomon!"
40. And all the people came up after him, and the people *were* playing on flutes and rejoicing *with* great joy, so that the earth vibrated with their sound.
41. And Adonijah heard, and all the invited guests with him. Then they stopped eating. And Joab heard the sound of the ram's horn, and said, "What is this noise roaring from the city?"
42. And he was still speaking, and behold, Jonathan the son of Abiathar the priest came. And Adonijah said to him, "Come in, for you *are* a mighty man and you bring good news."
43. And Jonathan answered and said to Adonijah, "Truly our lord King David has made Solomon king.
44. And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule.
45. And Zadok the priest and Nathan the prophet have anointed him king in Gihon. And they have come up from there rejoicing, so that the city is in an uproar. This *is* the noise that you have heard.
46. And also Solomon sits on the throne of the kingdom.
47. And furthermore the king's servants came to bless our lord King David, saying, 'May God make the name of Solomon better than your name and make his throne greater than your throne.' And the king bowed himself upon the bed.
48. And also the king said, 'Blessed *is* the LORD God of Israel, Who has given one to sit on my throne today, my eyes even seeing *it*.' "
49. And all those who were invited by Adonijah trembled and arose and left, each to his way.
50. And Adonijah was afraid because of Solomon, and arose and went and caught hold of the horns of the altar.
51. And it was told to Solomon, saying, "Behold, Adonijah fears King Solomon, for, lo, he has caught hold of the horns of the altar, saying, 'Let King Solomon swear to me today that he will not kill his servant with the sword.' "
52. And Solomon said, "If he proves himself *to be* a son of virtue, not a hair of his head shall fall to the earth, but if wickedness shall be found in him, then he shall die."
53. And King Solomon sent, and they brought him down from the altar. And he

29 2 Sam. 4:9
30 1 Ki. 1:17
31 Dan. 2:4 Neh. 2:3
33 2 Sam. 20:6 Esth. 6:8 2 Chr. 32:30
34 1 Sam. 10:1, 16:3, 12 2 Sam. 2:4, 5:3, 15:10 1 Ki. 19:16 2 Ki. 9:3, 13, 11:12, 14
37 Josh. 1:5, 17 1 Sam. 20:13 1 Ki. 1:47
38 2 Sam. 8:18, 23:20-23
39 Ex. 30:23, 25, 32 1 Sam. 10:24 Psa. 89:20 1 Chr. 29:22
42 2 Sam. 20:6
46 1 Chr. 29:23
47 Gen. 47:31 1 Ki. 1:37
48 1 Ki. 3:6 Psa. 132:11-12
50 1 Ki. 2:28
52 1 Sam. 14:45 2 Sam. 14:11 Acts 27:34

came and bowed himself to King Solomon. And Solomon said to him, "Go to your house."

CHAPTER TWO

1. And the days of David drew near *for him* to die. And he charged Solomon his son, saying,
2. "I go the way of all the earth. Be strong therefore, and show yourself a man.
3. And keep the charge of the LORD your God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, so that you may prosper in all that you do and wherever you turn yourself,
4. That the LORD may establish His word which He spoke concerning me, saying, 'If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul, *then* there shall not be a man of yours cut off from the throne of Israel.'
5. And also you know what Joab the son of Zeruiah did to me, what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether, that he murdered them. He also shed the blood of war in peace, and put the blood of war upon his girdle on his loins, and in his shoes on his feet.
6. And you shall do according to your wisdom and shall not let his gray head go down to the grave in peace.
7. But show kindness to the sons of Barzillai the Gileadite and let them be of those that eat at your table, for so they came to me when I fled because of Absalom your brother.
8. Now behold, with you *is* Shimei the son of Gera, a Benjamite of Bahurim, who cursed me *with* a grievous curse in the day when I went to Mahanaim. But he came down to meet me at Jordan, and I swore to him by the LORD, saying, 'I will not put you to death with the sword.'
9. Now therefore, do not hold him guiltless, for you *are* a wise man and you know what you ought to do to him. But bring his gray head down to the grave with blood."
10. Then David slept with his fathers, and was buried in the city of David.
11. And the days that David reigned over Israel *were* forty years. He reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem.
12. And Solomon sat upon the throne of David his father. And his kingdom was firmly established.
13. And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, "Do you come peacefully?" And he said, "Peaceably."
14. And he said, "*I have* a word *to say* to you." And she said, "Speak."
15. And he said, "You know that the kingdom was mine and that all Israel set their faces on me that I should reign. However, the kingdom is turned around and has become my brother's, for it was his from the LORD.
16. And now I ask one favor of you; do not turn away your face." And she said to him, "Speak."
17. And he said, "Please speak to Solomon the king, for he will not turn away your face, that he give me Abishag the Shunammite for my wife."
18. And Bathsheba said, "*Very* well; I will speak for you to the king."
19. And Bathsheba came in to King Solomon to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat on his throne and caused a throne to be set for the king's mother. And she sat on his right hand.
20. And she said, "I desire one small favor of you. Do not refuse me." And the king said to her, "Ask on, my mother, for I will not refuse you."
21. And she said, "Let Abishag the Shunammite be given to your brother Adonijah for a wife."
22. And King Solomon answered and said to his mother, "And why do you ask Abishag the Shunammite for Adonijah? Ask the kingdom also for him. For he *is* my older brother! *And you ask* for him, and for Abiathar the priest, and for Joab the son of Zeruiah!"
23. And King Solomon swore by the LORD, saying, "May God do so to me, and more He shall do, if Adonijah has not spoken this word against his life.
24. And now, *as* the LORD lives, Who has established me and set me on the throne of David my father, and Who has made me a house, as He spoke, Adonijah shall be put to death today."
25. Then King Solomon sent by the hand

Chap. 2

1 Gen. 47:29
Deut. 31:14
2 Deut. 17:19-20
Josh. 23:14
3 Deut. 29:9
Josh. 1:7
1 Sam. 18:5, 14, 30
1 Chr. 22:12-13
4 2 Sam. 7:12-13, 25
1 Ki. 8:25
2 Ki. 20:3
Psa. 132:12
5 2 Sam. 3:27, 39, 18:5, 12, 14, 20:10
6 1 Ki. 2:9
Prov. 20:26
7 2 Sam. 9:7, 10, 17:27, 19:28, 31, 38
8 2 Sam. 16:5, 19:18, 23
9 Gen. 42:38, 44:31
Ex. 20:7
Job 9:28
10 2 Sam. 5:7
1 Ki. 1:21
Acts 2:29, 13:36
11 2 Sam. 5:4
1 Chr. 29:26-27
12 1 Chr. 29:23
2 Chr. 1:1
13 1 Sam. 16:4-5
15 Dan. 2:21
1 Chr. 22:9, 10, 28:5-7
17 1 Ki. 1:3-4
19 Ex. 20:12
Psa. 45:9
22 1 Ki. 1:7
23 Ruth 1:17
24 2 Sam. 7:11, 13
1 Chr. 22:10

of Benaiah the son of Jehoiada. And he fell upon him so that he died.
26. And the king said to Abiathar the priest, "Go to Anathoth, to your fields, for you *are* worthy of death. But I will not put you to death at this time because you carried the ark of the Lord GOD before David my father, and because you have been afflicted in all *that in which* my father was afflicted."
27. And Solomon thrust out Abiathar from being priest to the LORD, so that he might fulfill the word of the LORD which He spoke concerning the house of Eli in Shiloh.
28. And the report came to Joab. For Joab had turned after Adonijah, though he did not turn after Absalom. And Joab fled to the tabernacle of the LORD, and caught hold of the horns of the altar.
29. And it was told King Solomon that Joab had fled to the tabernacle of the LORD, and, behold, *he was* by the altar. And Solomon sent Benaiah the son of Jehoiada, saying, "Go fall upon him."
30. And Benaiah came to the tabernacle of the LORD, and said to him, "Thus says the king, come forth!" And he said, "No, but I will die here." And Benaiah brought the king word again, saying, "Thus said Joab, and so he answered me."
31. And the king said to him, "Do as he has said and fall upon him, and bury him, so that you may take away from me and from the house of my father the innocent blood which Joab shed.
32. And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and killed them with the sword, and my father David not knowing *of it*: Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.
33. Yes, He shall turn back their blood upon the head of Joab and upon the head of his seed forever. But upon David and upon his seed and upon his house and upon his throne, there shall be peace forever from the LORD."
34. And Benaiah the son of Jehoiada went up and fell upon him and killed him. And he was buried in his own house in the wilderness.
35. And the king put Benaiah the son of Jehoiada over the army in his place. And the king put Zadok the priest in the place of Abiathar.
36. And the king sent and called for Shimei, and said to him, "Build a house at Jerusalem and live there, but do not go forth from there anywhere,
37. For it shall be, on the day you go out and pass over the brook Kidron, you shall know for certain that you shall surely die. Your blood shall be upon your own head."
38. And Shimei said to the king, "Your saying *is* good. As my lord the king has said, so will your servant do." And Shimei lived in Jerusalem many days.
39. And it came to pass at the end of three years, two of the servants of Shimei ran away to Achish son of Maachah, king of Gath. And they told Shimei, saying, "Behold, your servants *are* in Gath."
40. Then Shimei arose and saddled his donkey and went to Gath to Achish to seek his servants. And Shimei went and brought his servants from Gath.
41. Now it was told Solomon that Shimei had gone from Jerusalem to Gath and had come again.
42. And the king sent and called for Shimei and said to him, "Did I not make you swear by the LORD, and warn you, saying, 'In the day you go out, and you have gone anywhere, you certainly shall know that you shall surely die?' And you said to me, 'The word I have heard *is* good.'
43. Why then have you not kept the oath of the LORD and the command that I have charged you with?"
44. And the king said to Shimei, "You know all the wickedness that your *own* heart secretly knows, what you did to David my father. Now the LORD shall return your wickedness upon your own head.
45. And King Solomon *shall be* blessed, and the throne of David shall be established before the LORD forever."
46. Then the king commanded Benaiah the son of Jehoiada, and he went out and fell upon him so that he died. And the kingdom was made sure in the hand of Solomon.

CHAPTER THREE

1. And Solomon made an alliance by marriage with Pharaoh king of Egypt, and took Pharaoh's daughter and brought

26 Josh. 21:18
1 Sam. 22:20, 23, 23:6
2 Sam. 15:24, 29
27 1 Sam. 2:31-35
28 1 Ki. 1:7, 50
31 Ex. 21:14
Num. 35:33
Deut. 19:13, 21:8-9
32 Judg. 9:24, 57
2 Sam. 3:27, 20:10
2 Chr. 21:13
33 2 Sam. 3:29
Prov. 25:5
35 Num. 25:11-13
1 Sam. 2:35
1 Ki. 2:27
1 Chr. 6:53, 24:3
36 2 Sam. 16:5
1 Ki. 2:8
37 Lev. 20:9
Josh. 2:19
2 Sam. 1:16, 15:23
39 1 Sam. 27:2
44 2 Sam. 16:5
Ezek. 17:19
Psa. 7:16
45 Prov. 25:5
46 1 Ki. 2:12
2 Chr. 1:1

Chap. **3**

1 2 Sam. 5:7
1 Ki. 6, 7:1, 8, 9:15, 19, 24

her into the city of David until he finished building his own house and the house of the LORD and the wall around Jerusalem.
2. Only the people sacrificed in high places because there was no house built to the name of the LORD until those days.
3. And Solomon loved the LORD, walking in the statutes of David his father. Only he sacrificed and burnt incense in high places.
4. And the king went to Gibeon to sacrifice there, for that *was* the great high place. Solomon offered a thousand burnt offerings upon that altar.
5. In Gibeon the LORD appeared to Solomon in a dream by night. And God said, "Ask what I shall give you!"
6. And Solomon said, "You have shown to Your servant David my father great mercy, according as he walked before You in truth and in righteousness and in uprightness of heart with You. And You have kept this great kindness for him, that You have given him a son to sit on his throne, as *it is* today.
7. And now, O LORD my God, You have made Your servant king instead of David my father. And I *am* a little child; I do not know *how* to go out or come in!
8. And Your servant *is* in the midst of Your people whom You have chosen, a numerous people who cannot be numbered nor counted for multitude.
9. Now therefore, give to Your servant an understanding heart to judge Your people, to discern between good and evil, for who is able to judge this, Your great people?"
10. And the word was good in the eyes of the LORD that Solomon had asked this thing.
11. And God said to him, "Because you have asked this thing and have not asked for yourself long life and have not asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to judge justly,
12. Behold, I have done according to your words. Lo, I have given you a wise and an understanding heart, so that there was none like you before you and after you none shall arise like you.
13. And I also have given you that which you have not asked, both riches and honor, so that there shall not be any among the kings like you all your days.
14. Therefore, if you will walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days."
15. And Solomon awoke, and, behold, *it was* a dream. Then he came to Jerusalem and stood before the ark of the covenant of the LORD and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.
16. Then there came two women, harlots, to the king and stood before him.
17. And the one woman said, "O my lord, this woman and I live in one house. And I gave birth to a child with her in the house.
18. And it came to pass the third day after I gave birth, this woman also gave birth to a child. And we *were* together; there was no stranger with us in the house, except the two of us in the house.
19. And this woman's child died in the night because she laid on it.
20. And she arose at midnight and took my son from beside me, while your servant was sleeping, and laid it in her bosom, and laid her dead child in my bosom.
21. When I arose in the morning to give my child suck, behold, *it was* dead. And when I had looked at it in the morning, behold, it was not my son whom I bore.
22. And the other woman said, "No, but the living *is* my son, and the dead *is* your son." And this one said, "No, but the dead is your son, and the living is my son." So they spoke before the king.
23. And the king said, "The one says, 'This *is* my son who lives, and your son *is* the dead.' And the other says, 'No, but your son *is* the dead, and my son *is* the living.' "
24. And the king said, "Bring me a sword." And they brought a sword before the king.
25. And the king said, "Divide the living child in two, and give half to the one and half to the other."
26. And the woman whose son *was* the living child said to the king, for her womb yearned over her son. And she said, "O my lord, give her the living child, and in no way kill it." But the other said, "Let it be neither mine nor yours; divide *it*!"
27. Then the king answered and said, "Give her the living child, and in no way kill it. She *is* the mother of it."

2 Lev. 17:3-5
Deut. 12:2, 4-5
1 Ki. 22:43
3 Deut. 6:5, 30:16, 20
1 Ki. 3:6, 14
Rom. 8:28
1 Cor. 8:3
4 1 Chr. 16:39
2 Chr. 1:3
5 Num. 12:6
1 Ki. 9:2
2 Chr. 1:7
Mat. 1:20
6 1 Ki. 1:48, 2:4, 9:4
2 Ki. 20:3
2 Chr. 1:8
7 Num. 27:17
Jer. 1:6-7
8 Gen. 13:16, 15:5
Ex. 19:6
Deut. 7:6
9 Psa. 72:1-2
Prov. 2:3-9
2 Chr. 1:10
Jas. 1:5
Heb. 5:14
11 Jas. 4:3
12 1 Ki. 4:29-31
Eccl. 1:16
1 John 5:14-15
13 1 Ki. 4:21, 24
Mat. 6:33
Eph. 3:20
14 1 Ki. 15:5
Psa. 91:16
Prov. 3:2
15 Gen. 40:20, 41:7
1 Ki. 8:65
Esth. 1:3
Dan. 5:1
Mark 6:21
16 Num. 27:2
26 Gen. 43:30
Isa. 49:15
Jer. 31:20
Hos. 11:8

28. And all Israel heard of the judgment which the king had judged. And they feared the king, for they saw that the wisdom of God *was* in him to do judgment.

CHAPTER FOUR

1. So King Solomon was king over all Israel.
2. And these *were* the rulers which he had: Azariah the son of Zadok the priest,
3. Elihoreph and Ahijah, the sons of Shisha *were the* scribes. Jehoshaphat the son of Ahilud the recorder,
4. And Benaiah the son of Jehoiada *was* over the army. And Zadok and Abiathar *were* priests.
5. And Azariah the son of Nathan *was* over the officers, and Zabud the son of Nathan *was* the minister and the king's friend.
6. And Ahishar *was* over the household. And Adoniram the son of Abda *was* over the forced labor.
7. And Solomon had twelve officers over all Israel, who provided food for the king and his household. Each man had his month in a year to provide food.
8. These *are* their names: the son of Hur in Mount Ephraim;
9. The son of Dekar in Makaz and in Shaalbim, and Beth Shemesh, and Elon Beth Hanan;
10. The son of Hesed, in Arubboth; to him *was* Sochoh and all the land of Hepher;
11. The son of Abinadab in all the height of Dor, Taphath the daughter of Solomon was a wife to him;
12. Baana the son of Ahilud to whom *was* Taanach and Megiddo, and all Beth Shean, which is by Zaretan below Jezreel, from Beth Shean to Abel Meholah to *the place that is* beyond Jokneam;
13. The son of Geber in Ramoth Gilead; to him *were* the towns of Jair, Manasseh's son, which *are* in Gilead; to him *was* the region of Argob, which *is* in Bashan, sixty great cities with walls and bronze bars;
14. Ahinadab the son of Iddo *had* Mahanaim;
15. Ahimaaz *was* in Naphtali; he also took Basemath the daughter of Solomon for a wife;
16. Baanah the son of Hushai *was* in Asher and in Aloth;

28 1 Ki. 3:9, 11-12
Dan. 1:17
Col. 2:2-3

Chap. **4**

3 2 Sam. 8:16, 20:24
4 1 Ki. 2:27, 35
5 2 Sam. 8:18, 15:37, 16:16, 20:26
1 Ki. 4:7
1 Chr. 27:33
6 1 Ki. 5:14
13 Num. 32:41
Deut. 3:4

19 Deut. 3:8
20 Gen. 22:17
1 Ki. 3:8
Mic. 4:4
Psa. 72:3, 7
Prov. 14:28
21 Gen. 15:18
Josh. 1:4
Psa. 68:29, 72:8, 10-11
2 Chr. 9:26
24 1 Chr. 22:9
Psa. 72:11
25 Judg. 20:1
Jer. 23:6
Mic. 4:4
Zech. 3:10
26 Deut. 17:16
1 Ki. 10:26
2 Chr. 1:14
27 1 Ki. 4:7
28 Mic. 1:13
Esth. 8:14
29 1 Ki. 3:12
30 Gen. 25:6
Acts 7:22
31 1 Ki. 3:12
Psa. 88, 89
1 Chr. 2:6, 6:33, 15:19
32 Prov. 1:1
S. of S. 1:1
Eccl. 12:9

17. Jehoshaphat the son of Paruah *was* in Issachar;
18. Shimei the son of Elah *was* in Benjamin;
19. Geber the son of Uri *was* in the land of Gilead, the land of Sihon king of the Amorites, and Og king of Bashan; and *he was the* only officer in the land;
20. Judah and Israel *were* many, as the sand by the sea in multitude, eating and drinking and making merry.
21. And Solomon reigned over all kingdoms from the River to the land of the Philistines and to the border of Egypt. They brought presents and served Solomon all the days of his life.
22. And Solomon's food for one day was thirty measures of fine flour and sixty measures of meal,
23. Ten fat oxen and twenty oxen out of the pastures, and a hundred sheep, besides harts and roebucks, and fallow deer, and fattened fowl;
24. For he had the rule over all on this side of the River, from Tiphsah even to Gaza, over all the kings on this side of the River. And he had peace on all sides all around him.
25. And Judah and Israel lived safely, *every* man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.
26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.
27. And those officers provided food *for* King Solomon and for all who came to King Solomon's table, every man in his month. They did not lack anything.
28. They also brought barley and straw for the horses and mules to the place where *the officers were*, every man according to his charge.
29. And God gave Solomon exceeding great wisdom and understanding, and largeness of heart, even as the sand that *is* on the seashore.
30. And Solomon's wisdom was greater than the wisdom of all the sons of the east and all the wisdom of Egypt,
31. For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol. And his fame spread to all nations all around.
32. And he spoke three thousand proverbs, and his songs were a thousand and five.

33. And he spoke of trees, from the cedar tree in Lebanon even to the hyssop that springs out of the wall. He spoke also of beasts and of birds, and of creeping things, and of fish.
34. And there came from all the people to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

34 1 Ki. 10:1
2 Chr. 9:1, 23

CHAPTER FIVE

1. And Hiram king of Tyre sent his servants to Solomon since he had heard that they had anointed him king instead of his father, for Hiram was always a friend of David.
2. And Solomon sent to Hiram, saying,
3. "You know how David my father could not build a house to the name of the LORD his God because of the wars which were around him on every side until the LORD put *his enemies* under the soles of his feet.
4. But now the LORD my God has given me rest all around. *There is* no adversary nor misfortune.
5. And behold, I purpose to build a house to the name of the LORD my God, as the LORD spoke to David my father, saying, 'Your son, whom I will set upon your throne in your place, he shall build a house to My name.'
6. Now therefore, command that they cut me cedar trees out of Lebanon, and my servants shall be with your servants. And I will give you hire for your servants according to all that you shall say, for you know that not a man among us can cut timber like the Sidonians."
7. And it came to pass when Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed *be* the LORD this day who has given David a wise son over this great people."
8. And Hiram sent to Solomon saying, "I have heard that for which you sent to me. I will do all your desire concerning *the* timber of cedar and concerning *the* timber of fir.
9. My servants shall bring *them* down from Lebanon to the sea. And I will bring them by sea in floats to the place that you shall name. And I will cause them to be left there, and you shall receive *them*. And you shall fulfill my desire in giving food for my household."

Chap. **5**

1 2 Sam. 5:11
1 Ki. 5:10, 18
Amos 1:9
1 Chr. 14:1
2 Chr. 2:3
2 2 Chr. 2:3
3 1 Chr. 22:8, 28:3
4 1 Ki. 4:24
1 Chr. 22:9
5 2 Sam. 7:13
1 Chr. 17:12
2 Chr. 2:4
6 2 Chr. 2:8, 10
9 Ezek. 27:17
Ezra 3:7
Acts 12:20

10. And Hiram gave Solomon cedar trees and fir trees, all his desire.
11. And Solomon gave Hiram twenty thousand measures of wheat *for* food for his household and twenty measures of pure oil. So Solomon gave to Hiram year by year.
12. And the LORD gave Solomon wisdom as He promised him. And there was peace between Hiram and Solomon. And the two of them made a treaty together.
13. And King Solomon raised a levy out of all Israel. And the labor force *was* thirty thousand men.
14. And he sent them to Lebanon, ten thousand a month, by courses. They were a month in Lebanon, *and* two months at home. And Adoniram was over the labor force.
15. And Solomon had seventy thousand who bore burdens and eighty thousand woodcutters in the mountains,
16. Besides the chief of Solomon's overseers who *were* over the work, thirty-three hundred, who ruled over the people that labored in the work.
17. And the king commanded, and they brought great stones, costly stones, cut stones, to lay the foundation of the house.
18. And Solomon's builders and Hiram's builders and the Gebalites cut out and prepared the timber and the stones to build the house.

11 2 Chr. 2:10
12 1 Ki. 3:12
14 1 Ki. 4:6
15 1 Ki. 9:21
2 Chr. 2:18
17 1 Chr. 22:2
18 Ezek. 27:9

CHAPTER SIX

1. And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, he began to build the house of the LORD.
2. And the house which King Solomon built for the LORD, its length *was* sixty *cubits* and its breadth twenty cubits, and its height thirty cubits.
3. And the porch before the temple of the house *was* twenty cubits in length, according to the breadth of the house. Ten cubits *was* its breadth on the front of the house.
4. And for the house he made windows of narrow frames.
5. And against the wall of the house he built floors all around, *against* the walls

Chap. **6**

1 2 Chr. 3:1-2
Acts 7:47
2 Ezek. 41:1
4 Ezek. 40:16
5 1 Ki. 6:16, 19-21, 31
Ezek. 41:6

of the house all around, of the temple and of the sanctuary. And he made rooms all around.
6. The lowest story *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad, for around the outside of the house he made narrowed ledges for the house all around, that *the beams* should not be fastened in the walls of the house.
7. And when it was being built, the house was built of stone made ready beforehand. And there was not heard in the house a hammer or an axe, *or* any iron tool, while it was being built.
8. The door for the middle story *was* in the right side of the house. And they went up with winding stairs into the middle story and out of the middle story into the third.
9. And he built the house and finished it. And he covered the house *with* beams and rows of cedar.
10. And he built the side stories on all the house, five cubits high. And they rested on the house *with* timbers of cedar.
11. And the word of the LORD came to Solomon saying,
12. "*As to* this house which you are building, if you will walk in My statutes and do My judgments and keep all My commandments to walk in them, then I will perform My work with you which I spoke to David your father.
13. And I will live among the children of Israel and will not forsake My people Israel."
14. And Solomon built the house and finished it.
15. And he built the walls of the house inside with boards of cedar from the floor of the house and the walls of the ceiling. He covered *them* on the inside with wood and covered the floor of the house with planks of fir.
16. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar. He even built *them* for it inside for the sanctuary, for the Holy of Holies.
17. And the house, that *is*, the temple before *it*, was forty cubits.
18. And the cedar of the house inside *was* carved with ornamental buds and open flowers. All *was* cedar; there was no stone seen.

7 Ex. 20:25
Deut. 27:5-6
9 1 Ki. 6:14, 38
12 2 Sam. 7:13
1 Ki. 2:4, 9:4
1 Chr. 22:10
13 Ex. 25:8
Deut. 31:6
2 Cor. 6:16
Rev. 21:3
15 1 Ki. 6:16
16 Ex. 26:33
Lev. 16:2
1 Ki. 8:6
Ezek. 45:3
2 Chr. 3:8
Heb. 9:3

22 Ex. 30:1, 3, 6
23 Ex. 37:7-9
2 Chr. 3:10-12
27 Ex. 25:20, 37:9
2 Chr. 5:8

19. And he prepared the Holy of Holies in the house inside, to set there the ark of the covenant of the LORD.
20. And the Holy of Holies in the front part *was* twenty cubits in length and twenty cubits in breadth, and twenty cubits in height. And he overlaid it with pure gold and covered the altar of cedar.
21. And Solomon overlaid the house inside with pure gold. And he drew chains of gold across in front of the Holy of Holies. And *he* overlaid it with gold.
22. And he overlaid the whole house with gold until he had finished all the house. Also all of the altar that *belonged* to the Holy of Holies, he overlaid with gold.
23. And inside the Holy of Holies he made two cherubim *of* olive wood, ten cubits high.
24. And one wing of the cherub *was* five cubits, and the other wing of the cherub was five cubits; ten cubits from the ends of its wings even to the ends of its wings.
25. And the other cherub *was* ten cubits. Both the cherubim were of one measure and one size.
26. The height of the one cherub *was* ten cubits, and so *was* the other cherub.
27. And he set the cherubim inside the inner house. And they stretched forth the wings of the cherubim so that the wing of the one touched the *one* wall and the wing of the other cherub touched the other wall. And their wings touched one another in the midst of the house.
28. And he overlaid the cherubim with gold.
29. And he carved all the walls of the house all around with carved figures of cherubim and palm trees and open flowers, inside and out.
30. And the floor of the house was overlaid with gold inside and out.
31. As to the entrance of the holy place, he made doors *of* olive wood. The lintel *and* side posts were a fifth part *of the wall*.
32. And the two doors *were of* olive wood. And he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold and spread gold upon the cherubim and upon the palm trees.
33. So also he made side posts for the entrance of the temple from the olive tree, a fourth part *of the wall*.

34. And the two doors *were of* fir tree. The two leaves of the one door *were* folding, and the two leaves of the other door were folding.
35. And he carved *on them* cherubim and palm trees and open flowers. And he covered them with gold fitted upon the carved work.
36. And he built the inner court with three rows of cut stone and a row of cedar beams.
37. In the fourth year, in the month Zif, the foundation of the house of the LORD was laid.
38. And in the eleventh year, in the month Bul, which *is* the eighth month, the house was finished according to all its parts, and according to all its plans. So he was seven years in building it.

34 Ezek. 41:23-25
37 1 Ki. 6:1
38 1 Ki. 6:1

Chap. **7**

1 1 Ki. 9:10
2 Chr. 8:1
8 1 Ki. 3:1
2 Chr. 8:11

CHAPTER SEVEN

1. And Solomon was thirteen years building his own house. And he finished all his house.
2. And he built the house of the forest of Lebanon. Its length *was* a hundred cubits, and its breadth fifty cubits, and its height thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.
3. And *it was* covered with cedar above upon the beams *that lay* on forty-five pillars, fifteen in a row.
4. And windows *were* in three rows, and window *was* against window *in* three rows.
5. And all the doors and posts *were* square with the windows. And the front of a window *was* against a window *in* three rows.
6. And he made a porch of pillars. Its length *was* fifty cubits, and its breadth thirty cubits. And the porch *was* before them, and the pillars and the roof *were* over them.
7. And he made a porch of the throne where he judged, the porch of judgment. And *it was* covered with cedar from floor to floor.
8. As to his house where he lived, the other court *was* within the porch, as this work was. Solomon also made a house for Pharaoh's daughter, whom he had taken, like this porch.
9. All these *were* of costly stones, according to the measures of hewn stones, sawed with saws, inside and out, even from the foundation to the coping, and so on the outside toward the great court.
10. And the foundation *was* of costly stones, huge stones, stones of ten cubits, and stones of eight cubits.
11. And above *were* costly stones, according to the measures of hewn stone and cedar.
12. And the great court all around *was* with three rows of hewn stone, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.
13. And King Solomon sent and brought Hiram out of Tyre.
14. He *was* the son of a widow of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in bronze. And he was filled with wisdom and understanding, and cunning to work all works in bronze. And he came to King Solomon and did all his work.
15. For he cast two pillars of bronze, eighteen cubits *was* the height of the one pillar. And a line of twelve cubits went around the second pillar.
16. And he made two capitals *of* molten bronze to set upon the tops of the pillars. The height of the one capital *was* five cubits, and the height of the other capital five cubits.
17. He made grids, a network of grids *with* twisted threads of chain-work for the capitals upon the top of the pillars: seven for the one capital, and seven for the other capital.
18. And he made the pillars. And two rows were all around upon the one grating to cover the capitals upon the top with the pomegranates. And so he did for the other capital.
19. And the capitals upon the top of the pillars in the porch *were* lily-work, four cubits.
20. And the capitals on the two pillars *had pomegranates* upon the upper part, over against the belly which *was* by the grating; and the pomegranates *were* two hundred in rows all around upon the other capital.
21. And he set up the pillars in the porch of the temple. And he set up the right pillar and called its name Jachin. And he set up the left pillar and called its name Boaz.
22. And upon the top of the pillars *was*

12 John 10:23
Acts 3:11
13 1 Ki. 7:40
2 Chr. 4:11
14 Ex. 31:3, 36:1
2 Chr. 2:14, 4:16
15 2 Ki. 25:17
2 Chr. 3:15, 4:12
Jer. 52:12
20 2 Chr. 3:16, 4:13
Jer. 52:23
21 2 Chr. 3:17

lily-work. So the work of the pillars was finished.
23. And he made a molten sea, ten cubits from brim to brim, all around it. And its height *was* five cubits, and a line of thirty cubits went around it.
24. And under its brim *were* ornamental buds, going around it, ten in a cubit, going all around the sea. The ornamental buds *were* cast in two rows when it was cast.
25. It stood upon twelve oxen, three facing the north, and three facing the west, and three facing the south, and three facing the east. The sea *was set* on top of them, and all their back parts *were* pointed inward.
26. And it *was* a handbreadth thick, and its brim was fashioned like the brim of a cup *with* a bud of a lily. It contained two thousand baths.
27. And he made ten bases of bronze, four cubits the length of the one base, and four cubits its breadth, and three cubits its height.
28. And the work of the bases *was* this *way*: they had borders, and the borders were between the stays.
29. And on the borders that *were* between the ledges *were* lions, oxen, and cherubim. And a pedestal was upon the stays above. And beneath the lions and oxen *were* wreaths of hanging-work.
30. And the one base had four bronze wheels and axles of bronze. And its four feet *were* supports to them; under the basin were cast supports *with* wreaths at each side.
31. And its mouth within and above the capital *was* a cubit. And its mouth *was* round *like* the work of a pedestal, a cubit and half of a cubit. And also upon the opening were carvings; and their borders were square, not round.
32. And under the borders *were* four wheels. And the axles of the wheels *were* in the base. And the height of a wheel *was* a cubit and a half.
33. And the work of the wheels *was* like the work of a chariot wheel: their axles, and their rims, and their hub, and their spokes *were* all cast.
34. And *there were* four supports to the four corners of one base, and the supports were of the very base itself.
35. And in the top of the base *was* a round compass of a half a cubit high. And on the top of the base its sides and its borders *were* of the same casting.
36. And he engraved cherubim, lions, and palm trees on the plates of its sides, and on its borders, as the place of each, with wreaths all around.
37. So he made the ten bases, one casting, one measure, one form was to them all.
38. And he made ten basins of bronze. One basin contained forty baths. The one basin was four cubits, one basin upon the one base, *and so* for the ten bases.
39. And he put five bases on the right side of the house and five on the left side of the house. And he set the sea on the right side of the house, toward the southeast.
40. And Hiram made the basins and the shovels and the bowls. So Hiram finished doing all the work that he did *for* King Solomon *for* the house of the LORD:
41. Two pillars, and the bowls of the capitals on the top of the two pillars, and the two gratings to cover the two bowls of the capitals upon the top of the pillars,
42. And the four hundred pomegranates for the two gratings; two rows of pomegranates for each grating, to cover the two bowls of the capitals which *were* upon the face of the pillars,
43. And the ten bases, and ten basins on the bases,
44. And one sea, and twelve oxen under the sea,
45. And the pots, and the shovels, and the basins. All these vessels which Hiram made for King Solomon for the house of the LORD *were of* burnished bronze.
46. The king cast them in the plain of Jordan, in the thick soil of the ground between Succoth and Zarethan.
47. And Solomon left all the vessels *unweighed* because *they were* exceeding many; the weight of the bronze was not measured.
48. And Solomon made all the vessels in the house of the LORD: the altar of gold and the table of gold upon which *was* the Bread of the Presence;
49. And the lampstands of pure gold, five on the right and five on the left, in front of the Holy of Holies, with the flowers and the lamps and the tongs *of* gold;
50. And the bowls and the snuffers and the basins and the spoons and the firepans *of* pure gold, and the hinges of gold

23 2 Ki. 25:13
Jer. 52:17
2 Chr. 4:2
24 2 Chr. 4:3
25 Jer. 52:20
2 Chr. 4:4-5
26 2 Chr. 4:5
38 2 Chr. 4:6
40 1 Ki. 7:13
41 1 Ki. 7:17-18
45 Ex. 27:3
2 Chr. 4:16
46 Gen. 33:17
Josh. 3:16
2 Chr. 4:17
47 1 Chr. 22:14
48 Ex. 37:10, 25
Lev. 24:5-8

for the doors of the inner house, the Holy of Holies, and for the doors of the house, the temple.
51. So all the work that King Solomon made for the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated: the silver and the gold and the vessels he had put into the treasuries of the house of the LORD.

CHAPTER EIGHT

1. Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief of the fathers of the children of Israel, to King Solomon in Jerusalem, so that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.
2. And all the men of Israel were gathered to King Solomon at the feast in the month Ethanim, which *is* the seventh month.
3. And all the elders of Israel came in, and the priests took up the ark.
4. And they brought up the ark of the LORD and the tabernacle of the congregation and all the holy vessels which *were* in the tabernacle—even those the priests and the Levites brought up.
5. And King Solomon and all the congregation of Israel, who had assembled to him *were* before the ark sacrificing sheep and oxen which could not be counted nor numbered for multitude.
6. And the priests brought in the ark of the covenant of the LORD into its place, into the holy place of the house, into the Holy of Holies under the wings of the cherubim,
7. For the cherubim spread forth *their* two wings over the place of the ark. And the cherubim covered the ark and the staves of it above.
8. And they drew out the staves, so that the ends of the staves were seen out in the holy *place* in front of the Holy of Holies. And they were not seen outside. And there they are to this day.
9. There *was* nothing in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel when they came out of the land of Egypt.
10. And it came to pass when the priests had come out of the Holy of Holies, the cloud filled the house of the LORD.
11. And the priests could not stand to minister because of the cloud, for the glory of the LORD had filled the house of the LORD.
12. And Solomon said, "The LORD said that He would dwell in the thick darkness.
13. I have surely built an exalted house for You, a settled place for You to abide in forever."
14. And the king turned his face around and blessed all the congregation of Israel. And all the congregation of Israel stood.
15. And he said, "Blessed *be* the LORD God of Israel, Who spoke with His mouth to David my father and has fulfilled *it* by His hand, saying,
16. 'From the day that I brought forth My people Israel out of Egypt, I did not choose any city out of all the tribes of Israel to build a house, so that My name might be in it. But I chose David to be over My people Israel.'
17. And it was in the heart of my father David to build a house for the name of the LORD God of Israel.
18. But the LORD said to my father David, 'Because it was in your heart to build a house to My name, you did well that it was in your heart.
19. Only, you shall not build the house, but your son who shall come out of your loins, he shall build the house for My name.'
20. And the LORD has performed His word which He spoke, and I have risen up instead of my father David. And I sit on the throne of Israel as the LORD promised. And I have built a house for the name of the LORD God of Israel.
21. And *I have* set there a place for the ark in which *is* the covenant of the LORD which He made with our fathers when He brought them out of the land of Egypt."
22. And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel and spread forth his hands toward the heavens.
23. And he said, "LORD God of Israel, *there is* no God like You, in heaven above or on earth beneath, Who keeps covenant and mercy with Your servants who walk before You with all their heart,
24. Who has kept with Your servant David my father what You promised

51 2 Sam. 8:11

Chap. **8**

1 2 Sam. 5:7, 6:12, 16-17
2 Chr. 5:2
2 Lev. 23:34
2 Chr. 7:8
3 Num. 4:15
Josh. 3:3, 6
4 2 Chr. 1:3
5 2 Sam. 6:13
2 Chr. 1:6
6 Ex. 26:33-34
2 Sam. 6:17
1 Ki. 6:19, 27
8 Ex. 25:14
2 Chr. 5:9
9 Ex. 25:21, 34:27, 28, 40:20
Deut. 10:2, 5
Heb. 9:4
10 Ex. 40:34
11 2 Chr. 7:1-2
12 Psa. 18:11, 97:2
2 Chr. 6:1
13 2 Sam. 7:13
Psa. 132:14
14 2 Sam. 6:18
15 2 Sam. 7:5, 25
Luke 1:68
16 1 Sam. 16:1
2 Sam. 7:8
1 Ki. 8:29
1 Chr. 28:4
17 2 Sam. 7:2
18 2 Chr. 6:8, 9
19 2 Sam. 7:5, 12-13
20 1 Chr. 28:5-6
21 Deut. 31:26
1 Ki. 8:9
22 Ex. 9:33
Ezra 9:5
2 Chr. 6:12
23 Gen. 17:1
Ex. 15:11
Deut. 7:9
2 Sam. 7:22
1 Ki. 3:6
2 Ki. 20:3
Dan. 9:4
Neh. 1:5

him. You also spoke with Your mouth
and have fulfilled with Your hand, as *it is*
today.
25. Therefore now, LORD God of Israel,
keep with Your servant David, my fa-
ther, what You promised him, saying,
'There shall not be cut off from you a
man in My sight to sit on the throne of
Israel—if your sons take heed to their
way so that they walk before Me as you
have walked before Me.'
26. And now, O God of Israel, I pray
You, let Your word be proved to be true,
the word which You spoke to Your ser-
vant David my father.
27. But will God indeed dwell on the
earth? Behold, the heavens and the
heaven of heavens cannot contain You.
How much less this house which I have
built?
28. Yet, O LORD my God, You have re-
gard unto the prayer of Your servant and
to his request, to listen to the cry and to
the prayer which Your servant prays be-
fore You today;
29. For Your eyes to be open toward this
house night and day, toward the place of
which You have said, 'My name shall be
there;' to hearken to the prayer which
Your servant shall pray toward this place.
30. And You shall hearken to the supplica-
tion of Your servant and of Your people
Israel when they shall pray toward this
place, then hear in heaven Your dwelling
place, and when You hear, forgive!
31. If any man sins against his neighbor,
and if an oath is laid upon him to cause
him to swear, and if the oath comes be-
fore Your altar in this house,
32. Then hear in heaven, and do, and judge
Your servants, to declare the wicked *to*
be wicked, to bring his way upon his
head, and to justify the righteous, to give
him according to his righteousness.
33. When Your people Israel are crushed
before the enemy because they have
sinned against You, and shall turn again
to You and confess Your name, and pray,
and cry to You in this house,
34. Then hear in heaven and forgive the
sin of Your people Israel, and bring them
again into the land which You gave to
their fathers.
35. When the heavens are restrained, and
there is no rain because they have sinned
against You, if they pray toward this
place and confess Your name, and turn

25 2 Sam. 7:12, 16
1 Ki. 2:4
26 2 Sam. 7:25
27 Isa. 66:1
Jer. 23:24
2 Chr. 2:6
Acts 7:49, 17:24
2 Cor. 12:2
29 Deut. 12:11
Dan. 6:10
30 Neh. 1:6
31 Ex. 22:11
Lev. 5:1
32 Deut. 25:1
33 Lev. 26:17, 39
Deut. 28:25
35 Lev. 26:19
Deut. 28:23
36 1 Sam. 12:23
Psa. 25:4, 27:11, 94:12
37 Lev. 26:16, 25-26
39 1 Sam. 16:7
Jer. 17:10
Psa. 11:4
1 Chr. 28:9
Acts 1:24
40 Psa. 130:4
42 Deut. 3:24
43 Ex. 9:16
1 Sam. 17:46
2 Ki. 19:19
Psa. 102:154
46 Lev. 26:34, 44
Deut. 28:36, 64
Eccl. 7:20
2 Chr. 6:36
Jas. 3:2
1 John 1:8, 10
Rom. 3:23
47 Lev. 26:40
Psa. 106:6
Dan. 9:5
Neh. 1:6

from their sin when You afflict them,
36. Then hear in heaven and forgive the
sin of Your servants, and of Your people
Israel, for You shall teach them the good
way in which they should walk, and give
rain upon Your land which You have
given to Your people for an inheritance.
37. If there is famine in the land, if there
is plague, blasting, mildew, locusts; if
there are stripping locusts; if their enemy
encircles them in the land of their cities,
whatever plague, whatever sickness,
38. Any prayer, any supplication from
any man of all Your people Israel, who
shall each know the plague of his own
heart, and shall spread forth his hands
toward this house,
39. Then hear in heaven Your dwelling
place and forgive, and do, and give to
every man according to all his ways,
whose heart You know; for You, You
only, know the hearts of all the children
of men.
40. Do this so that they may fear You all
the days that they live in the land which
You have given to our fathers.
41. And concerning a stranger who *is* not
of Your people Israel, but who comes out
of a far country for Your name's sake;
42. For they shall hear of Your great
name and of Your strong hand and of
Your stretched out arm; and if he shall
come and pray toward this house,
43. Hear in heaven Your dwelling place,
and do according to all that the stranger
calls to You for, so that all the people of
the earth may know Your name, to fear
You as Your people Israel *do*, and that
they may know that this house which I
have built is called by Your name.
44. If Your people go out to battle
against their enemy, wherever You shall
send them, and shall pray to the LORD
toward the city which You have chosen,
and the house that I have built for Your
name,
45. Then hear in heaven their prayer and
their cry, and maintain their cause.
46. If they sin against You (for *there is*
no man who does not sin), and if You are
angry with them and have delivered them
up before the enemy and they have been
led away captive to the land of the en-
emy, far or near,
47. Yet if they shall think within them-
selves in the land where they are carried
captives, and repent, and pray to You in

the land of their captors saying, 'We have sinned and have done perversely, we have done wickedly,'
48. And *so* return to You with all their heart and with all their soul, in the land of their enemies who led them away captive, and if they pray to You toward their land which You gave to their fathers, to the city which You have chosen, and the house which I have built for Your name,
49. Then hear their prayer and their cry in heaven Your dwelling place, and maintain their cause,
50. And forgive Your people who have sinned against You, even all their sins which they have done against You, and give them compassion before their captors, so that they may have compassion on them;
51. For they *are* Your people, and Your inheritance, which You brought out of Egypt from the middle of the furnace of iron;
52. For Your eyes shall be open to the prayer of Your servant, and to the prayer of Your people Israel, to hearken to them whenever they call to You;
53. For You have separated them from among all the people of the earth *to be* Your inheritance, as You spoke by the hand of Moses Your servant when You brought our fathers out of Egypt, O Lord GOD."
54. Now it came to pass as Solomon finished praying all this prayer and petition to the LORD, he rose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.
55. Then he stood and blessed all the congregation of Israel with a loud voice. saying,
56. "Blessed *be* the LORD, Who has given rest to His people Israel, according to all that He promised. There has not failed one word of all His good promises which He promised by the hand of Moses His servant.
57. May the LORD our God be with us as He was with our fathers. Let Him not leave us nor forsake us,
58. To incline our hearts to Himself, to walk in all His ways and to keep His commandments and His statutes and His judgments which He commanded our fathers.
59. And let these my words, with which I have made supplications before the LORD, be near the LORD our God day and night, so that He may maintain the cause of His servant and the cause of His people Israel at all times as the matter requires,
60. That all the people of the earth may know that the LORD *is* God; *there is* no other.
61. And let your heart be perfect with the LORD our God: to walk in His statutes and to keep His commandments, as at this day."
62. And the king and all Israel with him, offered sacrifice before the LORD.
63. And Solomon offered a sacrifice of peace offerings which he offered to the LORD: twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.
64. On that day the king sanctified the middle of the court before the house of the LORD, for there he had offered the burnt offering, and the grain offering, and the fat of the peace offerings because the bronze altar before the LORD *was* too small to contain the burnt offering, and the grain offering, and the fat of the peace offerings.
65. And at that time Solomon held a feast and all Israel with him, a great congregation—from the entering in of Hamath to the river of Egypt—before the LORD our God, seven days and seven days, *even* fourteen days.
66. On the eighth day he sent the people away. And they blessed the king and went to their tents joyful and glad of heart for all the good that the LORD had done for David His servant and for Israel His people.

48 Jer. 29:12-14
Dan. 6:10
50 Psa. 106:46
Ezra 7:6
51 Deut. 4:20, 9:29
Jer. 11:4
Neh. 1:10
Rom. 11:28-29
53 Ex. 19:5
Deut. 9:26, 29
2 Sam. 6:18
56 Deut. 12:10
Josh. 21:45, 23:14
57 Deut. 31:6
Josh. 1:5
1 Sam. 12:22
Rom. 8:31-37
Heb. 13:5
58 Jer. 31:33
Psa. 119:36
Heb. 10:16
60 Deut. 4:35, 39
Josh. 4:24
1 Sam. 17:46
61 1 Ki. 11:4, 15:3, 14
2 Ki. 20:3
62 2 Chr. 7:4
64 2 Chr. 4:1, 7:7
65 Gen. 15:18
Lev. 23:34
Num. 34:5, 8
Josh. 13:5
Judg. 3:3
1 Ki. 8:2
2 Ki. 14:25
2 Chr. 7:8
66 2 Chr. 7:9

Chap. **9**

1 1 Ki. 7:1
2 Chr. 7:11, 8:6
2 1 Ki. 3:5
3 Deut. 11:12
1 Ki. 8:29
2 Ki. 20:5
Psa. 10:17
4 Gen. 17:1
2 Sam. 7:12, 16
1 Ki. 15:5

CHAPTER NINE

1. And it came to pass as Solomon finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,
2. The LORD appeared to Solomon the second time, as He had appeared to him at Gibeon.
3. And the LORD said to him, "I have heard your prayer and your cry which you have made before Me. I have made holy this house which you have built to put My name there forever. And My eyes and My heart shall be there perpetually.
4. And if you will walk before Me as

David your father walked, in integrity of heart and in uprightness, to do according to all that I have commanded you; *and* if you will keep My statutes and My judgments,
5. Then I will establish the throne of your kingdom over Israel forever as I promised to David your father, saying, 'There shall not be cut off from you a man upon the throne of Israel.'
6. If you shall at all turn from following Me, you or your children, and will not keep My commandments *and* My statutes which I have set before you, but go and serve other gods and worship them,
7. Then I will cut off Israel from the face of the land which I have given them. And this house which I have made holy for My name I will cast out of My sight. And Israel shall be a proverb and a byword among all people.
8. As to this house *which now* is exalted, *then* everyone who passes by it shall be amazed and shall hiss. And they shall say, 'Why has the LORD done this to this land and to this house?'
9. And they shall answer, 'Because they left the LORD their God Who brought out their fathers from the land of Egypt, and have taken hold of other gods and have worshiped them and served them. On account of this the LORD has brought upon them all this evil.' "
10. And it came to pass at the end of twenty years, Solomon had built the two houses, the house of the LORD and the king's house.
11. Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desires. Then King Solomon gave Hiram twenty cities in the land of Galilee.
12. And Hiram came out from Tyre to see the cities which Solomon had given him. And they did not please him.
13. Therefore he said, "What cities *are* these which you have given me, my brother?" So they are called the land of Cabul to this day.
14. And Hiram sent to the king a hundred and twenty talents of gold.
15. And this *is* the reason for the labor force which King Solomon raised: to build the house of the LORD and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer,
16. For Pharaoh, king of Egypt, had gone up and had taken Gezer and had burned it with fire, and had slain the Canaanites who lived in the city. And he had given it *for* a present to his daughter, Solomon's wife.
17. And Solomon built Gezer, and Beth Horon the lower,
18. And Baalath, and Tadmor in the wilderness, in the land.
19. And he built all the store cities which Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.
20. And all the people *who were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who *were* not of the children of Israel,
21. Their children who were left after them in the land, whom the children of Israel also were not able to destroy completely, upon those Solomon laid a tribute of bond service to this day.
22. But Solomon did not make any slaves out of the children of Israel. But they *were* men of war, and his servants, and his rulers, and his commanders, and rulers of his chariots, and his horsemen.
23. These *were* the chief of the officers who *were* over Solomon's work, five hundred and fifty who ruled over the people who labored in the work.
24. But Pharaoh's daughter came up from the city of David to her house which *Solomon* had built for her. And *then* he built Millo.
25. And three times in a year Solomon offered burnt offerings and peace offerings upon the altar which he had built to the LORD, and he burned incense upon the altar which *was* before the LORD. And he finished the house.
26. And King Solomon made a navy of ships in Ezion Geber, which *is* beside Eloth, on the shore of the Red Sea, in the land of Edom.
27. And Hiram sent with the navy his servants, shipmen who had knowledge of the sea, with the servants of Solomon.
28. And they came to Ophir, and brought gold from there, four hundred and twenty talents, and brought *it* to King Solomon.

5 1 Ki. 2:4
1 Chr. 22:10
6 2 Sam. 7:14
2 Chr. 7:19-20
7 Lev. 18:24-29
Deut. 28:37
2 Ki. 17:23, 25:21
Jer. 7:14
Psa. 44:14
8 Deut. 29:24-26
Jer. 22:8-9
2 Chr. 7:21
10 1 Ki. 6:37-38, 7:1
2 Chr. 8:1
11 2 Chr. 8:2
13 Josh. 19:27
15 Josh. 16:10, 17:11, 19:36
2 Sam. 5:9
1 Ki. 5:13, 9:24
16 Josh. 16:10
17 Josh. 16:3
2 Chr. 8:5
18 Josh. 19:44
2 Chr. 8:4, 6
19 1 Ki. 4:26, 9:1
20 2 Chr. 8:7
21 Josh. 15:63, 17:12
Judg. 1:28, 3:1
Ezra 2:55, 58
Neh. 7:57
22 Lev. 25:39
23 2 Chr. 8:10
24 2 Sam. 5:9
1 Ki. 3:1, 7:8, 11:27
2 Chr. 8:11, 32:5
25 2 Chr. 8:12-13, 16
26 Num. 33:35
Deut. 2:8
1 Ki. 22:48
2 Chr. 8:17-18
27 1 Ki. 10:11
28 Job 22:24

Chap. **10**

1 Judg. 14:12
Prov. 1:6
2 Chr. 9:1
Mat. 12:42
Luke 11:31

CHAPTER TEN

1. And the queen of Sheba heard of Solomon's fame concerning the name of the

LORD, and she came to prove him with hard questions.
2. And she came to Jerusalem with a very great train, with camels that bore spices and very much gold and precious stones. And she came to Solomon, and she told him all that was in her heart.
3. And Solomon answered all her questions for her. There was not a thing hidden from the king which he did not tell her.
4. And when the queen of Sheba had seen all of Solomon's wisdom, and the house which he had built,
5. And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their clothing, and his cupbearers, and his burnt offering that he offered up to the house of the LORD, there was no more spirit in her.
6. And she said to the king, "It was a true report which I heard in my own land of your acts and of your wisdom.
7. And I did not believe the words until I came and my eyes had seen. And behold, the half was not told me. Your wisdom and blessings are more than the fame which I heard.
8. Happy *are* your men, happy are these who are your servants, who stand always before you, and who hear your wisdom.
9. Blessed is the LORD your God, Who delighted in you, to set you on the throne of Israel. Because the LORD loved Israel forever, therefore He made you king to do judgment and justice."
10. And she gave the king a hundred and twenty talents of gold, a very great store of spices, and precious stones. No spices like that ever came again in such abundance that the queen of Sheba gave to King Solomon.
11. And also the navy of Hiram which brought gold from Ophir, brought in from Ophir great abundance of almug trees and precious stones.
12. And the king made of the almug trees supports for the house of the LORD, and for the king's house, also lyres and harps for singers. No such almug wood has come or been seen to this day.
13. And King Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.
14. And the weight of gold which came to Solomon in one year was six hundred sixty-six talents of gold,
15. In addition to that which came from the merchant men and from the traffic of the traders and from all the kings of Arabia and from the governors of the lands.
16. And King Solomon made two hundred shields *of* beaten gold; six hundred *shekels* of gold went into one shield.
17. And *he made* three hundred shields of beaten gold; three minas of gold went into one shield. And the king put them in the house of the forest of Lebanon.
18. And the king made a great throne of ivory, and overlaid it with the best gold.
19. The throne had six steps and the top of the throne *was* round at the back. And *there were* arm rests on either side of the seat, and two lions stood beside the arm rests;
20. And two lions were standing upon the six steps, on one side and on the other side. There was nothing like it in any *other* kingdom.
21. And all King Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold. None were of silver; it was counted as nothing in the days of Solomon,
22. For the king had at sea a navy of Tarshish with the navy of Hiram. Once in three years the navy of Tarshish came bringing gold and silver, ivory, and apes, and peacocks.
23. And King Solomon was greater than all the kings of the earth in riches and in wisdom.
24. And all the earth sought Solomon to hear his wisdom which God had put in his heart.
25. And every man brought his presents, vessels of silver and vessels of gold, and clothing and armor, and spices, horses and mules, at a rate year by year.
26. And Solomon gathered chariots and horsemen. And he had fourteen hundred chariots, and twelve thousand horsemen, whom he stationed in the cities for chariots and with the king at Jerusalem.
27. And the king made silver like stones in Jerusalem, and he made cedars like the sycamore trees in the valley for abundance.
28. And Solomon had horses brought out of Egypt and out of Kue. The king's merchants received linen yarn from Kue at a price.

5 1 Chr. 26:16
8 Prov. 8:34
9 2 Sam. 8:15
1 Ki. 5:7
Psa. 72:2
Prov. 8:15
10 Psa. 72:10, 15
11 1 Ki. 9:27
2 Chr. 2:8, 9:10-11
12 2 Chr. 9:10-11
15 Psa. 72:10
2 Chr. 9:24
17 1 Ki. 7:2, 14:26
18 2 Chr. 9:17
21 2 Chr. 9:20
22 Gen. 10:4
2 Chr. 20:36
23 1 Ki. 3:12-13, 4:30
26 Deut. 17:16
1 Ki. 4:26
2 Chr. 1:14, 9:25
27 2 Chr. 1:15-17
28 Deut. 17:16
Hos. 8:4-7
2 Chr. 1:16, 9:28

29. And a chariot was imported from Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty. And so to all the kings of the Hittites, and for the kings of Syria, they were exported *to them* through their hands.

CHAPTER ELEVEN

1. And King Solomon loved many foreign women, even the daughter of Pharaoh, Moabites, Ammonites, Edomites, Sidonians, Hittites;
2. Of the nations which the LORD had said to the children of Israel, "You shall not go in to them, and they shall not go in to you; surely they will turn away your heart after their gods." *But* Solomon clung to these in love.
3. And he had seven hundred wives, princesses, and three hundred concubines. And his wives turned away his heart,
4. For it came to pass when Solomon was old, his wives turned away his heart after other gods. And his heart was not perfect with the LORD his God as *was* the heart of David his father,
5. For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites;
6. And Solomon did evil in the sight of the LORD and did not *go* fully after the LORD like his father David.
7. Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill which *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.
8. And likewise he did for all his foreign wives, and burned incense and sacrificed to their gods.
9. And the LORD *was* angry with Solomon because his heart was turned from the LORD God of Israel Who had appeared to him twice
10. And had commanded him concerning this thing, that he should not go after other gods; and he did not keep that which the LORD commanded.
11. And the LORD said to Solomon, "Since this has been done by you, and since you have not kept My covenant and My statutes which I have commanded you, I will surely tear the kingdom from you and will give it to your servant.
12. But I will not do it in your days, for David your father's sake, *but* I will tear it out of the hand of your son.
13. Only, I will not tear away all the kingdom, *but* I will give one tribe to your son for David My servant's sake, and for Jerusalem's sake which I have chosen."
14. And it came to pass the LORD stirred up an adversary against Solomon, Hadad the Edomite. He *was* of the king's seed in Edom,
15. For it came to pass when David was in Edom, and Joab the commander of the army had gone up to bury the slain after he had stricken every male in Edom—
16. For Joab remained there six months with all Israel, until he had cut off every male in Edom—
17. However Hadad fled, he and certain Edomites of his father's servants with him, to go to Egypt, when Hadad was still a little child.
18. And they arose out of Midian and came to Paran. And *they* took men with them out of Paran and they came to Egypt, to Pharaoh king of Egypt, who gave him a house and appointed food for him and gave him land.
19. And Hadad found great favor in the sight of Pharaoh, so that he gave him the sister of his own wife to be *his* wife, the sister of Tahpenes the queen.
20. And the sister of Tahpenes bore him Genubath his son whom Tahpenes weaned in Pharaoh's house. And Genubath was in Pharaoh's household among the sons of Pharaoh.
21. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the commander of the army was dead, then Hadad said to Pharaoh, "Let me depart so that I may go to my own land."
22. And Pharaoh said to him, "But what have you lacked with me, that behold, you seek to go to your land?" And he answered, "Nothing. However, you shall certainly send me away."
23. And God stirred up *another* adversary, Rezon the son of Eliadah, who fled from his lord Hadadezer king of Zobah.
24. And he gathered men to himself and became head over a marauding band after the slaughter by David. And they went to Damascus and dwelt there and reigned in Damascus.
25. Now he was an adversary to Israel all the days of Solomon, besides the

29 Josh. 1:4
2 Ki. 7:6

Chap. **11**

1 Deut. 17:17
Neh. 13:26
2 Ex. 34:16
Deut. 7:3-4
4 Deut. 17:17
1 Ki. 8:61, 9:4
Neh. 13:26
5 Judg. 2:13
1 Ki. 11:7, 33
2 Ki. 23:13
6 Num. 14:24
7 Num. 21:29, 33:52
Judg. 11:24
2 Ki. 23:13
9 1 Ki. 3:5, 9:2
10 1 Ki. 6:12, 9:6
11 1 Ki. 11:31, 12:15-16
13 2 Sam. 7:15
1 Ki. 12:20
Deut. 12:11
14 1 Chr. 5:26
15 Num. 24:19
Deut. 20:13
2 Sam. 8:14
1 Chr. 18:12
21 1 Ki. 2:10, 34
23 2 Sam. 8:3
24 2 Sam. 8:3, 10:8, 18

mischief which Hadad *did*. And he hated Israel and reigned over Syria.
26. And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow, he too lifted up *his* hand against the king.
27. And this *was* the cause that he lifted up *his* hand against the king. Solomon built Millo *and* repaired the breaks of the city of David his father.
28. And the man Jeroboam *was* a mighty man of war. And Solomon, seeing that the young man was industrious, he made him ruler over all the charge of the house of Joseph.
29. Now it came to pass at that time, when Jeroboam went out of Jerusalem, the prophet Ahijah from Shiloh found him on the way. And he had clothed himself with a new garment. And the two of them *were* alone in the field.
30. And Ahijah caught hold of the new garment that *was* on him, and tore it *in* twelve pieces.
31. And he said to Jeroboam, "Take ten pieces for yourself. For thus says the LORD, the God of Israel, 'Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you,
32. But he shall have one tribe for My servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel
33. Because they have forsaken Me, and have worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the goddess of the children of Ammon, and have not walked in My ways, to do *what is right* in My eyes, and to keep My statutes and My judgments, as David his father did.
34. But I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life for the sake of David My servant, whom I chose because he kept My commandments and My statutes.
35. But I will take the kingdom out of his son's hand and will give it to you, ten tribes.
36. And to his son I will give one tribe, so that David My servant may have a light always before me in Jerusalem, the city which I have chosen for Me to put My name there.
37. And I will take you, and you shall reign according to all that your soul desires, and shall be king over Israel.
38. And if you will hearken to all that I command you and will walk in My ways, and do *what is* right in My sight to keep My statutes and My commandments, as David My servant did, then I will be with you and build you a sure house, as I built for David, and will give Israel to you.
39. And for this I will afflict the seed of David, but not forever.' "
40. And Solomon sought to kill Jeroboam. And Jeroboam arose and fled to Egypt, to Shishak king of Egypt, and was in Egypt until the death of Solomon.
41. And the rest of the acts of Solomon, and all that he did and his wisdom, *are* they not written in the Book of the Acts of Solomon?
42. And the days that Solomon reigned in Jerusalem over all Israel *were* forty years.
43. And Solomon slept with his fathers and was buried in the city of David his father. And Rehoboam reigned in his place.

26 2 Sam. 20:21
1 Ki. 12:2
2 Chr. 13:6
27 1 Ki. 9:24
29 1 Ki. 14:2
30 1 Sam. 15:27, 24:5
31 1 Ki. 11:11, 13
33 1 Ki. 11:5-7
35 1 Ki. 12:16-17
36 1 Ki. 15:4
2 Ki. 8:19
38 Josh. 1:5
2 Sam. 7:11, 27
41 2 Chr. 9:29
42 2 Chr. 9:30
43 2 Chr. 9:31
Mat. 1:7

CHAPTER TWELVE

1. And Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.
2. And it came to pass when Jeroboam the son of Nebat heard *this*, he was still in Egypt; for he had fled from the presence of King Solomon, and Jeroboam lived in Egypt.
3. They sent and called him. And Jeroboam and all the congregation of Israel came and spoke to Rehoboam, saying,
4. "Your father made our yoke hard. And now lighten the hard service of your father and the heavy yoke which he put upon us, and we will serve you."
5. And he said to them, "Go; yet in three days come back to me." And the people went away.
6. And King Rehoboam talked with the old men who had stood before Solomon his father while he still lived, and said, "What counsel do you give me to answer this people?"
7. And they spoke to him, saying, "If you will be a servant to this people today, and will serve them and answer them, and speak good words to them, then they will be your servants forever."
8. But he forsook the counsel of the old

Chap. **12**

1 2 Chr. 10:1
2 1 Ki. 11:26, 40
4 1 Sam. 8:11-18
1 Ki. 4:7
7 2 Chr. 10:7
Prov. 15:1

men which they had advised him, and talked with the young men who had grown up with him, who stood before him.
9. And he said to them, "What advice do you give that we may answer this people who have spoken to me, saying, 'Lighten the yoke which your father put upon us?' "
10. And the young men who had grown up with him spoke to him, saying, "So shall you speak to this people who spoke to you, saying, 'Your father made our yoke heavy, but you make *it* lighter for us,' so you shall say to them, 'My little finger shall be thicker than my father's loins.
11. And now my father laid upon you a heavy yoke, and I will add to your yoke. My father has whipped you with whips, but I will chastise you with scorpions.' "
12. And they came, Jeroboam and all the people to Rehoboam the third day, as the king had appointed, saying, "Come to me again the third day."
13. And the king answered the people roughly, and spurned the old men's advice which they advised him,
14. And spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke. My father whipped you with whips, but I will chastise you with scorpions."
15. And the king did not hearken to the people, for the cause was from the LORD, that He might perform His saying which the LORD spoke by Ahijah of Shiloh to Jeroboam the son of Nebat.
16. And all Israel saw that the king did not hearken to them, and the people answered the king, saying, "What part do we have in David? Yea, *there is* no inheritance in the son of Jesse. To your tents, O Israel! Now see to your own house, O David!" And Israel went to its tents.
17. *As for* the children of Israel, those living in the cities of Judah, Rehoboam reigned over them.
18. And King Rehoboam sent Adoram who *was* over the tribute. And all Israel stoned him with stones so that he died. And King Rehoboam made haste to get up to his chariot to flee to Jerusalem.
19. And Israel has rebelled against the house of David to this day.

15 Judg. 14:4
1 Ki. 11:11, 31, 12:24
2 Chr. 10:15, 22:7, 25:20
16 2 Sam. 20:1
17 1 Ki. 11:13, 36
18 1 Ki. 4:6, 5:14
19 2 Ki. 17:21

20. And it came to pass when all Israel heard that Jeroboam had come back, they sent and called him to the congregation, and made him king over all Israel. There was none who followed the house of David, but the tribe of Judah only.
21. And when Rehoboam came to Jerusalem, then he gathered all the house of Judah with the tribe of Benjamin, a hundred and eighty thousand warriors to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
22. But the word of God came to Shemaiah the man of God, saying,
23. "Speak to Rehoboam the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying,
24. 'Thus says the LORD, "You shall not go up, nor fight against your brothers the children of Israel. Each man return to his house, for this thing is from Me." ' " And they hearkened therefore to the word of the LORD and returned, according to the word of the LORD.
25. And Jeroboam built Shechem on Mount Ephraim and lived on it, and went from there and built Penuel.
26. And Jeroboam said in his heart, "Now the kingdom may well return to the house of David!
27. If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again to their lord, to Rehoboam king of Judah, and they shall kill me and return again to Rehoboam king of Judah."
28. Then the king took counsel, and made two calves *of* gold and said to them, "It is too much for you to go up to Jerusalem. Behold your gods, O, Israel, who brought you up out of the land of Egypt!"
29. And he set the one in Bethel, and he put the other in Dan.
30. And this thing became a sin, for the people went to worship before the one, even to Dan.
31. And he made houses *of worship* on the high places and made priests of the lowest of the people, who were not the sons of Levi.
32. And Jeroboam ordered a feast in the eighth month, on the fifteenth day of the month, like the feast that *is* in Judah. And he offered upon the altar. So he did in Bethel, sacrificing to the calves that he

20 1 Ki. 11:13, 32
21 2 Chr. 11:1
22 2 Chr. 11:2
24 1 Ki. 12:15
25 Judg. 8:17, 9:45
27 Deut. 12:5-6
28 Ex. 32:4, 8
2 Ki. 10:29, 17:16
29 Gen. 28:19
Judg. 18:29
Hos. 4:15
30 1 Ki. 13:34
2 Ki. 17:21
31 Num. 3:10
1 Ki. 13:32-33
2 Ki. 17:32
2 Chr. 11:14-15
32 Lev. 23:33-34
Num. 29:12
1 Ki. 8:2, 5
Amos 7:13

had made. And he placed in Bethel the priests of the high places which he had made.
33. And he offered upon the altar which he had made in Bethel on the fifteenth day of the eighth month, in the month which he had devised out of his own heart. And he ordained a feast for the children of Israel. And he offered upon the altar and burned incense.

CHAPTER THIRTEEN

1. And behold, a man of God came out of Judah by the word of the LORD, to Bethel. And Jeroboam stood by the altar to burn incense.
2. And he cried against the altar by the word of the LORD and said, "O, altar, altar, thus says the LORD. 'Behold, a son shall be born to the house of David, Josiah by name, and upon you he shall offer the priests of the high places who burn incense upon you, and men's bones shall be burned upon you.' "
3. And he gave a sign the same day, saying, "This *is* the sign which the LORD has spoken. 'Behold, the altar shall be torn apart, and the ashes that *are* upon it shall be poured out.' "
4. Then it came to pass when King Jeroboam heard the saying of the man of God who had cried against the altar in Bethel, he put forth his hand from the altar, saying, "Lay hold on him!" And his hand, which he put forth against him withered up so that he could not pull it in again to himself.
5. The altar also was split asunder and the ashes poured out from the altar according to the sign which the man of God had given by the word of the LORD.
6. And the king answered and said to the man of God, "Seek now the face of the LORD your God, and pray for me, that my hand may be restored to me again." And the man of God prayed to the LORD, and the king's hand was restored to him again and became as at the beginning.
7. And the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward."
8. And the man of God said to the king, "If you will give me half your house, I will not go in with you, nor will I eat bread nor drink water in this place,

33 Num. 15:39
1 Ki. 13:1

Chap. **13**

1 1 Ki. 12:32-33
2 Ki. 23:17
2 Lev. 26:30
2 Ki. 23:15-16
3 Isa. 7:14
John 2:18
1 Cor. 1:22
6 Ex. 8:8, 9:28, 10:17
Num. 21:7
Acts 8:24
Jas. 5:16
7 1 Sam. 9:7
2 Ki. 5:15
8 Num. 22:18, 24:13

9 1 Cor. 5:11
16 1 Ki. 13:8-9
17 1 Ki. 20:35
1 Thes. 4:15

9. For so was it commanded me by the word of the LORD, saying, 'Eat no bread nor drink water, nor return again by the same way that you came.' "
10. Then he went another way and did not return by the way he came to Bethel.
11. And a certain old prophet was living in Bethel, and his sons came and told him all the works that the man of God had done that day in Bethel. The words which he had spoken to the king they also told to their father.
12. And their father said to them, "Where *is* this *man*? What way did he go?" For his sons had seen what way the man of God had gone, who came from Judah.
13. And he said to his sons, "Saddle me the donkey." And they saddled the donkey for him, and he rode on it,
14. And went after the man of God, and found him sitting under an oak. And he said to him, "*Are* you the man of God who came from Judah?" And he said, "I *am*."
15. And he said to him, "Come home with me and eat bread."
16. And he said, "I may not return with you nor go in with you, nor will I eat bread or drink water with you in this place,
17. For a word was *given* to me by the word of the LORD, 'You shall eat no bread nor drink water there, nor return again by the way that you came.' "
18. And he said to him, "I *am* a prophet also as you are. And an angel spoke to me by the word of the LORD, saying, 'Bring him back with you into your house, so that he may eat bread and drink water.' " But he lied to him.
19. So he went back with him and ate bread in his house, and drank water.
20. Then it came to pass as they sat at the table, the word of the LORD came to the prophet who brought him back.
21. And he cried to the man of God who came from Judah, saying, "Thus says the LORD, 'Because you have not obeyed the mouth of the LORD and have not kept the commandment which the LORD your God commanded you,
22. But came back and have eaten bread and have drunk water in the place which He said to you, "You shall not eat bread nor drink water," your corpse shall not be *buried* in the tomb of your fathers.' "
23. Now it came to pass, after he had

eaten bread, and after he had drunk that he saddled the donkey for him, for the prophet whom he had brought back.
24. Then he left, and a lion met him by the way and killed him. And his dead body was thrown on the highway, and the donkey stood by it, and the lion also stood by the body.
25. And behold, men passed by and saw the body thrown in the way, and the lion standing by the body. And they came and told *it* in the city where the old prophet lived.
26. And when the prophet who brought him back from the way heard *it*, he said, "It *is* the man of God who did not obey the word of the LORD. And the LORD has delivered him to the lion which has torn him and killed him, according to the word of the LORD which He spoke to him."
27. And he spoke to his sons, saying, "Saddle the donkey for me." And they saddled it.
28. And he went and found his body thrown in the highway, and the donkey and the lion standing by the body. The lion had not eaten the body nor torn the donkey.
29. And the prophet took up the dead body of the man of God, and laid it upon the donkey and brought it back. And the prophet came to the city to mourn and to bury him.
30. And he laid his body in his own grave. And they mourned over him, saying, "Alas, my brother!"
31. And it came to pass after he had buried him, he spoke to his sons, saying, "When I am dead, then bury me in the tomb in which the man of God *is* buried. Lay my bones beside his bones,
32. For the saying which he cried by the word of the LORD against the altar in Bethel and against all the houses of the high places in the cities of Samaria, shall surely come to pass."
33. After this thing Jeroboam did not turn from his evil way, but turned and again made priests of the high places from the lowest of the people; anyone who desired *to be made a priest*, he consecrated him, and he became *one* of the priests of the high places.
34. And this thing became the sin of the house of Jeroboam, even to destroy it from the face of the earth.

24 1 Ki. 20:36
30 Jer. 22:18
31 2 Ki. 23:17-18
32 1 Ki. 13:2, 16:24
2 Ki. 23:16, 19
33 Judg. 17:12
1 Ki. 12:31-32
2 Chr. 11:15, 13:9
34 1 Ki. 12:30, 14:10

Chap. **14**

2 1 Ki. 11:31
3 1 Sam. 9:7-8
4 1 Ki. 11:29
7 2 Sam. 12:7-8
8 1 Ki. 11:31, 33, 38, 15:5
9 1 Ki. 12:28
Psa. 50:17
Neh. 9:26
2 Chr. 11:15
10 Deut. 32:36
1 Ki. 15:29, 21:21
2 Ki. 9:8, 14:26
11 1 Ki. 16:4, 21:24
12 1 Ki. 14:17

CHAPTER FOURTEEN

1. At that time Abijah the son of Jeroboam fell sick.
2. Then Jeroboam said to his wife, "Arise, please, and disguise yourself so that you will not be known to be the wife of Jeroboam. Now go to Shiloh. Behold, there *is* Ahijah the prophet, who told me about *being* king over this people.
3. And take ten loaves, and cakes, and a jar of honey with you, and go to him. And he will tell you what shall become of the boy."
4. And Jeroboam's wife did so and arose and went to Shiloh. And she came to the house of Ahijah. And Ahijah could not see, for his eyes were dim because of his age.
5. And the LORD said to Ahijah, "Behold, the wife of Jeroboam comes to ask a thing of you for her son, for he *is* sick. Thus and such you shall say to her, for when she comes in, she shall act as a stranger."
6. Now it came to pass when Ahijah heard the sound of her feet as she came in at the door, he said, "Come in, wife of Jeroboam! Why are you acting as a stranger? For I *am* sent to you *with* bad news.
7. Go tell Jeroboam, 'Thus says the LORD God of Israel, "I lifted you up from among the people, and made you ruler over My people Israel,
8. And tore the kingdom away from the house of David and gave it to you. And you have not been as My servant David who kept My commandments, and who followed Me with all his heart, to do only *what was* right in My eyes.
9. But you have done evil above all who were before you, for you have gone and made yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back;
10. Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam everyone who pisses against the wall, bond and free in Israel, and will sweep away the rest of the house of Jeroboam as a man sweeps away the dung until it is all gone.
11. Those of Jeroboam who die in the city, the dogs shall eat. And those who die in the field, the fowls of the air shall eat, for the LORD has spoken *it*." '
12. And arise, go down to your own

house. When your feet enter into the city, the boy shall die.
13. And all Israel shall mourn for him and bury him, for he only of Jeroboam shall come down to the grave because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.
14. And the LORD shall raise up a king over Israel for Himself, a king who shall cut off the house of Jeroboam in that day, beginning henceforth.
15. For the LORD shall strike Israel as the reed is shaken in the water, and He shall root up Israel out of this good land which He gave to their fathers, and shall scatter them beyond the River because they have made their Asherim,★ provoking the LORD to anger.
16. And He shall give Israel up because of the sins of Jeroboam who sinned, and because he made Israel to sin."
17. And Jeroboam's wife arose, and left, and came to Tirzah. When she came to the threshold of the door, the boy died.
18. And they buried him, and all Israel mourned for him, according to the word of the LORD which He spoke by the hand of His servant Ahijah the prophet.
19. And the rest of the acts of Jeroboam, how he warred and how he reigned, behold, *they* are written in the book of the chronicles of the kings of Israel.
20. And the days which Jeroboam reigned *were* twenty-two years. And he slept with his fathers, and Nadab his son reigned in his place.
21. And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel to put His name there. And his mother's name *was* Naamah, an Ammonitess.
22. And Judah did evil in the sight of the LORD, and they provoked Him to jealousy with their sins which they had committed, above all that their fathers had done,
23. For they also built high places for themselves, and images and Asherim★, on every high hill and under every green tree.
24. And also the sodomites were in the land. They did according to all the hateful things of the nations which the LORD cast out before the children of Israel.
25. And it came to pass in the fifth year of king Rehoboam *that* Shishak king of Egypt came up against Jerusalem.
26. And he took away the treasures of the house of the LORD and the treasures of the king's house. He took all *of it* away. And he took away all the shields of gold which Solomon had made.
27. And King Rehoboam made bronze shields in their place, and committed *them* to the hands of the chief of the guard, who kept the door of the king's house.
28. And it came to pass when the king went into the house of the LORD, the guard carried them and brought them back into the guard chamber.
29. And the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
30. And there was war between Rehoboam and Jeroboam all *their* days.
31. And Rehoboam slept with his fathers and was buried with his fathers in the city of David. And his mother's name *was* Naamah, an Ammonitess. And his son Abijam reigned in his place.

13 2 Chr. 12:12, 19:3
14 1 Ki. 15:27-29
15 Ex. 34:13 Deut. 12:3 Josh. 23:15-16 2 Ki. 15:29, 17:6 Psa. 52:5 ★ *wooden images*
16 1 Ki. 12:30, 13:34, 15:30, 34, 16:2
17 1 Ki. 14:12, 16:6, 8 S. of S. 6:4
18 1 Ki. 14:13
19 2 Chr. 13:2
21 1 Ki. 11:36, 14:31 2 Chr. 12:13
22 Deut. 32:21 2 Chr. 12:1
23 Deut. 12:2 2 Ki. 17:9-10 Isa. 57:5 Ezek. 16:24-25 ★ *wooden images*
24 Deut. 23:17 1 Ki. 15:12 2 Ki. 23:7
25 1 Ki. 11:40 2 Chr. 12:2
26 1 Ki. 10:17 2 Chr. 12:9-11
29 2 Chr. 12:15
30 1 Ki. 12:24, 15:6 2 Chr. 12:15
31 1 Ki. 14:21 2 Chr. 12:16 Mat. 1:7

CHAPTER FIFTEEN

1. And in the eighteenth year of King Jeroboam the son of Nebat, Abijam reigned over Judah.
2. He reigned three years in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.
3. And he walked in all the sins of his father which he had done before him. And his heart was not perfect with the LORD his God as the heart of David his father.
4. But for David's sake the LORD his God gave him a lamp in Jerusalem to set up his son after him and to establish Jerusalem
5. Because David did *what was* right in the eyes of the LORD, and did not turn aside from all that He commanded him all the days of his life, except in the matter of Uriah the Hittite.
6. And there was war between Rehoboam and Jeroboam all the days of his life.
7. And the rest of the acts of Abijam, and all that he did, *are* they not written in the

Chap. **15**

1 2 Chr. 13:1
2 2 Chr. 11:20-22, 13:2
3 1 Ki. 11:4 Psa. 119:80
4 1 Ki. 11:32, 36 2 Chr. 21:7
5 2 Sam. 11:4, 15, 12:9 1 Ki. 14:8
6 1 Ki. 14:30
7 2 Chr. 13:2-3, 22

book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.
8. And Abijam slept with his fathers and they buried him in the city of David. And his son Asa reigned in his place.
9. And in the twentieth year of Jeroboam king of Israel, Asa reigned over Judah.
10. And he reigned in Jerusalem forty-one years. And his grandmother's name *was* Maachah, the daughter of Abishalom.
11. And Asa did *what was* right in the eyes of the LORD as David his father did.
12. And *he* took away the sodomites out of the land and removed all the idols that his fathers had made.
13. And also he even removed his mother Maachah from *being* queen because she had made an idol in a grove. And Asa destroyed her idol and burned it by the brook Kidron.
14. But the high places were not removed. Nevertheless Asa's heart was perfect with the LORD all his days.
15. And he brought in the things which his father had dedicated, and the things which he himself had dedicated, into the house of the LORD, silver and gold and vessels.
16. And there was war between Asa and Baasha king of Israel all their days.
17. And Baasha king of Israel went up against Judah and built Ramah, so that he might not allow any to go out or come in to Asa king of Judah.
18. And Asa took all the silver and the gold left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants. And King Asa sent them to Ben-Hadad, the son of Tabrimon, the son of Hezion, king of Syria, who lived at Damascus, saying,
19. "*There is* a treaty between you and me, between my father and your father. Behold, I have sent to you a present of silver and gold. Come and break your treaty with Baasha king of Israel, so that he may depart from me."
20. And Ben-Hadad hearkened to King Asa, and sent the commanders of the armies which he had against the cities of Israel, and struck Ijon, and Dan, and Abel Beth Maachah, and all Chinneroth, with all the land of Naphtali.
21. And it came to pass when Baasha heard, he left off building Ramah and lived in Tirzah.
22. And King Asa made a proclamation throughout all Judah. None *was* free from it. And they took away the stones of Ramah, and its timber with which Baasha had built. And King Asa built Geba of Benjamin and Mizpah with them.
23. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? But in the time of his old age he was diseased in his feet.
24. And Asa slept with his fathers and was buried with his fathers in the city of David his father. And his son Jehoshaphat reigned in his place.
25. And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah and reigned over Israel two years.
26. And *he* did evil in the sight of the LORD, and walked in the way of his father, and in his sin with which he made Israel to sin.
27. And Baasha the son of Ahijah, of the house of Issachar, conspired against him. And Baasha struck him at Gibbethon, which *belonged* to the Philistines, for Nadab and all Israel laid siege to Gibbethon.
28. And in the third year of Asa king of Judah, Baasha killed him and reigned in his place.
29. And it came to pass when he reigned, he struck all the house of Jeroboam. He did not leave to Jeroboam any who breathed until he had destroyed him, according to the saying of the LORD which He spoke by His servant Ahijah the man of Shiloh
30. Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation with which he provoked the LORD God of Israel to anger.
31. And the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
32. And there was war between Asa and Baasha king of Israel all their days.
33. In the third year of Asa king of Judah, Baasha the son of Ahijah began to reign over all Israel in Tirzah and reigned twenty-four years.

8 2 Chr. 14:1
10 1 Ki. 15:2
11 2 Chr. 14:2
12 1 Ki. 14:24, 22:46
13 Ex. 32:20 2 Chr. 15:16
14 1 Ki. 15:3, 22:43 2 Chr. 15:17-18
17 Josh. 18:25 1 Ki. 12:27 2 Chr. 16:1
18 1 Ki. 11:23-24 2 Chr. 16:2
20 Judg. 18:29 2 Sam. 20:14 2 Ki. 15:29
22 Josh. 18:26, 21:17 2 Chr. 16:6
23 2 Chr. 16:12
24 2 Chr. 17:1 Mat. 1:8
26 1 Ki. 12:30, 14:16
27 Josh. 19:44 1 Ki. 14:14
29 1 Ki. 14:10, 14
30 1 Ki. 14:9, 16
32 1 Ki. 15:16

34. And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin with which he made Israel to sin.

CHAPTER SIXTEEN

1. And the word of the LORD came to Jehu the son of Hanani against Baasha, saying,
2. "Since I exalted you out of the dust, and made you ruler over My people Israel, and since you have walked in the way of Jeroboam, and have made My people Israel to sin to provoke Me to anger with their sins,
3. Behold, I will utterly sweep away Baasha and his house. And I will make your house like the house of Jeroboam the son of Nebat.
4. Those of Baasha who die in the city shall the dogs eat. And those who die in the fields, the birds of the air shall eat."
5. And the rest of the acts of Baasha and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
6. And Baasha lay with his fathers and was buried in Tirzah. And Elah his son reigned in his place.
7. And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha and against his house, even for all the evil that he did in the sight of the LORD in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, for he destroyed it.
8. In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel in Tirzah, and he reigned two years.
9. And his servant Zimri, commander of half his chariots, plotted against him; and he *was* in Tirzah drinking himself drunk in the house of Arza the steward of *his* house in Tirzah.
10. And Zimri went in and struck him, and killed him, in the twenty-seventh year of Asa king of Judah, and reigned in his place.
11. Then it came to pass when he began to reign, as soon as he sat on his throne, he killed all the house of Baasha. He did not leave him one who pissed against a wall, nor of his kinsmen, nor of his friends.

34 1 Ki. 12:28-29, 13:33, 14:16

Chap. **16**

1 1 Ki. 16:7
2 Chr. 19:2, 20:34
2 1 Ki. 14:7, 15:34
3 1 Ki. 14:10, 15:29, 16:11
4 1 Ki. 14:11
5 2 Chr. 16:1
6 1 Ki. 14:17, 15:21
7 1 Ki. 15:27, 29, 16:1
Hos. 1:4
9 2 Ki. 9:31
11 1 Sam. 25:22
12 1 Ki. 16:1, 3
13 Deut. 32:21
1 Sam. 12:21
Isa. 41:29
Jonah 2:8
1 Cor. 8:4, 10:19
15 1 Ki. 15:27
19 1 Ki. 12:28, 15:26, 34
24 1 Ki. 13:32
2 Ki. 17:24
John 4:4
25 Mic. 6:16

12. And Zimri destroyed all the house of Baasha, according to the word of the LORD which He spoke against Baasha by Jehu the prophet,
13. For all the sins of Baasha, and the sins of Elah his son, by which they sinned and that they made Israel to sin in provoking the LORD God of Israel to anger with their vanities.
14. And the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
15. In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. And the people *were* camped against Gibbethon, which *belonged* to the Philistines.
16. And the people *that were* camped heard it said that Zimri had plotted and had also slain the king. Then all Israel made Omri, the commander of the army, king over Israel that day in the camp.
17. And Omri went up from Gibbethon, and all Israel with him, and they laid siege to Tirzah.
18. Now it came to pass when Zimri saw that the city was taken, he went into the palace of the king's house and burned the king's house over him with fire, and died,
19. For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did to make Israel sin.
20. And the rest of the acts of Zimri, and his treason which he did, *are* they not written in the book of the chronicles of the kings of Israel?
21. And the people of Israel were divided into two parts. Half the people followed Tibni the son of Ginath to make him king. And half followed Omri.
22. But the people who followed Omri were stronger than the people who followed Tibni the son of Ginath. And Tibni died and Omri reigned.
23. In the thirty-first year of Asa king of Judah, Omri began to reign over Israel. He reigned twelve years, six years in Tirzah.
24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, the owner of the hill, Samaria.
25. And Omri did evil in the eyes of the

LORD, and did worse than all who *were* before him,
26. For he walked in all the ways of Jeroboam the son of Nebat, and in his sin with which he made Israel to sin to provoke the LORD God of Israel to anger with their vanities.
27. And the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the chronicles of the kings of Israel?
28. And Omri slept with his fathers and was buried in Samaria. And Ahab his son reigned in his place.
29. And in the thirty-eighth year of Asa king of Judah, Ahab the son of Omri began to reign over Israel. And Ahab the son of Omri reigned over Israel in Samaria twenty-two years.
30. And Ahab the son of Omri did evil in the sight of the LORD above all who *were* before him.
31. And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he also took Jezebel, the daughter of Ethbaal king of the Sidonians, for a wife. And he went and served Baal, and worshiped him.
32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.
33. And Ahab made a wooden image. And Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.
34. In his days Hiel the man of Bethel built Jericho. He laid the foundation of it at the cost of Abiram his firstborn, and set up the gates of it at the cost of his youngest *son* Segub, according to the word of the LORD which He spoke by Joshua the son of Nun.

CHAPTER SEVENTEEN

1. And Elijah the Tishbite, of the sojourners of Gilead, said to Ahab, "*As* the LORD God of Israel lives, before Whom I stand, there shall not be dew nor rain these years, except according to my word."
2. And the word of the LORD came to him, saying,
3. "Go away from here and turn eastward, and hide yourself by the brook Cherith, before Jordan.
4. And it shall be, you shall drink of the brook. And I have commanded the ravens to feed you there."
5. So he went and did according to the word of the LORD, for he went and lived by the brook Cherith, before Jordan.
6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
7. And it came to pass after a while, the brook dried up because there had been no rain in the land.
8. And the word of the LORD came to him, saying,
9. "Arise, go to Zarephath which *belongs* to Sidon, and live there. Behold, I have commanded a widow to keep you there."
10. Then he arose and went to Zarephath, and came in to the entrance of the city, and, behold, the widow was gathering sticks. And he called to her and said, "Please, bring me a little water in a vessel so that I may drink."
11. And as she was going to bring *it*, he called to her and said, "Please, bring me a piece of bread in your hand."
12. And she said, "*As* the LORD your God lives, I do not have a cake, but only a handful of meal in a pitcher and a little oil in a jar. Now see, I *am* gathering two sticks, so that I may go in and dress it for me and my son, so that we may eat it and die."
13. And Elijah said to her, "Do not fear, go. Do as you have said. But first make me a little cake of it, and bring *it* to me. And then make for you and for your son,
14. For thus says the LORD God of Israel, 'The pitcher of meal shall not be emptied, nor shall the jar of oil fail until the day that the LORD sends rain upon the earth.' "
15. And she went and did according to the saying of Elijah. And she and he and her house ate *many* days;
16. The pitcher of meal was not consumed, and the jar of oil did not fail, according to the word of the LORD which He spoke by Elijah.
17. And it came to pass that after these things, the son of the woman, the mistress of the house, fell sick. And his sickness was so severe that there was no breath left in him.
18. And she said to Elijah, "What do I have to do with you, O man of God? Have you come to me to call my sin to remembrance and to kill my son?"

26 1 Ki. 16:13, 19
31 Deut. 7:3 Judg. 18:7 1 Ki. 21:25-26 2 Ki. 10:18, 17:16
32 2 Ki. 10:21, 26-27
33 1 Ki. 16:30, 21:25 2 Ki. 13:6, 17:10, 21:3 Jer. 17:2
34 Josh. 6:26

Chap. **17**

1 Deut. 10:8 2 Ki. 3:14 Luke 1:17, 4:25 Jas. 5:17

9 Obad. 20 Luke 4:26
18 Luke 5:8

19. And he said to her, "Give me your son." And he took him out of her bosom and carried him up into a loft, where he stayed, and laid him upon his own bed.
20. And he cried to the LORD, and said, "O LORD my God, have You also brought evil upon the widow with whom I sojourn by slaying her son?"
21. And he stretched himself upon the child three times, and cried to the LORD, and said, "O LORD my God, please let this child's life come to him again."
22. And the LORD heard the voice of Elijah, and the life of the child came into him again, and he lived.
23. And Elijah took the child and brought him down out of the room into the house and delivered him to his mother. And Elijah said, "See! Your son lives!"
24. And the woman said to Elijah, "Now *by* this I know that you *are* a man of God, and that the word of the LORD in your mouth *is* truth."

21 2 Ki. 4:34-35
22 Luke 7:14-15 Heb. 11:35
24 John 3:2, 16:30

Chap. **18**

1 Deut. 28:12 1 Ki. 17:1 Luke 4:25 Jas. 5:17

CHAPTER EIGHTEEN

1. And it came to pass *after* many days the word of the LORD came to Elijah in the third year saying, "Go, show yourself to Ahab. And I will send rain upon the earth."
2. Then Elijah went to show himself to Ahab. And *there was* a great famine in Samaria.
3. And Ahab called Obadiah, who *was* over the house. (And Obadiah feared the LORD greatly;
4. For it came to pass when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifty in a cave, and fed them with bread and water.)
5. And Ahab said to Obadiah, "Go into the land, to all the fountains of water, and to all the brooks. Perhaps we may find grass to save the horses and mules alive, so that we do not lose all the animals."
6. And they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way by himself.
7. And as Obadiah was on the way, behold, Elijah met him. And he knew him, and fell on his face, and said, "*Are* you my lord Elijah?"
8. And he answered him, "I *am*. Go, tell your lord, 'Behold, Elijah *is here*.' "
9. And he said, "What have I sinned that you would deliver your servant into the hand of Ahab to kill me?
10. *As* the LORD your God lives, there is no nation nor kingdom where my lord has not sent to seek you. And when they said, 'He is not there,' he took an oath of the kingdom and nation that they did not find you.
11. And now you say, 'Go, tell your lord, "Behold, Elijah *is here*!" '
12. And it will be as soon as I have gone from you, the Spirit of the LORD shall carry you where I know not. And when I come and tell Ahab, and he cannot find you, he will kill me. But I, your servant, have feared the LORD from my youth.
13. Was it not told my lord what I did when Jezebel killed the prophets of the LORD, how I hid a hundred men of the LORD'S prophets by fifty in a cave and fed them with bread and water?
14. And now you say, 'Go, tell your lord, "Behold, Elijah *is here!*" ' And *then* he will kill me!"
15. And Elijah said, "*As* the LORD of hosts lives, before Whom I stand, I will surely be seen by him today."
16. And Obadiah went to meet Ahab and told him. And Ahab went to meet Elijah.
17. And it came to pass when Ahab saw Elijah, Ahab said to him, "*Are* you he that troubles Israel?"
18. And he answered, "I have not troubled Israel, but you and your father's house have in that you have forsaken the commandments of the LORD, and you have followed Baalim.
19. Now therefore, send *and* gather to me all Israel to Mount Carmel, and four hundred and fifty of the prophets of Baal, and four hundred of the prophets of Asherah who eat at Jezebel's table."
20. Then Ahab sent to all the children of Israel and gathered the prophets together to mount Carmel.
21. And Elijah came to all the people and said, "How long will you vacillate between two different opinions? If the LORD *is* God, follow Him. But if Baal is God, *then* follow him." And the people did not answer him a word.
22. And Elijah said to the people, "I, I alone, remain a prophet of the LORD. But Baal's prophets are four hundred and fifty men.
23. Now let them give us two bulls, and

12 2 Ki. 2:16 Ezek. 3:12, 14 Mat. 4:1 Acts 8:39
17 Josh. 7:25 1 Ki. 21:20 Acts 16:20
18 2 Chr. 15:2
19 Josh. 19:26 1 Ki. 16:33
20 1 Ki. 22:6
21 Josh. 24:15 2 Ki. 17:41 Mat. 6:24
22 1 Ki. 18:19, 19:10, 14

let them choose one bull for themselves, and cut it in pieces and lay *it* on wood. But place no fire *under it*. And I will dress the other bull and lay it on wood, and place no fire *under it*.
24. And you call on the name of your gods, and I will call on the name of the LORD. And it shall be, the God that answers by fire, He is God." And all the people answered and said, "The word *is* good."
25. And Elijah said to the prophets of Baal, "Choose one bull for yourselves, and prepare first, for you *are* many. And call on the name of your god, but place no fire *under it*."
26. So they took the bull which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, "O Baal, hear us." But there was no voice, nor any who answered. Then they leaped upon the altar which was made.
27. Now it came to pass at noon Elijah mocked them and said, "Cry aloud with a great voice, for he *is* a god. Either he is meditating, or he is pursuing, or he is in a journey. Perhaps he is asleep and must be awakened!"
28. And they cried with a loud voice and cut themselves with knives and lances until the blood gushed out upon them.
29. So it came to pass when midday was past, and when they prophesied until the offering of *Elijah's* oblation, there was neither voice, nor any to answer, nor anyone who paid attention.
30. And Elijah said to all the people, "Come near to me." And all the people came near him. And he repaired the altar of the LORD that had been thrown down.
31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob to whom the word of the LORD came, saying, "Israel shall be your name."
32. And with the stones he built an altar in the name of the LORD, and he made a trench around the altar big enough to contain two measures of seed.
33. And he arranged the wood, and cut the bull in pieces, and placed *it* on the wood, and said, "Fill four water jars with water and pour on the burnt sacrifice and on the wood."
34. And he said, "Do *it* the second time."

24 1 Ki. 18:38
1 Chr. 21:26
26 Jer. 10:5
Psa. 115:5
1 Cor. 8:4
28 Lev. 19:28
Deut. 14:1
29 1 Ki. 18:26
1 Cor. 11:4-5
30 1 Ki. 19:10
31 Gen. 32:28
2 Ki. 17:34
32 Col. 3:17
33 Lev. 1:6-8
Judg. 6:20
35 1 Ki. 18:32, 38
36 Ex. 3:6
Num. 16:28
1 Ki. 8:43
2 Ki. 19:19
38 Lev. 9:24
Judg. 6:21
1 Chr. 21:26
2 Chr. 7:1
39 1 Ki. 18:24
40 Deut. 13:5, 18:20
2 Ki. 10:25
42 Jas. 5:17-18
46 2 Ki. 4:29, 9:1

And they did *it* the second time. And he said, "Do *it* the third time." And they did *it* the third time.
35. And the water ran all around the altar. And he filled the trench also with water.
36. Now it came to pass at the time of the offering of the oblation, Elijah the prophet came near and said, "LORD, the God of Abraham, Isaac, and of Israel, let it be known this day that You *are* God in Israel, and that I am Your servant, and that I have done all these things at Your word.
37. Hear me, O LORD, hear me, that this people may know that You *are* the LORD God, and that You have turned their heart back again."
38. Then the fire of the LORD fell and burned up the burnt sacrifice and the wood, and the stones and the dust, and licked up the water that *was* in the trench.
39. And when all the people saw, they fell on their faces. And they said, "The LORD, He *is* the God! The LORD, He *is* the God!"
40. And Elijah said to them, "Take the prophets of Baal. Do not let one of them escape." And they took them. And Elijah brought them down to the brook Kishon and killed them there.
41. And Elijah said to Ahab, "Go up, eat and drink because of the *sound of* plenty of rain."
42. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel. And he threw himself down upon the earth and put his face between his knees.
43. Then he said to his servant, "Go up now, look toward the sea." And he went up and looked and said, "Nothing." And he said, "Go again seven times."
44. And it came to pass at the seventh *time,* he said, "Behold, there arises a little cloud out of the sea, like a man's hand." And he said, "Go up and say to Ahab, 'Prepare your chariot and go down, before the rain stops you.' "
45. And it came to pass in the meantime the heaven was black *with* clouds and wind, and there was a great rain. And Ahab rose and went to Jezreel.
46. And the hand of the LORD was on Elijah. And he girded up his loins and ran before Ahab to the entrance of Jezreel.

CHAPTER NINETEEN

1. And Ahab told Jezebel all that Elijah had done, and all whom he had killed, all the prophets with the sword.
2. And Jezebel sent a messenger to Elijah saying, "So let the gods do *to me*, and more also, if I do not make your life like the life of one of them by tomorrow about this time."
3. And when he saw *that*, he rose and ran for his life, and came to Beersheba of Judah, and left his servant there.
4. Then he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he begged for his life, that he might die. And he said, "It is enough. O LORD, take away my life, for I *am* no better than my fathers."
5. And as he lay and slept under a broom tree, behold, then an angel touched him and said to him, "Arise, eat."
6. And he looked, and, behold, a cake *was* baked on the coals, and a jug of water at his head. And he ate and drank, and lay down again.
7. And the angel of the LORD came to him the second time and touched him, and said, "Arise, eat, because the journey *is* too great for you."
8. And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.
9. And he came there to a cave and stayed there. And behold, the word of the LORD *came* to him, and He said to him, "What *are* you *doing* here, Elijah?"
10. And he said, "I have been very zealous for the LORD, the God of Hosts, for the children of Israel have forsaken Your covenant, thrown down Your altars, and have slain Your prophets with the sword. And I, I alone, am left. And they seek to take my life away."
11. And He said, "Go forth and stand upon the mountain before the LORD." And, behold, the LORD passed by, and a great and strong wind tore the mountains, and broke the rocks in pieces before the LORD, *but* the LORD *was* not in the wind. And after the wind was an earthquake, *but* the LORD was not in the earthquake.
12. And after the earthquake was a fire, *but* the LORD *was* not in the fire. And after the fire *was* a still, small voice.
13. Then it came to pass when Elijah heard, he wrapped his face in his mantle and went out, and stood at the cave entrance. And behold, a voice *came* to him and said, "What *are* you *doing* here, Elijah?"
14. And he said, "I have been very zealous for the LORD God of Hosts because the children of Israel have forsaken Your covenant, have thrown down Your altars, and have slain Your prophets with the sword. And I, I alone, am left. And they seek to take my life away."
15. And the LORD said to him, "Go, return on your way to the wilderness of Damascus. And when you come, anoint Hazael *to be* king over Syria.
16. And you shall anoint Jehu the son of Nimshi *to be* king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint *to be* prophet in your place.
17. And it will be whoever escapes the sword of Hazael, Jehu will kill. And whoever escapes from the sword of Jehu, Elisha will kill.
18. Yet I have left seven thousand in Israel *for Me*, all who have not bowed the knees to Baal, and every mouth that has not kissed him."
19. And he left there and found Elisha the son of Shaphat, and he *was* plowing; twelve pairs *of oxen were* before him, and he *was* with the twelfth. And Elijah passed by him and threw his mantle upon him.
20. So he left the oxen and ran after Elijah, and said, 'Please, let me kiss my father and my mother, and I will follow you." And he said to him, "Go back again, for what have I done to you?"
21. Then he turned back from him, and took a yoke of oxen and killed them, and boiled their flesh with the instruments of the oxen, and gave it to the people, and they ate. And he arose and went after Elijah, and ministered to him.

Chap. **19**

1 1 Ki. 18:40
2 1 Ki. 20:10
2 Ki. 6:31
Ruth 1:17
4 Num. 11:15
Jer. 20:14-18
Jonah 4:3, 8
8 Ex. 3:1, 34:28
Deut. 9:9, 18
Mat. 4:2
10 Num. 25:11, 13
1 Ki. 18:4, 22
Psa. 69:9
Rom. 11:3
11 Ex. 24:12
Ezek. 1:4, 37:7
13 Ex. 3:6
1 Ki. 19:9
Isa. 6:2
14 1 Ki. 19:10
15 2 Ki. 8:12-13
16 2 Ki. 9:1-3
Luke 4:27
17 2 Ki. 8:12, 9:14, 10:6, 13:3
Hos. 6:5
18 Hos. 13:2
Rom. 11:4
20 Mat. 8:21-22
Luke 9:61-62
21 2 Sam. 24:22

Chap. **20**

1 1 Ki. 15:8, 16:24
2 Ki. 6:24

CHAPTER TWENTY

1. And Ben-Hadad the king of Syria gathered all his army together. And thirty-two kings *were* with him, and horses and chariots. And he went up and laid siege to Samaria, and warred against it.
2. And *he* sent messengers to Ahab king of Israel, and to the city, and said to him, "Thus says Ben-Hadad,

3. 'Your silver and your gold *are* mine, your wives also and your sons, the best *of them* are mine.' "
4. And the king of Israel answered and said, "My lord, O king, according to your saying I *am* yours and all that I have."
5. And the messengers came again and said, "Ben-Hadad speaks in this way, saying, 'Although I have sent to you saying, "You shall deliver me your silver and your gold and your wives and your sons,"
6. Yet I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. And it shall be, whatever is pleasant in your eyes, they will put *it* in their hand and take it away.' "
7. And the king of Israel called all the elders of the land and said, "Please note and see how this one seeks mischief, for he sent to me for my wives and for my sons, and for my silver and for my gold. And I did not keep them back from him."
8. And all the elders and all the people said to him, "Do not listen nor consent!"
9. And he said to the messengers of Ben-Hadad, "Tell my lord the king, 'All that you sent for to your servant at the first I will do, but this thing I may not do.' " And the messengers left and brought him word again.
10. And Ben-Hadad sent to him and said, "May the gods do so to me, and more also, if enough dust remains of Samaria for handfuls for all the people who follow me."
11. And the king of Israel answered and said, "Tell *him*, 'Do not let him who girds on *his armor* boast himself like the one who loosens *his armor*.' "
12. Now it came to pass, when *Ben-Hadad* heard this word, and he *was* drinking, he and the kings in the booths, he said to his servants, "Set *yourselves in battle order*," and they set in order against the city.
13. And behold, a prophet came near to Ahab king of Israel, saying, "Thus says the LORD, 'Have you seen all this great multitude? Behold, I will deliver it into your hand today, and you shall know that I *am* the LORD.' "
14. And Ahab said, "By whom?" And he said, "Thus says the LORD, 'By the young men of the rulers of the provinces.' " And he said, "Who shall order the battle?" And he answered, "You."
15. And he numbered the young men of the rulers of the provinces, and they were two hundred and thirty-two. And after them he numbered all the people, *even* all the children of Israel, seven thousand.
16. And they went out at noon. But Ben-Hadad *was* drinking himself drunk in their tents, he and the kings, *even* the thirty-two kings who helped him.
17. And the young men of the rulers of the provinces went out first. And Ben-Hadad sent out, and they told him, saying, "There are men coming out of Samaria."
18. And he said, "If they have come out for peace, take them alive; or if they have come out for war, take them alive."
19. So these young men of the rulers of the provinces came out of the city, and the army which followed them.
20. And they each one killed his man. And the Syrians fled. And Israel pursued them. And Ben-Hadad the king of Syria escaped on a horse with the horsemen.
21. And the king of Israel went out and struck the horses and chariots, and killed the Syrians with a great slaughter.
22. And the prophet came to the king of Israel and said to him, "Go, strengthen yourself, and take note and see what you need to do, for in the spring of the year the king of Syria will come up against you."
23. And the servants of the king of Syria said to him, "Their gods *are* gods of the hills. On account of this they were stronger than we were. But let us fight against them in the plain, and surely we shall be stronger than they.
24. Now do this thing, take the kings away, each man out of his place, and put commanders in their places,
25. And you shall assemble an army like the army that you have lost, horse for horse and chariot for chariot. And we will fight against them in the plain. Are we not stronger than they?" And he hearkened to their voice and did so.
26. And it came to pass in the spring of the year, Ben-Hadad numbered the Syrians that went up to Aphek to fight against Israel.
27. And the children of Israel were assembled, and were fed, and went to meet them. And the children of Israel pitched before them like two little flocks of

10 Ex. 11:8
Judg. 4:10
1 Ki. 19:2
11 Prov. 27:1
Eccl. 7:8
12 1 Ki. 20:16
13 1 Ki. 20:28
16 1 Ki. 16:9, 20:12
Prov. 20:1
22 2 Sam. 11:1
1 Ki. 20:26
26 Josh. 13:4

goats. And the Syrians filled the country.
28. And a man of God came near and spoke to the king of Israel, and said, "Thus says the LORD, 'Because the Syrians have said, "The LORD *is* God of the hills, but He is not God of the valleys," therefore I will deliver all this great multitude into your hand, and you shall know that I *am* the LORD.' "
29. And they pitched opposite one another seven days. Then it came to pass on the seventh day that the battle commenced. And the children of Israel struck Syria, a hundred thousand footmen in one day.
30. But the rest fled to Aphek, into the city. And *there* a wall fell upon twenty-seven thousand of those remaining. And Ben-Hadad fled and came into the city, into an inner room.
31. And his servants said to him, "Behold now, we have heard that the kings of the house of Israel *are* merciful kings. Please let us put sackcloth on our loins and ropes upon our heads, and go out to the king of Israel. Perhaps he will save your life."
32. And they bound sackcloth on their loins and ropes on their heads, and came to the king of Israel and said, "Your servant Ben-Hadad says, 'Please let me live.' " And he said, "*Is* he still alive? He *is* my brother."
33. And the men carefully observed, and quickly picked up on *his word*, and they said, "Your brother Ben-Hadad." And he said, "Go and bring him." And Ben-Hadad came out to him, and he caused him to come up into the chariot.
34. Then *Ben-Hadad* said to him, "The cities which my father took from your father, I will restore. And you shall make streets for yourself in Damascus as my father made in Samaria." And *Ahab* said, "I will send you away with this covenant." So he made a covenant with him and sent him away.
35. And a certain man of the sons of the prophets said to his neighbor, "By the word of the LORD, please strike me!" And the man refused to strike him.
36. And he said to him, "Because you have not obeyed the voice of the LORD, behold, as soon as you have departed from me, a lion shall kill you." And as soon as he had departed from him, a lion found him and killed him.
37. And he found another man and said, "Please strike me." And the man struck him, so that he wounded *him* in striking him.
38. And the prophet went and waited for the king by the wayside, and disguised himself with ashes upon his face.
39. And as the king passed by, it came to pass he cried to the king. And he said, "Your servant went out into the middle of the battle, and, behold, a man turned aside and brought a man to me and said, 'Keep this man. If he is missing by any means, then your life shall be for his life, or else you shall pay a talent of silver.'
40. Then it came to pass as your servant was busy here and there, he was gone!" And the king of Israel said to him, "So *shall* your judgment be; you yourself have decided *it*."
41. And he hurried and took the ashes away from his face. And the king of Israel saw that he *was* one of the prophets.
42. And he said to him, "Thus says the LORD, 'Because you have let go out of *your* hand a man whom I devoted *to destruction*, therefore your life shall be for his life, and your people for his people.' "
43. And the king of Israel went to his house heavy and displeased, and came to Samaria.

28 1 Ki. 20:13
31 Gen. 37:34
34 1 Ki. 15:20
35 1 Ki. 13:17-18
2 Ki. 2:3, 5, 7, 15
36 1 Ki. 13:24
39 2 Sam. 12:1
2 Ki. 10:24
42 1 Ki. 22:31-37
43 1 Ki. 21:4

CHAPTER TWENTY-ONE

1. Now it came to pass after these things, Naboth of Jezreel had a vineyard in Jezreel, near the palace of Ahab king of Samaria.
2. And Ahab spoke to Naboth, saying, "Give me your vineyard so that I may have it for a garden of herbs because it *is* near my house. And I will give you a better vineyard than it. Or, if *it seems* good to you, I will give you the worth of it in silver."
3. And Naboth said to Ahab, "Far be it from me, by the LORD, that I should give the inheritance of my fathers to you."
4. And Ahab came to his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him, for he had said, "I will not give you the inheritance of my fathers." And he lay upon his bed and turned away his face, and would not eat food.
5. So his wife Jezebel came to him and said to him, "Why is your spirit so sad that you are not eating food?"

Chap. **21**
1 Judg. 6:33
1 Ki. 18:45-46
2 1 Sam. 8:14
3 Lev. 25:23
Num. 36:7
Ezek. 46:18

6. And he said to her, "Because I spoke to Naboth of Jezreel and said to him, 'Give me your vineyard for silver. Or else, if it pleases you, I will give you *another* vineyard for it.' And he answered, 'I will not give you my vineyard.' "
7. And his wife Jezebel said to him, "Do you now rule over Israel? Rise up, eat food, and let your heart be good. I will give you the vineyard of Naboth of Jezreel."
8. And she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters to the elders and to the nobles in his city, dwelling with Naboth.
9. And she wrote in the letter, saying, "Proclaim a fast and set Naboth on high among the people.
10. And set two men, sons of Belial, before him to bear witness against him, saying, 'You blasphemed God and the king.' Then carry him out and stone him so that he may die."
11. And the men of his city, the elders and the nobles who lived in his city did as Jezebel had sent to them, as it *was* written in the letters which she had sent to them.
12. They proclaimed a fast and set Naboth on high among the people.
13. And there came in two men, base fellows, and sat before him. And the base men witnessed against him, against Naboth in the presence of the people, saying, "Naboth blasphemed God and the king." And they carried him out of the city and stoned him with stones so that he died.
14. And they sent to Jezebel, saying, "Naboth is stoned and is dead."
15. Now it came to pass when Jezebel heard that Naboth was stoned and was dead, Jezebel said to Ahab, "Arise, take possession of the vineyard of Naboth of Jezreel, which he refused to give you for silver, for Naboth is not alive, but dead."
16. And it came to pass when Ahab heard that Naboth was dead, Ahab rose up to go down to the vineyard of Naboth of Jezreel to take possession of it.
17. And the word of the LORD came to Elijah the Tishbite, saying,
18. "Arise, go down to meet Ahab the king of Israel in Samaria. Behold, *he is* in the vineyard of Naboth where he has gone to possess it.
19. And you shall speak to him, saying, 'Thus says the LORD, "Have you killed and also taken possession?" ' And you shall speak to him saying, 'Thus says the LORD, "In the place where the dogs licked the blood of Naboth, dogs shall lick your blood, even yours." ' "
20. And Ahab said to Elijah, "Have you found me, O my enemy?" And he answered, "I have found *you* because you have sold yourself to work evil in the sight of the LORD.
21. 'Behold, I will bring evil upon you and will utterly sweep you away, and will cut off from Ahab him who pisses against the wall, both bond and free in Israel.
22. And I will make your house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation with which you have provoked *Me* to anger, and made Israel to sin.'
23. And the LORD also spoke of Jezebel saying, 'The dogs shall eat Jezebel by the wall of Jezreel.'
24. He who dies of Ahab in the city, the dogs shall eat. And he who dies in the field, the birds of the air shall eat."
25. But there was none like Ahab, who sold himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.
26. And he did very abominably in following idols, according to all that the Amorites did, whom the LORD cast out before the children of Israel.
27. Then it came to pass when Ahab heard these words, he tore his clothes and put sackcloth upon his flesh, and fasted, and lay in sackcloth and walked softly.
28. And the word of the LORD came to Elijah the Tishbite, saying,
29. "Do you see how Ahab humbles himself before Me? Because he humbles himself before Me, I will not bring the evil in his days. *But* in his son's days I will bring the evil upon his house."

10 Ex. 22:28
Lev. 24:14-16
Acts 6:11
12 Isa. 58:4
13 2 Ki. 9:26
17 Psa. 9:12
18 1 Ki. 13:32
2 Chr. 22:9
19 1 Ki. 22:38
20 1 Ki. 18:17
2 Ki. 17:17
Rom. 7:14
21 1 Sam. 25:22
1 Ki. 14:10
2 Ki. 9:8
22 1 Ki. 15:29, 16:3, 11
23 2 Ki. 9:36
24 1 Ki. 14:11, 16:4
25 1 Ki. 16:30-31
26 Gen. 15:16
2 Ki. 21:11
27 Gen. 37:34
29 2 Ki. 9:25

Chap. **22**

2 2 Chr. 18:2
3 Deut. 4:43

CHAPTER TWENTY-TWO

1. And they continued three years; there *was* no war between Syria and Israel.
2. Now it came to pass in the third year, Jehoshaphat the king of Judah came down to see the king of Israel.
3. And the king of Israel said to his servants, "Do you not know that Ramoth in

Gilead *is* ours, and we are quiet and do
not take it out of the hand of the king of
Syria?"
4. And he said to Jehoshaphat, "Will you
go with me to battle to Ramoth in
Gilead?" And Jehoshaphat said to the
king of Israel, "I *am* as you; my people
as your people, my horses as your
horses."
5. And Jehoshaphat said to the king of
Israel, "Please inquire at the word of the
LORD today."
6. And the king of Israel gathered the
prophets, about four hundred men, and
said to them, "Shall I go against Ramoth
in Gilead to battle, or shall I hold back?"
And they said, "Go up! For the LORD
shall deliver *it* into the hand of the king."
7. And Jehoshaphat said, "*Is there* not
here a prophet of the LORD besides that
we might inquire of Him?"
8. And the king of Israel said to Jeho-
shaphat, "*There is* still one man, Micaiah
the son of Imlah, by whom we may in-
quire of the LORD. But I hate him, for he
does not prophesy good concerning me,
but evil." And Jehoshaphat said, "Let not
the king say so."
9. And the king of Israel called an officer
and said, "Hurry and bring Micaiah the
son of Imlah."
10. And the king of Israel and Jeho-
shaphat the king of Judah each sat on his
throne, having put on their robes on a
threshing floor at the entrance of the gate
of Samaria. And all the prophets prophe-
sied before them.
11. And Zedekiah the son of Chenaanah
made horns of iron for himself. And he
said, "Thus says the LORD, 'With these
you shall push the Syrians until you have
crushed them.' "
12. And all the prophets prophesied so,
saying, "Go up to Ramoth in Gilead and
prosper, for the LORD shall deliver *it* into
the king's hands."
13. And the messenger that had gone to
call Micaiah spoke to him, saying,
"Behold now, the words of the prophets
are good to the king with one mouth.
Please let your word be like the word of
one of them, and speak good."
14. And Micaiah said, "*As* the LORD
lives, what the LORD says to me, that I
will speak."
15. So he came to the king. And the king
said to him, "Micaiah, shall we go
against Ramoth in Gilead to battle, or
shall we hold off?" And he answered
him, "Go and prosper, for the LORD shall
deliver *it* into the hand of the king."
16. And the king said to him, "How
many times shall I adjure you that you
tell me nothing but *what is* true in the
name of the LORD?"
17. And he said, "I saw all Israel scat-
tered upon the hills, like sheep that have
no shepherd. And the LORD said, 'These
have no master. Let each man return to
his house in peace.' "
18. And the king of Israel said to Jeho-
shaphat, "Did I not tell you that he would
prophesy no good concerning me, but
evil?"
19. And he said, "Hear therefore the
word of the LORD: I saw the LORD sit-
ting on His throne, and all the host of
heaven standing by Him on His right
hand and on His left.
20. And the LORD said, 'Who shall en-
tice Ahab that he may go up and fall at
Ramoth in Gilead?' And one said this
way, and another said that way.
21. And there came forth a spirit and
stood before the LORD and said, 'I will
entice him.'
22. And the LORD said to him, 'With
what?' And he said, 'I will go forth and
will be a lying spirit in the mouth of all
his prophets.' And He said, 'You shall
entice *him* and succeed also. Go forth
and do so.'
23. And now, behold, the LORD has put a
lying spirit in the mouth of all these your
prophets, and the LORD has spoken evil
concerning you."
24. But Zedekiah the son of Chenaanah
went near and struck Micaiah on the
cheek, and said, "Which way did the
Spirit of the LORD go from me to speak
to you?"
25. And Micaiah said, "Behold, you shall
see in that day when you shall go into an
inner room to hide yourself."
26. And the king of Israel said, "Take
Micaiah and carry him back to Amon the
governor of the city, and to Joash the
king's son,
27. And say, 'Thus says the king, "Put
this one in the prison and feed him with
bread of affliction and the water of afflic-
tion, until I come in peace." ' "
28. And Micaiah said, "If you return at
all in peace, the LORD has not spoken by

4 2 Ki. 3:7
6 1 Ki. 18:19
7 2 Ki. 3:11
14 Num. 22:38
17 Num. 27:17
2 Chr. 18:16
Mat. 9:36
19 Job 1:6, 2:1
Isa. 6:1
Zech. 1:10
Dan. 7:9-10
Mat. 18:10
Heb. 1:7, 14
22 Judg. 9:23
Ezek. 14:9
Job 12:16
2 Thes. 2:11
23 Ezek. 14:9
24 2 Chr. 18:23
25 1 Ki. 20:30
28 Num. 16:29
Deut. 18:20-22

me." And he said, "Hearken, O people, all of you!"
29. And the king of Israel and Jehoshaphat the king of Judah went up to Ramoth in Gilead.
30. And the king of Israel said to Jehoshaphat, "I *will* disguise myself and enter into the battle, but you put on your robes." And the king of Israel disguised himself and went into the battle.
31. But the king of Syria commanded his thirty-two commanders of the chariots, saying, "Do not fight with *the* small nor great *ones*, but with the king of Israel."
32. And it came to pass when the commanders of the chariots saw Jehoshaphat, they said, "Surely it *is* the king of Israel." And they turned aside to fight against him. And Jehoshaphat cried out.
33. Then it came to pass when the commanders of the chariots saw that it *was* not the king of Israel, they turned back from pursuing him.
34. And a man drew a bow at random and struck the king of Israel between the joints of the breastplate. And he said to the driver of his chariot, "Turn your hand and carry me out of the battle, for I am wounded."
35. And the battle increased that day. And the king was propped up in his chariot facing the Syrians, and died at evening. And the blood ran out of the wound into the midst of the chariot.
36. And there went a cry throughout the army when the sun went, saying, "Each to his city, and each to his land."
37. And the king died and came to Samaria. And they buried the king in Samaria.
38. And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armor, according to the word of the LORD which He spoke.
39. And the rest of the acts of Ahab, and all that he did, and the ivory house which he built, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?
40. And Ahab lay with his fathers. And his son Ahaziah reigned in his place.

30 2 Chr. 35:22
32 Prov. 13:20
2 Chr. 18:31
34 2 Sam. 15:11
38 1 Ki. 21:19
39 Amos 3:15

41. And Jehoshaphat, the son of Asa, began to reign over Judah in the fourth year of Ahab king of Israel.
42. Jehoshaphat *was* thirty-five years old when he began to reign. And he reigned twenty-five years in Jerusalem. And his mother's name *was* Azubah, the daughter of Shilhi.
43. And he walked in all the ways of Asa his father. He did not turn aside from it, doing right in the eyes of the LORD, but the high places were not taken away, for the people offered and burned incense yet in the high places.
44. And Jehoshaphat made peace with the kings of Israel.
45. And the rest of the acts of Jehoshaphat, and his might which he showed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?
46. And the rest of the sodomites which remained in the days of his father Asa, he took out of the land.
47. There *was* then no king in Edom; *only* a deputy *was* king.
48. Jehoshaphat *had* ten ships of Tarshish to go to Ophir for gold, but they did not go, for the ships were wrecked at Ezion Geber.
49. And Ahaziah the son of Ahab said to Jehoshaphat, "Let my servants go with your servants in the ships." But Jehoshaphat would not.
50. And Jehoshaphat lay with his fathers and was buried with his fathers in the city of David his father. And his son Jehoram reigned in his place.
51. Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah. And he reigned two years over Israel.
52. And *he* did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin,
53. For he served Baal and worshiped him, and provoked the LORD God of Israel to anger, according to all that his father had done.

41 2 Chr. 20:31
43 1 Ki. 14:23, 15:14
2 Ki. 12:3
2 Chr. 17:3
44 2 Chr. 6:14, 19:2
46 1 Ki. 14:24, 15:12
47 Gen. 25:23
2 Sam. 8:14
2 Ki. 3:9, 8:20
48 1 Ki. 9:26, 10:22
2 Chr. 20:35, 37
50 2 Chr. 21:1
51 1 Ki. 22:40
52 1 Ki. 15:26
53 Judg. 2:11
1 Ki. 16:31

II Kings

CHAPTER ONE

1. Then Moab rebelled against Israel after the death of Ahab.
2. And Ahaziah fell down through a lattice in his upper room in Samaria, and was sick. And *he* sent messengers and said to them, "Go, ask of Baal-Zebub the god of Ekron whether I shall recover of this disease."
3. But the angel of the LORD said to Elijah the Tishbite, "Arise! Go up to meet the messengers of the king of Samaria and say to them, '*Is it* because *there is* no God in Israel *that* you go to ask of Baal-Zebub the god of Ekron?'
4. And therefore thus says the LORD, 'You shall not come from that bed on which you have gone up, but shall surely die.' " And Elijah left.
5. Then the messengers went back to *the king*. And he said, "Why have you now come back?"
6. And they said to him, "A man came up to meet us and said to us, 'Go, return again to the king who sent you, and say to him, "Thus says the LORD, '*Is it* because *there is* no God in Israel *that* you go to ask of Baal-Zebub the god of Ekron? Therefore, you shall not come down from that bed on which you have gone up, but shall surely die.' " ' "
7. And he said to them, "What kind of man *was he* who came up to meet you and told you these words?"
8. And they answered him, "*He was* a hairy man and was bound with a girdle of leather around his loins." And he said, "He *is* Elijah the Tishbite."
9. So he sent to him a commander of fifty with his fifty. And he went up to him. Then, behold, he sat on the top of a hill. And he spoke to him, "Man of God! The king has said, 'Come down.' "
10. And Elijah answered and said to the commander of fifty, "If I *am* a man of God, then let fire come down from the heavens and burn up you and your fifty." And there came down fire from the heavens and burned up him and his fifty.
11. So again also he sent to him another commander of fifty with his fifty. And he answered and said to him, "Man of God! So says the king, 'Come down quickly.' "
12. And Elijah answered and said to him, "If I *am* a man of God, let fire come down from the heavens and burn up you and your fifty." And the fire of God came down from the heavens and burned up him and his fifty.
13. Finally he sent again a third commander of fifty and his fifty. And the third commander of fifty came up and fell on his knees before Elijah, and begged him, and said to him, "Man of God, I pray you, let my life and the life of these fifty, your servants, be precious in your sight.
14. Behold, fire has come down from the heavens and burned up the first two commanders of fifty with their fifties. Therefore now let my life be precious in your sight."
15. And the angel of the LORD said to Elijah, "Go down with him. Do not be afraid of him." And he arose and went down with him to the king,
16. And said to him, "Thus says the LORD, 'Because you have sent messengers to ask of Baal-Zebub the god of Ekron—*is it* because *there is* no God in Israel to seek His word?—therefore you shall not come down off that bed on which you have gone up, but shall surely die.' "
17. And he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his place, in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son.
18. And the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Chap. **1**

1 2 Sam. 8:2
2 Ki. 3:5
2 1 Sam. 5:10
Mat. 10:25
Mark 3:22
8 Zech. 13:4
Mat. 3:4
10 Luke 9:54
13 1 Sam. 26:21
Psa. 72:14
17 2 Ki. 3:1

CHAPTER TWO

1. And it came to pass when the LORD was about to take Elijah up into heaven by a whirlwind, Elijah went with Elisha from Gilgal.
2. And Elijah said to Elisha, "Please stay here, for the LORD has sent me to Bethel." And Elisha said, "*As* the LORD lives, and as your soul lives, I will not leave you." So they went down to Bethel.
3. And the sons of the prophets at Bethel came out to *meet* Elisha and said to him,

Chap. **2**

1 Gen. 5:24
1 Ki. 19:21
2 1 Sam. 1:26
2 Ki. 2:4, 6, 4:30
Ruth 1:15-16
3 1 Ki. 20:35
2 Ki. 2:5, 7, 15, 4:1, 38, 9:1

"Do you know that the LORD will take away your master from *being* your head today?" And he said, "Yes, I know. Keep silent."
4. And Elijah said to him, "Elisha, please stay here, for the LORD has sent me to Jericho." And he said, "*As* the Lord lives, and as your soul lives, I will not leave you." So they went to Jericho.
5. And the sons of the prophets at Jericho came to Elisha and said to him, "Do you know that the LORD will take your master away from *being* your head today?" And he answered, "Yes, I know. Keep silent."
6. And Elijah said to him, "Please stay here, for the LORD has sent me to Jordan." And he said, "*As* the LORD lives, and as your soul lives, I will not leave you." And the two of them went on.
7. And fifty men of the sons of the prophets went on and stood afar off across *from them*. And both of them stood by the Jordan.
8. And Elijah took his mantle and rolled *it* up, and struck the waters. And they were divided to the one side and to the other side, so that both of them crossed over on dry ground.
9. And it came to pass when they had gone over, Elijah said to Elisha, "Ask what I shall do for you before I am taken away from you." And Elisha said, "Please, let a double portion of your Spirit be upon me."
10. And he said, "You have asked a hard thing, *but* if you see me taken from you, it shall be so to you; but if not, it shall not be."
11. Then it came to pass as they went on and talked, behold, a chariot of fire and horses of fire *came*, and they separated between them both. And Elijah went up in a tempest into heaven.
12. And Elisha saw, and he cried, "My father, my father, the chariot of Israel and its horsemen!" And he saw him no more. And he took hold of his clothes and tore them in two pieces.
13. He also took up the mantle of Elijah which had fallen from him, and went back and stood by the bank of Jordan.
14. And he took the mantle of Elijah that had fallen from him, and struck the waters, and said, "Where *is* the LORD God of Elijah, even He?" When he also hit the waters, then they parted to the one side and to the other side. And Elisha went over.
15. And when the sons of the prophets across in Jericho saw him, they said, "The Spirit of Elijah rests upon Elisha!" And they came to meet him and bowed to the ground before him.
16. And *they* said to him, "Behold now, there are with your servants fifty strong men. Please let them go and seek your master, lest the Spirit of the LORD has taken him up and cast him upon some mountain, or into some valley." And he said, "You shall not send."
17. But when they urged him until he was ashamed, he said, "Send." And they sent fifty men. And they looked for three days, but did not find him.
18. And they returned to him, and he was staying in Jericho. And he said to them, "Did I not say to you, 'Do not go?' "
19. And the men of the city said to Elisha, "Behold, please, the location of this city *is* pleasant, as my lord sees. But the waters *are* bad, and the ground *is* barren."
20. And he said, "Bring me a new jar and put salt in it." And they brought it to him.
21. And he went forth to the spring of the waters and threw the salt in there, and said, "Thus says the LORD, 'I have healed these waters. There shall not be any more death or barrenness from there.' "
22. And the waters were healed, *even* to this day, according to the saying of Elisha which he spoke.
23. And he went up from there to Bethel. And while he was going up on the highway, a gang of youths came out from the city and mocked him, and said to him, "Go up, bald head! Go up, bald head!"
24. So he turned around and saw them and declared them vile in the name of the LORD. Then two she-bears came out of the woods and tore forty-two of them.
25. And he went from there to Mount Carmel, and from there he returned to Samaria.

8 Ex. 14:21 Josh. 3:16 2 Ki. 2:14
11 2 Ki. 6:17 Psa. 104:4
12 2 Ki. 13:14
14 2 Ki. 2:8
15 2 Ki. 2:7
16 1 Ki. 18:12 Ezek. 8:3 Acts 8:39
21 Ex. 15:25 2 Ki. 4:41, 6:6 John 9:6

Chap. **3**

1 2 Ki. 1:17
2 1 Ki. 16:31-32

CHAPTER THREE

1. And Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.
2. And he did evil in the sight of the LORD, but not like his father and his mother; for he put away the image of Baal that his father had made.

3. But he clung to the sins of Jeroboam the son of Nebat who made Israel to sin. He did not depart from them.
4. And Mesha king of Moab was a sheepmaster, and paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams with the wool.
5. Now it came to pass when Ahab was dead, the king of Moab rebelled against the king of Israel.
6. And king Jehoram went out of Samaria at the same time and assembled all Israel.
7. And he went and sent to Jehoshaphat the king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab to battle?" And he said, "I will go up. I *am* as you *are*, my people as your people, my horses as your horses."
8. And he said, "Which way shall we go up?" And he answered, "The way through the wilderness of Edom."
9. And the king of Israel and the king of Judah, and the king of Edom went. And they went a roundabout way for seven days' journey, but there was no water for the army, and for the livestock that followed them.
10. And the king of Israel said, "Alas! that the LORD has called these three kings together to deliver them into the hand of Moab!"
11. And Jehoshaphat said, "*Is there* not here a prophet of the LORD that we may ask of the LORD by him?" And one of the king of Israel's servants answered and said, "Here is Elisha the son of Shaphat who poured water on the hands of Elijah."
12. And Jehoshaphat said, "The word of the LORD is with him." And the king of Israel, and Jehoshaphat, and the king of Edom went down to him.
13. And Elisha said to the king of Israel, "What do I have to do with you? Go to the prophets of your father and to the prophets of your mother." And the king of Israel said to him, "No, for the LORD has called these three kings together to deliver them into the hand of Moab."
14. And Elisha said, "*As* the LORD of hosts lives, before Whom I stand, surely if it were not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward you nor see you.
15. And now bring me a minstrel." And it came to pass when the minstrel played, the hand of the LORD came upon him.
16. And he said, "Thus says the LORD, 'Make this valley full of ditches,'
17. For thus says the LORD, 'You shall not see wind, nor shall you see rain. Still that valley shall be filled *with* water, so that you may drink, both you and your cattle, and your animals.'
18. And this is a light thing in the sight of the LORD. He will also deliver the Moabites into your hand.
19. And you shall strike every fortified city and every choice city. And you shall cut down every good tree and stop all wells of water, and mar every good piece *of land* with stones."
20. Now it came to pass in the morning when the grain offering was offered, behold, water came by the way of Edom, and the country was filled with water.
21. And when all Moab had heard that the kings had come up to fight against them, they gathered all that were able to put on *armor*, and *even* older *men*, and stood at the border.
22. When they rose up early in the morning, and the sun shone upon the water, the Moabites saw the water on the other side red *like* blood.
23. And they said, "This *is* blood. The kings are surely slain, and they have stricken one another. And now, Moab, to the spoil!"
24. And they came to the camp of Israel, and the Israelites rose up and struck the Moabites, so that they fled before them. And they *entered their land and* struck Moab.
25. And they beat down the cities, and each man cast his stone on every good piece *of land*, and filled it. And they stopped all the wells of water, and cut down all the good trees. Only in Kir Haraseth did they leave the stones of it. But the slingers surrounded it and struck it.
26. And when the king of Moab saw that the battle was too strong for him, he took with him seven hundred men who drew swords in order to break through to the king of Edom, but they could not.
27. So he took his oldest son, who would have reigned in his place, and offered him *for* a burnt offering upon the wall. And there was great anger against Israel. And they left him, and returned to the land.

3 1 Ki. 12:28, 31-32
4 Isa. 16:1
5 2 Ki. 1:1
7 1 Ki. 22:4
11 1 Ki. 22:7
12 2 Ki. 2:25
13 Judg. 10:14 1 Ki. 18:19 Ezek. 14:3 Ruth 1:15
14 1 Ki. 17:1 2 Ki. 5:16
15 1 Sam. 10:5 Ezek. 1:3, 3:14, 22, 8:1
16 Jer. 14:3
20 Ex. 29:39-40
25 Isa. 16:7, 11
27 2 Ki. 8:20 Amos 2:1

CHAPTER FOUR

Chap. 4

1. And a certain woman of the wives of the sons of the prophets cried to Elisha, saying, "Your servant my husband is dead. And you know that your servant feared the LORD. And the lender has come to take my two children to himself for slaves."
2. And Elisha said to her, "What shall I do for you? Tell me, what do you have in the house?" And she said, "Your handmaid has not a thing in the house except a pot of oil."
3. And he said, "Go, borrow vessels for yourself from your neighbors, empty vessels. Do not let *them* be few.
4. And you shall go in and shut the door upon you and your sons. And you shall pour out *oil* into all those vessels. And you shall set aside the full ones."
5. And she went from him and shut the door upon her and upon her sons. They brought vessels to her, and she poured out.
6. And it came to pass when the vessels were full, she said to her son, "Bring me another vessel." And he said to her, "*There is* not a vessel left." And the oil stopped.
7. Then she came and told the man of God. And he said, "Go, sell the oil and pay your debt, and you and your sons shall live on the rest."
8. And the day came when Elisha passed over to Shunem. And a wealthy woman *was* there. And she persuaded him to eat bread. So whenever he passed by that way, he turned in there to eat bread.
9. And she said to her husband, "Behold now, I see that this *is* a holy man of God who passes by us continually.
10. Please, let us make a small room in the upper chamber. And let us set a bed for him there, and a table, and a stool, and a lampstand. So whenever he comes to us, he can go in there."
11. Now the day came when he came there, and he turned into the room and lay there.
12. And he said to Gehazi his servant, "Call this Shunammite." And he called her, and she stood before him.
13. And he said to him, "Now speak to her *and say*, 'Behold, you have been thoughtful for us with all this care. What *is* to be done for you? Do you want me to speak to the king or to the commander of the army?' " And she answered, "I dwell among my own people."
14. And he said, "What then *is* to be done for her?" And Gehazi answered, "Truly, she has no child, and her husband is old."
15. And he said, "Call her!" And he called her, and she stood in the door.
16. And he said, "At this time, according to the time of life, you shall embrace a son." And she said, "No, my lord, O man of God, do not lie to your handmaid."
17. So the woman conceived and bore a son at that time that Elisha had said to her, according to the time of life.
18. And the boy grew, and the day came that he went out to his father to the reapers.
19. And he said to his father, "My head, my head!" And he said to a servant, "Carry him to his mother."
20. And he carried him and brought him to his mother. And he sat on her knees until noon and died.
21. And she went up and laid him on the bed of the man of God, and shut *the door* upon him and went out.
22. And *she* called to her husband and said, "Please send me one of the young men and one of the donkeys so that I may run to the man of God and return again."
23. And he said, "Why will you go to him today? *It is* neither new moon nor Sabbath." And she said, "*It is* well."
24. And she saddled a donkey and said to her servant, "Drive and go forward! Do not hold back *your* riding for me unless I tell you."
25. And she went and came to the man of God, to Mount Carmel. And it came to pass when the man of God saw her afar off, he said to Gehazi his servant, "Behold, the Shunammite."
26. Please run now to meet her, and say to her, "*Is it* well with you? *Is it* well with your husband? *Is it* well with the boy?" And she answered, "Well!"
27. And she came to the man of God to the hill, and she caught him by the feet. And Gehazi came near to push her away. And the man of God said, "Let her alone, for her soul *is* troubled within her. And the LORD has hidden *it* from me and has not told me."
28. And she said, "Did I desire a son

1 Lev. 25:39
1 Ki. 20:35
Mat. 18:25
3 2 Ki. 3:16
8 Josh. 19:18
16 Gen. 18:10, 14
2 Ki. 4:28
25 2 Ki. 2:25
27 1 Sam. 1:10
Mat. 28:9
28 2 Ki. 4:16

from my lord? Did I not say, 'Do not deceive me?' "
29. Then he said to Gehazi, "Bind up your loins and take my staff in your hand, and go. If you meet any man, do not greet him. And if any greet you, do not answer him again. And lay my staff upon the face of the child."
30. And the mother of the child said, "*As* the LORD lives, and *as* your soul lives, I will not leave you." And he arose and followed her.
31. And Gehazi passed on before them and laid the staff upon the face of the child. But there *was* no voice nor hearing. And he turned back to meet him and told him, saying, "The boy has not awakened."
32. And Elisha had come to the house. And behold, the boy was dead, and laid out upon his bed.
33. And he went in and shut the door upon the two of them, and prayed to the LORD.
34. And he went up and lay upon the boy, and put his mouth upon his mouth and his eyes upon his eyes, and his hands upon his hands. And he stretched himself upon the boy. And the flesh of the boy became warm.
35. And he returned and walked in the house to and fro. And *he* went up and stretched himself upon him. Then the boy sneezed seven times, and the boy opened his eyes.
36. And he called Gehazi and said, "Call this Shunammite." And he called her, and she came in to him. And he said, "Take up your son!"
37. And she went in and fell at his feet and bowed to the ground, and took up her son, and went out.
38. And Elisha came again to Gilgal. And *there was* a famine in the land. And the sons of the prophets *were* sitting before him. And he said to his servant, "Put on the great pot and boil pottage for the sons of the prophets."
39. And one went out into the field to gather herbs. And he found a wild vine of the field and gathered gourds from it in the field. And with the lap of his garment full, he came in and shredded *them* into the pot of pottage, for they did not know *what they were*.
40. So they poured out for the men to eat. And it came to pass as they were eating of the pottage, they cried out and said, "O man of God, death *is* in the pot!" And they could not eat.
41. And he said, "Then bring meal." And he cast *it* into the pot. And he said, "Pour out for the people, and they may eat." And there was no evil thing in the pot.
42. And a man came from Baal Shalisha and brought the man of God bread from the firstfruits, twenty loaves of barley and full ears of grain in his sack. And he said, "Give to the people that they may eat."
43. And his servant said, "What? Should I set this before a hundred men?" He said again, "Give to the people so that they may eat, for thus says the LORD, 'They shall eat and have *some of it* left over.' "
44. And he set *it* before them, and they ate, and had *some of it* left over, according to the word of the LORD.

29 Ex. 7:19, 14:16
1 Ki. 18:46
2 Ki. 2:8, 14, 9:1
Luke 10:4
Acts 19:12
30 2 Ki. 2:2
31 John 11:11
33 1 Ki. 17:20
2 Ki. 4:4
Mat. 6:6
34 1 Ki. 17:21
Acts 20:10
35 1 Ki. 17:21
2 Ki. 8:1, 5
37 1 Ki. 17:23
Heb. 11:35
38 2 Ki. 2:1, 3, 8:1
Luke 10:39
Acts 22:3
40 Ex. 10:17
41 Ex. 15:25
2 Ki. 2:21, 5:10
John 9:6
42 1 Sam. 9:4, 7
1 Cor. 9:11
Gal. 6:6
43 Luke 9:13, 17
John 6:9, 11
44 Mat. 14:20, 15:37
John 6:13

Chap. **5**

1 Ex. 11:3
Luke 4:27
5 1 Sam. 9:8
2 Ki. 8:8-9
7 Gen. 30:2
Deut. 32:39
1 Sam. 2:6

CHAPTER FIVE

1. Now Naaman, commander of the army of the king of Syria, was a great and exalted man with his master because the LORD had given deliverance to Syria by him. He was also a mighty man, *but* a leper.
2. And the Syrians had gone out by companies and captured a young girl out of the land of Israel. And she waited on Naaman's wife.
3. And she said to her mistress, "I wish my lord *were* with the prophet in Samaria, for he would heal him of his leprosy!"
4. When *Naaman* came in, he told his lord, saying, "Thus and so said the girl from the land of Israel."
5. And the king of Syria said, "Go now, and I will send a letter to the king of Israel." And he departed and took with him ten talents of silver and six thousand shekels of gold, and ten changes of clothing.
6. And he came in *with* the letter to the king of Israel, saying, "And now when this letter has come to you, behold, I have sent Naaman my servant to you. And you shall heal him of his leprosy."
7. And it came to pass when the king of Israel read the letter, he tore his clothes and said, "*Am* I God, to kill and to make alive, that this *man* sends to me to recover a man from his leprosy? For consider now, and see, for he is seeking a quarrel with me."
8. Now it came to pass when Elisha the

man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, "Why have you torn your clothes? Let him now come to me, and he shall know that there is a prophet in Israel."
9. And Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.
10. Then Elisha sent a messenger to him, saying, "Go and wash in Jordan seven times, and your flesh shall be restored to you, and you shall be clean."
11. But Naaman was angry, and went away. And he said, "Behold, I said within myself, 'He will surely come out to me and stand and call on the name of the LORD his God and strike his hand over the place and heal the leper.'
12. *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" And he turned and went away in a rage.
13. And his servants came near and spoke to him and said, "My father, *if* the prophet had told you *to do* a great thing, would you not have done *it*? How much rather then, when he says to you, 'Wash and be clean'?"
14. Then he went down and dipped seven times in Jordan, according to the saying of the man of God. And his flesh was restored like the flesh of a little boy, and he was clean.
15. And he returned to the man of God, he and all his company. And he came and stood before him. And he said, "Behold, now I know that *there is* no God on all the earth, but in Israel. So accept now a present from your servant."
16. But he said, "*As* the LORD lives, before Whom I stand, I will receive none." And he urged him to take it, but he refused.
17. And Naaman said, "Please, shall there not then be given to your servant two mules' burden of earth? For your servant will from now on offer neither burnt offering nor sacrifice to other gods, but to the LORD.
18. In this thing may the LORD pardon your servant, that when my master goes to the house of Rimmon to worship there, and he is supported by my hand, and I bow myself in the house of Rimmon: when I bow myself in the house of Rimmon, may the LORD pardon your servant in this thing."
19. And he said to him, "Go in peace." And he went away from him a little way.
20. And Gehazi, the servant of Elisha the man of God, said, "Behold, my master has spared Naaman the Syrian in not receiving at his hand that which he brought. But, *as* the LORD lives, I will run after him and take something from him."
21. And Gehazi followed after Naaman. And Naaman saw *him* running after him, and descended down from the chariot to meet him. And he said, "*Is* all well?"
22. And he said, "All *is* well. My master has sent me, saying, 'Behold, this now, two young men from Mount Ephraim of the sons of the prophets have come to me. Please give them a talent of silver and two changes of clothing.' "
23. And Naaman said, "Be content, take two talents." And he urged him and bound two talents of silver in two bags, with two changes of clothing. And he laid *them* upon two of his servants. And they carried them before him.
24. And he came to the hill, and he took *the things* from their hand and stowed them in the house. And he let the men go, and they departed.
25. And he went in and stood before his master. And Elisha said to him, "From where did you come, Gehazi?" And he said, "Your servant did not go here or there."
26. And he said to him, "Did not my heart go *with you* when the man turned again from his chariot to meet you? Is it a time to receive silver and to receive clothing and olive yards and vineyards and sheep and oxen and menservants and maidservants?
27. And the leprosy of Naaman shall cling to you and to your seed forever." And he went out from his presence as leprous as snow.

10 2 Ki. 4:41
John 9:7
14 Job 33:25
Luke 4:27
15 Gen. 33:11
Dan. 2:47, 3:29, 6:26-27
16 Gen. 14:23
2 Ki. 3:14
Mat. 10:8
Acts 8:18, 20
18 2 Ki. 7:2, 17
19 Gen. 35:16
27 Ex. 4:6
Num. 12:10
2 Ki. 15:5
1 Tim. 6:10

Chap. **6**

1 2 Ki. 4:38

CHAPTER SIX

1. And the sons of the prophets said to Elisha, "Behold now, the place where we live with you *is* too small for us.
2. Please let us go to Jordan. And let each man take a beam from there. And let us make us a place there where we

may dwell." And he answered, "Go."
3. And one said, "Be content, please, and go with your servants." And he answered them, "I will go."
4. And he went with them. And they came to Jordan, and they cut down trees.
5. Now it came to pass as one was felling a log, the ax head fell into the water. And he cried and said, "Alas, master, for it was borrowed!"
6. And the man of God said, "Where did it fall?" And he showed him the place. And he cut down a stick and threw *it* in there, and *made* the iron float.
7. Then he said, "Take *it* up to you." And he put out his hand and took it.
8. And the king of Syria warred against Israel and took counsel with his servants, saying, "In such and such a place *shall be* my camp."
9. And the man of God sent to the king of Israel, saying, "Beware that you do not pass such a place, for the Syrians have come down there."
10. And the king of Israel sent to the place of which the man of God told him and warned him, and saved himself there, not once nor twice.
11. So the heart of the king of Syria was enraged for this thing. And he called his servants and said to them, "Will you not show me which of us *is* on the side of the king of Israel?"
12. And one of his servants said, "None, my lord, O king, but Elisha the prophet, who *is* in Israel, tells the king of Israel the words that you speak in your bedroom."
13. And he said, "Go and spy where he *is* so that I may send and bring him." And it was told him, saying, "Behold, *he is* in Dothan."
14. And he sent there horses and chariots and a great army. And they came by night and surrounded the city.
15. And the servant of the man of God arose early and went out. And, behold, an army surrounded the city, and horses and chariots. And his servant said to him, "Alas, my master! What shall we do?"
16. And he answered, "Do not fear, for those with us *are* more than those with them."
17. And Elisha prayed and said, "I pray You, LORD, open his eyes so that he may see." And the LORD opened the eyes of the young man, and he saw. And behold, the mountain *was* full of horses and chariots of fire round about Elisha.
18. And when the Syrians came down to him Elisha prayed to the LORD and said, "I pray You, strike this people with blindness." And He struck them with blindness according to the word of Elisha.
19. And Elisha said to them, "This *is* not the way, nor *is* this the city. Follow me and I will bring you to the man whom you seek." But he led them to Samaria.
20. And it came to pass when they came into Samaria, Elisha said, "LORD, open the eyes of these *men* so that they may see." And the LORD opened their eyes, and they saw. And behold, *they were* in the middle of Samaria.
21. And when he saw them, the king of Israel said to Elisha, "My father, shall I strike *them*? Shall I strike *them*?"
22. And he answered, "You shall not strike *them*. Would you strike those whom you have taken captive with your sword and with your bow? Set bread and water before them so that they may eat and drink, and go to their master."
23. And he prepared a great feast for them. And when they had eaten and drunk, he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.
24. And it came to pass after this Ben-Hadad king of Syria gathered all his army and went up and lay siege to Samaria.
25. And there was a great famine in Samaria. And, behold, they besieged it until a donkey's head was *sold* for eighty *pieces* of silver, and the fourth part of a cab of dove's dung for five silver pieces.
26. And as the king of Israel was passing by upon the wall, a woman cried to him, saying, "Help, my lord, O king!"
27. And he said, "If the LORD does not help you from where shall I help you? Out of the barn floor, or out of the wine-press?"
28. And the king said to her, "What *ails* you?" And she said, "This woman said to me, 'Give your son so that we may eat him today, and we will eat my son tomorrow.'
29. And we boiled my son and ate him. And I said to her on the other day, 'Give your son so that we may eat him.' And she has hidden her son."
30. And it came to pass when the king heard the words of the woman, he tore

6 2 Ki. 2:21
13 Gen. 37:17
16 Psa. 55:18
2 Chr. 32:7
Rom. 8:31
17 2 Ki. 2:11
Zech. 1:8, 6:1-7
Psa. 34:7, 68:17
18 Gen. 19:11
Acts 13:11
22 Rom. 12:20
23 2 Ki. 5:2, 6:8-9
29 Lev. 26:29
Deut. 28:53, 57
30 1 Ki. 21:27

his clothes. And he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth inside upon his flesh.
31. And he said, "May God do so, and more also to me if the head of Elisha the son of Shaphat shall stand on him this day."
32. But Elisha sat in his house, and the elders sat with him. And *the king* sent a man from before him. *But* before the messenger came to *Elisha*, he said to the elders, "Do you see how this son of a murderer has sent to take away my head? Look, when the messenger comes, shut the door and hold him fast at the door. *Is* not the sound of his master's feet behind him?"
33. While he still talked with them, behold, the messenger came down to him, for *the king* said, "Behold, this evil *is* from the LORD. Why should I wait for the LORD any longer?"

31 1 Ki. 19:2 Ruth 1:17
32 1 Ki. 18:4 Ezek. 8:1, 20:1 Luke 13:32
33 Job 2:9

CHAPTER SEVEN

1. And Elisha said, "Hear the word of the LORD! Thus says the LORD, 'Tomorrow about this time a measure of fine flour *will be* sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.' "
2. And the third officer on whose hand the king leaned answered the man of God, and said, "Behold, *if* the LORD would make windows in heaven, then this thing might be." And he said, "Behold, you shall see with your eyes, but you shall not eat of it."
3. And four men, lepers, were at the gate entrance. And they said to one another, "Why do we sit here until we die?
4. If we say, 'We will enter into the city,' then the famine *is* in the city, and we shall die there. And if we still sit here, we also shall die. Now therefore come and let us fall to the army of the Syrians. If they save us alive, we shall live. And if they kill us, we shall only die."
5. So they rose up in the twilight to go to the camp of the Syrians. And when they had come to the outermost part of the camp of Syria, behold, no man *was* there!
6. For the LORD had made the army of the Syrians to hear a noise of chariots and a noise of horses, the noise of a great army. And they said to one another, "Lo, the king of Israel has hired the kings of the Hittites and the kings of the Egyptians against us to come upon us."
7. Therefore they arose and fled in the twilight and left their tents and their horses and their donkeys and the camp, as it *was*, and fled for their life.
8. And when these lepers came to the outermost part of the camp, they went into one tent and ate and drank, and carried silver and gold and clothing from there, and went and hid *it*. And they came again and entered into another tent and carried from there, and went and hid *it*.
9. And they said to one another, "We are not doing right. This day *is* a day of good news, and we hold our peace. If we stay until the morning light, some punishment will come upon us. Now therefore come, so that we may go and tell the king's household."
10. And they came and called to the porter of the city. And they told them, saying, "We came to the camp of the Syrians, and, behold, no man *was* there, neither voice of man, but horses tied, and donkeys tied, and the tents as they *were*."
11. And he called the porters. And they told *it* to the king's house inside.
12. And the king arose in the night and said to his servants, "I will now show you what the Syrians have done to us. They know that we *are* hungry, and they have gone out of the camp to hide themselves in the field, saying, 'When they come out of the city, we shall catch them alive and get into the city.' "
13. And one of his servants answered and said, "Please let *some* take five of the horses which remain, which are left in the city; behold, they *are already* like all the multitude of Israel that are left in it; behold, they *are* even *now* as all the multitude of the Israelites that are consumed. So we will send and see."
14. And they took two chariots *with* horses. And the king sent after the army of the Syrians, saying, "Go and see."
15. And they went after them to Jordan. And, lo, all the way *was* full of clothing and vessels which the Syrians had thrown away in their haste. And the messengers returned and told the king.
16. Then the people went out and plundered the tents of the Syrians. Now it came to pass, a measure of fine flour was

Chap. 7
1 2 Ki. 7:18, 19
2 2 Ki. 5:18, 7:17, 19-20 Mal. 3:10
3 Lev. 13:46
6 2 Sam. 5:24 1 Ki. 10:29 2 Ki. 19:7 Job 15:21
7 Psa. 48:4-6 Prov. 28:1
16 2 Ki. 7:1

sold for a shekel, and two measures of barley for a shekel, according to the word of the LORD.
17. And the king appointed the third officer over the gate, *the one* on whose hand he had leaned. And the people trampled upon him at the gate, and he died, as the man of God had said, who spoke when the king came down to him.
18. So it came to pass according to the saying of the man of God to the king, saying, "Two measures of barley for a shekel, and a measure of fine flour for a shekel: *This* shall be tomorrow about this time in the gate of Samaria."
19. And the third officer had answered the man of God and said, "Behold, *if* the LORD should make windows in heaven, then such a thing might be." And he said, "Behold, you shall see it with your eyes, but you shall not eat of it."
20. And it happened to him because the people trampled upon him at the gate, and he died.

17 2 Ki. 7:2
18 2 Ki. 7:1

Chap. **8**

1 2 Ki. 4:35
Hag. 1:11
Psa. 105:16
4 2 Ki. 5:27
5 2 Ki. 4:36

CHAPTER EIGHT

1. And Elisha spoke to the woman whose son he had restored to life, saying, "Arise and go, you and your household, and live wherever you can live, for the LORD has called for a famine. And it shall also come upon the land seven years."
2. And the woman arose and did according to the word of the man of God. And she went with her household, and lived in the land of the Philistines seven years.
3. Then it came to pass at the end of seven years, the woman returned out of the land of the Philistines. And she went forth to cry to the king for her house and for her land.
4. And the king was talking with Gehazi, the servant of the man of God, saying, "Please tell me all the great things which Elisha has done."
5. And it came to pass as he was telling the king how he had restored a dead body to life, behold, the woman whose son he had restored to life cried to the king for the house and for her land. And Gehazi said, "My lord, O, king, this *is* the woman, and this is her son, whom Elisha restored to life."
6. And when the king asked the woman, she told him, so the king appointed to her a certain official saying, "Restore all that *was* hers, and all the fruits of the field since the day when she left the land, even until now."
7. And Elisha came to Damascus. And Ben-Hadad the king of Syria was sick. And they told him, saying, "The man of God has come here."
8. And the king said to Hazael, "Take a present in your hand and go to meet the man of God and ask of the LORD by him, saying, 'Shall I recover of this disease?' "
9. And Hazael went to meet him and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, "Your servant Ben-Hadad, king of Syria, has sent me to you, saying, 'Shall I recover from this disease?'"
10. And Elisha said to him, "Go and say to him, 'You shall certainly recover.' But the LORD has shown me that he shall surely die."
11. And he settled his face steadfastly *on him* until he was ashamed. And the man of God wept.
12. And Hazael said, "Why does my lord weep?" And he answered, "Because I know the evil that you will do to the children of Israel. You will set their strongholds on fire, and you will kill their young men with the sword, and will dash their children, and rip up their women with child."
13. And Hazael said, "What! *Is* your servant a dog that he should do this great thing?" And Elisha answered, "The LORD has shown me that you *shall be* king over Syria."
14. And he departed from Elisha and came to his master, who said to him, "What did Elisha say to you?" And he answered, "He told me you would surely recover."
15. And it came to pass on the next day he took a thick cloth and dipped *it* in water, and spread it on his face so that he died. And Hazael reigned in his place.
16. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.
17. And he was thirty-two years old when he began to reign, and he reigned eight years in Jerusalem.
18. And he walked in the ways of the

8 1 Sam. 9:7
1 Ki. 14:3, 19:15
2 Ki. 1:2, 5:5
10 2 Ki. 8:15
11 Luke 19:41
12 2 Ki. 10:32, 12:17, 13:3, 7, 15:16
Hos. 13:16
Amos 1:3, 13
13 1 Sam. 17:43
1 Ki. 19:15
16 2 Chr. 21:3
17 2 Chr. 21:5
18 2 Ki. 8:26

kings of Israel, as the house of Ahab did, for the daughter of Ahab was his wife. And he did evil in the sight of the LORD.
19. Yet the LORD would not destroy Judah for David His servant's sake as He promised him to give him a light to his children forever.
20. In his days Edom revolted from under the hand of Judah and made a king over themselves.
21. And Jehoram went over to Zair and all the chariots with him. And he rose by night and struck the Edomites who were all around him, and the commanders of the chariots. And the people fled into their tents.
22. Yet Edom revolted from under the hand of Judah, *even* to this day. Then Libnah revolted at the same time.
23. And the rest of the acts of Jehoram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
24. And Jehoram slept with his fathers and was buried with his fathers in the city of David. And Ahaziah his son reigned in his place.
25. In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign.
26. Ahaziah *was* twenty-two years old when he began to reign, and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri, king of Israel.
27. And he walked in the way of the house of Ahab and did evil in the sight of the LORD, as the house of Ahab, for he *was* the son-in-law of the house of Ahab.
28. And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth of Gilead. And the Syrians wounded Joram.
29. And King Joram went back to be healed in Jezreel from the wounds which the Syrians had given him in Ramah, when he fought against Hazael king of Syria. And Ahaziah, the son of Jehoram king of Judah, went down to see Joram the son of Ahab in Jezreel because he was sick.

CHAPTER NINE

1. And Elisha the prophet called one of the sons of the prophets and said to him, "Bind up your loins and take this box of oil in your hand, and go to Ramoth in Gilead.
2. And you shall go there, and you shall see there Jehu the son of Jehoshaphat, the son of Nimshi. And you shall go in and make him rise up from among his brothers, and take him to an inner room.
3. And take the box of oil and pour *it* on his head, and say, 'Thus says the LORD, "I have anointed you king over Israel." ' And you shall open the door, and flee, and shall not wait."
4. And the young man went, the servant of the prophet, *to* Ramoth in Gilead.
5. And *he* came in, and, behold, the commanders of the army *were* sitting. And he said, "I have a message for you, commander." And Jehu said, "For which of us?" And he said, "For you, commander."
6. And he arose and went into the house. And he poured the oil on his head and said to him, "Thus says the LORD God of Israel, 'I have anointed you king over the people of the LORD, over Israel.
7. And you shall strike the house of Ahab your master so that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD at the hand of Jezebel,
8. For the whole house of Ahab shall perish. And I will cut off from Ahab everyone that pisses against the wall, both bound and free.
9. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.
10. And the dogs shall eat Jezebel in the vicinity of Jezreel, and none *shall be there* to bury *her*.' " And he opened the door and fled.
11. And Jehu went out to the servants of his lord. And *one* said to him, "Well? Why did this mad man come to you?" And he said to them, "You know the man and his babble."
12. And they said, "*It is* false. Tell us now!" And he said, "Thus and so he spoke to me, saying, 'Thus says the LORD, "I have anointed you king over Israel." ' "
13. And they hurried and each man took his garment and put *it* under him on the top of the stairs, and blew with ram's horns, saying, "Jehu is king."

19 2 Sam. 7:13
1 Ki. 11:36, 15:4
2 Chr. 21:7
20 Gen. 27:40
1 Ki. 22:47
2 Ki. 3:27
2 Chr. 21:8-10
22 Gen. 27:40
2 Chr. 21:10
24 2 Chr. 21:17, 22:1, 6, 25:23
26 2 Ki. 8:18
2 Chr. 22:2
27 2 Chr. 22:3-4
28 2 Chr. 22:5
29 2 Ki. 8:28, 9:15-16
2 Chr. 22:6-7

Chap. **9**

1 1 Ki. 20:35
2 Ki. 4:29, 8:28-29
Jer. 1:17
2 2 Ki. 9:5, 11
3 1 Ki. 19:16
6 1 Ki. 19:16
2 Chr. 22:7
7 1 Ki. 18:4, 21:15
8 Deut. 32:36
1 Sam. 25:22
1 Ki. 14:10, 21:21
9 1 Ki. 14:10, 15:29, 16:3, 11, 21:22
10 1 Ki. 21:23
2 Ki. 9:35-36
11 Jer. 29:26
Mark 3:21
John 10:20
Acts 26:24
1 Cor. 4:10
13 Mat. 21:7

14. And Jehu the son of Jehoshaphat the son of Nimshi plotted against Joram. And Joram was keeping *watch at* Ramoth in Gilead, he and all Israel before Hazael, king of Syria.
15. And King Joram returned to be healed in Jezreel of the wounds which the Syrians had given him when he fought with Hazael the king of Syria. And Jehu said, "If it is in your minds, *then* let no one leave or escape to go to tell *it* in Jezreel."
16. And Jehu rode in the chariot and went to Jezreel, for Joram lay there. And Ahaziah king of Judah had come down to see Joram.
17. And a watchman stood on the tower in Jezreel. And *he* saw the company of Jehu as he came, and said, "I see a company." And Joram said, "Take a horseman and send to meet them, and let him say, '*Is it* peace?' "
18. And the rider on horseback went to meet him and said, "Thus says the king, '*Is it* peace?' " And Jehu said, "What do you *have to do* with peace? Turn behind me!" And the watchman reported, saying, "The messenger came to them, but he does not return."
19. And he sent a second rider on horseback who came to them and said, "Thus says the king, '*Is it* peace?' " And he answered, "What *do you have* to do with peace? Turn behind me!"
20. And the watchman reported, saying, "He came up to them, but does not return. And the driving *is* like the driving of Jehu the son of Nimshi, for he drives furiously."
21. And Joram said, "Make ready." And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his own chariot, and they went out against Jehu, and met him in the portion of Naboth of Jezreel.
22. And it came to pass when Joram saw Jehu, he said, "*Is it* peace, Jehu?" And he answered, "What peace, so long as the harlotries of your mother Jezebel and her witchcrafts *are so* many?"
23. And Joram turned his hands and fled and said to Ahaziah, "Treachery, Ahaziah!"
24. And Jehu drew a bow and struck Joram between his arms, and the arrow went through his heart, and he sank down in his chariot.

15 2 Ki. 8:29
16 2 Ki. 8:29
21 2 Chr. 22:7

25. And he said to Bidkar his commander, "Take him up *and* throw him in the portion of the field of Naboth of Jezreel; for, remember, you and I rode together after Ahab his father, and the LORD laid this burden upon him:
26. 'Surely, yesterday I have seen the blood of Naboth and the blood of his sons,' says the LORD, 'and I will repay you in this plot of ground,' says the LORD. And now, take *him* and throw him onto the plot of ground, according to the word of the LORD."
27. And when Ahaziah the king of Judah saw, *he* fled by the way of the garden house. And Jehu followed after him and said, "Strike him also in the chariot, at the going up to Gur that *is near* Ibleam." And *he* fled to Megiddo and died there.
28. And his servants carried him in a chariot to Jerusalem, and buried him in his tomb with his fathers in the city of David.
29. And in the eleventh year of Joram the son of Ahab, Ahaziah began to reign over Judah.
30. And Jehu had come to Jezreel. And Jezebel heard *this*, and had painted her face and adorned her head, and looked out at a window.
31. And Jehu came to the gate. And she said, "*Was there* peace *to* Zimri, the slayer of his lord?"
32. And he lifted up his face to the window, and said, "Who *is* with me? Who?" And two *or* three officers looked out at him.
33. And he said, "Throw her down!" And they threw her down. And *some* of her blood was sprinkled on the wall and on the horses. And he trampled her.
34. And when he had come in, he ate and drank, and said, "Go, now see this cursed *woman* and bury her, for she is a king's daughter."
35. And they went to bury her, but they found no more of her than the skull and the feet and the palms of *her* hands.
36. And they came again and told him. And he said, "*This is* the word of the LORD which He spoke by His servant Elijah the Tishbite, saying, 'In the vicinity of Jezreel the dogs shall eat the flesh of Jezebel.
37. And the dead body of Jezebel shall be as dung upon the face of the field in the vicinity of Jezreel, *so* that they shall not say, "This *is* Jezebel." ' "

25 1 Ki. 21:29
27 2 Chr. 22:9
30 Jer. 4:30
Ezek. 23:40
31 1 Ki. 16:9-20
34 1 Ki. 16:31
36 1 Ki. 21:23
37 Psa. 83:10

CHAPTER TEN

1. And Ahab had seventy sons in Samaria. And Jehu wrote letters and sent to Samaria to the rulers of Jezreel, to the elders, and to the supporters of Ahab, saying,
2. "And now as soon as this letter comes to you, since your master's sons *are* with you, and chariots and horses *are* with you, also a fortified city and armor,
3. Even look for the best and fittest of your master's sons, and set *him* on his father's throne, and fight for your master's house."
4. And they were exceedingly afraid and said, "Behold, two kings did not stand before him; how then shall we stand?"
5. And he who *was* over the house, and he who *was* over the city, the elders also, and the guardians, sent to Jehu saying, "We *are* your servants and will do all that you shall say to us; we will not make any king. Do what is good in your eyes."
6. And he wrote a letter the second time to them, saying, "If you *are* mine, and will hearken to my voice, take the heads of the men, your master's sons, and come to me to Jezreel by this time tomorrow." And the king's sons, seventy persons, *were* with the great men of the city who brought them up.
7. And it came to pass when the letter came to them, they took the king's sons and killed them, seventy persons, and put their heads in baskets and sent *them* to him in Jezreel.
8. And a messenger came and told him, saying, "They have brought the heads of the king's sons." And he said, "Lay them in two heaps at the entering in of the gate until the morning."
9. And it came to pass in the morning, he went out and stood, and said to all the people, "You *are* righteous. Behold, I plotted against my master and killed him. But who killed all these?
10. Now know that there shall fall to the earth nothing of the word of the LORD, which the LORD spoke concerning the house of Ahab, for the LORD has done that which He spoke by His servant Elijah."
11. And Jehu killed all that remained of the house of Ahab in Jezreel, and all his great men, and his familiar friends, and his priests, until he left him none remaining.

Chap. **10**

7 1 Ki. 21:21
9 2 Ki. 9:14, 24
10 1 Sam. 3:19
1 Ki. 21:19, 21, 29
Jer. 44:28

13 2 Ki. 8:29
2 Chr. 22:8
15 Jer. 35:6
Ezra 10:19
1 Chr. 2:55
16 1 Ki. 19:10
17 1 Ki. 21:21
2 Ki. 9:8
2 Chr. 22:8
18 1 Ki. 16:31-32
19 1 Ki. 22:6
21 1 Ki. 16:32

12. And he arose and departed, and came to Samaria. He *was* at the shepherds' shearing house *which is* along the way,
13. And Jehu met with the brothers of Ahaziah king of Judah, and said, "Who *are* you?" And they answered, "The brothers of Ahaziah. And we are going down to greet the king's sons and the queen's sons."
14. And he said, "Take them alive!" And they took them alive and killed them at the pit of the shearing house, forty-two men. And he left not a man of them.
15. And he departed from there and found Jehonadab the son of Rechab *coming* to meet him. And *he* greeted him and said to him, "*Is* your heart right, as my heart *is* with your heart?" And Jehonadab answered, "It is." "If it is, give your hand." And he gave his hand. And he took him up to him into the chariot.
16. And *he* said, "Come with me and see my zeal for the LORD." And they made him ride in his chariot.
17. And he came to Samaria, and killed all that remained to Ahab in Samaria, until he had destroyed him, according to the saying of the LORD which he spoke to Elijah.
18. And Jehu gathered all the people together, and said to them, 'Ahab served Baal a little, *but* Jehu shall serve him much.
19. And now call to me all the prophets of Baal, all his servants and all his priests. Let no one be lacking, for I have a great sacrifice to Baal. Whoever shall be lacking, he shall not live." But Jehu was acting with cunning to the end that he might destroy the worshipers of Baal.
20. And Jehu said, "Call a solemn feast for Baal." And they called *it*.
21. And Jehu sent through all Israel. And all the worshipers of Baal came, so that there was not a man left who did not come. And they came into the house of Baal. And the house of Baal was full from one end to another.
22. And he said to him who *was* over the robe room, "Bring out robes for all the worshipers of Baal." And he brought *them* out for them.
23. And Jehu went, and Jehonadab the son of Rechab, into the house of Baal. And he said to the servants of Baal, "Search and look that there *may* not *be* here with you any of the servants of the

LORD, but only the servants of Baal."
24. And they went in to offer sacrifices and burnt offerings. And Jehu had appointed eighty men outside, and said, "*If* any of the men whom I have brought into your hands escapes, your life shall be for the life of him."
25. And it came to pass when he had made an end of offering the burnt offering, Jehu said to the guard and to the commanders, "Go in. Kill them! Do not let any come out!" And they struck them with the edge of the sword. And the guard and the commanders threw *them* out. And they went into the city, into the house of Baal.
26. And they brought forth the images out of the house of Baal and burned them.
27. And *they* demolished the image of Baal, and demolished the house of Baal and made it a sewer house until this day.
28. And Jehu destroyed Baal out of Israel.
29. Only, Jehu did not depart *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, going after the golden calves in Bethel and in Dan.
30. And the LORD said to him, "Jehu, because you have done well in doing *what is* right in My eyes, and have done to the house of Ahab according to all that *was* in My heart, your sons of the fourth *generation* shall sit on the throne of Israel."
31. But Jehu did not care to walk in the law of the LORD God of Israel with all his heart, for he did not turn from the sins of Jeroboam, who made Israel to sin.
32. In those days the LORD began to cut off sections of Israel. And Hazael struck them in all the border of Israel,
33. From Jordan toward the rising of the sun, all the land of Gilead, the men of Gad and of Reuben and of Manasseh, from Aroer, by the river Arnon, even Gilead and Bashan.
34. And the rest of the acts of Jehu and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?
35. And Jehu slept with his fathers. And they buried him in Samaria. And Jehoahaz his son reigned in his place.
36. And the days that Jehu reigned over Israel and Samaria *were* twenty-eight years.

24 1 Ki. 20:39
26 Deut. 7:5, 25
1 Ki. 14:23
27 Dan. 2:5, 3:29
Ezra 6:11
29 1 Ki. 12:28-29
30 2 Ki. 10:35, 13:1, 10, 14:23, 15:8, 12
31 1 Ki. 14:16
32 2 Ki. 8:12
33 Amos 1:3

Chap. **11**

1 2 Ki. 8:26
2 Chr. 22:10
2 2 Chr. 22:11
4 2 Chr. 23:1
5 1 Chr. 9:25
9 2 Chr. 23:8
10 2 Sam. 8:7

CHAPTER ELEVEN

1. And Athaliah was the mother of Ahaziah. Now when she saw that her son was dead, she arose and destroyed all the seed of the kingdom.
2. But Jehosheba the daughter of king Jehoram, sister of Ahaziah, took away Joash the son of Ahaziah and stole him from among the king's sons *before they were* killed. And they hid him from Athaliah in the bedroom, him and his nurse, so that he was not killed.
3. And he was hidden with her in the house of the LORD six years. And Athaliah reigned over the land.
4. And in the seventh year Jehoiada sent and brought the rulers over hundreds, with the commanders and the guards, and brought them to him into the house of the LORD. And he made a covenant with them and took an oath from them in the house of the LORD, and revealed to them the king's son.
5. And he commanded them, saying, "This *is* the thing that you shall do. A third part of you who enter in on the Sabbath *shall be* keepers of the watch of the king's house.
6. And a third part *shall be* at the gate of Sur. And a third part at the gate behind the guard. And you shall keep the watch of the house, alternately.
7. And two parts of you, all who go forth *on* the Sabbath, even they shall keep the watch of the house of the LORD around the king.
8. And you shall surround the king, every man with his weapons in his hand. And he who comes inside the ranks, let him be killed. And they shall be with the king as he goes out and as he comes in."
9. And the rulers of the hundreds did according to all that Jehoiada the priest commanded. And each man took his men, going in on the Sabbath, with those going out on the Sabbath, and came to Jehoiada the priest.
10. And the priest gave King David's spears and shields, which *were* in the temple of the LORD, to the rulers of the hundreds.
11. And the guard stood, each man with his weapons in his hand, around the king, from the right corner of the temple to the left corner of the temple, by the altar and the temple.

12. And he brought forth the king's son, and put the crown and the testimony upon him. And they made him king and anointed him, and clapped their hands and said, "Long live the king!"
13. And when Athaliah heard the noise of the guard *and* of the people, she came *to* the people into the temple of the LORD.
14. And she looked, and behold, the king stood by a pillar as usually *was* done, and the rulers and the trumpeters *were* by the king. And all the people of the land rejoiced, and the priests blew with silver trumpets. And Athaliah tore her clothes, and cried, "Treason! Treason!"
15. And Jehoiada the priest commanded the rulers of the hundreds, those set over the army, and said to them, "Take her out between the ranks, and any one who follows her, kill with the sword," for the priest had said, "Let her not be slain in the house of the LORD."
16. And they laid hands on her, and when she came to the way which the horses enter the king's house, she was killed there.
17. And Jehoiada made a covenant between the LORD and the king and the people, that they should be the people of the LORD; also between the king and the people.
18. And all the people of the land went into the house of Baal and demolished it. They broke his altars and his images completely in pieces. And they killed Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.
19. And he took the rulers over hundreds, and the commanders, and the guard, and all the people of the land. And they brought the king down from the house of the LORD and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.
20. And all the people of the land rejoiced, and the city was quiet. And they killed Athaliah with the sword *beside* the king's house.
21. Joash *was* seven years old when he began to reign.

CHAPTER TWELVE

1. And in the seventh year of Jehu, Joash began to reign. And he reigned in Jerusalem forty years. And his mother's name *was* Zibiah of Beersheba.
2. And Joash did *what was* right in the sight of the LORD all his days in which Jehoiada the priest instructed him.
3. But the high places were not taken away. The people still sacrificed and burned incense in the high places.
4. And Joash said to the priests, "All the silver from things dedicated to God, which is brought into the house of the LORD, the silver from each man, and the silver of his valuation, all the silver that comes into any man's heart to bring to the house of the LORD,
5. Let the priests take *it* to themselves, each man from those he knows. And let them repair the damage in the house, in all *places* where any damage shall be found.
6. And it came to pass in the twenty-third year of King Joash, the priests had not repaired the damage in the house.
7. Then King Joash called for Jehoiada the priest, and the priests, and said to them, "Why are you not repairing the damage in the house? And now take no *more* silver from those you know, but deliver it for the damage in the house."
8. And the priests agreed to take no silver from the people, nor to repair the damage in the house.
9. But Jehoiada the priest took a chest and bored a hole in its lid. And he set it beside the altar, on the right side as one comes into the house of the LORD. And the priests who kept the door put in it all the silver brought into the house of the LORD.
10. And it came to pass when they saw that much silver *was* in the chest, the king's scribe and the high priest came up. And they bound and counted the silver that was found *in* the house of the LORD.
11. And they gave the silver which was counted into the hands of those who did the work, those overseeing the house of the LORD. And they paid it out to the carpenters and builders who worked upon the house of the LORD,
12. And to masons and cutters of stone, and to buy timber and cut stone to repair the damage in the house of the LORD, and for all that went forth for the house to repair *it*.
13. Only, there were no bowls of silver, snuffers, basins, silver trumpets, or any vessels of gold or vessels of silver, made for the house of the LORD from the silver which

12 1 Sam. 10:24
13 2 Chr. 23:12
14 2 Ki. 23:3
2 Chr. 34:31
17 2 Sam. 5:3
2 Chr. 23:16
18 Deut. 12:3
2 Ki. 10:26
2 Chr. 23:17-18
21 2 Chr. 24:1

Chap. **12**

1 2 Chr. 24:1

3 1 Ki. 15:14, 22:43
2 Ki. 14:4
4 Ex. 30:13, 35:5
2 Ki. 22:4
1 Chr. 29:9
6 2 Chr. 24:5
7 2 Chr. 24:6
9 2 Chr. 24:8
13 2 Chr. 24:14

was brought into the house of the LORD,
14. For they gave it to the workmen, and repaired the house of the LORD with it.
15. And they did not make an accounting with the men into whose hands they gave the silver to be given to the workmen, for they dealt faithfully.
16. The trespass silver and sin silver was not brought into the house of the LORD. It was the priests'.
17. Then Hazael king of Syria went up and fought against Gath, and took it. And Hazael set his face to go up to Jerusalem.
18. And Joash king of Judah took all the holy things which Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own holy things, and all the gold found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria. And he went away from Jerusalem.
19. And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
20. And his servants arose and made a plot. And they killed Joash in the house of Millo, which goes down *to* Silla.
21. For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, struck him, and he died. And they buried him with his fathers in the city of David. And Amaziah his son reigned in his place.

CHAPTER THIRTEEN

1. In the twenty-third year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.
2. And he did *that which* was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat who made Israel to sin. And he did not depart from them.
3. And the anger of the LORD was kindled against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Ben-Hadad the son of Hazael, all *their* days.
4. And Jehoahaz sought the LORD, and the LORD hearkened to him, for He saw the oppression of Israel because the king of Syria oppressed them.
5. And the LORD gave Israel a deliverer, so that they went out from under the Syrians. And the children of Israel lived in their tents, as before.
6. But they did not depart from the sins of the house of Jeroboam, who made Israel to sin, *but* walked in them. And also the grove in Samaria remained.
7. Neither did he leave of the people for Jehoahaz but fifty horsemen and ten chariots and ten thousand footmen, for the king of Syria had destroyed them and had made them like the dust at threshing time.
8. And the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
9. And Jehoahaz slept with his fathers. And they buried him in Samaria. And Jehoash his son reigned in his place.
10. In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz began to reign over Israel in Samaria *and reigned* sixteen years.
11. And he did *that which* was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel to sin, *but* he walked in them.
12. And the rest of the acts of Jehoash, and all that he did, and his might which he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?
13. And Jehoash slept with his fathers, and Jeroboam sat upon his throne. And Jehoash was buried in Samaria with the kings of Israel.
14. And Elisha had fallen sick with his illness in which he was to die. And Jehoash the king of Israel came down to him and wept over his face. And he said, "O my father, my father, the chariot of Israel and the horsemen of it!"
15. And Elisha said to him, "Take bow and arrows." And he took bow and arrows to himself.
16. And he said to the king of Israel, "Put your hand upon the bow." And he placed his hand upon it, and Elisha put his hands upon the king's hands.
17. Then he said, "Open the window eastward." And he opened. And Elisha said, "Shoot!" And he shot. And he said, "The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria, for you shall strike the Syrians in Aphek until *they* are destroyed."
18. And he said, "Take the arrows." And

15 2 Ki. 22:7
1 Cor. 4:12
16 Lev. 5:15, 18, 7:7
Num. 18:9
17 2 Ki. 8:12
2 Chr. 24:23
18 1 Ki. 15:18
2 Ki. 18:15-16
20 2 Ki. 14:5
2 Chr. 24:25
21 2 Chr. 24:26-27

Chap. **13**

3 Judg. 2:14
2 Ki. 8:12
4 Ex. 3:7
2 Ki. 14:26
Psa. 78:34
5 2 Ki. 13:25, 14:25, 27
Neh. 9:27

6 1 Ki. 16:33
7 Amos 1:3
9 2 Ki. 13:10
10 2 Ki. 14:1
12 2 Ki. 13:14, 25, 14:9, 15
2 Chr. 25:17
14 2 Ki. 2:12
17 1 Ki. 20:26

he took *them*. And he said to the king of Israel, "Strike the ground." And he struck *it* three times and stopped.
19. And the man of God was angry with him, and said, "You should have stricken five or six times then you would have stricken Syria until it was destroyed. But now you shall strike Syria three times."
20. And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the first of the year.
21. Now it came to pass as they were burying a man, behold, they spied a band *of men*. And they threw the man into the grave of Elisha. And the man went down and touched the bones of Elisha, and revived and stood up on his feet.
22. But Hazael, the king of Syria, oppressed Israel all the days of Jehoahaz.
23. And the LORD was gracious to them, and had pity on them, and had respect to them because of His covenant with Abraham, Isaac, and Jacob. And He would not destroy them, nor cast them from His presence as yet.
24. And Hazael king of Syria died. And his son Ben-Hadad reigned in his place.
25. And Jehoash the son of Jehoahaz returned and took out of the hand of Ben-Hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Jehoash struck him three times and recovered the cities of Israel.

19 2 Ki. 13:25
22 2 Ki. 8:12
23 Ex. 2:24-25, 32:13
25 2 Ki. 13:18-19

Chap. **14**

1 2 Ki. 13:10
2 Chr. 25:1
4 2 Ki. 12:3
5 2 Ki. 12:20
6 Deut. 24:16
Jer. 31:30
Ezek. 18:4, 20

CHAPTER FOURTEEN

1. In the second year of Jehoash the son of Jehoahaz king of Israel, Amaziah the son of Joash king of Judah reigned.
2. He was twenty-five years old when he began to reign, and reigned twenty-nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.
3. And he did *what was* right in the sight of the LORD, yet not like David his father. He did according to all things that Joash his father did.
4. Only the high places were not taken away. The people still sacrificed and burned incense on the high places.
5. Now it came to pass when the kingdom was confirmed in his hand, he killed his servants who had slain his father the king;
6. But he did not kill the sons of the servants, according to that which is written in the book of the law of Moses in which the LORD commanded, saying, "The fathers shall not be put to death for the sons, nor shall the sons be put to death for the fathers, but each shall be put to death for his own sin."
7. He killed ten thousand of Edom in the Valley of Salt, and took Selah by war, and called the name of it Joktheel until this day.
8. Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, "Come, let us see one another face *to face*."
9. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, "The thistle which *was* in Lebanon sent to the cedar in Lebanon, saying, 'Give your daughter to my son for a wife.' And a beast of the field in Lebanon passed by and trampled the thistle.
10. You have indeed struck Edom, and your heart has lifted you up. Rejoice and stay at home, for why should you meddle to *your* harm, so that you should fall, you and Judah with you?"
11. But Amaziah would not hear. And Jehoash king of Israel went up. And he and Amaziah king of Judah saw one another face *to face* at Beth Shemesh of Judah.
12. And Judah was beaten before Israel. And every man fled to his tent.
13. And Jehoash king of Israel took Amaziah king of Judah, the son of Joash the son of Ahaziah, at Beth Shemesh, and he came to Jerusalem and broke down the wall of Jerusalem from the gate of Ephraim to the Corner Gate, four hundred cubits.
14. And he took all the gold and silver, and all the vessels which were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.
15. And the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?
16. And Jehoash slept with his fathers and was buried in Samaria with the kings of Israel. And Jeroboam his son reigned in his place.
17. And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

7 2 Sam. 8:13
Josh. 15:38
Psa. 60
2 Chr. 25:11
8 2 Chr. 25:17-18
9 Judg. 9:8
1 Ki. 4:33
10 Deut. 8:14
Ezek. 28:2, 5, 17
Hab. 2:4
2 Chr. 32:25
11 Josh. 19:38, 21:16
13 Jer. 31:38
Zech. 14:10
Neh. 8:16, 12:39
14 1 Ki. 7:51
15 2 Ki. 13:12
17 2 Chr. 25:25

18. And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?
19. And they made a plot against him at Jerusalem, and he fled to Lachish. And they sent after him to Lachish and killed him there.
20. And *they* brought him on horses, and he was buried at Jerusalem with his fathers in the city of David.
21. And all the people of Judah took Azariah who *was* sixteen years old, and made him king in place of his father Amaziah.
22. He built Elath and restored it to Judah after the king slept with his fathers.
23. In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Jehoash king of Israel began to reign in Samaria, forty-one years.
24. And he did *that which* was evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat who made Israel to sin.
25. He restored the border of Israel from the entering of Hamath to the sea of the plain, according to the word of the LORD God of Israel which He spoke by the hand of his servant Jonah, the son of Amittai, the prophet, who *was* from Gath Hepher,
26. For the LORD had seen the affliction of Israel *to be* very bitter. And none were bound, yet none *were* free; and there was no helper for Israel.
27. And the LORD did not say that He would blot out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Jehoash.
28. And the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus and Hamath, of Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?
29. And Jeroboam slept with his fathers, with the kings of Israel. And his son Zachariah reigned in his place.

CHAPTER FIFTEEN

1. In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah king of Judah began to reign.
2. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.
3. And he did *what was* right in the sight of the LORD, according to all that his father Amaziah had done.
4. Only, the high places were not removed. The people still sacrificed and burned incense on the high places.
5. And the LORD struck the king so that he was a leper until the day of his death and lived in a separate house. And the king's son, Jotham, *was* over the house, judging the people of the land.
6. And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
7. And Azariah slept with his fathers. And they buried him with his fathers in the city of David. And his son Jotham reigned in his place.
8. In the thirty-eighth year of Azariah king of Judah, Zachariah the son of Jeroboam reigned over Israel in Samaria, six months.
9. And he did *that which* was evil in the sight of the LORD as his fathers had done. He did not depart from the sins of Jeroboam the son of Nebat, who made Israel to sin.
10. And Shallum the son of Jabesh conspired against him. And he struck him before the people, and killed him, and reigned in his place.
11. And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.
12. This *was* the word of the LORD which He spoke to Jehu, saying, "Your sons shall sit on the throne of Israel until the fourth *generation*." And it was so.
13. Shallum the son of Jabesh began to reign in the thirty-ninth year of Uzziah king of Judah. And he reigned in Samaria a full month.
14. For Menahem the son of Gadi went up from Tirzah, and came to Samaria and struck Shallum the son of Jabesh in Samaria. And he killed him and reigned in his place.
15. And the rest of the acts of Shallum, and the conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.
16. Then Menahem struck Tiphsah, and all in it, and its borders, from Tirzah. Because they did not open *their gates to*

19 Josh. 10:31
2 Chr. 25:27
21 2 Ki. 15:13
2 Chr. 26:1
22 2 Ki. 16:6
2 Chr. 26:2
24 1 Ki. 12:26-33
25 Num. 13:21, 34:8
Deut. 3:17
Josh. 19:13
Jonah 1:1
Mat. 12:39-40
26 Deut. 32:36
2 Ki. 13:4
27 2 Ki. 13:5
28 2 Sam. 8:6
1 Ki. 11:24
2 Chr. 8:3
29 2 Ki. 15:8

Chap. **15**

1 2 Ki. 14:21, 15:13, 30
2 Chr. 26:1, 3-4
4 2 Ki. 12:3, 14:4, 15:35
5 Lev. 13:46
2 Chr. 26:19-21
7 2 Chr. 26:23
10 Amos 7:9
12 2 Ki. 10:30
13 2 Ki. 15:1
Mat. 1:8, 9
14 1 Ki. 14:17
16 1 Ki. 4:24
2 Ki. 8:12

him, he struck it. He ripped up all its pregnant women.
17. In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi began to reign over Israel, ten years in Samaria.
18. And he did evil in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat who made Israel to sin all his days.
19. Pul the king of Assyria came against the land. And Menahem gave Pul a thousand talents of silver so that his hand might be with him to confirm the kingdom in his hand.
20. And Menahem took the silver from Israel, from all the mighty men of wealth (fifty shekels of silver from each man), to give *it* to the king of Assyria. And the king of Assyria turned back and did not stay there in the land.
21. And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?
22. And Menahem slept with his fathers. And Pekahiah his son reigned in his place.
23. In the fiftieth year of Uzziah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria two years.
24. And he did *that which* was evil in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat who made Israel to sin.
25. But Pekah the son of Remaliah, a commander of his, conspired against him and struck him in Samaria in the palace of the king's house with Argob and Arieh and fifty men of the Gileadites with him. And he killed him and reigned in his place.
26. And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.
27. In the fifty-second year of Uzziah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, twenty years.
28. And he did evil in the sight of the LORD. He did not depart from the sins of Jeroboam the son of Nebat who made Israel to sin.
29. In the days of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, and Abel Beth Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and he deported them to Assyria.
30. And Hoshea the son of Elah made a plot against Pekah the son of Remaliah. And he struck him and killed him and reigned in his place in the twentieth year of Jotham the son of Uzziah.
31. And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.
32. In the second year of Pekah the son of Remaliah king of Israel, Jotham the son of Uzziah, king of Judah, began to reign.
33. He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.
34. And he did *what was* right in the sight of the LORD. He did according to all that his father Uzziah had done.
35. Only the high places were not removed. The people still sacrificed and burned incense in the high places. He built the Upper Gate of the house of the LORD.
36. And the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
37. In those days the LORD began to send Rezin the king of Syria against Judah, and also Pekah the son of Remaliah.
38. And Jotham slept with his fathers and was buried with his fathers in the city of David his father. And his son Ahaz reigned in his place.

19 2 Ki. 14:5
Isa. 66:19
Hos. 8:9
1 Chr. 5:26
27 Isa. 7:1
29 1 Ki. 15:20
Isa. 9:1
1 Chr. 5:26
30 2 Ki. 17:1
Hos. 10:3, 7, 15
32 2 Chr. 27:1
34 2 Ki. 15:3
35 2 Ki. 15:4
2 Chr. 27:3
37 2 Ki. 15:27, 16:5
Isa. 7:1

CHAPTER SIXTEEN

1. In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.
2. Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do *what was* right in the sight of the LORD his God, like David his father.
3. But he walked in the ways of the kings of Israel. Yes, and he made his son to pass through the fire, according to the abominations of the nations whom the

Chap. **16**
1 2 Chr. 28:1
3 Lev. 18:21
Deut. 12:31
Psa. 106:37-38
2 Chr. 28:3

LORD cast out from before the children of Israel.
4. And he sacrificed and burned incense in the high places and on the hills and under every green tree.
5. Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem for war. And they besieged Ahaz, but could not overcome *him*.
6. At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath. And the Syrians came to Elath and lived there until this day.
7. And Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I *am* your servant and your son. Come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel who rise up against me."
8. And Ahaz took the silver and gold which was found in the house of the LORD and in the treasures of the king's house, and sent a present to the king of Assyria.
9. And the king of Assyria hearkened to him, for the king of Assyria went up against Damascus and took it. And he carried *the people of* it away captive to Kir and killed Rezin.
10. And King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria *at* Damascus. And *he* saw an altar at Damascus. And King Ahaz sent to Urijah the priest the form and the pattern of the altar according to all its workmanship.
11. And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. So Urijah the priest did until King Ahaz came in from Damascus.
12. And the king came in from Damascus, and the king saw the altar. And the king approached to the altar and offered on it.
13. And he offered his burnt offering and his grain offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.
14. And he also brought the bronze altar which *was* before the LORD from the forefront of the house—from between the *new* altar and the house of the LORD—and put it on the north side of the *new* altar.
15. And King Ahaz commanded Urijah the priest, saying, "Upon the great *new* altar burn the morning offering and the evening grain offering, and the king's burnt sacrifice and his grain offering with the burnt offering of all the people of the land, and their grain offerings, and their drink offerings. And sprinkle all the blood of the burnt offerings upon it, and all the blood of the sacrifice. And the bronze altar shall be for me to inquire by.
16. And Urijah the priest did according to all that King Ahaz commanded.
17. And King Ahaz cut off the borders of the bases and removed the laver from them. And he took down the sea from off the bronze oxen under it and put it upon a pavement of stones.
18. And the covered way for the Sabbath which they had built in the house, and the king's entry outside, he removed from the house of the LORD because of the king of Assyria.
19. And the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?
20. And Ahaz slept with his fathers and was buried with his fathers in the city of David. And his son Hezekiah reigned in his place.

4 Deut. 12:2
1 Ki. 14:23
5 Isa. 7:1, 4
6 2 Ki. 14:22
7 1 Chr. 5:26
2 Chr. 28:20
8 2 Ki. 12:18
2 Chr. 28:21
9 Amos 1:5
12 2 Chr. 26:16, 19
14 2 Chr. 4:1
15 Ex. 29:39-41
17 1 Ki. 7:23, 25, 27-28
2 Chr. 28:24
20 2 Chr. 28:27

Chap. **17**

1 2 Ki. 15:30
3 2 Sam. 8:2
2 Ki. 18:9
5 2 Ki. 18:9
6 Lev. 26:32-33
Deut. 28:36, 64, 29:27-28
2 Ki. 18:10-11
Hos. 13:16
1 Chr. 5:26

CHAPTER SEVENTEEN

1. In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign over Israel in Samaria, *and he reigned* nine years.
2. And he did evil in the sight of the LORD, but not like the kings of Israel who were before him.
3. Shalmaneser king of Assyria came up against him. And Hoshea became his servant and gave him taxes.
4. And the king of Assyria found treachery in Hoshea, for he had sent messengers to So, king of Egypt, and had brought no taxes to the king of Assyria as before, year by year. And the king of Assyria shut him up and bound him in prison.
5. And the king of Assyria went up into all the land. And he went up to Samaria and besieged it three years.
6. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria. And he placed them in Halah, and in Habor *by* the river Gozan, and in the cities of the Medes.
7. Now it came to pass because the children of Israel had sinned against the

LORD their God, Who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,
8. And walked in the statutes of the nations whom the LORD cast out from before the children of Israel, and of the kings of Israel, which the nations had made.
9. Now the children of Israel secretly did things that *were* not right against the LORD their God. And they built high places in all their cities for themselves from the Watch Tower to the fortified city.
10. And they set up images and groves for themselves in every high hill, and under every green tree.
11. And they burned incense in all the high places, like the nations whom the LORD had removed from before them, and they practiced evil things to provoke the LORD to anger,
12. For they served the idols of which the LORD had said to them, "You shall not do this thing."
13. And the LORD testified against Israel and against Judah, by all the prophets, *by* all the seers, saying, "Turn from your evil ways and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets."
14. Nevertheless they would not hear, but hardened their necks, like the neck of their fathers who did not believe in the LORD their God.
15. And *they* rejected His statutes and His covenant which He made with their fathers, and His warnings that He testified against them. And they went after vanity, and became vain, and went after the nations around them, concerning whom the LORD had charged them not to do like them.
16. And they left all the commandments of the LORD their God and made molten images, two calves for themselves. And they made a grove, and worshiped all the host of heaven, and served Baal.
17. And they caused their sons and their daughters to pass through the fire. And they used divination and sorceries, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger.

8 Lev. 18:3
Deut. 18:9
2 Ki. 16:3
9 2 Ki. 18:8
10 Ex. 34:13
Deut. 12:2, 16:21
1 Ki. 14:23
2 Ki. 16:4
Isa. 57:5
Mic. 5:14
12 Ex. 20:3-4
Lev. 26:1
Deut. 4:19, 5:7-8
13 1 Sam. 9:9
Jer. 18:11, 25:5, 35:15
14 Deut. 31:27
Prov. 29:1
Acts 7:51
15 Deut. 12:30-31, 29:25, 32:21
1 Ki. 16:13
Psa. 115:8
Rom. 1:21
1 Cor. 8:4
16 Ex. 32:8
1 Ki. 12:28, 14:15, 16:31, 22:53
2 Ki. 11:18
17 Lev. 18:21
Deut. 18:10
1 Ki. 21:20
2 Ki. 16:3
Ezek. 23:37

18. So the LORD was very angry with Israel and removed them out of His sight; not one was left, only the tribe of Judah by itself.
19. Also Judah did not keep the commandments of the LORD their God, but walked in the statutes which Israel made.
20. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers until He had cast them out of His sight,
21. For He tore Israel from the house of David and they made Jeroboam the son of Nebat king. And Jeroboam drove Israel away from following the LORD, and made them sin a great sin.
22. For the children of Israel walked in all the sins of Jeroboam which he did. They did not depart from them
23. Until the LORD removed Israel out of His sight as He had said by all His servants the prophets. So Israel was carried away out of their own land to Assyria, *as it is* to this day.
24. And the king of Assyria brought *men* from Babylon and from Cuthah and from Ava and from Hamath and from Sepharvaim and placed *them* in the cities of Samaria instead of the children of Israel. And they possessed Samaria and lived in its cities.
25. Now it came to pass at the beginning of their dwelling there that they did not fear the LORD. And the LORD sent lions among them which killed them.
26. And they spoke to the king of Assyria, saying, "The nations which you have removed and placed in the cities of Samaria do not know the manner of the God of the land. And He has sent lions among them, and, behold, they kill them because they do not know the way of the God of the land."
27. Now the king of Assyria commanded, saying, "Cause one of the priests whom you removed from there to go there. And they shall go and live there, and he shall teach them the way of the God of the land."
28. And one of the priests whom they had removed from Samaria came and lived in Bethel. And he taught them how they should fear the LORD.
29. And every nation made gods of their own and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities in which they lived.

18 1 Ki. 11:13, 32
19 Jer. 3:8
20 2 Ki. 13:3, 15:29
21 1 Ki. 11:11, 31, 12:20, 28
23 1 Ki. 14:16
2 Ki. 17:6
24 2 Ki. 18:34
Ezra 4:2, 10

30. And the men of Babylon made Succoth Benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,
31. And the Avites made Nibhaz and Tartak, and the Sepharvites burned their children with fire to Adrammelech and Anammelech the gods of Sepharvaim.
32. So they feared the LORD, and made to themselves of the lowest of them priests of the high places who sacrificed for them in the houses of the high places.
33. They feared the LORD, yet served their own gods, according to the custom of the nations whom they removed from there.
34. To this day they do according to their former ways. They do not fear the LORD, neither do they do according to their statutes, or according to their ordinances, or according to the law and commandment which the LORD commanded the children of Jacob whom He named Israel.
35. And the LORD had made a covenant and charged them, saying, "You shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them,
36. But the LORD, Who brought you up out of the land of Egypt with great power and an outstretched arm, you shall fear Him, and you shall worship Him, and you shall do sacrifice to Him.
37. And the statutes, and the ordinances, and the law, and the commandment, which He wrote for you, you shall observe to do forever. But you shall not fear other gods.
38. And the covenant that I have made with you, you shall not forget, and you shall not fear other gods.
39. Now you shall fear the LORD your God and He shall deliver you out of the hand of all your enemies."
40. But they did not hearken, and they followed after their former way.
41. Now it came to pass these nations feared the LORD, yet they served their graven images, both their sons and their sons' sons, as their fathers did; they do so to this day.

CHAPTER EIGHTEEN

1. And it came to pass in the third year of Hoshea son of Elah king of Israel, Hezekiah the son of Ahaz king of Judah began to reign.
2. He *was* twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name *was* Abi, the daughter of Zachariah.
3. And he did *what was* right in the sight of the LORD, according to all that David his father did.
4. He removed the high places, and broke the pillars, and cut down the groves. And he broke in pieces the bronze serpent which Moses had made, for until those days the children of Israel burned incense to it. And he called it Nehushtan.
5. He trusted in the LORD God of Israel, and after him *there* was none like him among all the kings of Judah, nor who were before him,
6. For he clung to the LORD. He did not depart from following Him, but kept His commandments which the LORD commanded Moses.
7. And the LORD was with him. He was blessed wherever he went. And he rebelled against the king of Assyria and did not serve him.
8. He struck the Philistines to Gaza and its borders from the Watch Tower to the fortified city.
9. So it came to pass in the fourth year of King Hezekiah, the seventh year of Hoshea son of Elah king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it.
10. And at the end of three years they took it. In the sixth year of Hezekiah, it *was* the ninth year of Hoshea king of Israel, Samaria was taken.
11. And the king of Assyria carried away Israel to Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes
12. Because they did not obey the voice of the LORD their God, but transgressed His covenant, *and* all that Moses the servant of the LORD commanded, and would not hearken to them, nor do them.
13. And in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.
14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, "I have offended; turn back from me. Whatever you put on me I will bear." And the king of Assyria appointed to Hezekiah king of Judah three hundred talents of

30 2 Ki. 17:24
31 Lev. 18:21
Deut. 12:31
Ezra 4:9
32 1 Ki. 12:31
33 Zeph. 1:5
34 Gen. 32:28, 35:10
1 Ki. 18:31
35 Ex. 20:5
Judg. 6:10
36 Ex. 6:6
Deut. 10:20
37 Deut. 5:32
38 Deut. 4:23
41 2 Ki. 17:32-33

Chap. **18**

1 2 Chr. 28:27, 29:1
Mat. 1:9
2 Isa. 38:5
2 Chr. 29:1
4 Num. 21:9
2 Chr. 31:1
5 2 Ki. 19:10, 23:15
Psa. 13:5
Job 13:15
6 Deut. 10:20
Josh. 23:8
7 1 Sam. 18:5, 14
2 Ki. 16:7
Psa. 60:12
2 Chr. 15:2
8 2 Ki. 17:9
Isa. 14:29
1 Chr. 4:41
9 2 Ki. 17:3
10 2 Ki. 17:6
11 2 Ki. 17:6
Hos. 1:4
1 Chr. 5:26
13 2 Chr. 32:1
Isa. 36:1

silver, and thirty talents of gold.
15. And Hezekiah gave him all the silver which was found in the house of the LORD and in the treasures of the king's house.
16. At that time Hezekiah cut off the gold from the doors of the temple of the LORD and from the pillars which Hezekiah king of Judah had overlaid. And he gave them to the king of Assyria.
17. And the king of Assyria sent Tartan, and the chief officer, and the chief field commander from Lachish, to King Hezekiah with a great army against Jerusalem. And they went up and came to Jerusalem. And when they had come up, they came and stood by the conduit of the upper pool, which is in the highway of the Fuller's Field.
18. And they called to the king. And Eliakim the son of Hilkiah, who *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, went out to them.
19. And the chief field commander said to them, "Speak now to Hezekiah, 'Thus says the great king, the king of Assyria, "What confidence *is* this in which you trust?
20. Do you say that a mere word of the lips *is* wisdom and strength for the war? Now on whom do you trust that you rebel against me?
21. Now, behold, you trust upon the staff of this bruised reed, upon Egypt, on which if a man leans, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust on him.
22. But if you say to me, 'We trust in the LORD our God,' is He not the one Whose high places and Whose altars Hezekiah has taken away, and has said to Judah and Jerusalem, 'You shall worship before this altar in Jerusalem'?" '
23. And now, please give pledges to my lord the king of Assyria, and I will deliver two thousand horses to you if you are able to set riders upon them.
24. And how will you turn away the face of one commander of the least of my master's servants, and put your trust in Egypt for chariots and for horsemen?
25. Have I now come up against this place to destroy it without the LORD? The LORD said to me, 'Go up against this land and destroy it.' "
26. Then Eliakim the son of Hilkiah, and Shebna, and Joah said to the chief field commander, "Please speak to your servants in Aramaic, for *it* we understand. And do not talk with us in the Jews' language in the hearing of the people who are on the wall."
27. And the chief field commander said to them, "Has my master sent me to your master and to you to speak these words, *and* not to the men who sit on the wall, who will eat their own dung and drink their own urine with you?"
28 And the chief field commander stood and cried with a loud voice in the Jews' language, and spoke, saying, "Hear the word of the great king, the king of Assyria:
29. Thus says the king, 'Do not let Hezekiah deceive you for he shall not be able to deliver you out of his hand.
30. And do not let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us, and this city shall not be delivered into the hands of the king of Assyria." '
31. Do not hearken to Hezekiah, for thus says the king of Assyria, 'Make peace with me by a present, and come out to me, and you each shall eat of his vine, and each of his fig tree, and you each shall drink of the waters of his own cistern
32. Until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive oil and of honey, that you may live, and not die. And do not listen to Hezekiah when he deceives you, saying, "The LORD will deliver us."
33. Has any of the gods of the nations at all delivered his land out of the hand of the king of Assyria?
34. Where *are* the gods of Hamath and of Arpad? Where *are* the gods of Sepharvaim, Hena, and Ivah? Have they delivered Samaria out of my hand?
35. Who among all the gods of the countries have delivered their countries out of my hand, that the LORD should deliver Jerusalem out of my hand?' "
36. But the people kept silent and did not answer him a word, for the king's command was, "Do not answer him."
37. And Eliakim the son of Hilkiah, who *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, came to Hezekiah with their clothes torn. And they told him the words of the chief field commander.

15 2 Ki. 16:8
17 Isa. 7:3
19 Psa. 118:8-9
2 Chr. 32:10
21 Ezek. 29:6-7
22 2 Ki. 19:4
2 Chr. 31:1, 32:12
29 2 Chr. 32:15
32 Deut. 8:7-8
33 2 Ki. 19:12
Isa. 10:10-11
2 Chr. 32:14
34 2 Ki. 17:24, 19:13
35 Dan. 3:15
37 Isa. 33:7

CHAPTER NINETEEN

1. Then it came to pass when King Hezekiah heard, he tore his clothes and covered himself with sackcloth. And he went into the house of the LORD.
2. And he sent Eliakim who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.
3. And they said to him, "Thus says Hezekiah, '*This is* a day of trouble and of rebuke and contempt, for the children have come to the *point of* birth, and *there is* no strength to bring forth.
4. It may be the LORD your God will hear all the words of the chief field commander with which his master the king of Assyria has sent to reproach the living God, and will rebuke the words which the LORD your God has heard. And you shall lift up prayer for the rest who are left.' "
5. And the servants of King Hezekiah came to Isaiah.
6. And Isaiah said to them, "You shall say to your master, 'Thus says the LORD, "Do not be afraid of the words which you have heard with which the servants of the king of Assyria have blasphemed Me.
7. Behold, I will send a blast upon him, and he shall hear a rumor and shall return to his own land. And I will cause him to fall by the sword in his own land." ' "
8. And the chief field commander returned and found the king of Assyria warring against Libnah, for he had heard that he had departed from Lachish.
9. And when he heard it said of Tirhakah king of Ethiopia, "Behold, he has come out to fight against you," he sent messengers again to Hezekiah, saying,
10. "Thus you shall speak to Hezekiah king of Judah, saying, 'Do not let your God in Whom you trust deceive you, saying, "Jerusalem shall not be delivered into the hand of the king of Assyria."
11. Behold, you have heard what the kings of Assyria have done to all the lands by completely destroying them. And shall you be delivered?
12. Have the gods of the nations delivered them, nations which my fathers have destroyed, Gozan, and Haran, and Rezeph, and the sons of Eden in Telassar?

Chap. **19**

1 Isa. 37:1
2 Luke 3:4
4 2 Sam. 16:12
2 Ki. 18:35
Psa. 50:21
6 2 Ki. 18:17
Isa. 37:6
Psa. 112:7
7 2 Ki. 19:35-37
Jer. 51:1
8 2 Ki. 18:14
9 1 Sam. 23:27
Isa. 37:9
10 2 Ki. 18:5
12 2 Ki. 18:33-34
Ezek. 27:23
13 2 Ki. 18:34
14 Isa. 37:14
15 Isa. 37:16, 44:6
Psa. 80:1
16 2 Ki. 19:4
Isa. 37:17
Psa. 31:2
2 Chr. 6:40
18 Jer. 10:3
Psa. 115:4
19 Psa. 83:18
20 Psa. 65:2
Isa. 37:21
21 Jer. 14:17
Psa. 22:7-8
Lam. 2:13
22 Jer. 51:5
23 2 Ki. 18:17
Psa. 20:7
Isa. 10:18

13. Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and of Ivah?' "
14. And Hezekiah received the letter from the hand of the messengers and read it. And Hezekiah went up into the house of the LORD and spread it before the LORD.
15. And Hezekiah prayed before the LORD and said, "O LORD God of Israel, Who dwells *between* the cherubim, You *are* God Himself, You alone, of all the kingdoms of the earth; You have made the heavens and the earth.
16. LORD, bow down Your ear and hear. O LORD, open Your eyes and see, and hear the words of Sennacherib which he has sent to reproach the living God.
17. Truly, LORD, the kings of Assyria have destroyed the nations and their lands,
18. And have thrown their gods into the fire; for they *were* no gods, but the work of men's hands, wood and stone, and they have destroyed them.
19. And now, O, LORD our God, I beseech You, save us out of his hand, so that all the kingdoms of the earth may know that You *are* the LORD God, and You only."
20. And Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD God of Israel, 'I have heard what you have prayed to Me against Sennacherib king of Assyria.'
21. This *is* the word that the LORD has spoken concerning him: 'The virgin, the daughter of Zion, has despised you *and* laughed you to scorn. The daughter of Jerusalem has shaken her head at you.
22. Whom have you mocked and blasphemed? And against Whom have you exalted *your* voice and lifted up your eyes on high? Even against the Holy One of Israel!
23. You have mocked the LORD by your messengers, and have said, "With the multitude of my chariots I have come up to the height of the mountains, to the sides of Lebanon, and will cut down its tall cedar trees, its choice fir trees. And I will enter into the lodgings of its borders, its densest forest;
24. I have dug and drunk foreign waters, and with the sole of my feet I have dried up all the rivers of Egypt."

25. Have you not heard it from afar, *that* I made it? From days of old, *that* I fashioned it! Now I have caused it to come to pass that you should make fortified cities desolate heaps of ruins.
26. Therefore their people had little power, they were fearful and put to shame. They were *like* the grass of the field, and the green herb, like the grass on the housetops, and like grain blasted before it was grown up.
27. But I know your sitting down, and your going out, and your coming in, and your rage against Me.
28. Because of your rage against Me, and because your arrogance has come up into My ears, even I will put My hook in your nose, and My bridle in your lips. And I will turn you back by the way in which you came.
29. And this shall be a sign to you: you shall eat this year such things as grow of themselves, and in the second year that which springs up of the same. And in the third year, sow and reap and plant vineyards and eat the fruits of them.
30. And the remnant that has escaped of the house of Judah shall yet again take root downward and bear fruit upward,
31. For out of Jerusalem shall go forth a remnant, and they who escape out of Mount Zion. The zeal of the LORD of Hosts shall do this.'
32. Therefore thus says the LORD concerning the king of Assyria. 'He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor throw up a bank against it.
33. By the way that he came, by the same way he shall return, and shall not come into this city,' says the LORD,
34. 'For I will defend this city, to save it for My own sake and for My servant David's sake.' "
35. And it came to pass that night, the angel of the LORD went out and struck a hundred and eighty-five thousand in the camp of the Assyrians. Now when they arose early in the morning, behold, they were all dead bodies.
36. And Sennacherib king of Assyria departed. And he went and returned and lived at Nineveh.
37. And it came to pass as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, struck him down with the sword. And they escaped into the land of Ararat. And Esarhaddon his son reigned in his place.

25 Isa. 10:5, 45:7
26 Psa. 129:6
27 Isa. 37:28 Psa. 139:1
28 2 Ki. 19:33, 36 Ezek. 29:4 Amos 4:2 Job 41:2
30 2 Chr. 32:22
31 Isa. 9:7
34 1 Ki. 11:12 2 Ki. 20:6 Isa. 31:5
35 Ex. 12:29 Isa. 37:36
36 Gen. 10:11
37 2 Ki. 19:7 Ezra 4:2 2 Chr. 32:21

CHAPTER TWENTY

1. In those days Hezekiah was sick to death. And the prophet Isaiah the son of Amoz came to him and said to him, "Thus says the LORD, 'Set your house in order, for you shall die and not live.' "
2. And he turned his face to the wall and prayed to the LORD, saying, "O LORD,
3. I pray, O LORD, remember now how I have walked before You in truth and with a sincere heart, and have done good in Your sight." And Hezekiah wept with a great weeping.
4. And it came to pass, before Isaiah had *even* gone out into the middle of the court, the word of the LORD came to him saying,
5. "Return again and tell Hezekiah the prince of My people, 'Thus says the LORD, the God of David your father, "I have heard your prayer, I have seen your tears. Behold, I will heal you. On the third day you shall go up to the house of the LORD.
6. And I will add fifteen years to your days. And I will deliver you and this city out of the hand of the king of Assyria. And I will defend this city for My own sake, and for My servant David's sake." ' "
7. And Isaiah said, "Take a lump of figs." And they took and laid *it* on the boil, and he recovered.
8. And Hezekiah said to Isaiah, "What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?"
9. And Isaiah said, "This *will be* the sign from the LORD, that the LORD will do the thing which He has spoken. Shall the shadow go forward ten degrees, or go back ten degrees?"
10. And Hezekiah answered, "It is a light thing for the shadow to go down ten degrees. No, but let the shadow go backward ten degrees."
11. And Isaiah the prophet cried to the LORD. And He brought the shadow ten degrees backward, by which it had gone down on the sundial of Ahaz.
12. At that time Berodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he had heard that Hezekiah had been sick.

Chap. **20**

1 2 Sam. 17:23 Isa. 38:1
3 Neh. 13:22
5 1 Sam. 9:16, 10:1 2 Ki. 19:20 Psa. 39:12, 56:8, 65:2
6 2 Ki. 19:34
7 Isa. 38:21 1 Cor. 4:2
8 Judg. 6:17, 37, 39 Isa. 7:11, 14, 38:22
9 Isa. 38:7-8
11 Isa. 38:8
12 Isa. 39:1

13. And Hezekiah welcomed them, and showed them all the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and the house of his armor, and all that was found in his treasures. There was nothing in his house nor in all his dominion which Hezekiah did not show them.
14. And Isaiah the prophet came to King Hezekiah and said to him, "What did these men say? And from where did they come to you?" And Hezekiah said, "They have come from a far country, from Babylon."
15. And he said, "What have they seen in your house?" And Hezekiah answered, "They have seen all that *is* in my house. There is nothing among my treasures which I have not shown to them."
16. And Isaiah said to Hezekiah, "Hear the word of the LORD.
17. 'Behold, the days come when all that *is* in your house, and which your fathers have laid up in store until today, shall be carried into Babylon. Nothing shall be left,' says the LORD.
18. 'And of your sons which shall issue from you, which you shall beget, they shall be taken away. And they shall be officers in the palace of the king of Babylon.' "
19. And Hezekiah said to Isaiah, "Good *is* the word of the LORD which you have spoken." And he said, "*Is it* not *good* if peace and truth are *at least* in my days?"
20. And the rest of the acts of Hezekiah, and all his might, and how he made a pool and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?
21. And Hezekiah slept with his fathers. And Manasseh his son reigned in his place.

CHAPTER TWENTY-ONE

1. Manasseh *was* twelve years old when he began to reign. And he reigned fifty-five years in Jerusalem. And his mother's name *was* Hephzibah.
2. And he did *that which* was evil in the sight of the LORD after the abominations of the heathen whom the LORD cast out before the children of Israel
3. For he built up again the high places which his father Hezekiah had destroyed. And he erected altars for Baal and made a grove as Ahab king of Israel did. And he worshiped all the host of heaven and served them.
4. And he built altars in the house of the LORD of which the LORD said, "In Jerusalem I will put My name."
5. Then he built altars for all the host of the heavens in the two courts of the house of the LORD.
6. And he made his son pass through the fire and observed times and used witchcraft. And he dealt with familiar spirits and wizards. He worked much wickedness in the sight of the LORD to provoke *Him* to anger.
7. And he set a graven image of the grove which he had made in the house of which the LORD had said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever.
8. And I will not again make the feet of Israel wander any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them."
9. But they did not hearken. And Manasseh seduced them to do more evil than the nations ever did whom the LORD destroyed before the children of Israel.
10. And the LORD spoke by His servants the prophets, saying,
11. "Because Manasseh king of Judah has done these abominations, doing more wickedly than all that the Amorites did, who were before him, and has made Judah also to sin with his idols,
12. Therefore, thus says the LORD God of Israel, 'Behold, I *am* bringing evil upon Jerusalem and Judah, so that whoever hears of it both his ears shall tingle.
13. And I will stretch over Jerusalem the line of Samaria and the measuring line of the house of Ahab. And I will wipe Jerusalem as a dish is wiped, wiping and turning *it* upside down.
14. For I will forsake the remnant of My inheritance and deliver them into the hand of their enemies. And they shall become a prey and a spoil to all their enemies;
15. Because they have done what is evil in My sight, and have provoked Me to anger since the day their fathers came

13 2 Chr. 32:27, 31
15 2 Ki. 20:13
17 2 Ki. 24:13, 25:13
Jer. 27:21, 52:17
18 2 Ki. 24:12
2 Chr. 33:11
19 1 Sam. 3:18
Psa. 39:9
Job 1:21
20 Neh. 3:16
2 Chr. 32:30, 32
21 2 Chr. 32:33

Chap. **21**

1 2 Chr. 33:1
2 2 Ki. 16:3
3 Deut. 4:19, 17:3
1 Ki. 16:32
2 Ki. 17:16, 18:4
4 2 Sam. 7:13
1 Ki. 8:29, 9:3
Jer. 32:34
6 Lev. 18:21, 19:26, 31, 20:2
Deut. 18:10-11
2 Ki. 16:3, 17:17
7 2 Sam. 7:13
1 Ki. 8:29, 9:3
2 Ki. 23:27
Jer. 32:34
8 2 Sam. 7:10
9 Prov. 29:12
11 1 Ki. 21:26
2 Ki. 21:9, 23:26-27, 24:3-4
Jer. 15:4
12 1 Sam. 3:11
Isa. 34:11
Jer. 19:3
Amos 7:7-8
Lam. 2:8

forth out of Egypt even until this day.' "
16. Furthermore, Manasseh also shed very much innocent blood until he had filled Jerusalem from one end to another; besides his sin with which he made Judah to sin in doing the evil in the sight of the LORD.
17. Now the rest of the acts of Manasseh, and all that he did, and his sin which he sinned, *are* they not written in the book of the chronicles of the kings of Judah?
18. And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza. And his son Amon reigned in his place.
19. Amon *was* twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.
20. And he did that which was evil in the sight of the LORD as his father Manasseh did.
21. And he walked in all the ways that his father walked, and served the idols which his father served, and worshiped them.
22. And *he* left the LORD God of his fathers and did not walk in the way of the LORD.
23. And the servants of Amon plotted against him and killed the king in his own house.
24. And the people of the land killed all those who had plotted against King Amon. Then the people of the land made his son Josiah king in his place.
25. And the rest of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?
26. And *he was* buried in his tomb in the garden of Uzza. And his son Josiah reigned in his place.

CHAPTER TWENTY-TWO

1. Josiah *was* eight years old when he began to reign. And he reigned thirty-one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of Boscath.
2. And he did what was right in the sight of the LORD, and walked in all the ways of David his father, and did not turn aside to the right or to the left.
3. Now it came to pass in the eighteenth year of Josiah, the king sent Shaphan the son of Azaliah, the son of Meshullam the scribe, to the house of the LORD, saying,
4. "Go up to Hilkiah the high priest so that he may count the silver which is brought into the house of the LORD, which the doorkeepers have gathered from the people.
5. And let them deliver it into the hand of the workmen who have the oversight of the house of the LORD. And let them give it to the workmen who have oversight of the house of the LORD in order to repair the ruins of the house,
6. To carpenters, and builders, and masons, and to buy timber and cut stone to repair the house.
7. But there was no accounting asked from them for the money given to them, for they dealt faithfully."
8. And Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.
9. And Shaphan the scribe came to the king and brought the king word again, and said, "Your servants have gathered the silver that was found in the house and have delivered it into the hand of the workmen who have the oversight of the house of the LORD."
10. Then Shaphan the scribe showed the king, saying, "Hilkiah the priest has delivered me a book." And Shaphan read it before the king.
11. Now it came to pass when the king had heard the words of the Book of the Law, he tore his clothes.
12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king, saying,
13. "Go inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book which is found, for great *is* the wrath of the LORD which is kindled against us because our fathers have not hearkened to the words of this book to do according to all which is written concerning us."
14. Then Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe. And she lived in Jerusalem in the second quarter. And they talked with her.

16 2 Ki. 24:4
17 2 Chr. 33:11-19
18 2 Chr. 33:20
19 2 Chr. 33:21-23
20 2 Ki. 21:2
22 1 Ki. 11:33
23 2 Chr. 33:24-25
26 Mat. 1:10

Chap. **22**

1 Josh. 15:39
2 Chr. 34:1
2 Deut. 5:32
3 2 Chr. 34:8
4 2 Ki. 12:4, 9
5 2 Ki. 12:11-12, 14
7 2 Ki. 12:15
8 Deut. 31:24
2 Chr. 34:14
12 2 Chr. 34:20
13 Deut. 29:27
14 2 Chr. 34:22

15. And she said to them, "Thus says the LORD God of Israel. Tell the man who sent you to me,
16. 'Thus says the LORD, "Behold, I will bring evil upon this place and upon the people of it, all the words of the book which the king of Judah has read;
17. Because they have forsaken Me and have burned incense to other gods so that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and it shall not be quenched." '
18. But to the king of Judah who sent you to inquire of the LORD, thus you shall say to him, 'Thus says the LORD God of Israel, "Regarding the words which you have heard,
19. Because your heart *was* tender and you have humbled yourself before the LORD, when you heard what I spoke against this place and against its people (that they should become a desolation and a curse, and have torn your clothes and wept before Me), I have heard you," says the LORD.
20. "Behold, even so I will gather you to your fathers, and you shall be gathered to your grave in peace. And your eyes shall not see all the evil that I will bring upon this place." ' " And they brought the king *this* word again.

CHAPTER TWENTY-THREE

1. Then the king sent *a summons*, and they gathered to him all the elders of Judah and of Jerusalem.
2. And the king went up into the house of the LORD. And all the men of Judah and all the people of Jerusalem with him, and the priests and the prophets, and all the people, from the small even to the great. And he read all the words of the book of the covenant which was found in the house of the LORD in their ears.
3. And the king stood by the pillar and made a covenant before the LORD to walk after the LORD and to keep His commandments and His testimonies and His statutes with all *his* heart and all *his* soul, to perform the words of this covenant which was written in this book. And all the people stood to the covenant.
4. And the king commanded Hilkiah the high priest, and the priests of the second order, and the doorkeepers, to bring forth out of the temple of the LORD all the vessels which were made for Baal, and for the grove, and for all the host of heaven. And he burned them outside Jerusalem in the fields of Kidron and carried the ashes of them to Bethel.
5. And he removed the idol-worshiping priests, whom the kings of Judah had ordained to burn *incense* in the high places in the cities of Judah, and in the places around Jerusalem. He also removed those who burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of the heavens.
6. And he brought out the Asherah image from the house of the LORD outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and stamped *it* to powder, and threw the powder of it upon the graves of the children of the people.
7. And he broke down the houses of the sodomites, which *were* by the house of the LORD, where the women wove coverings for the grove.
8. And he brought all the priests out of the cities of Judah and defiled the high places where the priests had burned *incense*, from Geba to Beersheba. And he broke down the high places of the gates which were at the entrance of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.
9. Nevertheless, the priests of the high places did not come up to the altar of the LORD in Jerusalem, but they ate of the unleavened *bread* among their brethren.
10. And he defiled Topheth, in the valley of the children of Hinnom, so that no man might make his son or his daughter to pass through the fire to Molech.
11. And he took away the horses which the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the room of Nathan-Melech the officer, which *was* in the suburbs. And he burned the chariots of the sun with fire.
12. And the altars which *were* on the top of the upper room of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, the king ripped them down from there, and

16 Deut. 29:27
Dan. 9:11-14
17 Deut. 29:25-27
18 2 Chr. 34:26
19 Lev. 26:31-32
1 Ki. 21:29
Isa. 57:15
Jer. 26:6, 44:22
Psa. 51:17
20 Isa. 57:1-2
Psa. 37:37

Chap. **23**

1 2 Chr. 34:29-30
2 2 Ki. 22:8
3 2 Ki. 11:14, 17
4 2 Ki. 21:3, 7
5 2 Ki. 21:3
Hos. 10:5
Zeph. 1:4
6 2 Ki. 21:7
2 Chr. 34:4
7 1 Ki. 14:24, 15:12
Ezek. 16:16
8 1 Ki. 15:22
9 1 Sam. 2:36
Ezek. 44:10-14
10 Lev. 18:21
Deut. 18:10
Josh. 15:8
Isa. 30:33
Jer. 7:31, 19:6, 11-13
Ezek. 23:37, 39
12 2 Ki. 21:5
Jer. 19:13
Zeph. 1:5

smashed them. And he threw the dust of them into the brook Kidron.
13. And the high places which *were* before Jerusalem on the right hand of the Mount of Corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the sons of Ammon, the king defiled.
14. And he broke the images in pieces, and cut down the groves, and filled their places with the bones of men.
15. Moreover the altar which *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he broke down, and burned the high place; he stamped it to powder, and burned the groves.
16. Then as Josiah turned, he observed the tombs which *were* there in the mountain. And he sent and took the bones out of the tombs, and burned *them* upon the altar and defiled it, according to the word of the LORD which the man of God had proclaimed, who had foretold these things.
17. And he said, "What monument *is* that which I see?" And the men of the city told him, "*It is* the grave of the man of God who came from Judah and proclaimed these *very* things which you have done against the altar of Bethel."
18. And he said, "Let him alone; let no one move his bones." And they let his bones alone, with the bones of the prophet who came out of Samaria.
19. And also all the houses of the high places in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the works that he had done in Bethel.
20. And upon the altars he killed all the priests of the high places *which were* there, and burned men's bones upon them, and returned to Jerusalem.
21. And the king commanded all the people saying, "Prepare the Passover to the LORD your God as *it is* written in the book of the covenant."
22. Surely there was not held such a Passover from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah.

13 1 Ki. 11:7
14 Ex. 23:24
Deut. 7:5, 25
15 1 Ki. 12:28, 33
16 1 Ki. 13:2
17 1 Ki. 13:1, 30
18 1 Ki. 13:31
19 2 Chr. 34:6-7
20 Ex. 22:20
1 Ki. 13:2, 18:40
2 Ki. 11:18
2 Chr. 34:5
21 Ex. 12:3
Lev. 23:5
Num. 9:2
Deut. 16:2
2 Chr. 35:1
22 2 Chr. 35:18-19
24 Gen. 31:19
Lev. 19:31, 20:27
Deut. 18:11
25 2 Ki. 18:5
26 2 Ki. 21:11-12, 24:3-4
Jer. 15:4
27 1 Ki. 8:29, 9:3,
2 Ki. 17:18, 20, 18:11, 21:4, 7, 13
29 2 Ki. 14:8
Zech. 12:11
2 Chr. 35:20
30 2 Chr. 35:24, 36:1
31 2 Ki. 24:18
Jer. 22:11
1 Chr. 3:15
33 2 Ki. 25:6
Jer. 52:27
2 Chr. 36:3

23. But in the eighteenth year of King Josiah, this Passover was held to the LORD in Jerusalem.
24. And also Josiah put away *those who work with* familiar spirits, and the wizards, and the family gods, and the idols, and all the abominations which were seen in the land of Judah and in Jerusalem, so that he might perform the words of the law which were written in the book which Hilkiah the priest found in the house of the LORD.
25. And there was no king like him before him, who turned to the LORD with all his heart and with all his soul, and with all his might, according to all the law of Moses. And after him none rose up like him.
26. Nevertheless the LORD did not turn from the heat of His great wrath, with which His anger was kindled against Judah because of all the provocations with which Manasseh had provoked Him.
27. And the LORD said, "I will also remove Judah out of My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.' "
28. And the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
29. In his days Pharaoh Necho king of Egypt went up to the king of Assyria to the river Euphrates. And King Josiah went against him. And *Pharaoh Necho* killed him at Megiddo when he saw him.
30. And his servants carried his dead body in a chariot from Megiddo, and brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's place.
31. Jehoahaz *was* twenty-three years old when he began to reign. And he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.
32. And he did *that which* was evil in the sight of the LORD, according to all that his fathers had done.
33. And Pharaoh Necho put him in prison at Riblah in the land of Hamath so that he might not reign in Jerusalem. And

he put the land under a tax of a hundred talents of silver and a talent of gold.
34. And Pharaoh Necho made Eliakim the son of Josiah king in place of Josiah his father and changed his name to Jehoiakim. And *Pharaoh* took Jehoahaz away. And he came to Egypt and died there.
35. And Jehoiakim gave the silver and the gold to Pharaoh. But he taxed the land to give the silver according to Pharaoh's command. He exacted the silver and the gold from the people of the land, from each one according to his worth, to give it to Pharaoh Necho.
36. Jehoiakim *was* twenty-five years old when he began to reign. And he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.
37. And he did *that which* was evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER TWENTY-FOUR

1. In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years. Then he turned and rebelled against him.
2. And the LORD sent against him troops of the Chaldees, and bands of the Syrians, and troops of the Moabites, and troops of the Ammonites. And He sent them against Judah to destroy it, according to the word of the LORD which He spoke by His servants the prophets.
3. Surely at the commandment of the LORD *this* came upon Judah to remove *them* out of His sight for the sins of Manasseh, according to all that he did;
4. And also for the innocent blood which he shed, for he filled Jerusalem with innocent blood which the LORD would not pardon.
5. And the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
6. And Jehoiakim slept with his fathers. And Jehoiachin his son reigned in his place.
7. And the king of Egypt did not come again out of his land any more, for the king of Babylon had taken all that *belonged to* the king of Egypt from the river of Egypt to the river Euphrates.
8. Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.
9. And he did *that which* was evil in the sight of the LORD, according to all that his father had done.
10. At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.
11. And Nebuchadnezzar king of Babylon came against the city, and his servants besieged it.
12. And Jehoiachin the king of Judah surrendered to the king of Babylon, he and his mother, and his servants, and his leaders, and his officers. And the king of Babylon took him *captive* in the eighth year of his reign.
13. And *he* carried out from there all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.
14. And he carried away all Jerusalem, and all the leaders, and all the mighty men of war, ten thousand captives, and all the craftsmen and smiths. None remained except the poorest sort of the people of the land.
15. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers. And the mighty of the land he carried into captivity from Jerusalem to Babylon.
16. And the king of Babylon brought as captives to Babylon all the men of might, seven thousand of them, and a thousand craftsmen and smiths, all who were strong and fit for war.
17. And the king of Babylon made Mattaniah, *Jehoiachin's* father's brother, king in his place. And he changed his name to Zedekiah.
18. Zedekiah *was* twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.
19. And he did *that which* was evil in the sight of the LORD, according to all that Jehoiakim had done
20. For it was through the anger of the LORD that Zedekiah happened to rebel

34 2 Ki. 24:17
Jer. 22:11
Ezek. 19:3
Dan. 1:7
2 Chr. 36:4
Mat. 1:11
35 2 Ki.23:33
36 2 Chr. 36:5

Chap. **24**

1 Jer. 25:1, 9
Dan. 1:1
2 Chr. 36:6
2 2 Ki. 20:17, 21:12-14, 23:27
Jer. 25:9, 32:28
Ezek. 19:8
3 2 Ki. 21:2, 11, 23:26
4 2 Ki. 21:16
6 Jer. 22:18, 36:30
2 Chr. 36:6, 8
7 Jer. 37:5, 7, 46:2
8 Jer. 22:24, 24:1
1 Chr. 3:16
2 Chr. 36:9
10 Dan. 1:1
12 2 Ki. 25:27
Jer. 24:1, 25:1, 29:1-2, 52:28
Ezek. 17:12
13 2 Ki. 20:17
Isa. 39:6
Jer. 20:5
Dan. 5:2-3
14 1 Sam. 13:19, 22
2 Ki. 25:12
Jer. 24:1, 52:28
15 Jer. 22:24
Ezek. 17:12
Esth. 2:6
2 Chr. 36:10
16 Jer. 52:28
17 Jer. 37:1
1 Chr. 3:15
2 Chr. 36:4, 10
18 2 Ki. 23:31
Jer. 52:1
2 Chr. 36:11
19 2 Chr. 36:12
20 Ezek. 17:15
2 Chr. 36:13

against the king of Babylon in Jerusalem and in Judah until *God* had put them out of His presence.

CHAPTER TWENTY-FIVE

1. Now it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came. He and all his army came against Jerusalem, and pitched against it, and built a siege mound all around it.
2. And the city was besieged until the eleventh year of King Zedekiah,
3. On the ninth *day* of the *fourth* month, when famine was severe in the city, and there was no bread for the people of the land,
4. Then the city was breached, and by night all the men of war *fled* by the way of the gate between two walls, which is by the king's garden. And the Chaldeans were against the city all round. And the king went the way toward the plain.
5. And the army of the Chaldees pursued the king and overtook him in the plains of Jericho. And all his army was scattered from him.
6. And they took the king and brought him up to the king of Babylon to Riblah. And they gave judgment upon him.
7. And they killed the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with bronze chains and carried him to Babylon.
8. And in the fifth month, on the seventh *day* of the month (it was the nineteenth year of King Nebuchadnezzar king of Babylon) Nebuzaradan, the chief of the executioners, a servant of the king of Babylon, came to Jerusalem.
9. And he burned the house of the LORD, and the king's house, and all the houses of Jerusalem. And every great one's house he burned with fire.
10. And all the army of the Chaldeans who *were* with the chief of the executioners broke down the walls of Jerusalem all around.
11. And the rest of the people who were left in the city, and the fugitives who fell away to the king of Babylon with the rest of the multitude, the chief of the executioners carried away.
12. But the chief of the executioners left a few of the poor of the land to be vinedressers and husbandmen.
13. And the bronze pillars in the house of the LORD, and the bases, and the bronze sea in the house of the LORD, the Chaldeans broke into pieces and carried the bronze to Babylon.
14. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of bronze with which they ministered, they also took away.
15. And the chief of the executioners took away the censers and the bowls that *were* all of solid gold, and all of solid silver;
16. Also the two pillars, the one sea, and the bases which Solomon had made for the house of the LORD. The bronze of all these vessels was without weight.
17. The height of the one pillar *was* eighteen cubits, and the capital upon it *was* bronze. And the height of the capital *was* three cubits. And the grating and the pomegranates upon the capital all around *were* all of bronze. And the second pillar had grating like these.
18. And the chief of the executioners took Seraiah the chief priest, and Zephaniah the second priest, and the three doorkeepers.
19. And he took out of the city a certain officer who was appointed over the men of war, and five men of those who were in the king's presence, who were found in the city, and the chief scribe of the army (who called up the people of the land together), and sixty men of the people of the land found in the city.
20. And Nebuzaradan the chief of the executioners took these and brought them to the king of Babylon to Riblah.
21. And the king of Babylon struck them and killed them at Riblah in the land of Hamath. And he exiled Judah from its land.
22. And he made Gedaliah the son of Ahikam, the son of Shaphan, ruler over the people who remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left.
23. And all the commanders of the army, they and their men, heard that the king of Babylon had made Gedaliah governor. And they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite,

Chap. **25**

1 Jer. 34:2
Ezek. 24:1
2 Chr. 36:17
3 Jer. 39:2
4 Jer. 39:2, 4-7
Ezek. 12:12
6 2 Ki. 23:33
Jer. 52:9
7 Jer. 39:7
8 2 Ki. 24:12
Jer. 39:9, 52:12
9 Jer. 39:8
Amos 2:5
Psa. 79:1
2 Chr. 36:19
10 Jer. 52:14
Neh. 1:3
11 Jer. 39:9
12 2 Ki. 24:14
13 1 Ki. 7:15, 23, 27
Jer. 27:19, 52:17
14 Ex. 27:3
1 Ki. 7:45
16 1 Ki. 7:47
17 1 Ki. 7:15
Jer. 52:21
18 Jer. 21:1, 52:24
Ezra 7:1
1 Chr. 6:14
19 Jer. 52:25
21 Lev. 26:33
Deut. 28:36, 64
2 Ki. 23:27
22 Jer. 40:5
23 Jer. 40:7-9

and Jaazaniah the son of a Maachathite, they and their men.
24. And Gedaliah swore to them and to their men, and said to them, "Do not fear to be the servants of the Chaldeans. Dwell in the land and serve the king of Babylon, and it shall be well with you."
25. And it came to pass in the seventh month, Ishmael the son of Nethaniah, the son of Elishama of the seed of the kingdom, and ten men with him, came and struck Gedaliah, and he died, and also the Jews and the Chaldeans who were with him at Mizpah.
26. And all the people, both small and great, and the commanders of the armies, arose and came to Egypt, for they were afraid of the Chaldeans.

25 Jer. 41:1-2
26 Jer. 43:4, 7
27 Gen. 40:13, 20
Jer. 52:31
29 2 Sam. 9:7

27. And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh *day* of the month, Evil-Merodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah out of prison.
28. And he spoke kindly to him and set his throne above the thrones of the kings who *were* with him in Babylon.
29. And he changed his prison clothes. And he always ate bread before him all the days of his life.
30. And his allowance *was* a regular allowance given him from the king, a daily ration for every day, all the days of his life.

The Book of Isaiah

CHAPTER ONE

1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.
2. Hear, O heavens, and give ear, O earth; for the LORD has spoken, "I have reared and brought up children, but they have rebelled against Me.
3. The ox knows his owner, and the donkey his master's crib; *but* Israel does not know *Me*; My people do not understand."
4. Ah, sinful nation, a people burdened *with* iniquity, a seed of evildoers, children who deal corruptly! They have forsaken the LORD; they have provoked the Holy One of Israel to anger; they have gone away backward.
5. Why should you be stricken any more? You will revolt more and more; the whole head is sick, and the whole heart faint.
6. From the sole of the foot even to the *top of the* head *there is* no soundness in it; *only* wounds and bruises and putrefying sores; they have not been closed, nor bound up, nor soothed with ointment.
7. Your country *is* a desolation, your cities *are* burned with fire. Strangers devour your land right in your *very* presence, and *it is* wasted, as overthrown by strangers.
8. And the daughter of Zion is left as a booth in a vineyard, like a hut in a garden of cucumbers, like a besieged city.
9. Except the LORD of hosts had left us a very small remnant, we would have been as Sodom; we would have become like Gomorrah.
10. Hear the Word of the LORD, rulers of Sodom; give ear to the law of our God, people of Gomorrah.
11. "To what purpose *is* the multitude of your sacrifices to Me?" says the LORD; "I am full of the burnt offerings of rams, and the fat of fed beasts; and I do not delight in *the blood of* bulls, or of lambs, or of he-goats.
12. When you come to appear before Me, who has required this at your hand, to trample My courts?
13. Bring no more vain sacrifices; incense is an abomination to Me—new moon and Sabbath, the calling of assemblies; I cannot endure iniquity along with the solemn assembly!
14. Your new moons and your appointed feasts My soul hates; they are a trouble to Me; I am weary to bear *them*.
15. And when you spread forth your hands, I will hide My eyes from you; yea, when you make many prayers, I will not hear; your hands are full of blood.
16. Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes; cease to do evil;
17. Learn to do good; seek judgment, reprove the oppressor. Judge the orphan, plead for the widow.
18. Come now, and let us reason together," says the LORD. "Though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be like wool.
19. If you are willing and obedient, you shall eat the good of the land;
20. But if you refuse and rebel, you shall be devoured *with* the sword;" for the mouth of the LORD has spoken *it*.
21. How has the faithful city become a harlot? *It was* full of judgment; righteousness lodged in it—but now murderers.
22. Your silver has become dross, your wine mixed with water;
23. Your rulers *are* rebellious, and companions of thieves; everyone loves a bribe, and is pursuing rewards; they do not judge the orphan, nor does the cause of the widow come before them.
24. And the Lord, the LORD of Hosts, the Mighty One of Israel says, "Alas! I Myself will vent My wrath upon My foes, and avenge Myself of My enemies.
25. And I will turn back My hand upon you, and purge away your dross as with lye, and take away all your tin alloy.
26. And I will restore your judges as at the first, and your counselors as at the beginning; afterwards you shall be called The City of Righteousness, The Faithful City."
27. Zion shall be redeemed with judgment, and those in her who repent with righteousness.
28. And the downfall of the transgressors and of the sinners shall be together; and those who forsake the LORD *shall be* consumed,

Chap. **1**

1 Num. 12:6
2 Jer. 2:12
3 Jer. 9:3, 6
4 Matt. 3:7
5 Isa. 9:13
Jer. 5:3
7 Deut. 28:51
8 Jer. 4:17
9 Gen. 19:24
Lam. 3:22
Rom. 9:29
10 Deut. 32:32
11 1 Sam. 15:22
12 Ex. 23:17
13 Joel 1:14
Mat. 15:9
14 Num. 28:11
Isa. 43:24
Lam. 2:6
15 Mic. 3:4
Psa. 66:18
Prov. 1:28
16 Jer. 4:14
Rom. 12:9
18 Isa. 43:26
Psa. 51:7
Rev. 7:14
20 Tit. 1:2
21 Jer. 2:20
22 Jer. 6:28
23 Jer. 5:23, 22:17
Ezek. 22:12
Hos. 9:15
Zech. 7:10
Prov. 29:24
24 Deut. 28:63
25 Mal. 3:3
26 Jer. 33:7
Zech. 8:3
28 Job 31:3
2 Thes. 1:8-9

29. For they shall be ashamed of the oaks which you have desired, and you shall be confounded for the gardens which you have chosen,
30. For you shall be like an oak whose leaf fades, and like a garden that has no water.
31. And the strong shall be like a wick, and the maker of it as a spark, and they shall both burn together, and none shall put *them* out.

CHAPTER TWO

1. The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
2. And it shall come to pass, in the last days the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.
3. And many people shall go and say, "Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob. And He will teach us of His ways, and we will walk in His paths." For out of Zion shall go forth the law, and the Word of the LORD from Jerusalem.
4. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.
5. O house of Jacob, come and let us walk in the light of the LORD,
6. For You have forsaken Your people, the house of Jacob, because they have become full *of* divinations from the east, and *are* fortunetellers like the Philistines. And they shake their *hands* with the children of strangers.
7. And their land is full of silver and gold. *There is* no end of their treasures and their land is full of horses; neither is there any end of their chariots.
8. And their land is full of idols; they worship the work of their own hands, that which their own fingers have made.
9. And men will be brought low, and humbled—forgive them not.
10. Enter into the rock and hide in the dust for fear of the LORD, and for the glory of His majesty.
11. The lofty looks of man shall be humbled, and the pride of men shall be bowed down, and the LORD alone shall be exalted in that day,
12. For the day of the LORD of hosts *shall be* upon every proud and haughty one, and upon every exalted one; and they *shall be* brought low,
13. And it shall be upon all the high and lifted up cedars of Lebanon, and upon all the oaks of Bashan,
14. And upon all the high mountains, and upon all the hills *that are* lifted up,
15. And upon every high tower, and upon every fortified wall;
16. And upon all the ships of Tarshish, and upon all pleasurable craft.
17. And the pride of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.
18. And the idols He shall utterly abolish.
19. And they shall go into the holes of the rocks, and into the caves of the earth for fear of the LORD and for the glory of His majesty, when He arises to shake *terribly* the earth.
20. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats;
21. To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD and for the glory of His majesty, when He arises to shake *terribly* the earth.
22. Turn away yourselves from such a man, whose breath *is* in his nostrils; for in what is he to be esteemed?

CHAPTER THREE

1. For behold, the Lord, the LORD of hosts, takes away from Jerusalem and from Judah the stay and the staff, the whole stay of bread and the whole stay of water,
2. The man of might and the man of war, the judge and the prophet, the diviner and the ancient,
3. The captain of fifty, and the honorable man and the adviser, and the cunning charmer and the skillful enchanter.
4. "And I will give young lads *to be* their princes, and capricious children shall rule over them.
5. And the people shall be crushed, every

29 Isa. 57:5, 65:3
31 Isa. 43:17
Ezek. 32:21
Mat. 3:12
Mark 9:43

Chap. **2**

2 Gen. 49:1
Jer. 23:20
Mic. 4:1
Psa. 68:15, 72:8
3 Jer. 50:5
Zech. 8:21
Luke 24:47
4 Psa. 46:9, 72:3,7
5 Eph. 5:8
6 Num. 23:7
Deut. 18:14
Psa. 106:35
7 Deut. 17:16
8 Jer. 2:28
10 Rev. 6:15
11 Isa. 5:15
Hos. 2:16
Zech. 9:16
Prov. 16:5
12 Prov. 16:18
13 Isa. 14:8
Ezek. 31:3
Zech. 11:1
14 Isa. 30:25
16 I Ki. 10:22
17 Isa. 2:11
19 Hos. 10:8
Hag. 2:6, 21
2 Thes. 1:9
Rev. 9:6
21 Isa. 2:10, 19
22 Psa. 146:3
Job 27:3

Chap. **3**

1 Lev. 26:26
Jer. 37:21
2 2 Ki. 24:14
4 Eccl. 10:16

man by another, and every man by his neighbor; the young shall rise up against the old, and the base against the honorable."
6. When a man shall take hold of his brother of his father's house, *saying*, "You have clothing, you be our ruler, and let this ruin be under your hand;"
7. In that day he shall swear, saying, "I will not be a healer; there *is* no bread nor a cloak in my house. You shall not make me a ruler of people."
8. For Jerusalem is staggering and Judah has fallen because their tongue and their doings *are* against the LORD, to provoke the eyes of His glory.
9. The look of their faces witnesses against them; and they declare their sin like Sodom. They do not hide *it*! Woe to their soul! For they have rewarded evil to themselves.
10. "Say to the righteous that *it shall be* well with him; for they shall eat the fruit of their doings.
11. Woe to the wicked! For the evil doing of his hand will be given to him.
12. *As for* My people, children *are* their oppressors, and women rule over them. Oh, My people, those who lead you cause *you* to err and destroy the way of your paths."
13. The LORD stands up to plead His case, and stands up to judge the people.
14. The LORD will enter into judgment with the elders of His people, and their kings: "For you have eaten up the vineyard; the spoil of the poor *is* in your houses.
15. What do you mean? You crush My people and grind the faces of the poor?" says the Lord, God of hosts.
16. And the LORD says, "Because the daughters of Zion are proud, and have walked with stretched out necks and ogling with *their* eyes, walking and mincing *as* they go, and making a tinkling with their feet;
17. Therefore the LORD will strike with a scab the crown of the head of the daughters of Zion, and the LORD will uncover their secret parts."
18. In that day the LORD will take away the beauty of ankle bracelets, and the headbands, and the crescents,
19. The pendants, and the bracelets, and the veils;
20. The headdresses, and the leg ornaments, and the sashes, and the boxes of perfume, and the earrings;
21. The rings and nose jewels;
22. The festal apparel and the outer garments; and the mantles, and the purses;
23. The mirrors and the fine linen; and the turbans and the veils.
24. And there shall be, instead of fragrance, rottenness; and instead of a sash, a rope; and instead of well-set hair, baldness; and instead of a rich robe, a wrapping of sackcloth; *and* branding★ instead of beauty.
25. Your men shall fall by the sword, and your mighty in the war.
26. And her gates shall lament and mourn; and she shall sit deserted upon the ground.

7 Gen. 14:22
8 Mic. 3:12
9 Gen. 13:13
10 Psa. 128:2
Eccl. 8:12
11 Psa. 11:6
12 Isa. 3:4, 9:16
13 Isa. 66:16
Mic. 6:2
14 Mic. 3:2, 3
Mat. 21:33
17 Deut. 28:27
Jer. 13:22
18 Judg. 8:21
24 Isa. 22:12
Ezek. 27:31
★ *A branding mark of slavery.*
26 Jer. 14:2
Lam. 2:10

Chap. **4**

1 Isa. 2:11, 17
Luke 1:25
2 Thes. 3:12
2 Jer. 23:5
Zech. 3:8
3 Isa. 60:21
Phil. 4:3
4 Mal. 3:2, 3
5 Ex. 13:21
Isa. 25:4
Zech. 2:5
6 Isa. 25:4

Chap. **5**

1 Jer. 2:21
Psa. 80:8
Mat. 21:33
Mark 12:1
2 Deut. 32:6

CHAPTER FOUR

1. And in that day seven women shall take hold of one man, saying, "We will eat our own bread and wear our own clothing; only let us be called by your name. Take away our shame."
2. In that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the earth excellent and comely for those who are the survivors of Israel.
3. And it shall come to pass that he who is left in Zion, and he who remains in Jerusalem, shall be called holy, even everyone who is written unto life in Jerusalem;
4. When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from its midst by the spirit of judgment, and by the spirit of burning.
5. And the LORD will create over every dwelling place of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory *shall be* a canopy.
6. And there shall be a tabernacle for shade by day from the heat, and for refuge, and for shelter from storm and rain.

CHAPTER FIVE

1. Now I will sing to my Beloved a song of my Beloved concerning His vineyard. My Beloved has a vineyard in a very fruitful hill.
2. And He dug it up, and cleared it of

stones, and planted it *with* choice vines, and built a tower in its midst, and hewed out a wine vat in it; and He looked *for it* to produce grapes. But it produced worthless fruits.
3. "And now, O people of Jerusalem, and men of Judah, I ask you to judge between Me and My vineyard.
4. What more could have been done to My vineyard that I have not done in it? Who knows? I looked *for it* to yield grapes, but it yielded wild grapes.
5. And now I will tell you what I will do to My vineyard; I will take away its hedge, and it shall be consumed; *and* break down its wall, and it shall be trampled down;
6. And I will lay it waste; it shall not be pruned nor dug; but briers and thorns shall come up. And I will also command the clouds that they rain no rain upon it."
7. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah His pleasant plant; and He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry *of distress*!
8. Woe *to* those who join house to house, *that* lay field to field, until *there is* no place left, and you are made to dwell alone in the midst of the land!
9. The LORD of hosts *swore* in my ears, "Truly, many houses shall be deserted, *even* great and fair, without inhabitant.
10. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah."
11. Woe to those who rise up early in the morning to go after strong drink; who continue late into the night *while* wine inflames them!
12. And the lyre, and the harp, the drum, and pipe, and wine, are *at* their feasts; but they do not regard the work of the LORD. Yea, they do not see the work of His hands.
13. Therefore My people are gone into exile because *they have* no knowledge, and their honorable men are famished, and their multitude is dried up with thirst.
14. Therefore the grave has enlarged its appetite, and opened its mouth without limit; and down goes her glory and multitude and brawlers, and he who rejoices in her, shall go down into it.
15. And man is bowed down, and men are brought low, and the eyes of the lofty are humbled.

3 Rom. 3:4
5 Psa. 80:12
8 Mic. 2:2
9 Isa. 22:14
10 Ezek. 45:11
11 Prov. 23:29
12 Amos 6:5
Psa. 28:5
Job 34:27
13 Hos. 4:6
15 Isa. 2:9, 11

16. But the LORD of hosts is exalted in judgment, and God, the Holy One, is sanctified in righteousness.
17. Then shall the lambs feed in their *own* pasture, and the waste places of the fat ones shall strangers eat.
18. Woe to those who draw iniquity with cords of vanity, and sin with cart ropes;
19. Who say, "Let Him hurry *and* hasten His work, so that we may see it; and let the purpose of the Holy One of Israel draw near and come, so that we may know!"
20. Woe to those who call evil good and good evil; who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter!
21. Woe unto *them that are* wise in their own eyes, and prudent in their own sight!
22. Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:
23. Who justify the wicked for a bribe, and take away the righteousness of the righteous from him!
24. Therefore as the fire devours the stubble, and the flame burns up the chaff; their root shall be like rottenness, and their blossoms shall go up like dust because they have cast away the law of the LORD of hosts, and despised the Word of the Holy One of Israel.
25. Therefore, the anger of the LORD is kindled against His people, and He has stretched out His hand against them, and has stricken them; and the hills trembled, and their dead bodies *were* as filth in the midst of the streets. In all this His anger is not turned away, but His hand *is* stretched out still.
26. And He will lift up a banner to distant nations, and will whistle for them from the ends of the earth; and behold, they shall come *with* swift speed.
27. None *shall be* weary nor stumble among them; none shall slumber nor sleep; neither shall the waistcoat of their loins be loosened, nor the thong of their sandals be broken;
28. Whose arrows *are* sharp, and all their bows bent; their horses' hoofs seem like flint, and their wheels like a whirlwind.
29. Their roaring *shall be* like a lion; they shall roar like young lions; for, they shall roar and lay hold of the prey, and carry *it* away, and none shall deliver *it*.
30. And in that day they shall roar

17 Isa. 10:16
19 Jer. 17:15
Amos 5:18
21 Rom. 1:22
23 Prov. 17:15
24 Ex. 15:7
Job 18:16
25 2 Ki. 22:13
Isa. 9:12, 17
Jer. 4:24
26 Isa. 7:18, 11:12
Joel 2:7
Mal. 1:11
Rev. 9:17-21
27 Dan. 5:6
28 Jer. 5:16
30 Isa. 8:22

against them like the roaring of the sea; and if *one* looks to the land, behold darkness! Distress! And the light shall be darkened by its clouds.

CHAPTER SIX

1. In the year that King Uzziah died, I then saw the LORD sitting upon a throne, high and lifted up, and His train filled the temple.
2. Above it stood the seraphim; each one had six wings; with two he covered his face, and with two he covered his feet, and with two he flew.
3. And one cried to another, and said, "Holy, holy, holy, *is* the LORD of hosts; the whole earth is full of His glory."
4. And the foundations of the threshold shook at the voice of the one who cried, and the house was filled with smoke.
5. Then I said, "Woe *is* me! For I am undone; for I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts."
6. Then one of the seraphim flew to me, having a live coal in his hand, *which* he had taken with tongs from the altar.
7. And he laid *it* upon my mouth and said, "Lo, this has touched your lips; and your iniquity is taken away, and your sin atoned for."
8. And I heard the voice of the LORD, saying, "Whom shall I send, and who will go for us?" Then I said, "Here *am* I; send me!"
9. And He said, "Go, and tell this people, 'You hear indeed, but do not understand; and you see indeed, but do not perceive.'
10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and return, and be healed."
11. Then I said, "LORD, how long?" And He answered, "Until the cities are wasted without inhabitant, and the houses without a man, and the land is ruined—an utter desolation.
12. And *until* the LORD has removed men far away, and the desolation in the midst of the land *is* great.
13. But yet in it *shall be* a tenth, and *it* shall return and be consumed like the terebinth and like the oak being felled, *yet* its stump remains; *so* the holy seed *shall be* its stump."

Chap. 6

1 John 12:41
2 Ezek. 1:11
3 Psa. 72:19
Rev. 4:8
6 Rev. 8:3
7 Jer. 1:9
8 Gen. 1:26
10 Jer. 5:21
Psa. 119:70
11 Mic. 3:12
12 2 Ki. 25:21
13 Ezra 9:2

CHAPTER SEVEN

1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not overcome it.
2. And it was told to the house of David, saying, "Syria is allied with Ephraim." And his heart was moved, and the heart of his people, as the trees of the woods are moved by the wind.
3. Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear Jashub your son, at the end of the conduit of the upper pool on the highway of the Fuller's Field.
4. And say to him, 'Be careful and keep calm. Do not fear, nor be timid of heart because of the two tails of these smoking firebrands or because of the fierce anger of Rezin and Syria, and of the son of Remaliah;
5. Because Syria, Ephraim, and the son of Remaliah have plotted against you, saying,
6. "Let us go up against Judah and trouble it, and break her for ourselves, and set a king in the midst of it, *even* the son of Tabel."
7. Thus says the Lord GOD, "It shall not stand, nor shall it come to pass,
8. For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within sixty-five years Ephraim shall be broken so that it shall not be a people.
9. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If you will not believe, surely you shall not be established." ' "
10. And the LORD spoke again to Ahaz, saying,
11. "Ask a sign of the LORD your God; ask it either in the depth, or in the height above."
12. But Ahaz said, "I will not ask, nor will I tempt the LORD."
13. And he said, "Hear now, O house of David; *is it* a small thing for you to weary men, but will you weary my God also?

Chap. 7

1 2 Ki. 16:5
4 Ex. 14:13
7 Isa. 8:10
Acts 4:25-26
8 2 Sam. 8:6
9 2 Chr. 20:20
11 Mat. 12:38

14. Therefore, the LORD Himself shall give you a sign. Behold, the virgin shall conceive and bring forth a Son, and they shall call His name Immanuel.
15. Butter and honey He shall eat until He knows to refuse the evil and choose the good,
16. For before the Child shall know to refuse the evil and choose the good, the land whose two kings you are afraid of shall be forsaken.
17. The LORD shall bring upon you, and upon your people, and upon your father's house, days that have not come since the days that Ephraim departed from Judah—*even* the king of Assyria."
18. And it shall be, in that day the LORD shall whistle for the fly at the end of the rivers of Egypt, and for the bee that *is* in the land of Assyria.
19. And they shall come and all of them shall rest in the steep ravines, and in the crevices of the rocks, and upon all thorns, and upon all the bushes.
20. In that day the LORD shall shave with a razor—by those *who* are hired, namely, by them beyond the River, by the king of Assyria—the head, and the hair of the feet; and it shall also sweep away the beard.
21. And it shall come to pass, in that day a man shall keep alive a young cow and two sheep;
22. And it shall come to pass, from the plentiful supply of milk they shall give, he shall eat butter; for butter and honey shall everyone eat who is left in the land.
23. And it shall come to pass, in that day every place where there used to be a thousand vines, *worth* a thousand pieces of silver, *it* shall even be for briers and thorns.
24. With arrows and with the bow *men* shall come there because all the land shall become briers and thorns.
25. And all hills which were hoed with the hoe, you shall not come there for fear of briers and thorns; but it shall be for the sending out of the ox, and for the trampling of sheep.

CHAPTER EIGHT

1. And the LORD said to me, "Take a great scroll and write on it in ordinary letters with a man's pen, 'Make haste *to* plunder! Hasten to the prey!'

14 Gen. 4:1, 25
Isa. 8:8, 9:6
Mat. 1:23
Rev. 12:5
16 2 Ki. 15:30
Isa. 8:4
17 I Ki. 12:16
2 Chr. 28:19
18 Isa. 5 26
19 Jer. 16:16
20 2 Ki. 16:7
23 Isa. 5:6

Chap. **8**

1 Isa. 30:8
Hab. 2:2

2 2 Ki. 16:10
3 ★that is, *make haste to plunder*
4 2 Ki. 15:29
Isa. 7:16
6 Isa. 7:1, 2
John 9:7
8 Isa. 7:14, 30:28
Mat. 1:23
9 Joel 3:9
10 Isa. 7:7, 14
Job 5:12
Acts 5:38
Rom. 8:31
12 Isa. 7:2
1 Pet. 3:14
13 Num. 20:12
Psa. 76:7
Luke 12:5
14 Ezek. 11:16
Luke 2:34
Rom. 9:33
1 Pet. 2:8
15 Mat. 21:44
Luke 20:18
Rom. 11:25
17 Isa. 54:8
Hab. 2:3
Luke 2:25

2. And I will take to Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah."
3. And I went to the prophetess. And she conceived and bore a son. Then the LORD said to me, "Call his name Maher-shalal-Hash-Baz,★
4. For before the child shall have knowledge to cry, 'My father' and 'My mother,' the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."
5. The LORD spoke to me again saying,
6. "Because this people has refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;
7. Now therefore, behold, the LORD brings upon them the waters of the River, strong and many, even the king of Assyria, and all his glory. And he shall come up over all his channels and go over all his banks.
8. And he shall sweep through Judah, overflowing as he passes through; he shall reach *even* to the neck. And the stretching out of his wings shall fill the breadth of your land, O Immanuel.
9. Make an uproar, O people, and be shattered in pieces! And give ear, all of you from the far countries of the earth. Gird yourselves and be broken. Gird yourselves and be broken!
10. Take counsel together, and it shall be frustrated. Speak a word, and it shall not stand; for God *is* with us."
11. For thus the LORD spoke to me with a strong hand, and warned me against walking in the way of this people, saying,
12. "Do not say, 'A conspiracy!' to everything of which this people says, 'A conspiracy!' And do not fear their fear, nor be afraid.
13. The LORD of hosts, Him shall you sanctify, and *let* Him *be* your fear, and let Him be your dread.
14. And He shall be a sanctuary *for you*—but for a stone of stumbling, and for a rock of offence to both the houses of Israel, and for a trap and for a snare to the inhabitants of Jerusalem.
15. And many among them shall stumble and fall and be broken, and be snared, and be taken.
16. Bind up the testimony, seal the law among My disciples."
17. And I will wait upon the LORD, Who

hides His face from the house of Jacob; and I will trust in Him.
18. Behold, I and the children whom the LORD has given me *are* for signs and for wonders in Israel from the LORD of hosts, Who dwells in Mount Zion.
19. And when they shall say to you, "Seek unto them that have familiar spirits and to wizards who peep and mutter"—*but* should not a people seek unto their God? *Should* the dead *be sought* on behalf of the living?
20. To the law and to the testimony! If they do not speak according to this Word, *it is* because *there is* no light in them.
21. And they shall pass through *the land*, hard pressed and hungry; and it shall come to pass, that when they shall be hungry, they shall rave and curse their king and their God, and look upward.
22. And they shall look to the land; and behold, trouble and darkness and gloom of anguish! And *they shall be* driven away into darkness.

CHAPTER NINE

1. Yet there *will be* no gloom for her who *was* in anguish, *as in* the former time. He afflicted the land of Zebulun, and the land of Naphtali, but in the latter time He will glorify the way of the sea, beyond the Jordan, Galilee of the nations.
2. The people who walked in darkness have seen a great light; they who dwell in the land of the shadow of death, upon them the light has shined.
3. You have multiplied the nation. You have increased *their* joy. They rejoice before You according to the joy in harvest, and *as men* rejoice when they divide the spoil,
4. For You have broken the yoke of his burden, and the staff of his shoulder, the rod of his taskmaster, as *in* the day of Midian;
5. For every warrior's boot used in battle, and every garment rolled in blood shall be burning fuel for the fire.
6. For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.
7. Of the increase of *His* government and peace *there shall be* no end, upon the throne of David, and over His kingdom, to order it and to establish it with judgment and with righteousness from henceforth, even forever. The zeal of the LORD of hosts will do this.
8. The LORD sent a word against Jacob, and it has fallen upon Israel.
9. And all the people shall know, Ephraim and the people of Samaria, saying in pride and arrogance of heart,
10. "The bricks have fallen down, but we will build *with* cut stones; the sycamores are cut down, but we will use cedars instead."
11. And the LORD shall set up the foes of Rezin against him, and spur on his enemies;
12. The Syrians from the east and the Philistines from the west; and they shall devour Israel with an open mouth. For all this His anger is not turned away, but His hand *is* stretched out still,
13. For the people do not turn to Him Who strikes them, nor do they seek the LORD of hosts.
14. And the LORD will cut off from Israel head and tail, branch and rush, *in* one day.
15. The elder and honorable, he is the head; and the prophet who teaches lies, he *is* the tail,
16. For the leaders of this people led *them* astray; and *those who are* led by them *are* swallowed up.
17. Therefore the LORD shall not rejoice over their young men, nor shall He have mercy on their orphans and widows; for everyone *is* ungodly and an evildoer, and every mouth speaks foolishness. In all this His anger is not turned away, but His hand *is* stretched out still,
18. For wickedness burns like the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall roll upwards *like* the lifting up of smoke.
19. Through the wrath of the LORD of hosts is the land scorched, and the people shall be as the fuel for the fire; no man shall spare his brother.
20. And they shall snatch on the right hand and *still* be hungry; and they shall eat on the left hand, and they shall not be satisfied. Every man shall eat the flesh of his own arm;
21. Manasseh on Ephraim; and Ephraim on Manasseh; *and* they together *shall be*

18 Zech. 3:8
Psa. 71:7
Heb. 2:13
19 1 Sam. 28:8
Isa. 29:4
Psa. 106:28
20 Mic. 3:6
Luke 16:29
21 Rev. 16:11
22 Isa. 5:30, 9:1

Chap. **9**

1 Lev. 26:24
2 Ki. 15:29, 17:5
Isa. 8:22
1 Chr. 5:26
2 Chr. 15:29
2 Mat. 4:16
Eph. 5:8, 14
3 Judg. 5:30
4 Judg. 7:22
Isa. 10:5
Psa. 83:9
5 Isa. 66:15
6 Judg. 13:18
Isa. 7:14
Mat. 28:18
Luke 2:11
John 3:16
1 Cor. 15:25
Eph. 2:14
Tit. 2:13
7 Isa. 37:32
Dan 2:44
Luke 1:32

12 Jer. 4:8
13 Jer. 5:3
14 Rev. 18:8
16 Isa. 3:12
Mat. 15:14
17 Isa. 5:25
Psa. 147:10
18 Mal. 4:1
19 Isa. 8:22
Mic. 7:2, 6
20 Lev. 26:26
Jer. 19:9
21 Isa. 9:12, 17

against Judah. In all this His anger is not turned away, but His hand is stretched out still.

CHAPTER TEN

1. "Woe to those who decree unrighteous edicts, and to those who issue oppressive decrees;
2. To turn aside the needy from judgment, and to steal the right from the poor of My people, that widows may be their prey, and *that* they may rob the orphans!
3. And what will you do in the day of judgment and destruction, in the day of devastation which shall come from afar? To whom will you flee for help? And where will you leave your wealth?
4. They can do nothing but to cringe among the captives, or fall among the slain." In all this His hand is not turned away, but His hand *is* stretched out still.
5. "Woe to Assyria, the rod of My anger! And the staff in their hand is My fury.
6. I will send him against an ungodly nation, and against the people of My wrath. I will command him to take the plunder, and to strip off the spoil, and to trample them like mud in the streets.
7. Yet he does not plan this, nor does his heart think so, for *it is* in his heart to destroy and cut off nations not a few;
8. For he says, '*Are* not my commanders all like kings?
9. *Is* not Calno like Carchemish? *Is* not Hamath like Arpad? *Is* not Samaria like Damascus?
10. As my hand has reached to the kingdoms of the idols—and their graven images *are greater than* Jerusalem's and Samaria's—
11. Shall I not do to Jerusalem and her idols as I have done to Samaria and her idols?' "
12. Therefore, it shall come to pass, when the LORD has finished all His work on Mount Zion and on Jerusalem, "I will punish the fruit of the arrogant heart of the king of Assyria and for the haughty look in his eyes."
13. For he says, "By the strength of my hand I have done *it*, and by my wisdom; for I am wise. And I have removed the bounds of the people, and have plundered their treasures, and I have put down the people like a strong man.
14. And my hand has found the riches of the people as a nest; and as one gathers eggs *that are* left, I have gathered all the earth; and there was none who moved the wing, or opened the mouth, or peeped."
15. Shall the axe boast itself against him who chops with it? Shall the saw magnify itself against him who wields it? As *if* the rod *itself could* swing against those who lift it up! As if the staff should lift up *itself*, *as if it were* not wood!
16. Therefore, the Lord, the Lord of hosts, shall send leanness among his fat ones; and under his glory *He* shall kindle a burning like the burning of a fire.
17. And the light of Israel shall be as a fire, and His Holy One as a flame; and it shall burn and devour his thorns and his briers in one day.
18. And it shall burn up the glory of his forest and of his fruitful field, both soul and body; and they shall be as when a sick one wastes away.
19. And the rest of the trees of his forest shall be so few, that a child might write them down.
20. And it shall come to pass in that day that the remnant of Israel, and those who have escaped of the house of Jacob, shall never again lean upon him who struck them; but lean upon the Lord Who is in truth, the Holy One of Israel.
21. A remnant shall return, *even* the remnant of Jacob, to the Mighty God;
22. For though Your people Israel are like the sand of the sea, *only* a remnant of them shall return; a destruction is determined, overflowing with righteousness.
23. For the Lord GOD of hosts shall make a full end, as ordained, in the midst of all the earth.
24. Therefore thus says the Lord GOD of hosts, "O My people who dwell *in* Zion, do not fear Assyria. He shall strike you with a rod, and shall lift up his staff against you, as Egypt did;
25. For yet a little while, and the indignation shall cease, and My anger will be to their destruction."
26. And the LORD of hosts shall stir up a scourge against him according to the slaughter of Midian at the rock of Oreb; and *as* His rod was over the sea, so shall He lift it up after the manner of Egypt.
27. And it shall come to pass, in that day his burden shall be taken away from off your shoulder, and his yoke from off your neck, and the yoke shall be destroyed because of fatness.

Chap. **10**

1 Psa. 58:2
3 Hos. 9:7
Job 31:14
4 Isa. 5:25
5 Jer. 51:20
6 Isa. 9:17
Jer. 34:22
7 Gen. 50:20
8 2 Ki. 19:10
9 2 Ki. 16:9
Amos 6:2
2 Chr. 35:20
12 2 Ki. 19:31
Jer. 50:18
13 Isa. 37:24
14 Job 31:25
15 Jer. 51:20
17 Isa. 9:18
20 2 Ki. 16:7
22 Isa. 6:13
Rom. 9:27
23 Dan. 9:27
Rom 9:28
24 Ex. 14
Isa. 37:6
25 Dan. 11:36
26 Ex. 14:26
2 Ki. 19:35
Isa. 9:4
27 Psa. 105:15
1 John 2:20

28. He has come to Aiath, he has passed to Migron; at Michmash he has stored his baggage;
29. They have gone over the pass; they have bedded down at Geba; Ramah is afraid, Gibeah of Saul has fled.
30. Cry with a shrill voice, O daughter of heaps! Hearken O Laish! respond to her O poor Anathoth.
31. Madmenah wanders; the people of Gebim take refuge.
32. Yet *he* shall remain in Nob today; *he* shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.
33. Behold, the Lord, the LORD of hosts, shall lop the bough with terror; and the lofty ones *shall be* cut down, and the proud shall be humbled.
34. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

29 1 Sam. 11:4, 13:23
30 Judg. 18:7 1 Sam. 25:44
31 Josh 15:31
32 1 Sam. 21:1 Isa. 13:2, 37:22 Neh. 11:32
33 Amos 2:9

CHAPTER ELEVEN

1. And there shall come forth a shoot out from the stump of Jesse, and a Branch shall grow out of his roots.
2. And the Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD.
3. And His delight shall be in the fear of the LORD. And He shall not judge according to the sight of His eyes, nor after the hearing of His ears.
4. But with righteousness He shall judge the poor, and shall reprove with equity for the meek of the earth. And He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked.
5. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.
6. Also the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the cub lion and the fatling together; and a little child shall lead them.
7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.
8. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the viper's den.
9. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
10. "And in that day there shall be the Root of Jesse standing as a banner for the people; to Him the nations shall seek; and His rest shall be glorious."
11. And it shall come to pass in that day, the LORD shall again set His hand, the second time, to recover the remnant of His people that remains, from Assyria and from Egypt, and from Pathros, and from Ethiopia, and from Persia, and from Shinar, and from Hamath, and from the coasts of the sea.
12. And He shall lift up a banner for the nations, and shall gather the outcasts of Israel and gather together the scattered ones of Judah from the four corners of the earth.
13. And the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not trouble Ephraim.
14. But they shall fly upon the shoulders of the Philistines to the west; they shall spoil the sons of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.
15. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with His scorching wind He shall shake His hand over the River, and shall strike it into seven streams, so that men can cross over in sandals.
16. And there shall be a highway for the remnant of His people, those left from Assyria; as it was to Israel in the day that he came up out of the land of Egypt.

Chap. **11**

1 Isa. 4:2 Zech. 6:12 Acts 13:23 Rev. 5:5
2 Isa. 61:1 John 1:32
4 Job 4:9 Mat. 4:6 2 Thes. 2:8 Rev. 19:11
6 Hos. 2:18
9 Isa. 45:6, 65:25 Hab. 2:14 Job 5:23
10 Isa. 2:11 Rom. 15:10, 12
11 Zech. 10:10
12 John 7:35
13 Jer. 3:18 Ezek. 37:16, 17, 22
14 Dan. 11:41
15 Zech. 10:11 Rev. 16:12
16 Ex. 14:29 Isa. 19:23

CHAPTER TWELVE

1. And in that day you shall say, " I will give thanks to You O LORD; though You were angry with me, Your anger is turned away, and You do comfort me.
2. Behold, God *is* my salvation; I will trust and not be afraid; for the LORD God is my strength and my song; He has become my salvation."
3. And with joy you shall draw water out of the wells of salvation.
4. And in that day you shall say, "Praise the LORD! Call upon His name; declare His doings among the people, make mention that His name is exalted.

Chap. **12**

1 Isa. 2:11
2 Ex. 15:2 Psa. 83:18, 118:14
3 John 4:10
4 Psa. 34:3, 105:1, 145:4-6 I Chr. 16:8

5. Sing *to* the LORD; for He has done gloriously; this *is* known in all the earth.
6. Cry out and shout, O inhabitant of Zion; for great *is* the Holy One of Israel in your midst."

CHAPTER THIRTEEN

1. The burden of Babylon, which Isaiah the son of Amoz saw:
2. "Lift up a banner upon the high mountain, exalt the voice to them, wave the hand, so that they may go into the gates of the nobles.
3. I have commanded My holy ones, I have also called My mighty ones for My anger, *even* those who rejoice in My triumph."
4. The noise of a multitude in the mountains, as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the LORD of hosts gathers an army for the battle.
5. They come from a far country, from the end of heaven, the LORD and the weapons of His indignation, to destroy the whole earth.
6. Howl! For the day of the LORD *is* at hand; it shall come as a destruction from the Almighty.
7. Therefore, all hands shall be faint, and every man's heart shall melt;
8. And they shall be afraid. Pangs and sorrows shall take hold of them. They shall be in pain like a woman who travails. They shall be amazed at one another, their faces are *like* blazing fire.
9. Behold, the day of the LORD comes, cruel both *with* wrath and fierce anger, to make the earth a desolation; and He shall destroy the sinners out of it,
10. For the stars of the heavens and their constellations shall not give light; the sun shall be darkened in its going forth, and the moon shall not reflect its light.
11. "And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the tyrants.
12. I will make man more scarce than gold; even man more than the fine gold of Ophir.
13. Therefore, I will shake the heavens, and the earth shall move out of its place, in the wrath of the LORD of hosts, and in the day of His fierce anger.
14. And it shall be as a hunted gazelle, and as sheep without a shepherd; each man shall look to his own people, and each one shall flee into his own land.
15. Everyone who is found shall be thrust through; and everyone who is captured shall fall by the sword.
16. And their children shall be dashed to pieces before their eyes; their houses shall be plundered, and their wives raped.
17. Behold, I will stir up the Medes against them, who shall not value silver; and they shall not delight in gold.
18. And *their* bows shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.
19. And Babylon, the glory of kingdoms, the majestic beauty of the Chaldees, shall be as when God overthrew Sodom and Gomorrah.
20. It shall never be inhabited forever, nor shall *people* dwell in it from generation to generation; nor shall the Arabian pitch his tent there; nor shall the shepherds make their *flocks* to lie down there.
21. But the wild beasts of the desert shall lie there; and their houses shall be full of howling creatures; and ostriches shall dwell there, and he-goats shall dance there.
22. And hyenas shall cry in their towers, and jackals in their luxuriant palaces. Yea, her time is coming near, and her days shall not be prolonged."

CHAPTER FOURTEEN

1. For the LORD will have mercy on Jacob, and will yet choose Israel and set them in their own land; and the stranger shall be joined with them, and they shall cling to the house of Jacob.
2. And the people shall take them and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids. And they will take them captive whose captives they were, and rule over their oppressors.
3. And it shall come to pass in the day that the LORD shall give you rest from your sorrow, and from your fear, and from the hard bondage which was imposed on you,
4. You shall take up this song against the

5 Ex. 15:1
Psa. 98:1
6 Zeph. 3:14
Psa. 89:18

Chap. **13**

1 Jer. 50, 51
Rev. 14:8
2 Isa. 10:32, 18:3
Jer. 51:25
3 Joel 3:11
Psa. 149:2
6 Joel 1:15
Zeph. 1:7
Job 31:23
Rev. 6:17
8 Psa. 48:6
9 Mal. 4:1
Psa. 104:35
Prov. 2:22
10 Ezek. 32:7
Joel 2:31
Mat. 24:29
Mark 13:24
11 Isa. 2:17
13 Hag. 2:6
Psa. 110:5
Lam. 1:12
14 Jer. 50:16
16 Nah. 3:10
Zech. 14:2
Psa. 137:9
17 Jer. 51:11
Dan. 5:28
19 Gen. 19:24
Deut. 29:23
Isa. 14:4
Jer. 50:40
20 Jer. 50:3
21 Isa. 34:11
22 Jer. 51:33

Chap. **14**

1 Isa. 60: 4, 5, 10
Zech. 1:17
Psa. 102:13
2 Isa. 49:22, 60:9, 14, 66:20
4 Isa. 13:19
Hab. 2:6

king of Babylon and say, "How the oppressor has ceased! How his fury has ceased!
5. The LORD has broken the staff of the wicked, the scepter of the rulers
6. Who struck people in wrath, *with* unceasing blows, ruling the nations in anger, with an unrelenting persecution.
7. All the earth is at rest *and* is quiet; they break out into singing.
8. Yea, the fir trees rejoice at you, the cedars of Lebanon, *saying*, 'Since you have fallen, no woodcutter will come up against us.'
9. Hell from below is excited over you, to meet *you* at your coming. It stirs up the spirits of the dead for you, *even* all the chief ones of the earth. It has raised from their thrones all the kings of the nations.
10. All of them shall speak and say to you, 'Have you become weak as we? Have you become like us?
11. Your pride is brought down to the grave, *and* the noise of your harps. The maggot is spread under you, and the worms cover you.'
12. How you are fallen from the heavens, O shining star, son of the morning! *How* you are cut down to the ground, you who weakened the nations!
13. For you have said in your heart, 'I will ascend *into* the heavens, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north.
14. I will ascend above the heights of the clouds; I will be like the Most High.'
15. Yet you shall be brought down to the grave, to the sides of the pit.
16. Those who see you shall stare and watch you closely, *saying*, 'Is this the man who made the earth to tremble; who shook kingdoms;
17. *Who* made the world as a wilderness, and destroyed its cities; *who* did not allow his prisoners to go free?'
18. All the kings of the nations, even all of them, lie in glory, every one in his own house.
19. But you are cast out of your grave *like* a hateful branch, *and like* the clothing of those who are slain, thrust through with a sword, that go down to the stones of the pit; like a dead body trampled under foot.
20. You shall not be joined with them in burial because you destroyed your land *and* killed your people; the seed of evildoers shall never be famous.
21. Prepare slaughter for his children because of the iniquity of their fathers, so that they do not rise, nor possess the land, nor fill the face of the world *with* cities."
22. "For I will rise up against them," says the LORD of hosts, "and cut off from Babylon the name and remnant, and children, and grandchildren," says the LORD.
23. "I will also make it a possession of the hedgehog, and pools of water; and I will sweep it with the broom of destruction," says the LORD of hosts.
24. The LORD of hosts has sworn, saying, "Surely as I have thought, so it shall come to pass; and as I have purposed, *so* it shall stand;
25. That I will break Assyria in My land, and upon My mountains, and trample him under foot. Then his yoke shall be removed from them, and his burden shall be taken off their shoulders.
26. This *is* the purpose that *is* purposed upon all the earth; and this *is* the hand that *is* stretched out upon all the nations,
27. For the LORD of hosts has purposed, and who shall reverse *it*? And His hand is stretched out, and who shall turn it back?"
28. This burden was in the year that king Ahaz died:
29. "Rejoice not, O Philistia, all of you, that the rod that struck you is broken, for a viper comes forth from the root of a cockatrice, and his fruit *shall be* a fiery flying serpent.
30. And the firstborn of the poor shall feed, and the needy shall lie down in safety; and I will kill your root with famine, and he shall slay your survivors.
31. Howl, O gate! Cry, O city! Melt away O Philistia, all of you; for from the north a smoke comes, and there is no straggler in his ranks."
32. What shall *one* then answer the messengers of the nation? That the LORD has founded Zion, and in her shall the afflicted of His people take refuge.

5 Psa. 125:3
8 Isa. 55:12
Ezek. 31:16
9 Ezek. 32:21
12 Isa. 34:4
Luke 10:18
Rev. 12:7-9
13 Ezek. 28:2
Psa. 48:2
Dan. 8:10
Mat. 11:23
14 Isa. 47:8
2 Thes. 2:4
15 Ezek. 28:8
Mat. 11:23
20 Psa. 21:10, 37:28, 109:13
Job 18:19
21 Ex. 20:5
Mat. 23:35
22 1 Ki. 14:10
Jer. 51:62
Prov. 10:7
Job 18:19
23 Isa. 34:11
Zeph. 2:14
25 Isa. 10:27
27 Isa. 43:13
Psa. 33:11
Prov. 19:21, 21:30
Job 9:12, 23:13
Dan. 4:31, 35
2 Chr. 20:6
28 2 Ki. 16:20
29 2 Ki. 18:8
2 Chr. 26:6
32 Zech. 11:11
Psa. 87:1, 5

Chap. **15**

1 Num. 21:28
Jer. 48:1

CHAPTER FIFTEEN

1. The burden of Moab. Because in a night Ar of Moab is laid waste; it is brought to ruin; because in a night Kir of Moab is laid waste; it is brought to ruin.

2. One has gone up to the house, even to Dibon, the high places, to weep. Moab shall howl over Nebo, and over Medeba; baldness *shall be* on all their heads, every beard cut off.
3. In the streets they shall clothe themselves with sackcloth; on the tops of their houses, and in their streets, everyone shall howl, weeping bitterly.
4. And Heshbon shall cry out, and *also* Elealeh; their voice shall be heard as far as Jahaz. So the armed soldiers of Moab shall cry out; his soul trembles within him.
5. "My heart shall cry out for Moab; his fugitives *flee* to Zoar, *like* a heifer of three years. He goes up the ascent to Luhith with weeping; for *in* the way of Horonaim they shall raise up a cry of destruction,
6. For the waters of Nimrim shall be desolate; for the grass has withered away and the vegetation fails, there is no green thing.
7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away over the Brook of the Willows,
8. For the cry has gone around the border of Moab, its howling even to Eglaim. Yea, its howling even to Beer Elim,
9. For the waters of Dimon are full of blood; for I will bring still more upon Dimon, a lion upon the fugitives of Moab and upon the remnant of the land."

CHAPTER SIXTEEN

1. Send the lambs to the ruler of the land from the rock of the desert to the mount of the daughter of Zion,
2. For it shall be that as a wandering bird cast out of the nest, so shall the daughters of Moab be at the fords of Arnon.
3. "Take counsel, do judgment; make your shadow as the night in the midst of the noonday; hide the outcasts; do not betray the fugitive.
4. Let my outcasts dwell with you, Moab; be a shelter to them from the face of the destroyer; for the extortioner is at an end, the spoiler ceases, the oppressors are consumed out of the land.
5. And in mercy the throne shall be established; and *he* shall sit upon it in truth in the tabernacle of David, judging and seeking justice, and speeding the cause of righteousness."

2 Lev. 21:5
Jer. 48:37
5 Jer. 48:5, 31
6 Num. 32:36
9 2 Ki. 17:25

Chap. **16**

1 2 Ki. 3:4, 14:7
2 Num. 21:13
5 Psa. 72:2
Luke 1:33

6 Isa. 28:15
Jer. 48:29
7 2 Ki. 3:25
Jer. 48:20
8 Isa. 16:9, 24:7
9 Isa. 15:4
10 Isa. 24:8
Jer. 48:33
11 Jer. 48:36
12 Isa. 15:2
14 Isa. 21:16

Chap. **17**

1 Jer. 49:23
Amos 1:3
Zech. 9:1
2 Jer. 7:33
3 Isa. 7:16, 8:4
4 Isa. 10:16

6. We have heard of the pride of Moab; very proud; even of his vanity, and his pride, and his rage; *but* his boasts *shall* not *be* so.
7. Therefore Moab shall howl; everyone of Moab shall howl. All of it shall howl for the sweet cakes of Kir Hareseth; surely *they are* stricken,
8. For Heshbon's fields and the vine of Sibmah waste away. The lords of the nations have crushed its choice plants, they have come to Jazer, they wander *in* the wilderness; her branches are stretched out, they have crossed over the sea.
9. On account of this I will weep with the weeping of Jazer, the vine of Sibmah. I will water you with my tears, O Heshbon and Elealeh; for the battle shout has fallen on your fruit and on your harvest.
10. And gladness and joy are taken away out of the plentiful field; and in the vineyards there is no singing and no shouting. No one treads out wine in the presses; I have made their shouting to cease.
11. Therefore my heart shall mourn like a lyre for Moab, and my bowels for Kir Hareseth.
12. And it shall come to pass when it is seen that Moab is weary on the high place, he shall come to his sacred place to pray; but he shall not prevail.
13. This *is* the word that the LORD has spoken earlier concerning Moab.
14. But now the LORD has spoken, saying, "Within three years, as the years of a hireling, and the glory of Moab shall be abased with all *her* great host and the remnant *shall be* very small *and* feeble."

CHAPTER SEVENTEEN

1. The burden against Damascus: "Behold, Damascus is taken away from *being* a city, and it shall be a heap of ruins.
2. The cities of Aroer *are* forsaken; now they shall be for flocks; they shall lie down, and no one terrifies them.
3. And the fortress shall cease from Ephraim, and the kingdom from Damascus, and the rest of Syria. They shall be as the glory of the children of Israel," says the LORD of hosts.
4. "And it shall come to pass in that day, the glory of Jacob shall be made thin, and the fatness of his flesh shall become lean.

5. And it shall be as the reaping of the harvest grain—*with* his arm *one* reaps the ears. And it shall be as he who gathers ears in the Valley of the Giants.
6. Yet a gleaning of grapes shall be left in it, as the shaking of an olive tree, two *or* three ripe olives in the top of the uppermost branch, four *or* five in the branches of the fruitful tree," says the LORD, God of Israel.
7. In that day a man shall look to his Maker, and his eyes shall have respect to the Holy One of Israel.
8. And he shall not look to the altars, the work of his hands, nor respect that which his fingers have made, neither the groves or the images.
9. In that day his strong cities shall be like forsaken places in the forest, or like branches, which they left because of the children of Israel; and it will become a desolation.
10. Because you have forgotten the God of your salvation, and have not remembered the Rock of your strength, therefore you shall plant pleasant plants and shall sow it a fresh shoot.
11. In the day of your planting you fence it in; and in the morning you make your seed sprout. *But* the harvest *shall be* a heap of boughs in the day of grief and incurable pain.
12. Oh the uproar of many people, who roar like the roaring of the seas; and the rushing of nations who rush on like the rushing of mighty waters!
13. The nations shall rush like the rushing of many waters; but *He* shall rebuke them, and they shall flee far off, and shall be chased like the chaff of the mountains before the wind, and like whirling dust before a gale.
14. At evening time, behold, terror! Before the morning, they are not! This *is* the lot of those who plunder us, and the lot of those who rob us.

CHAPTER EIGHTEEN

1. Woe to the land of whirring of wings, which *is* beyond the rivers of Ethiopia,
2. Which sends ambassadors by the sea, even in ships of papyrus upon the waters, *saying*, "Go, swift messengers, to a nation tall and smooth, to a terrifying people from their beginning onwards; a mighty and conquering nation, whose land the rivers have divided!"
3. All people of the world and dwellers upon the earth, you will see when a banner is lifted up on the peaks. And you will hear when the ram's horn is blown,
4. For thus the LORD said to me, "I will take My rest, and I will look on from My dwelling place, like a clear heat in the sunshine, like a cloud of dew in the heat of harvest."
5. For before the harvest, when the bud is perfect, and the sour grape is ripening in the flower, then He will cut off the sprigs with pruning hooks, and take away *and* cut down the branches.
6. They shall be left together for the birds of the mountains, and for the beasts of the earth; and the birds shall *feed upon* them all summer, and all the beasts of the earth all winter.
7. In that time shall a present be brought to the LORD of hosts—from a terrifying, tall and smooth people, and from a people terrible from their beginning, a mighty and conquering nation whose land the rivers have divided—to the place of the name of the LORD of hosts, Mount Zion.

CHAPTER NINETEEN

1. The burden against Egypt: Behold, the LORD rides upon a swift cloud and comes into Egypt. And the idols of Egypt shall tremble at His presence, and the heart of Egypt shall melt in its midst.
2. "And I will set the Egyptians against the Egyptians; and they shall fight each man against his brother, and each against his neighbor; city against city, kingdom against kingdom.
3. And the spirit of Egypt shall be demoralized in the midst of it, and I will bring his plans to nothing. And they shall seek to idols, and to the enchanters, and to the mediums, and to the familiar spirits.
4. And I will deliver Egypt into the hand of cruel lords; and a fierce king shall rule over them," says the Lord, the LORD of hosts.
5. And the waters from the sea will dry up, and the river shall be parched and dry.
6. And rivers shall be fouled; the streams of Egypt will languish and dry up; the reed and the rush shall wither.
7. Bare places shall be at the Nile, by the

5 Jer. 51:33
Joel 3:13
Mat. 13:30
6 Isa. 24:13
7 Hos. 3:5
Mic. 7:7
10 Psa. 68:19
12 Jer. 6:23
13 Hos. 13:3
Psa. 9:5, 83:13

Chap. **18**

1 Isa. 20:4, 5
Ezek. 30:4, 5, 9
Zeph. 2:12, 3:10
2 Isa. 18:7
3 Isa. 5:26
7 Isa. 16:1, 18:2
Zeph. 3:10
Mal. 1:11
Psa. 68:31, 72:10

Chap. **19**

1 Ex. 12:12
Jer. 43:12, 46:13
Ezek. 29, 30
Psa. 18:10, 104:3
2 Judg. 7:22
1 Sam. 14:16, 20
2 Chr. 20:23
Mat. 10:21, 26
3 Isa. 8:19, 47:12
4 Isa. 20:4
Jer. 46:26
Ezek. 29:19
5 Jer. 51:36
Ezek. 30:12
6 2 Ki. 19:24

mouth of the Nile, and everything sown by the Nile shall dry up, be driven away, and be no *more*.
8. The fishermen also shall mourn, and all who drop a hook into the Nile shall wail, and those who spread nets upon the waters shall languish.
9. And the workers in fine flax, and the weavers of white cloth shall be ashamed.
10. And her foundations shall be crushed, and all wage earners shall be grieved in soul.
11. Surely the princes of Zoan are utter fools; the advice of Pharaoh's wisest advisors is stupid. How do you say to Pharaoh, "I *am* the son of the wise, the son of ancient kings?"
12. Where *are* they? Where *are* your wise men? And let them tell you now, and let them know what the LORD of hosts has purposed against Egypt.
13. The rulers of Zoan have become fools, the rulers of Noph are deceived; they that are the chief of her tribes have caused Egypt to go astray.
14. The LORD has mixed a perverse spirit in its midst; and they have caused Egypt to go astray in all its work, like a drunkard staggers in his vomit.
15. And Egypt shall have no work that the head or tail, branch or rush, may do.
16. In that day Egypt shall be like women; and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which He shakes over it.
17. And the land of Judah shall be a terror to Egypt; everyone who mentions it shall be afraid toward it because of the purpose of the LORD of hosts, which He has purposed against it.
18. In that day five cities in the land of Egypt shall speak the language of Canaan and swear to the LORD of hosts; one shall be called the City of Desolation.
19. In that day there shall be an altar to the LORD in the midst of the land of Egypt, and a pillar at its border to the LORD.
20. And it shall be for a sign and for a witness to the LORD of hosts in the land of Egypt; for they shall cry to the LORD because of the oppressors, and He shall send them a deliverer, and a great one, and will deliver them.
21. And the LORD shall be known to Egypt, and Egypt shall know the LORD in that day, and shall offer sacrifice and offering; and vow a vow to the LORD, and perform it.
22. And the LORD shall strike Egypt; He shall strike and heal; and they shall return to the LORD, and He shall respond to them and shall heal them.
23. In that day there shall be a highway out of Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria, and Egypt shall serve with Assyria.
24. In that day Israel shall be the third with Egypt and with Assyria, a blessing in the midst of the land;
25. Whom the LORD of hosts has blessed, saying, "Blessed *be* My people Egypt, and Assyria the work of My hands, and Israel My inheritance."

9 1 Ki. 10:28
Prov. 7:16
11 Num. 13:22
12 1 Cor. 1:20
13 Jer. 2:16
Ezek. 30:13
14 1 Ki. 22:22
Isa. 29:10
15 Isa. 9:14
16 Isa. 11:15
Jer. 51:30
Nah. 3:13
18 Zeph. 3:9
19 Gen. 28:18
Ex. 24:4
Josh. 22:10, 26, 27
20 Josh. 4:20, 22:27
21 Mal. 1:11
23 Isa. 11:16
25 Isa. 29:23
Hos. 2:23
Psa. 100:3
Eph. 2:10

CHAPTER TWENTY

1. In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it;
2. At that time the LORD spoke by Isaiah the son of Amoz, saying, "Go and take the sackcloth off your loins, and take your shoe off your foot." And he did so, walking naked and barefoot.
3. And the LORD said, "Just as My servant Isaiah has walked naked and barefoot three years, *for* a sign and wonder upon Egypt and upon Ethiopia;
4. So shall the king of Assyria lead away Egypt's prisoners, and the Ethiopian exiles, young and old, naked and barefoot, even with uncovered buttocks, *to* the shame of Egypt.
5. And they shall be afraid and ashamed of Ethiopia their hope, and of Egypt their glory.
6. And the inhabitants of the coastland shall say in that day, 'Behold, this *was* our hope *to* which we fled for help, to be delivered from before the king of Assyria; and *how* shall we escape?' "

Chap. **20**
1 2 Ki. 18:17
2 1 Sam. 19:24
Mic. 1:8, 11
Zech. 13:4
3 Isa. 8:18
4 2 Sam. 10:4
Isa. 3:17
Jer. 13:22
Mic. 1:11
5 2 Ki. 18:21
6 Jer. 47:4

CHAPTER TWENTY-ONE

1. The burden against the Wilderness of the Sea: As tempests in the south pass, it comes from the desert, from a dreadful land.
2. A harsh vision is revealed to me; the deceiver deceives, and the plunderer plunders. Go up, O Elam; besiege, O

Chap. **21**
1 Zech. 9:14
2 Isa. 13:17, 33:1
Jer. 49:34

Media! I have caused all her sighing to cease.
3. Therefore my loins are filled *with* pain; pangs have taken hold upon me like the pangs of a woman who travails; I was bowed down from hearing; I was so frightened that I could not see.
4. My heart is bewildered, terror overwhelms me; the twilight of my pleasure has been turned into trembling.
5. Prepare the table, watch in the watchtower, eat, drink; arise, rulers. Anoint the shield,
6. For thus the LORD has said to me, "Go, set a watchman, let him declare what he sees."
7. And when he sees a chariot *with* a pair of horsemen, a chariot of a donkey, and a chariot of a camel, then let him listen, very attentively.
8. And he cried out as a lion, "My LORD, without ceasing, I stand upon the watchtower by day, and I am stationed at my post every night.
9. And, behold, here comes a chariot of a man, a pair of horsemen." And he answered and said, "Babylon has fallen, has fallen! And all the graven images of her gods He has smashed to the ground."
10. O my threshing, and the grain of my floor! That which I have heard of the LORD of hosts, the God of Israel, I have declared to you.
11. The burden against Dumah: *He* calls to me out of Seir, "Watchman, what of the night? Watchman, what of the night?"
12. The watchman said, "The morning comes, and also the night; if you will inquire, inquire, and come again."
13. The burden against Arabia: You shall lodge in the forest of Arabia, O traveling companies of Dedanites.
14. Bring water for the thirsty, O inhabitants of Tema, meet the fugitive with bread,
15. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war;
16. For so has the LORD said to me, "Within a year, according to the years of a hireling, all the glory of Kedar shall fail;
17. And the rest of the number of archers, the mighty men of the sons of Kedar, shall be cut down; for the LORD, God of Israel, has spoken *it*."

3 Isa. 13:8, 15:5 16:11
4 Deut. 28:67
5 Dan. 5:5
7 Isa. 21:9
8 Hab. 2:1
9 Isa. 46:1 Jer. 50:2, 51:8, 44 Rev. 14:8, 18:2
10 Jer. 51:33
11 Jer. 49:7 Ezek. 35:2 Obad. 1 1 Chr. 1:30
13 Jer. 49:7-8 1 Chr. 1:9
16 Isa. 16:14, 60:7 Psa. 120:5

Chap. **22**

2 Isa. 32:13
4 Jer. 4:19
5 Isa. 37:3 Lam. 1:5
6 Isa. 15:1 Jer. 49:35
8 1 Ki. 7:2, 10:17
9 2 Ki. 20:20 Neh. 3:16 2 Chr. 32:4
12 Isa. 15:2 Joel 1:13 Mic. 1:16 Ezra 9:3
13 Isa. 56:12 1 Cor. 15:32
14 1 Sam. 3:14 Isa. 5:9 Ezek. 24:13
15 2 Ki. 18:37 Isa. 36:3

CHAPTER TWENTY-TWO

1. The burden against the Valley of Vision. What ails you now, that you have gone up to the housetops?
2. O town full of commotion, O city of tumult and revelry that fills the noisy city, the raucous city. Your slain ones *are* not slain with the sword, nor dead in battle.
3. All your rulers fled together; they were bound without the bow; all who are found in you are bound together; they have fled afar off.
4. Therefore I said, "Look away from me; I will weep bitterly; do not hurry to comfort me because of the destruction of the daughter of my people."
5. For *it is* a day of trouble, and of trampling down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountain.
6. And Persia carried the quiver with chariots of men *and* horsemen, and Kir uncovered the shield.
7. And it came to pass, your choicest valleys were full of chariots; and the horsemen surely shall set themselves in order at the gate.
8. And he removed Judah's covering, and you looked in that day to the armor of the house of the forest.
9. You have seen also the breaks in the city of David, that they are many; and you gathered the waters of the lower pool.
10. And you have counted the houses of Jerusalem, and you have broken down the houses to fortify the wall.
11. You also made a reservoir between the two walls for the water of the old pool; but you have not looked to Him Who has done this, neither have you respect unto Him Who formed it long ago.
12. And on that day the LORD of hosts called for weeping and mourning, and for baldness, and for girding with sackcloth.
13. Then, lo, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, saying, "Let us eat and drink, for tomorrow we die!"
14. And it was revealed in my ears by the LORD of hosts, "Surely this iniquity shall not be purged from you until you die," says the Lord GOD of hosts.
15. Thus says the Lord GOD of hosts, "Go, go up to this treasurer, to Shebna who *is* over the house. Say,

16. 'What do you have here? And whom do you have here, that you have carved out a tomb for yourself here, *as* one who cuts himself out a tomb on high, who cuts out a habitation for himself in a rock?
17. Behold, the LORD will carry you away with a mighty captivity, and will surely cover you.
18. He will roll you up like a ball and throw you into a large country. There the chariots of your glory *shall be*, the shame of your lord's house.
19. And I will drive you from your office, and you will be pulled down from your station.
20. And in that day it shall be, even I will call My servant Eliakim the son of Hilkiah.
21. And I will clothe him with your robe, and will fasten your girdle on him, and I will give your government into his hand. And he shall be a father to the people of Jerusalem and to the house of Judah.
22. And the key of the house of David I will lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.
23. And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.
24. And they shall hang upon him all the glory of his father's house, the offspring and the posterity, all small vessels, from the vessels of cups, even to all the vessels of jars.
25. In that day,' says the LORD of hosts, 'the nail that is fastened in the sure place shall be removed, and be cut down, and fall. And the burden that *was* upon it shall be cut off. The LORD has spoken *it*.' "

16 2 Sam. 18:18
Mat. 27:60
17 Esth. 7:8
20 2 Ki. 18:18
22 Job 12:14
23 Ezra 9:8

CHAPTER TWENTY-THREE

1. The burden against Tyre: Howl, you ships of Tarshish! For it is laid waste, so that there is no house, no entering in. From the land of Chittim it is revealed to them.
2. Be still, inhabitants of the coast, you merchants of Sidon, who pass over the sea. They have filled you.
3. And by great waters, the seed of Shihor and the harvest of the river Nile *was* her revenue; and she was the mart of nations.
4. Be ashamed, O Sidon; for the sea has spoken, the strength of the sea, saying, "I have not travailed nor brought forth children. I have not nourished young men *nor* raised up virgins."
5. As the report comes to Egypt, *so* they shall be grieved at the report of Tyre.
6. Pass over Tarshish. Howl, inhabitants of the coast!
7. *Is* this your joyous *city* whose origin is from antiquity, whose feet have taken her to settle in far-off lands.
8. Who has purposed this against Tyre, the bestower of crowns, whose merchants are princes, whose traders are the honorable of the earth?
9. The LORD of hosts has purposed it, to stain the pride of all glory *and* to bring into contempt all the honorable of the earth.
10. Pass through your land like a river, O daughter of Tarshish; *there is* no more power to restrain.
11. He stretched out His hand over the sea; He shook kingdoms. The LORD has made a decree against the merchant *city*, to destroy its strongholds.
12. And He said, "You shall rejoice no more, O oppressed one, virgin daughter of Sidon. Arise, pass over to Chittim; also there you shall have no rest."
13. Behold the land of the Chaldeans! This is the people *which* was not. Assyria destined it for wild beasts who live in the desert. They set up their siege towers; they stripped its palaces. They made it a ruin.
14. Howl, ships of Tarshish! For your stronghold is laid waste.
15. And it shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king. At the end of seventy years, it will be as in the song of a harlot to Tyre.
16. "Take a lyre, go about the city, O harlot who has been forgotten; make sweet melody, sing many songs so that you may be remembered."
17. And it shall come to pass, after the end of seventy years the LORD will visit Tyre, and she shall return to her hire and shall commit fornication with all the kingdoms of the world upon the face of the earth.
18. And her goods and her wages shall be holiness to the LORD. It shall not be treasured nor laid up, for her goods shall be for those who dwell before the LORD, to eat enough, and for choice clothing.

Chap. **23**

1 Isa. 23:12
Jer. 25:22, 47:4
Ezek. 26, 27, 28
Amos
Zech. 9:2, 4
3 Ezek. 27:3
5 Isa. 19:16
7 Isa. 22:2
8 Ezek. 28:2, 12
12 Isa. 23:1
Rev. 18:22
13 Psa. 72:9
17 Rev. 17:2
18 Zech. 14:20-21

CHAPTER TWENTY-FOUR

1. Behold, the LORD makes the earth empty and makes it waste, and turns it upside down, and scatters its inhabitants.
2. And as *it is* with the people, so it shall be with the priest; as with the slave, so with the master; as with the handmaid, so it is with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor.
3. The earth shall be completely laid waste, and utterly stripped; for the LORD has spoken this word.
4. The earth mourns *and* languishes; the world withers *and* languishes; the proud people of the earth wither.
5. And the earth is defiled under its people; because they have transgressed the laws, changed the ordinance, and have broken the everlasting covenant.
6. Therefore the curse has devoured the earth, and they who dwell in it are desolate; therefore the people of the earth are burned, and few men are left.
7. The new wine mourns, the vine withers, all the merry-hearted sigh.
8. The gladness of tambourines★ ceases, the noise of those who rejoice ends; the joy of the lyre ceases.
9. They shall not drink wine with a song; strong drink shall be bitter to those who drink it.
10. The city of shame is broken down; every house is shut up so that no one may come in.
11. A crying for wine is in the streets; all joy is darkened, the mirth in the land has gone.
12. In the city, *it* is left a desolation, and the gate is stricken with destruction,
13. For so it is in the midst of the earth among the people, *it shall be* like the shaking of an olive tree and as gleanings when the grape harvest is completed.
14. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.
15. Therefore glorify the LORD in the east where the light dawns, the name of the LORD God of Israel in the isles of the sea.
16. From the ends of the earth we have heard songs, "Glory to the righteous." But I said, "Leanness to me! Leanness to me! Woe to me! Deceivers deceive, even treacherously. Deceivers deceive!"
17. Dread and the pit, and the snare *are* upon you, O inhabitant of the earth.
18. And it shall be, he who flees from the sound of dread shall fall into the pit. And he who comes up out of the midst of the pit shall be taken in the snare, for the windows from on high are opened, and the foundations of the earth quake.
19. The earth is broken, yea broken down! The earth is crumbling, yea crumbling to pieces! The earth is tottering, yea tottering!
20. Like a drunkard the earth is staggering, yea staggering! And it rocks to and fro like a tree hut! And its transgressions are heavy upon it; and it shall fall and not rise again.
21. And it shall come to pass in that day, the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.
22. And they shall be gathered, *as* prisoners are gathered in a dungeon. And they shall be shut up in the prison, and after many days they shall be punished.
23. Then the moon shall be confounded, and the sun shall be ashamed, for the LORD of hosts shall reign in Mount Zion, in Jerusalem, and gloriously before His elders.

Chap. **24**

2 Ezek. 7:12-13
Hos. 4:9
5 Gen. 3:17
Num. 35:33
6 Mal. 4:6
7 Isa. 16:8-9
Joel 1:10, 12
8 Jer. 7:34, 16:9, 25:10
Ezek. 26:13
Hos. 2:11
Rev. 18:22
★ *drums*
13 Isa. 17:5-6
15 Mal. 1:11
16 Jer. 5:11
17 Jer. 48:43-44
18 Gen. 7:11
Psa. 18:7
19 Jer. 4:23
20 Isa. 19:14
21 Psa. 76:12
23 Isa. 13:10, 60:19
Ezek. 32:7
Joel 2:31, 3:15
Heb. 12:22
Rev. 19:4, 6

Chap. **25**

1 Ex. 15:2
Num. 23:19
Psa. 98:1
2 Isa. 21:9, 23:13
Jer. 51:37
3 Rev. 11:13
4 Isa. 4:6
6 Isa. 2:2-3
Prov. 9:2
Dan. 7:14
Mat. 8:11, 22:4

CHAPTER TWENTY-FIVE

1. O LORD, You *are* my God; I will exalt You, I will praise Your name; for You have done wonderful *things*; *Your* counsels of old *are* faithfulness *and* truth,
2. For You have made a city a heap; a fortified city into a ruin; a citadel of foreigners to be no city; it shall never be rebuilt.
3. Therefore the strong people glorify You, the city of the terrible nations shall fear You,
4. For You are a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* like a storm *against* the wall.
5. You shall bring down the noise of foreigners, as the heat in a dry place; even the heat with the shadow of a cloud. The shouting of the terrifying ones shall be brought low.
6. And in this mountain the LORD of

hosts shall make a feast of fat things for all the people, a feast of wines on the lees, of fat things full of marrow, of refined wines on the lees.
7. And He will destroy in this mountain the face of the covering which covers all people, and the veil that is woven over all nations.
8. He will destroy death forever; and the Lord GOD will wipe away tears from all faces. And He shall take away from all the earth the rebuke of His people, for the LORD has spoken it.
9. And one shall say in that day, "Lo, this *is* our God. We have waited for Him, and He will save us. This *is* the LORD; we have waited for Him, we will be glad and rejoice in His salvation."
10. For the hand of the LORD shall rest in this mountain, and Moab shall be trampled under Him, even as straw *is* trampled in the dung pit.
11. And He shall spread out His hands in their midst, as he who swims strokes to swim. But He shall bring down their pride together with the skills of their hands.
12. And the fortress of the high fort of your walls *He will* lay low, bring *them* down to the ground, *even* to the dust.

CHAPTER TWENTY-SIX

1. In that day this song shall be sung in the land of Judah: "We have a strong city; He sets up salvation *as our* walls and banks.
2. Open the gates, so that the righteous nation shall enter in, one that is faithfully keeping truth.
3. You will keep *him* in perfect peace, whose mind *is* stayed on You; because he trusts in You.
4. Trust in the LORD forever; for God the LORD *is* the everlasting Rock,
5. For He brings down those who dwell on high; He lays low the lofty city; He lays it low, even to the ground; He brings it *even* to the dust.
6. The foot shall trample it, *even* the feet of the poor *and* the steps of the needy."
7. The way of the just *is* uprightness; O Upright One, You make the path of the righteous level.
8. Yea, *in* the way of Your judgments, O LORD, we have waited for You; for Your name and for Your remembrance *is* the desire of *our* soul.
9. *With* my soul I desired You in the night; yea, *with* my spirit within me I will seek You earnestly; for when Your judgments *are* in the earth, the people of the world will learn righteousness.
10. Though favor is shown to the wicked, he will not learn righteousness; *even* in the land of uprightness he will deal unjustly, and will not behold the majesty of the LORD.
11. LORD, Your hand is lifted up, *but* they will not see; let them see the zeal you have for your people and be put to shame. Yea, the fire shall devour Your enemies.
12. LORD, You will ordain peace for us; for You also have accomplished all our works in us.
13. O LORD our God, *other* lords besides You have had the rule over us; *but* by You only will we make mention of Your name.
14. The dead, they shall not live; the deceased shall not rise. Therefore You have punished and destroyed them, and made all memory of them to perish.
15. You have increased the nation, O LORD, You have increased the nation; You are glorified; You have extended all the borders of the land.
16. LORD, in *their* trouble they have sought You; they poured out a prayer; Your chastening *was* upon them.
17. As a woman with child draws near to bear, she is in pain *and* cries out in her pangs; so have we been in Your sight, O LORD.
18. We conceived; we have been in pain, we gave birth *to* wind. We have not brought about any salvation in the earth; nor have the people of the world come to life.
19. Your dead ones shall live, *together with* my dead body they shall arise. Awake and sing, you who dwell in the dust; for your dew *is as* the dew of lights, and the earth shall cast out the dead.
20. Come, my people, enter into your rooms and shut your doors around you; hide for a little moment, until the fury has passed by,
21. For behold, the LORD comes out of His place to punish the people of the earth for their iniquity; the earth also shall reveal her blood, and shall no more cover her dead.

7 2 Cor. 3:15
Eph. 4:18
8 Hos. 13:14
1 Cor. 15:54
Rev. 7:17, 21:4
9 Gen. 49:18
Psa. 20:5
Tit. 2:13
12 Isa. 26:5

Chap. **26**

1 Isa. 2:11, 60:18
2 Psa. 24:7-10, 118:19-20
3 Isa. 57:19
Phil. 4:6-7
4 Deut. 32:4
Isa. 45:17
1 Cor. 10:4
5 Isa. 25:12, 32:19
7 Psa. 37:23
8 Isa. 64:5
9 Psa. 63:6
S. of S. 3:1
Luke 6:12
10 Psa. 143:10
Eccl. 8:12
Rom. 2:4
11 Isa. 5:12
Psa. 28:5
Job 34:27
13 2 Chr. 12:8
16 Hos. 5:15
17 Isa. 13:8
John 16:21
18 Psa. 17:14
19 Ezek. 37:1
Dan. 12:2
20 Ex. 12:22-23
Isa. 54:7-8
2 Cor. 4:17
21 Mic. 1:3
Jude 14

CHAPTER TWENTY-SEVEN

1. In that day the LORD with His great and fierce and strong sword shall punish the sea monster, the darting serpent, the sea monster, that twisting serpent; and He shall kill the monster in the sea.
2. In that day sing to her, "A delightful vineyard.
3. I the LORD keep it; I will water it every moment; lest *any* hurt it, I will keep it night and day.
4. Fury *is* not in Me; who would set the briers *and* thorns against Me in battle? I would step through it; I would burn it at once.
5. Or let them take hold of My strength, that he may make peace with Me; and he shall make peace with Me."
6. He shall cause those who come from Jacob to take root; Israel shall blossom and bud, and fill the face of the world *with* fruit.
7. Has He stricken *him*, as He struck those who struck him? Is he slain according to the slaughter of those slain by Him?
8. By driving her away, You contended with her; by sending her away, You punished her. He removed *her* by His rough blast, in the day of the east wind.
9. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit of taking away his sin; when he makes all the stones of the altar as chalkstones that are beaten in pieces, the groves and sun pillars shall not stand up.
10. Yet the fortified city is desolate and the dwelling forsaken and left like a wilderness; there shall the calf feed, and there shall he lie down and eat up its branches.
11. When its branches are dried up, they shall be broken off; the women come *and* set them on fire; for it is a people of no understanding. Therefore their Maker will not have mercy upon them, and He Who formed them will not favor them.
12. And it shall come to pass, in that day the LORD shall thresh from the stream of the river Euphrates to the river of Egypt, and you shall be gathered one by one, O children of Israel.
13. And it shall come to pass, in that day a great ram's horn shall be blown, and those perishing in the land of Assyria shall come, and the outcasts in the land of Egypt shall come and shall worship the LORD in the holy mountain at Jerusalem.

Chap. **27**

1 Isa. 51:9
Ezek. 29:3, 32:2
Psa. 75:13-14
2 Isa. 5:1
Jer. 2:21
Psa. 80:8
3 Psa. 121:4-5
4 2 Sam. 23:6
Isa. 9:18
5 Isa. 25:4
Job 22:21
6 Isa. 37:13
Hos. 14:5-6
8 Jer. 10:24, 30:11, 46:28
Psa. 6:1, 78:38
Job 23:6
1 Cor. 10:13
10 Isa. 17:2, 32:14
11 Deut. 32:18, 28
Isa. 1:3, 43:1, 7, 44:2, 21, 24
Jer. 8:7
13 Isa. 2:11
Mat. 24:31
Rev. 11:15

CHAPTER TWENTY-EIGHT

1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower which is on the head of the fat valleys of those who are overcome with wine!
2. Behold, the LORD is a mighty and strong one, like a hailstorm, a destroying storm; like a flood of mighty waters overflowing, He casts *them* down to the earth with the hand.
3. The crown of pride, the drunkards of Ephraim, shall be trampled under foot;
4. And the glorious beauty, on the head of the fat valley, shall be a fading flower, *and* as the first ripe fruit before summer; which the beholder of it swallows up while it is yet in his hand.
5. In that day the LORD of hosts shall be for a crown of glory, and for a diadem of beauty, for the remnant of His people,
6. And for a spirit of judgment to him who sits in judgment, and for strength to those who turn back the battle at the gate.
7. But they also stagger through wine, and reel through strong drink. The priest and the prophet stagger through drink; they are confused by wine; they reel through strong drink; they err in vision, they stumble *in* judgment,
8. For all tables are full of vomit *and* filthiness; no place *is clean*.
9. "Whom shall He teach knowledge? And whom shall He make to understand doctrine? *Those* who are weaned from the milk and drawn from the breasts,
10. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, there a little;"
11. For with stammering lips and foreign tongue He will speak to this people.
12. To whom He said, "This *is* the rest He gives to the weary;" and "This *is* the refreshing," yet they were not willing to hear.
13. So then the Word of the LORD was to them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they might go, and fall backward, and be broken and snared and taken.
14. Therefore hear the Word of the

Chap. **28**

1 Isa. 28:3-4
2 Isa. 30:30
Ezek. 13:11
3 Isa. 28:1
4 Isa. 28:1
7 Isa. 56:10, 12
Hos. 4:11
Prov. 20:1
9 Jer. 6:10
11 1 Cor. 14:21

LORD, you scornful men who rule this people in Jerusalem.
15. Because you have said, "We have made a covenant with death, and we have made an agreement with the grave; when the overwhelming rod shall pass through, it shall not come to us; for we have made lies our refuge, and we have hidden ourselves under falsehood,"
16. Therefore, thus says the Lord GOD, "Behold, I place in Zion a Stone for a foundation, a tried Stone, a precious Cornerstone, a sure Foundation; he who believes shall not be ashamed.
17. Also I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.
18. And your covenant with death shall be annulled, and your agreement with the grave shall not stand; when the overwhelming scourge shall pass through, then you shall be beaten down."
19. As often as it passes through, it shall take you; for morning by morning it shall pass over, by day and by night; and it shall be only sheer terror to understand the message."
20. For the bed is shorter than one can stretch himself on, and the cover is narrower than one can wrap himself in;
21. For the LORD shall rise up as *in* Mount Perazim; He shall be angry as in the valley of Gibeon, so that He may do His work, His strange work; and bring to pass His act, His strange act.
22. Now therefore do not be mockers, lest your bands be made strong; for I have heard from the Lord GOD of hosts that a full end is decreed upon all the earth.
23. Give ear and hear my voice; hearken, and hear my speech.
24. Does the plowman plow all day to sow? Does he open and break the clods of his ground?
25. When he has made the face of it level, does he not cast out the dill and scatter the cummin? Does he not plant wheat in its place, barley in its plot, and rye in its field?
26. His God teaches and instructs him in the right way;
27. For the dill is not threshed with a threshing instrument, nor is a cart wheel turned upon cummin; but the dill is beaten out with a staff and the cummin with a rod.

15 Ezek. 13:22
Amos 2:4
16 Gen. 49:24
Psa. 118:22
Mat. 21:42
Acts 4:11
1 Pet. 2:6-8
Rom. 9:33, 10:11
Eph. 2:20
17 Isa. 28:15
21 Josh. 10:10, 12
2 Sam. 5:20, 25
Lam. 3:33
1 Chr. 14:11, 16
22 Isa. 10:22
Dan. 9:22

29 Je.r 32:19
Psa. 92:5

Chap. **29**

1 2 Sam. 5:9
Ezek. 43:15-16
4 Isa. 8:19
5 Isa. 17:13, 25:5, 30:13
Job 21:18
1 Thes. 5:3
6 Isa. 28:2, 30:30
7 Isa. 37:16
Job 20:8
8 Psa. 73:20
9 Isa. 28:7-8, 51:21
10 1 Sam. 9:9
Isa. 3:2, 6:10
Jer. 26:8
Psa. 69:23
Rom. 11:8

28. Grain must be ground to make bread; so one does not go on threshing forever. Though he drives the wheels of his threshing cart over it, his wheels do not crush it.
29. This also comes forth from the LORD of hosts, wonderful is His counsel; and great is His wisdom.

CHAPTER TWENTY-NINE

1. "Woe to Ariel, to Ariel, the city *where* David dwelt! Add year to year; let your cycle of festivals go on.
2. Yet I will distress Ariel, and there shall be heaviness and sorrow; and it shall be to me as Ariel.
3. And I will camp against you all around, and will lay siege against you with a mount, and I will set up siege works against you.
4. And you shall be brought down; you shall speak out of the ground, and your speech shall be low out of the dust, and your voice shall be like a spirit, out of the ground, and your speech shall whisper out of the dust.
5. Moreover the multitude of your enemies shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passes away; yea, it shall be at an instant, suddenly.
6. You shall be visited by the LORD of hosts with thunder, and with earthquake and great noise, with storm and whirlwind, and the flame of devouring fire.
7. And the multitude of all the nations who fight against Ariel, even all who fight against her and her stronghold, and who distress her, shall be like a dream of a night vision.
8. It shall even be as when a hungry one dreams, and behold, he eats, but he awakes and his soul is empty; or as when a thirsty man dreams, and behold, he drinks; but he awakes, and behold, *he is* faint and his soul is longing. So shall it be with the multitude of all the nations who fight against mount Zion."
9. Be stunned and amazed! Blind your eyes and be blind! They are drunk, but not with wine; they stagger, but not *with* strong drink,
10. For the LORD has poured out upon you the spirit of deep sleep, and has closed your eyes; He has covered the prophets and your rulers, *and* the seers.

11. And the vision of all has become to you like the words of a book that is sealed, which they give to one who is learned saying, "Please read this," and he says, "I cannot, for it is sealed."
12. And the book is delivered to him who is not learned, saying, "Please read this," and he says, "I am not learned."
13. And the LORD said, "Because this people draws near *Me* with their mouth, and with their lips honor Me, but their worship of Me is made up of the traditions of men learned by rote, and their fear toward Me is *taught* by the commandments of men;
14. Therefore, behold, I will proceed to do again a marvelous work among this people, *even* a marvelous work and a wonder, for the wisdom of their wise ones shall perish, and the wisdom of their intelligent ones shall vanish."
15. Woe *to* those who go deep to hide *their* purpose from the LORD! And their works are in the dark, and they say, "Who sees us? And who knows us?"
16. Surely, you have turned things upside down! Shall the potter be regarded as the potter's clay; for shall the work say of him who made it, "He did not make me?" Or shall the thing formed say to him who formed it, "He had no understanding?"
17. *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be counted as a forest?
18. And in that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness.
19. And the meek shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel,
20. For the terrible one is brought to nothing, and the scorner is destroyed, and all that watch for iniquity are cut off;
21. Those who make a man a sinner with a word, and lay a trap for the reprover in the gate, and turn aside the just for a worthless thing:
22. Therefore thus says the LORD, Who redeemed Abraham, concerning the house of Jacob, "Jacob shall not now be ashamed, nor shall his face now become pale.
23 But when he sees his children, the work of My hands, in his midst, they shall sanctify My name, and sanctify the Holy one of Jacob, and shall fear the God of Israel.
24 Those who erred in spirit shall come to understanding, and those who murmured shall learn instruction."

11 Isa. 8:16
Dan. 12:4
Rev. 5:1-5, 9
13 Ezek. 33:31
Mat. 15:8-9
Mark 7:6-7
Col. 2:22
14 Jer. 49:7
Obad. 8
Hab. 1:5
1 Cor. 1:19
15 Isa. 30:1
Psa. 94:7
16 Isa. 45:9
Rom. 9:20
17 Isa. 32:15
18 Isa. 35:5
19 Jas. 2:5
20 Isa. 28:14, 22
Mic. 2:1
21 Amos 5:10, 12
Prov. 28:21
22 Josh. 24:3
23 Isa. 19:25, 45:11, 60:21
Eph. 2:10
24 Isa. 28:7

Chap. **30**

1 Deut. 29:19
Isa. 29:15
2 Num. 27:21
Josh. 9:14
1 Ki. 22:7
Isa. 31:1
Jer. 21:2, 42:2, 20
3 Isa. 20:5
Jer. 37:5, 7
4 Isa. 19:11
5 Jer. 2:36
6 Deut. 8:15
Isa. 57:9
Hos. 8:9, 12:1
7 Isa. 30:15
Jer. 37:7
8 Hab. 2:2
9 Deut. 32:20
Isa. 1:4
10 1 Ki. 22:13
Jer. 11:21
Amos 2:12
Mic. 2:6, 11

CHAPTER THIRTY

1. "Woe *to* the rebellious children," says the LORD, "who carry out a plan, but not of Me; and who form an alliance, but not of My Spirit, that they may add sin to sin;
2. Those who set out to go down *to* Egypt and have not asked at My mouth; to take refuge in the stronghold of Pharaoh and to seek shelter in the shadow of Egypt!
3. Therefore the strength of Pharaoh shall be your shame, and the shelter "of protection" in the shadow of Egypt shall be *your* curse,
4. For his rulers were at Zoan, and his ambassadors came *to* Hanes.
5. They were all ashamed of a people who could not profit them, nor be a help nor gain, but a shame and also a reproach."
6. The burden concerning the beasts of the South. Through the land of trouble and woe, the lioness and the lion *are* from there; the viper, and the fiery flying serpent. They will carry their riches upon the shoulders of young donkeys, and their treasures upon the humps of camels, to a people *that* cannot profit;
7. For the Egyptians shall help in vain, and to no purpose: therefore I have called her Rahab, "Their strength *is* to do nothing."
8. Now go, write it before them in a tablet, and note it in a book, so that it may be for the time to come forever and ever,
9. That this *is* a rebellious people, lying children. They are children who will not hear the law of the LORD;
10. Who say to the seers, "See not," and to the prophets, "Do not prophesy to us right things, speak to us smooth things, prophesy illusions;
11. Go out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."
12. Therefore thus says the Holy One of Israel, "Because you have despised this word, and trust in oppression and perverseness, and rely on them;
13. Therefore this iniquity shall be to you

as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly, in an instant.
14. And He shall break it as the breaking of the potters' vessel that *is* smashed in pieces. He shall not spare, so that there shall not be found in the fragments a shard to take fire from the hearth, or to take water out of the pit."
15. For thus says the Lord GOD, the Holy One of Israel, "In returning and rest you shall be saved; and in quietness and hope shall be your strength." But you were not willing.
16. And you said, "No; for we will flee upon horses." Therefore you shall flee. And *you said*, "We will ride upon the swift;" therefore those who pursue you shall be swift.
17. One thousand *shall flee* at the rebuke of one; at the rebuke of five you *shall flee*, until you are left as a pole upon the top of a mountain, and as a sign on a hill.
18. And therefore will the LORD wait, that He may be gracious unto you. And therefore He will be exalted, that He may have mercy upon you, for the LORD *is* a God of justice; blessed *are* all those who wait for Him.
19. For, O people who dwell in Zion at Jerusalem, you shall weep no more; He will be very gracious to you at the voice of your cry. When He hears it, He will answer you.
20. And though the LORD gives you the bread of adversity and the water of affliction, yet your teachers shall not be removed into a corner any more, but your eyes shall see your teachers.
21. And your ears shall hear a word behind you, saying, "This *is* the way, walk in it," when you turn to the right hand and when you turn to the left.
22. You shall also defile the covering of your graven images of silver, and the ornament of your molten images of gold. You shall cast them away like a menstruous cloth. You shall say to it, "Get away."
23. Then He shall give the rain *for* your seed, with which you sow the ground. And the bread of the produce of the earth also shall be fat and plentiful. In that day your cattle shall feed in large pastures.
24. Also the oxen and the young donkeys that plow the ground shall eat clean fodder, which has been winnowed with the shovel and with the fork.
25. And there shall be upon every high mountain, and upon every high hill, rivers, streams of waters in the day of the great slaughter, when the towers fall.
26. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD binds up the bruise of His people and heals the stroke of their wound.
27. Behold, the name of the LORD comes from far, burning *with* His anger, and in thick uplifting *of smoke*; His lips are full of fury, and His tongue like a devouring fire.
28. And like an overflowing stream, His breath shall reach to the middle of the neck, to sift the nations with the sieve of vanity. And a bridle *will be* in the jaws of the people, causing *them* to go astray.
29. You shall have a song, as in the keeping of a holy feast night; and gladness of heart, as when one goes with a pipe to come into the mountain of the LORD, to the Mighty One of Israel.
30. And the LORD shall cause His glorious voice to be heard, and the bringing down of His arm shall be seen with raging anger and the flame of a devouring fire, a cloudburst and storm and hailstones,
31. For through the voice of the LORD, the Assyrian shall be dismayed with the rod with which He smote.
32. And *in* every place which the ordained staff shall pass, which the LORD shall lay upon him, *it* shall be with tambourines★ and lyres; in battles of shaking He will fight with them,
33. For Tophet *is* ordained of old; yea, for the king it is prepared. He has made *it* deep and large. He makes *it* great *with* fire and wood. The breath of the LORD kindles it, like a torrent of brimstone.

13 Isa. 29:5
Psa. 62:3
14 Jer. 19:11
Psa. 2:9
15 Isa. 7:4
Mat. 23:37
17 Lev. 26:8
Deut. 28:25
Josh. 23:10
18 Jer. 17:7
Psa. 2:12, 34:8
Prov. 16:20
19 Isa. 65:9
20 1 Ki. 22:27
Amos 8:11
Psa. 74:9, 127:2
21 Josh. 1:7
22 Isa. 31:7
Hos. 14:8
2 Chr. 31:1
23 Mat. 6:33
1 Tim. 4:8
25 Isa. 2:14-15
26 Isa. 60:19-20
28 Isa. 8:8, 11:4, 37:29
29 Deut. 32:4
Isa. 2:3
30 Isa. 28:2, 29:6
31 Isa. 10:5, 24, 37:36
32 Isa. 11:15
★ *drums*
33 Jer. 7:31

Chap. **31**

1 Isa. 30:2
Psa. 20:7
Dan. 9:13
2 Num. 23:19

CHAPTER THIRTY-ONE

1. Woe to those who go down to Egypt for help, and rely on horses and trust in chariots because *they are* many; and in horsemen because they are so very strong, but they do not look to the Holy One of Israel, nor do they seek the LORD!
2. Yet He also *is* wise, and will bring evil, and will not call back His words, but will arise against the house of evildoers and

against the help of those who work lawlessness.
3. The Egyptians *are* men, and not God; and their horses are flesh, and not Spirit. When the LORD shall stretch out His hand, both he who helps shall stumble, and he who is helped shall fall down, and they shall all perish together,
4. For thus has the LORD spoken to me, "As the lion roars, even the young lion on his prey, though a multitude of shepherds are gathered against him, *he* will not be afraid of their voice, nor fret himself because of their noise. So the LORD of hosts shall come down to fight on Mount Zion, and upon its hill.
5. As hovering birds, the LORD of hosts will defend Jerusalem; also defending, He will deliver *it*; and passing over He will rescue *it*."
6. Turn to *Him* against Whom the children of Israel have deeply revolted,
7. For in that day every man shall reject his idols of silver, and his idols of gold, which your hands have made *for* yourselves—for sin.
8. "Then Assyria shall fall with the sword—not of a man; and the sword, not of mankind—*and* it shall devour him, for he shall flee from the sword, and his young men shall become tributary.
9. And his stronghold will fall by reason of terror and his rulers shall be afraid of the banner," says the LORD, Whose fire *is* in Zion, and His furnace in Jerusalem.

CHAPTER THIRTY-TWO

1. Behold, a king shall reign in righteousness, and rulers shall rule in justice.
2. And a man shall be as a hiding place from the wind, and a shelter from the tempestuous storm, like streams of water in a dry place, like the shadow of a great rock in a weary land.
3. And the eyes of those who see shall not be dim, and the ears of those who hear shall listen.
4. And the heart of the rash shall understand knowledge, and the tongue of those who stutter shall be ready to speak plainly.
5. The vile one shall no more be called liberal,★ nor the miser said *to be* bountiful.
6. For the vile will speak folly, and his heart *will* work iniquity, to practice hypocrisy and to speak error against the LORD, to make the soul of the hungry empty, and he will take away the drink of the thirsty.
7. Also the weapons of the vile *are* evil; he thinks of wicked ways to destroy the poor with lying words, even when the needy speaks right.
8. But the liberal thinks liberal things; and by liberal things he shall stand.
9. Rise up, you women who are at ease; hear my voice, careless daughters; listen to my speech.
10. After a year and some days you shall be troubled, complacent women; for the vintage shall fail, the gathering shall come as nothing at all.
11. Tremble, you women who are at ease; be troubled, careless ones; strip yourselves and make yourselves bare, and bind *sackcloth* upon your loins.
12. They shall smite upon their breasts, for the pleasant fields, for the fruitful vine,
13. For upon the land of my people shall come up thorns *and* briers; yea, *even* upon all the houses of joy in the joyous city;
14. Because the palace shall be deserted, the multitude of the city shall be forsaken; instead the mound and tower shall be for dens forever, a joy of wild donkeys, a pasture of flocks;
15. Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is thought to be a forest.
16. Then justice shall dwell in the wilderness, and righteousness remain in the fruitful field.
17. And the work of righteousness shall be peace; and the result of righteousness shall be quietness and confidence forever.
18. And my people shall dwell in a peaceable home, and in secure dwellings and quiet resting places.
19. The hail shall flatten the forest;★ the city shall be razed to the ground.★★
20. Blessed *are* you who sow beside all waters, who send out freely the feet of the ox and the donkey.

CHAPTER THIRTY-THREE

1. Woe *to* the destroyer, and you who *have* not been destroyed; and *to* the treacherous one, for they have not dealt treacherously with you. When you stop destroying, you shall be destroyed. When you stop dealing treacherously, they shall

4 Amos 3:8
5 Deut. 32:11
7 1 Ki. 12:30 Isa. 2:20
8 2 Ki. 19:35-36
9 Isa. 37:37

Chap. **32**

1 Psa. 45:1
2 Isa. 4:6
3 Isa. 29:18
5 ★ *noble or elite*
9 Amos 6:1
13 Isa. 22:2 Hos. 9:6
14 Isa. 27:10
15 Isa. 29:17 Joel 2:28
17 Jas. 3:18
19 Isa. 30:30 Zech. 11:2
★ *This is a allegorically referring to the armies of Assyria*
★★ *This is referring to the city of Nineveh*
20 Isa. 30:24

Chap. **33**

1 Isa. 21:2 Hab. 2:8 Rev. 13:10

deal treacherously with you.
2. O LORD, be gracious to us; we have waited for You; be their arm every morning; our salvation also in the time of trouble.
3. At the noise of the tumult the people fled; at the lifting up of Yourself the nations were scattered.
4. And your spoil shall be gathered *as* the stripping locust gathers; as the running to and fro of locusts they shall run upon them.
5. The LORD is exalted, for He dwells on high. He has filled Zion *with* justice and righteousness.
6. And wisdom and knowledge shall be the stability of your times, *and* strength of salvation: the fear of the LORD *is* his treasure.
7. Behold, their mighty ones shall cry outside; the messengers of peace shall weep bitterly.
8. The highways lie waste, the traveler ceases. He has broken the covenant. He has despised the cities. He cared for no man.
9. The earth mourns *and* languishes. Lebanon is ashamed; Sharon withers away like a wilderness; Bashan and Carmel are shaking off their leaves.
10. "Now I will arise," says the LORD; "Now I will be exalted, now I will lift up Myself.
11. You shall conceive chaff, you shall bring out stubble; Your breath is like a fire that shall devour you.
12. And the people shall be *like* the burnings of lime; *like* thorns cut down, they shall be burned in the fire.
13. You *who are* far off, hear what I have done; and you *who are* near, acknowledge My might."
14. The sinners in Zion are afraid; terror has seized the ungodly. "Who among us shall dwell *with* the devouring fire? Who among us shall dwell with everlasting burnings?"
15. He who walks righteously and speaks uprightly; he who despises the gain of oppressions, who shakes his hands free from holding bribes, who stops his ear from hearing of blood, and shuts his eyes from looking upon evil;
16. He shall dwell on high; his refuge *shall be* the strongholds of rocks; bread *shall be* given him; his waters shall be sure.
17. Your eyes shall see the king in his beauty; they shall behold the land that is very far off.
18. Your heart shall muse on the terror. "Where *is* the scribe? Where *is* the one who weighed? Where *is* the one who counted the towers?"
19. You shall no longer see a fierce people, a people of a deeper speech than you can understand; of a foreign tongue that no one understands.
20. Look upon Zion, the city of our holy gatherings; your eyes shall see Jerusalem a quiet home, a tabernacle that shall not be taken down; not one of its stakes shall ever be removed, nor shall any of its cords be broken.
21. But there the glorious LORD *will be* to us a place of broad rivers *and* streams, in which no galley with oars shall go, nor shall a mighty ship pass by it,
22. For the LORD *is* our Judge, the LORD *is* our Lawgiver, the LORD *is* our King; He will save us.
23. Your ropes are loosened, they do not hold the base of the mast; they could not spread the sail. Then the prey of a great spoil shall be divided; the lame take the prey.
24. And the inhabitant shall not say, "I am sick;" the people who dwell therein *shall be* forgiven *their* iniquity.

2 Isa. 25:9
5 Psa. 97:9
7 2 Ki. 18:18, 37
8 2 Ki. 18:14-17
Judg. 5:6
9 Isa. 24:4
10 Psa. 12:5
11 Isa. 59:4
Psa. 7:14
Jas. 1:15
1 John 1:7-9
12 Isa. 9:18
13 Isa. 49:1
15 Psa. 15:2, 24:4, 119:37
18 1 Cor. 1:20
19 Deut. 28:49-50
2 Ki. 19:32
Jer. 5:15
20 Isa. 37:33, 54:2
Psa. 46:5, 48:12, 125:1-2
22 Psa. 89:18
Jas. 4:12
24 Jer. 50:20

Chap. **34**

1 Deut. 32:1
Psa. 49:1
3 Joel. 2:20
Amos 4:10
4 Isa. 14:12
Ezek. 32:7-8
Joel 2:31
Psa. 102:26
Mat. 24:29
2 Pet. 3:10
Rev. 6:13
5 Jer. 46:10, 49:7
Mal. 1:4
6 Zeph. 1:7

CHAPTER THIRTY-FOUR

1. Come near, you nations, to hear; and, you people, hearken; let the earth hear, and its fullness; the world, and its offspring,
2. For the anger of the LORD *is* upon all nations, and His fury upon all their armies. He has completely destroyed them, He has delivered them to the slaughter.
3. Also their dead shall be thrown out, and their stink shall come up out of their dead bodies, and the mountains shall be melted with their blood.
4. And all the host of the heavens shall be dissolved, and the heavens shall be rolled up like a scroll; and all their host shall fall down, as a leaf falls off from the vine, and as the falling fig from the fig tree,
5. "For My sword *is* bathed in the heavens. Behold, it shall come down upon Edom, and upon the people of My curse for judgment.
6. The sword of the LORD is filled with blood; it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for the LORD has a sacrifice in Bozrah, and a great

slaughter in the land of Edom.
7. And the wild oxen shall come down with them, and the young bullocks with the bulls; and their land shall be soaked with blood, and their dust shall be greased with their fat;"
8. For *it is* the day of the LORD'S vengeance, the year to repay for the fighting against Zion.
9. And its streams shall be turned into pitch, and its dust to brimstone, and its land shall become burning pitch.
10. It shall not be put out night or day; its smoke shall go up forever. From generation to generation it shall lie waste; none passes through it forever *and* forever.
11. But the pelican and the bittern shall possess it; the owl also, and the raven, shall dwell in it. And He shall stretch out upon it the line of confusion, and the stones of emptiness.
12. As for her nobles, none shall be there to be called to the kingdom, and all her princes shall be nothing.
13. And thorns shall come up in her palaces, nettles and thistles in its fortresses; and it shall be a home of jackals *and* a court for owls.
14. The wild beasts of the desert shall also meet with the howling beasts; and the shaggy goat shall cry to his fellow. The night creature also shall rest there, and find for herself a place of rest.
15. There the snake shall nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.
16. Seek out of the book of the LORD, and read; not one of these will be missing, none shall lack its mate; for His mouth has commanded, and His Spirit has gathered them.
17. And He has cast the lot for them, and His hand has divided it to them by line; they shall possess it forever, from generation to generation they shall dwell in it.

CHAPTER THIRTY-FIVE

1. The wilderness and the desert shall be glad and the desert shall rejoice and blossom as the rose.
2. It shall blossom abundantly, and rejoice even *with* joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon, they shall see the glory of the LORD *and* the majesty of our God.
3. Make the weak hands strong and make the feeble knees sure.
4. Say to those of a fearful heart, "Be strong, fear not; behold, your God will come *with* vengeance, with the full recompense of God. He will come and save you."
5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
6. Then the lame shall leap like a deer, and the tongue of the dumb shall sing; for in the wilderness waters shall break out, and streams in the desert.
7. And the parched ground shall become a pool, and the thirsty land shall become springs of water in the home of jackals, in its lair, it shall be a place for the reed and rush.
8. And a highway shall be there, and a way, and it shall be called The Way of Holiness. The unclean shall not pass over it. But it will be for him who walks in that way, but fools, shall not err *in it*.
9. No lion shall be there, nor *any* beast of prey shall go up on it, they shall not be found there. But the redeemed shall walk there.
10. And the ransomed of the LORD shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAPTER THIRTY-SIX

1. And it came to pass in the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them.
2. And the king of Assyria sent the chief field commander from Lachish to Jerusalem, to King Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the Fuller's Field.
3. Then Eliakim, Hilkiah's son, who was over the house, and Shebna the scribe, and Asaph's son Joah, the recorder, came out to him.
4. And the chief field commander said to them, "Say now to Hezekiah, 'Thus says the great king, the king of Assyria, "What hope *is* this in which you trust?
5. I say, 'You claim to have counsel and

8 Isa. 63:4
9 Deut. 29:23 Psa. 11:6
10 Mal. 1:4 Rev. 14:11, 18:18, 19:3
11 2 Ki. 21:13 Isa. 14:23 Zeph. 2:14 Lam. 2:8 Rev. 18:2
13 Isa. 13:21, 32:13 Hos. 9:6
16 Mal. 3:16

Chap. **35**

1 Isa. 55:12
2 Isa. 32:15
3 Job. 4:3-4 Heb. 12:12
4 Psa. 145:19
5 Isa. 29:18 Mat. 9:27, 11:5 John 9:6-7
6 Isa. 32:4, 41:18 Mat. 9:32, 11:5, 12:22, 15:30 John 5:8-9, 7:38 Acts 8:7
7 Isa. 34:13
8 Isa. 52:1 Joel 3:17 Rev. 21:27
9 Lev. 26:6 Isa. 11:9 Ezek. 34:25
10 Isa. 25:8, 51:11 Rev. 7:17, 21:4

Chap. **36**

1 2 Ki. 18:13, 17 2 Chr.32:1
4 2 Ki. 18:19

mastery for war, but *they are* only words.' Now, in whom do you trust, that you rebel against me?
6. Lo, you trust in the staff of this broken reed, on Egypt; on which, *if* a man lean on it, it will go into his hand and pierce it. So *is* Pharaoh king of Egypt to all who trust in him.
7. But if you say to me, 'We trust in the LORD our God;' *is it* not He Whose high places and altars Hezekiah has taken away, and said to Judah and Jerusalem, 'You shall worship before this altar'?" '
8. Now then, please exchange pledges with my master the king of Assyria, and I will give you two thousand horses if you are able on your part to set riders upon them for you.
9. How then will you turn away the face of one commander of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen?
10. Have I now come up without the LORD against this land to destroy it? The LORD said to me, 'Go up against this land and destroy it.' "
11. And Eliakim and Shebna and Joah said to the chief field commander, "Please speak to your servants *in* Aramaic, for we understand *it*. But do not speak to us *in* the Jews' language in the hearing of the people on the wall."
12. But the chief field commander said, "Has my master sent me only to your master and to you to speak these words, and not to the men who sit upon the wall—who will yet eat their own dung and drink their own urine with you?"
13. Then the chief field commander stood and cried with a loud voice *in* the Jews' language, and said, "Hear the words of the great king, the king of Assyria.
14. Thus says the king, 'Do not let Hezekiah deceive you, for he shall not be able to deliver you.
15. Nor let Hezekiah make you trust in the LORD, saying, "The LORD will surely deliver us; this city shall not be delivered into the hands of the king of Assyria." '
16. Do not hearken to Hezekiah; for thus says the king of Assyria, 'Make *peace* with me and come out to me; and let everyone eat of his vine, and everyone of his fig tree, and everyone drink the waters *of* his own cistern,
17. Until I come and take you away to a land like your own land, a land of grain and wine, a land of bread and vineyards.
18. *Let* not Hezekiah mislead you, saying, "The LORD will deliver us." Has any of the gods of the nations delivered his land out of the hand of the king of Assyria?
19. Where are the gods of Hamath and Arphad? Where *are* the gods of Sepharvaim? And when have they delivered Samaria out of my hand?
20. Who among all the gods of these lands have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?' "
21. But they were silent and did not answer him a word, for the king's command was, "Do not answer him."
22. Then Eliakim the son of Hilkiah, who *was* over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, came to Hezekiah *with their* clothes torn and told him the words of the chief field commander.

6 Ezek. 29:6-7
11 2 Ki. 18:26, 28
Isa. 36:11, 13
Neh. 13:24
2 Chr. 32:18
16 Zech. 3:10

CHAPTER THIRTY-SEVEN

1. And it came to pass when King Hezekiah heard, he tore his clothes and covered himself with sackcloth, and went into the house of the LORD.
2. And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, to Isaiah the prophet, the son of Amoz.
3. And they said to him, "Thus says Hezekiah, 'This day *is* a day of trouble, and of rebuke, and of blasphemy! For the children have come to the birth, but *there is* no strength to bring forth.
4. It may be *that* the LORD your God will hear the words of the chief field commander, whom his master the king of Assyria has sent to reproach the living God, and will reprove the words which the LORD your God has heard. Therefore, lift up *your* prayer for the remnant that is left.' "
5. So the servants of King Hezekiah came to Isaiah.
6. And Isaiah said to them, "Thus you shall say to your master, 'Thus says the LORD, "Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.
7. Behold, I will put a spirit in him, and

Chap. **37**
1 2 Ki. 19:1

he shall hear a rumor and return to his own land. And I will cause him to fall by the sword in his own land." ' "
8. So the chief field commander returned, and found the king of Assyria warring against Libnah, for he had heard that he had departed from Lachish.
9. And he heard concerning Tirhakah king of Ethiopia, "He has come out to war against you." And he heard and sent messengers to Hezekiah, saying,
10. "Thus you shall say to Hezekiah king of Judah, saying, 'Do not let your God, in Whom you trust, deceive you, saying, "Jerusalem shall not be given into the hand of the king of Assyria."
11. Behold, you have heard what the kings of Assyria have done to all lands by completely destroying them. And shall you be delivered?
12. Have the gods of the nations delivered those whom my fathers have destroyed: Gozan, and Haran, and Rezeph, and the children of Eden who were in Telassar?
13. Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?' "
14. And Hezekiah received the letter from the courier's hand, and read it. And Hezekiah went up *into* the house of the LORD and spread it before the LORD.
15. And Hezekiah prayed to the LORD, saying,
16. "O LORD of hosts, God of Israel, Who dwells *between* the cherubim, You *are* God, You alone of all the kingdoms of the earth. You have made the heavens and the earth.
17. Bow down Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear all the words of Sennacherib which he has sent to mock the living God.
18. Truly, O LORD, the kings of Assyria have laid waste all the countries and their lands,
19. And have cast their gods into the fire, for they *were* no gods, but the work of men's hands, wood and stone; so they have destroyed them.
20. And now, O LORD our God, save us from his hand, so that all the kingdoms of the earth may know that You *are* the LORD, You alone."
21. And Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD, God of Israel, 'Because you have prayed to Me against Sennacherib king of Assyria,
22. This *is* the word which the LORD has spoken concerning him, "The virgin daughter of Zion has despised you *and* laughed you to scorn; the daughter of Jerusalem has shaken *her* head at you.
23. Whom have you mocked and blasphemed? And against Whom have you raised *your* voice and lifted up your eyes on high? Even against the Holy One of Israel.
24. By your servants you have mocked the LORD and have said, 'By my many chariots I have come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars of it, *and* its choice fir trees; and I will go to its greatest height, the finest of its forests.
25. I have dug and drunk water; and with the sole of my feet I have dried up all the streams of Egypt.'
26. Have you not heard from long ago *how* I made it? From ancient times, even *how* I have formed it? Now I have brought it to pass *that* you should lay waste fortified cities *into* ruinous heaps.
27. And their inhabitants *were* of little power—dismayed and ashamed. They were as the grass of the field, and as the green herb, *as* the grass on the housetops, even grain blasted before it has risen.
28. But I know your dwelling place, and your going out, and your coming in, and your rage against Me.
29. Because of your raging against Me, and your arrogance has come up into My ears, therefore I will put My hook in your nose, and My bridle in your lips, and I will turn you back by the way which you came." '
30. And this *shall be* the sign to you: You shall eat self-sown grain *this* year; and the second year that which springs of the same; and in the third year you shall sow, and reap, and plant vineyards and eat the fruit of them.
31. The remnant that has escaped of the house of Judah shall again take root downward and bear fruit upward;
32. For out of Jerusalem shall go a remnant, and survivors out of Mount Zion; the zeal of the LORD of hosts shall perform this.
33. Therefore thus says the LORD

13 Jer. 49:23
17 Dan. 9:18
26 2 Ki. 19:25
29 Isa. 30:28
Ezek. 38:4
32 2 Ki. 19:31
Isa. 9:7

concerning the king of Assyria, 'He shall not come into this city nor shoot an arrow there, nor come before it *with* shield, nor cast a bank against it.
34. By the way that he came, by the same *way* he shall return, and shall not come into this city,' says the LORD,
35. 'For I will defend this city to save it, for My own sake and for My servant David's sake.' "
36. Then the angel of the LORD went out and struck a hundred and eighty-five thousand in the camp of Assyria. And they rose early in the morning, and behold! They *were* all dead corpses.
37. And Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
38. And it came to pass as he was worshiping *in* the house of Nisroch his god, Adrammelech and Sharezer his sons struck him with the sword. And they escaped *into* the land of Ararat; and Esarhaddon his son reigned in his place.

CHAPTER THIRTY-EIGHT

1. In those days Hezekiah was sick to death. And Isaiah the prophet, the son of Amoz, came to him and said to him, "Thus says the LORD, 'Set your house in order, for you shall die and not live.' "
2. Then Hezekiah turned his face toward the wall, and prayed to the LORD,
3. And said, "Remember now, O LORD, I beseech You, how I have walked before You in truth and with a whole heart, and have done *that which is* good in Your sight." And Hezekiah wept with a great weeping.
4. Then came the Word of the LORD to Isaiah, saying,
5. "Go and say to Hezekiah, 'Thus says the LORD, the God of David your father, "I have heard your prayer, I have seen your tears; behold, I will add to your days fifteen years.
6. And I will deliver you and this city out of the hand of the king of Assyria. And I will defend this city.
7. And this *shall be* the sign to you from the LORD, that the LORD will do this thing that He has spoken:
8. Behold, I will bring again the shadow of the sun dial, which has gone down in the sun dial of Ahaz, ten degrees backward." ' " So the sun returned ten degrees, by which degrees it had gone down.
9. The writing of Hezekiah king of Judah, when he had been sick and had recovered from his sickness:
10. I said in the cutting off of my days, "I shall go to the gates of the grave; I am deprived of the rest of my years."
11. I said, "I shall not see the LORD, the LORD in the land of the living; I shall look upon man no longer with the people of the world.
12. My dwelling is plucked up and carried away from me like a shepherd's tent; I have rolled up my life like a weaver; He will cut me off from the loom; from day even to night You will make an end of me.
13. I waited until morning, but, as a lion, so He breaks all my bones; from day even until night You make an end of me.
14. Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: my eyes fail *with looking* upward: O LORD, I am oppressed; be a surety for me.
15. What shall I say? He has spoken to me, and He Himself has acted; I shall go softly all my years in the bitterness of my soul.
16. O LORD, by these things men live, and in all these *is* the life of my spirit; so You will recover me, and make me to live.
17. Behold, I had great bitterness for peace; but You have in love delivered my soul from the pit of corruption. You have cast all my sins behind Your back;
18. For the grave cannot praise You, death cannot rejoice in You; they who go down into the pit cannot hope for Your truth.
19. The living, the living, he shall praise You, as I *do* this day; the father shall make Your truth known to the children,
20. For the LORD will save me; and we will sing on the stringed instruments all the days of our life in the house of the LORD."
21. And Isaiah had said, "Let them take a cake of figs and apply *it* as a poultice upon the boil, and he shall recover."
22. And Hezekiah had said, "What *is* the sign that I shall go up to the house of the LORD?"

35 2 Ki. 20:6
Isa. 38:6
36 2 Ki. 19:35

Chap. **38**

1 2 Sam. 17:23
2 Ki. 20:1
2 Chr. 32:24
3 Psa. 26:3
Neh. 13:14
6 Isa. 37:35
7 2 Ki. 20:8
Isa. 7:11
11 Psa. 27:13, 116:9
12 Job 7:6
14 Isa. 59:11
15 Job 7:11
18 Psa. 6:5, 30:9, 88:11, 115:17
Eccl. 9:10
19 Deut. 4:9, 6:7
Psa. 78:3-4
21 2 Ki. 20:7
2 Ki. 20:8

CHAPTER THIRTY-NINE

1. At that time Merodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah; for he had heard that he had been sick, and had recovered.
2. And Hezekiah rejoiced over them, and let them see the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures. There was nothing in his house, nor in all his kingdom that Hezekiah did not let them see.
3. Then Isaiah the prophet came to King Hezekiah, and said to him, "What did these men say? And where did they come from to you?" And Hezekiah said, "They have come from a far country to me, from Babylon."
4. Then he said, "What have they seen in your house?" And Hezekiah answered, "All that *is* in my house they have seen; there is nothing among my treasures that I have not shown them."
5. Then Isaiah said to Hezekiah, "Hear the Word of the LORD of hosts.
6. 'Behold, the days come when all that is in your house, and that which your fathers have laid up in store until this day, shall be carried to Babylon. Nothing shall be left,' says the LORD.
7. 'And of your sons which shall issue from you, which you shall beget, they shall take away; and they shall be officials in the palace of the king of Babylon.' "
8. Then Hezekiah said to Isaiah, "Good *is* the word of the LORD which you have spoken." And he said, "For *at least* there shall be peace and truth in my days."

CHAPTER FORTY

1. "Comfort ye, comfort ye, My people," says your God.
2. "Speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she has received of the LORD'S hand double for all her sins."
3. A voice is calling out in the wilderness, "Prepare the way of the LORD, make straight in the desert a highway for our God.
4. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made straight, and the rough places plain;
5. And the glory of the LORD shall be revealed, and all flesh shall see *it* together; for the mouth of the LORD has spoken."
6. A voice says, "Cry!" And he said, "What shall I cry?" "All flesh *is* grass, and all the beauty of it *is* as the flower of the field.
7. The grass withers, the flower fades because the breath of the LORD blows upon it; surely the people *are* grass.
8. The grass withers, the flower fades; but the Word of our God shall stand forever."
9. Go up for yourself on the high mountain; O you that bring good tidings to Zion. Lift up your voice with strength, O you who tell good tidings to Jerusalem; lift up, do not be afraid. Say to the cities of Judah, "Behold your God!"
10. Behold, the Lord GOD will come with a strong *hand*, and His arm shall rule for Him; behold, His reward *is* with Him, and His work before Him.
11. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry *them* in His bosom, *and* shall gently lead those with young.
12. Who has measured the waters in the hollow of his hand, and meted out the heavens with a span? And who has comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?
13. Who has directed the Spirit of the LORD, and who was His counselor that he might instruct Him?
14. With whom did He take counsel, and *who* instructed Him and taught Him in the path of judgment, and taught Him knowledge, and made known the way of understanding to Him?
15. Behold, the nations *are* like a drop in a bucket, and are counted as the small dust of the scales; behold, He takes up the isles as a very little thing.
16. And Lebanon *is* not sufficient to burn, nor the beasts of it sufficient *for* a burnt offering.
17. All nations before Him *are* as nothing; and they are counted by Him as less than nothing, and vanity.
18. To whom then will you compare

Chap. **39**

1 2 Ki. 20:12
2 2 Chr. 32:31
6 Jer. 20:5
7 Dan. 1:2-3
8 1 Sam. 3:18

Chap. **40**

2 Isa. 61:7
3 Mal. 3:1
Psa. 68:4
Mat. 3:1-3
John 1:23
4 Isa. 45:2
6 Job 14:2
8 John 12:34
9 Isa. 41:27
10 49:4, 59:16, 62:11
11 Ezek. 34:23
John 10:11
1 Pet. 2:25
Heb. 13:20
12 Prov. 30:4
13 Job 21:22
1 Cor. 2:16
17 Psa. 62:9
Dan. 4:35
18 Isa. 46:5
Acts 17:29

God? Or what likeness will you compare to Him?
19. The workman melts a graven image, and the goldsmith spreads it over with gold, and casts silver chains.
20. He who is too poor for *that* offering chooses a tree that will not rot; he seeks for a skillful workman for himself to prepare a graven image that will not totter.
21. Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood *from* the foundations of the earth?
22. *It is* He Who sits above the circle of the earth, and its people are like grasshoppers; *It is* He Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in;
23. Who brings the rulers to nothing; He makes the judges of the earth as vanity.
24. No sooner are they planted, no sooner are they sown, no sooner do they take root in the ground, then He shall blow upon them, and they shall wither, and the whirlwind shall take them away like stubble.
25. "To whom then will you compare Me, or who is My equal?" says the Holy One.
26. Lift up your eyes on high, and behold, Who has created these *things*, Who brings out their host by number? He calls them all by names by the greatness of His might, for He is strong in power; not one fails.
27. Why do you say, O Jacob, and O Israel you speak, "My way is hidden from the LORD and my cause is disregarded by my God?"
28. Have you not known? Have you not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, does not grow weak nor weary? And His understanding no one can fathom.
29. *He* gives power to the weary; and to him with no might, He increases strength.
30. Even the young shall faint and be weary, and the young men shall utterly fall;
31. But those who wait upon the LORD shall renew their strength; they shall mount up *with* wings as eagles; they shall run, and not be weary; they shall walk and not faint.

19 Isa. 41:6-7, 44:12
Jer. 10:3
20 Isa. 41:7
Jer. 10:4
21 Psa. 19:1
Acts 14:17
Rom. 1:19
22 Isa. 42:5, 51:13
Jer. 10:12
Psa. 104:2
Job 9:8
23 Psa. 107:40
Job 12:21
25 Isa. 40:18
26 Psa. 147:4
28 Psa. 147:5
Rom. 11:33
31 Psa. 103:5

Chap. **41**

1 Hab. 2:20
Zech. 2:13
2 Gen. 14:14
Isa. 45:1, 46:11
4 Isa. 41:26, 44:6
Rev. 1:17, 22:13
6 Isa. 40:19
7 Isa. 40:19-20
8 Deut. 7:6, 10:15
Isa. 43:1
Psa. 135:4
2 Chr. 20:7
Jas. 2:23
10 Deut. 31:6
Isa. 41:13-14, 43:5
11 Ex. 23:22
Isa. 45:24, 45:24, 60:12
Zech. 12:3

CHAPTER FORTY-ONE

1. "Listen to Me in silence, O isles; let the people renew *their* strength; let them come near; then let them speak; let us come near together for judgment.
2. Who raised up the righteous one from the east, at whose steps victory attends? Who gives the nations before him, and made *him* to rule over kings? His sword makes them as the dust, his bow as wind-blown stubble.
3. He pursued them; he passed on safely; *even* by the way *that* he had not gone with his feet.
4. Who has planned and done *it*, calling forth the generations from the beginning? 'I, the LORD, *am* the first and the last; I *am* He.' "
5. The isles saw and feared; the ends of the earth were afraid, and drew near, and came.
6. They helped everyone his neighbor, and said to his brother, "Be of good courage."
7. So the carpenter encouraged the goldsmith, *and* he that smooths *with* the hammer and him that strikes the anvil, saying of the soldering, "It is good;" and he fastened it with nails, *that* it should not be moved.
8. "But you, Israel, *are* My servant, Jacob whom I have chosen, the seed of Abraham, My friend;
9. Whom I have taken from the ends of the earth, and called you from its uttermost parts. And I said to you, 'You *are* My servant; I have chosen you, and have not cast you away.
10. Do not fear; for I *am* with you; be not dismayed; for I *am* your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of My righteousness.'
11. Behold, all those who were angered against you shall be ashamed and confounded; they shall be as nothing. And those who strive against you shall perish.
12. You shall seek them, and shall not find them; men warring against you shall be as nothing, and as a thing of nought,
13. For I, the LORD your God, will hold your right hand, saying to you, 'Do not fear; I will help you.'
14. Do not fear, you worm Jacob *and* men of Israel; I will help you," says the LORD and your Redeemer, the Holy One of Israel.

15. "Behold, I make you a new sharp threshing instrument, having teeth; you shall thresh the mountains, and beat *them* small, and shall make the hills like chaff.
16. You shall winnow them, and the wind shall carry them away, and a tempest shall scatter them. And you shall rejoice in the LORD *and* shall glory in the Holy One of Israel.
17. The poor and needy seek water, and *there is* none; their tongue fails for thirst, I the LORD will hear them, I the God of Israel will not leave them.
18. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.
19. I will plant the cedar in the wilderness, the acacia tree, and the myrtle, and the oil tree. I will set the fir tree in the desert, *and* the pine, and the box tree together;
20. So that they may see, and know, and consider, and understand together, that the hand of the LORD has done this, and the Holy One of Israel has created it."
21. Draw near *with* your cause," says the LORD; "Bring out your strong *reasons*," says the King of Jacob.
22. "Let them bring *them* out, and declare to us the things that shall happen; let them reveal the former things, what they *are*, that we may consider them and know the final end of them; or declare to us things to come.
23. Reveal the things that are to come after this, so that we may know that you *are* gods. Yea, do good, or do evil, so that we may be dismayed and see together.
24. Behold, you *are* of nothing, and your work *is* of nothing. He who chooses you is an abomination.
25. I have raised up *one* from the north, and he shall come from the rising of the sun; he will call upon My name. And he shall come upon princes as *upon* mortar, and as the potter tramples clay.
26. Who has declared from the beginning, that we may know? And beforetime, that we may say, '*He is* right'? Yea, no one declares; yea, no one proclaims; yea, no one hears your words.
27. I first *said* to Zion, 'Behold! Behold them!' And I gave to Jerusalem one who bears good news,
28. For I looked, and *there was* no man; and there was no counselor among them, that I might ask and be given an answer.
29. Behold, they *are* all false; their works *are* nothing; their images *are* wind and vanity."

15 Mic. 4:13
2 Cor. 10:4
16 Isa. 45:25
Jer. 51:2
18 Isa. 35:6-7, 43:19-44:3
Psa. 107:35
20 Isa. 66:14
Job 12:9
22 Isa. 45:21
23 Isa. 42:9, 44:7-8, 45:3
Jer. 10:5
John 13:19
24 Psa. 115:8
Isa. 44:9
1 Cor. 8:4
25 Isa. 41:2
Ezra 1:2
26 Isa. 43:9
27 Isa. 40:9
41:4
28 Isa. 63:5
29 Isa. 41:24

CHAPTER FORTY-TWO

1. "Behold My Servant, Whom I uphold; My Elect, *in Whom* My soul delights. I have put My Spirit upon Him; He shall bring forth justice to the Gentiles.
2. He shall not cry *out*, nor lift up, nor cause His voice to be heard in the street.
3. A bruised reed He shall not break, and a smoking wick He shall not quench; in truth He shall bring forth justice.
4. He shall not fail nor be discouraged until He has set justice in the earth; and the isles shall wait for His law."
5. Thus says the LORD God, *He* who created the heavens and stretched them out, spreading forth the earth and its offspring; He Who gives breath to the people upon it and spirit to those who walk in it.
6. "I the LORD have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a Light to the Gentiles;
7. To open the blind eyes, to bring out the prisoners from the prison, those who sit in darkness out of the prison house.
8. I *am* the LORD; that *is* My name; and My glory I will not give to another, nor My praise to graven images.
9. Behold, the former things have come to pass. And new things I declare; before they happen, I tell you of them."
10. Sing to the LORD a new song; His praise from the end of the earth, you who go down to the sea, and its fullness; the isles and their people.
11. Let the wilderness and its cities lift up *their voice*, the villages where Kedar dwells. Let the dwellers of the rock sing, let them shout from the mountain tops.
12. Give glory to the LORD and declare His praise in the isles.
13. The LORD shall go forth as a warrior, He stirs up zeal like a man of war; He shouts, yea, roars; He overcomes His enemies.
14. "I have held My peace for a long time; I have been still and refrained Myself. *Now* I will cry like a woman in pangs of labor, I will pant and gasp at once.

Chap. **42**
1 Isa. 11:2, 43:10, 49:3, 6
Mat. 3:17, 12:18, 17:5
John 3:34
Eph. 1:6
Phil. 2:7
4 Gen. 49:10
5 Isa. 44:24
Zech. 12:1
Acts 17:25
6 Isa. 43:1, 49:6, 8
Luke 2:32
Acts 13:47
7 Isa. 9:2, 35:5, 61:1
Luke 4:18
2 Tim. 2:26
Heb. 2:14
8 Isa. 48:11
10 Psa. 33:3, 40:3, 98:1, 107:23
13 Isa. 31:4

15. I will make waste the mountains and hills, and dry up all their plants. And I will make the rivers islands, and I will dry up the pools.
16. And I will bring the blind by a way they knew not; I will lead them in paths they have not known; I will make darkness light before them, and rugged places plain. I will do these things to them, and not forsake them.
17. They are turned back, they are greatly ashamed, those who trust in graven images and who say to the images, 'You *are* our gods.'
18. Hear, you deaf ones; and you blind ones look to see.
19. Who *is* blind but My servant? Or deaf, as My messenger whom I sent? Who *is* blind as he who is perfect, and blind as the LORD'S servant?
20. You see many things, but do not pay attention. *Your* ears *are* open, but no one hears."
21. The LORD is well pleased for His righteousness sake; He will magnify the Law and make *it* glorious.
22. But this *is* a people robbed and spoiled; all of them snared in holes, and they are hidden in prison houses; they are for a prey, and none delivers them; for a spoil, and none says, "Give back."
23. Who among you will hear this? Who will hearken and hear for the time to come?
24. Who gave Jacob for a spoil, and Israel to robbers? Did not the LORD, against Whom we have sinned? For they would not walk in His ways, nor did they obey His law.
25. Therefore He has poured upon him the fury of His anger, and the strength of battle. And it has set him on fire all around, yet he did not know; and it burned him, yet he did not lay *it* to heart.

CHAPTER FORTY-THREE

1. But now thus says the LORD Who created you, O Jacob, and He Who formed you, O Israel; "Fear not, for I have redeemed you; I have called *you* by your name; you *are* Mine.
2. When you pass through the waters, I *will be* with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned; nor shall the flame kindle on you,

17 Isa. 1:29, 44:11, 45:16, Psa. 97:7
19 Isa. 43:8 Ezek. 12:2 John 9:39, 41
20 Rom. 2:21
25 2 Ki. 25:9 Hos. 7:9

Chap. **43**

1 Isa. 42:6-7, 21, 44:2, 6, 21 45:4
2 Deut. 31:6 Psa. 66:12, 91:3 Dan. 3:25
3 Prov. 11:8, 21:18
5 Isa. 41:10, 44:2 Jer. 30:10, 46:27-28
7 Isa. 29:23, 43:1, 63:19 Psa. 100:3 John 3:3, 5 2 Cor. 5:17 Eph. 2:10 Jas. 2:7
8 Isa. 6:9, 42:19 Ezek. 12:2
9 Isa. 41:21-22, 26
10 Isa. 44:6, 8, 55:4
11 Isa. 45:21 Hos. 13:4
12 Deut. 32:16 Isa. 44:8 Psa. 81:9
13 Isa. 14:27 Psa. 90:2 Job 9:12 John 8:58
16 Ex. 14:16 Josh. 3:13 Isa. 51:10 Psa. 77:19
17 Ex. 14:4-9, 25

3. For I *am* the LORD your God, the Holy One of Israel, your Savior; I gave Egypt *for* your ransom, Ethiopia and Seba for you.
4. Since you are precious in My sight, you have been honored, and I have loved you; therefore I will give men for you, and people for your life.
5. Fear not; for I *am* with you. I will bring your seed from the east, and gather you from the west.
6. I will say to the north, 'Give up;' and to the south, 'Do not keep back;' bring My sons from afar and My daughters from the ends of the earth;
7. *Even* everyone who is called by My name; for I have created him for My glory, I have formed him; yea, *I have* made him."
8. Bring out the blind people who have eyes, and the deaf who have ears.
9. Let all the nations be brought together, and let the people be gathered; who among them can declare this and show us the former things? Let them bring out their witnesses, that they may be justified; or let them hear, and say, "*It is* truth."
10. "You *are* My witnesses," says the LORD, "and My servant whom I have chosen; that you may know and believe Me, and understand that I *am* He. Before Me no God was formed, nor shall there be after Me.
11. I, *even* I, *am* the LORD; and besides Me there is no savior.
12. I have declared, and have saved, and I have shown, when *there was* no strange *god* among you; therefore you *are* My witnesses," says the LORD, "that I *am* God.
13. Yea, before the day *was*, I *am* He; and no one delivers out of My hand; I will work, and who can reverse it?"
14. Thus says the LORD, your Redeemer, the Holy One of Israel, "For your sake I have sent to Babylon, and have brought down all of them *as* fugitives, and the Chaldeans, who rejoice in their ships.
15. I *am* the LORD, your Holy One, the Creator of Israel, your King."
16. Thus says the LORD, Who makes a way in the sea and a path in the mighty waters;
17. Who brings out the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinguished, they are snuffed out like a wick.

18. "Do not remember the former things, nor consider the things of old.
19. Behold, I will do a new thing; now it shall sprout; shall you not know it? I will even make a way in the wilderness, rivers in the desert.
20. The beasts of the field shall honor Me, the jackals and the ostriches; because I give waters in the wilderness, rivers in the desert, to give drink to My people, My chosen.
21. This people *that* I formed for Myself; they shall declare My praise.
22. Yet you have not called upon Me, O Jacob; much less have you troubled yourself about Me, O Israel.
23. You have not brought Me the lamb of your burnt offerings; nor have you honored Me with your sacrifices. I have not caused you to serve with a grain offering, nor wearied you with incense.
24. You have bought Me no sweet cane with money, nor have you filled Me *with* the fat of your sacrifices; but you have made Me serve with your sins; you have wearied Me with your iniquities.
25. I, *even* I, *am* He Who blots out your transgressions for My own sake, and will not remember your sins.
26. Put Me in remembrance; let us plead together; declare yourself, that you may be justified.
27. Your first father has sinned, and your teachers have transgressed against Me.
28. And I will profane the princes of the sanctuary, and will give Jacob to the curse, and Israel to reproaches."

CHAPTER FORTY-FOUR

1. "Yet now hear, O Jacob My servant, and Israel whom I have chosen;
2. Thus says the LORD Who made you, and formed you from the womb, *Who* will help you, 'Fear not, O Jacob My servant, and you, Jeshurun, whom I have chosen,
3. For I will pour water upon him who is thirsty, and streams upon the dry ground. I will pour My Spirit upon your seed, and My blessing upon your offspring;
4. And they shall spring up *as* among the grass, as willows by the watercourses.'
5. One shall say, 'I *am* the LORD'S;' and another shall call himself by the name of Jacob; and another shall write with his hand, 'For the LORD,' and be named by the name of Israel.
6. Thus says the LORD, the King of Israel, and His Redeemer *even* the LORD of hosts, 'I *am* the first, and I *am* the last; and besides Me *there is* no God.
7. And who, as I, shall call, and shall declare it and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them declare it to us.
8. Fear not, nor be afraid; have I not told you from that time; and have declared *it*? So you *are* My witnesses. Is there a God besides Me? Yea, *there is* no other Rock; I know not *one*.' "
9. Those who make a graven image *are* all of them vanity; and the things in which they delight shall not help; and they *are* their own witnesses. They do not see nor know, that they may be ashamed.
10. Who has formed a god, or melted a graven image that is profitable for anything?
11. Behold, all his companions shall be ashamed; and the craftsmen, they *are* of men. Let them all come together, let them stand up, they shall dread; they shall be ashamed together.
12. The black smith fashions an axe. He works in the coals, and forms it with hammers, and works it with the strength of his arms. Then, he is hungry, and his strength fails; he drinks no water, and is weak.
13. The carpenter fashions wood, and stretches a line; he marks it out with a pencil; he shapes it with carving tools, and he marks it out with the compass, and makes it after the figure of a man, according to the beauty of a man, to sit *in the* house.
14. He cuts down cedars, and takes cypress and oak, which he makes of the trees of the forest strong for himself; he plants a tree, and the rain makes *it* grow.
15. Then it shall be for a man to burn; for he will take some of it and warm himself. Yea, he kindles *it* and bakes bread; yea, he makes a god and worships *it*; he makes it a graven image and falls down to *worship* it.
16. He burns part of it in the fire; with part of it he eats flesh; he roasts a roast and is satisfied; yea, he warms *himself*, and says, "Aha, I am warm, I have seen the fire."
17. And *with* the rest of it he makes into

18 Jer. 16:14
19 Ex. 17:6
Num. 20:11
Deut. 8:15
Psa. 78:16
2 Cor. 5:17
Rev. 21:5
20 Isa. 48:21
21 Psa. 102:18
Eph. 1:5-6
22 Mal. 1:13
23 Amos 5:25
24 Isa. 1:14
Mal. 2:17
25 Isa. 1:18, 44:22
Jer. 31:34, 50:20
Ezek. 36:22
Acts 3:19
27 Mal. 2:7-8
28 Isa. 47:6
Jer. 24:9
Zech. 8:13
Psa. 78:4
Lam. 2:2,6
Dan. 9:11

Chap. **44**

1 Isa. 44:21
Jer. 30:10, 46:27-28
2 Deut. 32:15
Isa. 43:1, 7
3 Isa. 34:15
Joel 2:28
John 7:38
Acts 2:18
6 Isa. 41:4
Rev. 1:8, 17, 22:13
7 Isa. 41:4, 22
8 Deut. 4:35, 32:4, 39
1 Sam. 2:2
2 Sam. 22:32
Isa. 41:4, 22
43:10
9 Isa. 41:24
Psa. 115:4
10 Jer. 10:5
Hab. 2:18
11 Isa. 1:29, 42:17
Psa. 97:7
12 Isa. 40:19
Jer. 10:3

a god, his graven image; he falls down to it and worships, and prays to it, and says, "Deliver me! For you *are* my god!"
18. They know not nor understand; for He has shut their eyes so that they cannot see; *and* their hearts so that they cannot understand.
19. And none thinks within his heart, nor *is there* knowledge nor understanding to say, "I have burned part of it in the fire; yea, also I have baked bread upon the coals of it; I have roasted flesh and eaten; and shall I make the rest of it an abomination? Shall I fall down to the stock of a tree?"
20. He feeds on ashes; a deceived heart has turned him aside, so that he cannot deliver his soul. Neither does he say, "*Is this* not a falsehood in my right hand?"
21. "Remember these, O Jacob and Israel; for you *are* My servant; I have formed you; you *are* My servant; O Israel, you shall not be forgotten by Me.
22. I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins; return to Me; for I have redeemed you."
23. Sing, O heavens; for the LORD has done *it*. Shout, O lower parts of the earth. Break out into singing, O mountains, O forest, and every tree in it, for the LORD has redeemed Jacob, and glorified Himself in Israel.
24. Thus says the LORD your Redeemer, and He Who formed you from the womb, "I *am* the LORD Who makes all things; Who stretches out the heavens alone; Who spreads abroad the earth by Myself;
25. Who brings to nothing the signs of the liars, and makes fools of diviners; Who turns the wise backward, and makes their knowledge foolish;
26. Who makes the word of His servant sure, and makes good the counsel of His messengers; Who says to Jerusalem, 'She shall have people;' and to the cities of Judah, 'You shall be built,' and I will raise up the waste places of it;
27. Who says to the deep, 'Be dry, and I will dry up your rivers;'
28. Who says of Cyrus, '*He is* My shepherd, and shall do all My pleasure; even saying to Jerusalem, "You shall be built;" and to the temple, "Your foundation shall be laid." ' "

18 Isa. 45:20
Psa 81:12
2 Thes. 2:11
19 Isa. 46:8
20 Hos. 4:12
Rom. 1:21
2 Thes. 2:11
21 Isa. 44:1-2
22 Isa. 43:1, 25
1 Cor. 6:20
1 Pet. 1:18
23 Isa. 42:10, 49:13
Jer. 51:48
Psa. 69:34
Rev. 18:20
24 Isa. 42:1, 14
Job 9:8
25 Isa. 47:13
Jer. 50:36
Psa. 33:10
1 Cor. 1:20
26 Zech. 1:6
27 Jer. 50:38, 51:32, 36
28 Isa. 45:13
Ezra 1:1
2 Chr. 36:22

Chap. **45**

1 Isa. 41:13
Job 12:21
Dan. 5:30
★ *These were the gates from the river Euphrates entering into the city of Babylon.*
2 Isa. 40:4
Psa. 107:16
3 Ex. 33:12
Isa. 41:23
4 Isa. 44:1
5 Deut. 4:35, 32:39
Isa. 44:8, 45:14, 18
Psa. 18:32
6 Isa. 37:20
Psa. 102:15
Mal. 1:11
7 Amos 3:6
8 Psa. 85:11
9 Isa. 29:16, 64:8
Jer. 18:6
Rom. 9:20
11 Isa. 29:23
Jer. 31:9
12 Gen. 1:26, 2:1
Isa. 42:5
13 Isa. 41:2
2 Chr. 36:22
Rom. 3:24

CHAPTER FORTY-FIVE

1. "Thus says the LORD to His anointed, to Cyrus, whose right hand I have made strong in order to humble nations before him. And I will loosen the loins of kings, to open before him the two leaved doors; and the gates★ shall not be shut.
2. 'I will go before you, and make hills level. I will break in pieces the bronze gates, and cut the iron bars in two.
3. And I will give you the treasures of darkness, and hidden riches of secret places, that you may know that I *am* the LORD, Who calls *you* by your name, the God of Israel,
4. For Jacob My servant's sake and Israel My chosen, I have even called you by your name; I have named you, though you have not known Me.
5. I *am* the LORD, and *there is* none else. *There is* no God besides Me; I clothed you, though you have not known Me;
6. That they may know from the rising of the sun, and from the west, that *there is* none besides Me. I *am* the LORD, and there is none else;
7. I form the light and create darkness; I make peace and create evil. I the LORD do all these *things*.'
8. Drop down from above, O heavens, and let the clouds pour down righteousness. Let the earth open, and let salvation bear fruit; and let righteousness spring up together. I the LORD have created it.
9. Woe to him who fights with the One who formed him, a potsherd among the potsherds of the earth! Shall the clay say to him who forms it, 'What are you making?' Or your work, 'He *has* no hands'?
10. Woe to him who says to *his* father, 'What are you begetting?' Or to the woman, 'What are you laboring over?' "
11. Thus says the LORD, the Holy One of Israel, and the One who formed him, "Ask Me of things that are to come concerning My sons, and concerning the work of My hands.
12. I have made the earth and created man upon it; I *with* My hands have stretched out the heavens; and all their host have I commanded.
13. I have raised him up in righteousness, and I will make straight all his ways; he shall build My city, and he shall let My captives go, not for price nor reward," says the LORD of hosts.

14. Thus says the LORD, "The labor of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come to you, and they shall be yours. They shall follow you in chains; and they shall come over and they shall fall down to you. They shall plead to you, *saying*, 'Surely God *is* in you; and none else, no *other* God.' "
15. Truly You *are* a God Who hides Yourself, O God of Israel, the Savior.
16. They shall be ashamed and also confounded, all of them; they *who are* makers of idols shall go into confusion together.
17. *But* Israel shall be saved by the LORD *with* an everlasting salvation. You shall not be ashamed nor disgraced *even* into the ages of eternity,
18. For thus says the LORD the Creator of the heavens, He Himself *is* God, Who formed the earth and made it; He has established it. He created it not in vain, *but* formed it to be inhabited. "I *am* the LORD, and *there is* no other.
19. I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Jacob, 'Seek me in vain.' I the LORD speak righteousness, I declare things that are right.
20. Gather yourselves and come; draw near together, you who have escaped of the nations; they have no knowledge who carry the wood of their graven image, and those who pray to a god *that* cannot save.
21. Declare and bring near; yea, let them take counsel together. Who has declared this of old? *Who* has told it from ancient times? Have not I, the LORD? And *there is* no other God besides Me; a just God and a Savior; there is none besides Me.
22. Turn to Me, and be saved, all the ends of the earth; for I *am* God, and there *is* none else.
23. I have sworn by Myself, the word has gone out of My mouth *in* righteousness, and shall not turn back, that unto Me every knee shall bow, every tongue shall swear."
24. *One* shall say, "Only in the LORD do I have righteousness and strength; even to Him shall men come. And they are ashamed, all who are angry against Him."
25. In the LORD shall all the seed of Israel be justified, and shall glory.

14 Zech. 8:22
Isa. 45:5
Psa. 68:31, 149:8
1 Cor. 14:25
15 Isa. 57:17
Psa. 44:24
16 Isa. 44:11
17 Isa. 26:4
Rom. 11:26
18 Isa. 42:5, 45:5
Psa. 115:16
Acts 17:26
19 Deut. 30:11
Psa. 19:8
20 Isa. 46:7
Jer. 10:5
21 Isa. 41:22, 43:9, 44:8
22 Psa. 22:27, 65:5
23 Psa. 63:11
Phil. 2:10
Heb. 6:13
24 Isa. 41:11
Jer. 23:5
1 Cor. 1:30
25 Isa. 45:17
1 Cor. 1:31

Chap. **46**

1 Isa. 10:5, 21:9
Jer. 50:2
2 Jer. 48:7
3 Deut. 32:11
Psa. 71:6
4 Mal. 3:6
Psa. 48:14
5 Isa. 40:18
6 Isa. 40:19, 41:6
Jer. 10:3
7 Isa. 45:20
Jer. 10:5
8 Isa. 44:19
9 Deut. 32:7
Isa. 45:5, 21
10 Isa. 45:21
Psa. 33:11
Prov. 19:21
Acts 5:39
Heb. 6:17
11 Num. 23:19
Isa. 41:2, 25, 44:28
12 Psa. 76:5
Rom. 10:3
13 Isa. 62:11
Hab. 2:3
Rom. 1:17

Chap. **47**

1 Isa. 3:26
Jer. 48:18

CHAPTER FORTY-SIX

1. Bel bows down, Nebo stoops; their idols were upon the beasts and upon the cattle; the things you carried about have become a load, a burden for the weary.
2. They stoop, they bow down together; they could not deliver the burden, but they themselves have gone into captivity.
3. "Hearken to Me, O house of Jacob, and all the remnant of the house of Israel, who are borne *by Me* from the belly, who are lifted from the womb;
4. *Even* to your old age I *am* He; and to gray hairs I will carry *you*. I have made *you*, and I will bear *you up*; even I will carry *you*, and will deliver *you*.
5. To whom will you liken Me, and make *Me* equal, and compare Me, that we may be alike?
6. They pour gold out of the bag, and weigh silver with the balance, *and* hire a goldsmith; and he makes it a god; they fall down, yea, they bow down *to it*.
7. They carry it upon the shoulder, they carry it and set it in its place, and it stands; it shall not move *itself* from its place. Yea, *one* shall cry unto it, yet it cannot answer, nor save him out of his trouble.
8. Remember this, and show yourselves men: bring it again to mind, O you transgressors.
9. Remember the former things of old; for I *am* God, and there is none else, I am God, and there is none like Me,
10. Declaring the end from the beginning, and from ancient times the things which were not *yet* done, saying, 'My counsel shall stand, and I will do all My pleasure;'
11. Calling a bird of prey from the east, the man of my counsel from a far country. Yea, I have spoken, I will also bring it to pass; I have purposed it, I will also do it.
12. Hearken to Me, you stubborn-hearted who *are* far from righteousness;
13. I bring near My righteousness. It shall not be far off, and My salvation shall not be delayed; and I will place salvation in Zion, for Israel My glory."

CHAPTER FORTY-SEVEN

1. "Come down, and sit in the dust, O virgin daughter of Babylon; sit on the

ground. *There is* no throne *for you*, O daughter of the Chaldeans, for you shall no more be called tender and delicate.
2. Take the millstones and grind meal. Push back your veil, draw up your skirt, uncover your leg, pass over the rivers.
3. Your nakedness shall be uncovered, yea, your shame shall be seen; I will take vengeance and I will not meet *you as* a man."
4. As for our Redeemer, the LORD of hosts *is* His name, the Holy One of Israel.
5. "Sit silent, and go into darkness, O daughter of the Chaldeans; for you shall no more be called the lady of kingdoms.
6. I was angry with My people, I have polluted My inheritance, and given them into your hand. You showed them no mercy; you have very heavily laid your yoke upon the aged.
7. And you said, 'I shall be a lady forever;' so you did not lay these *things* to your heart, nor did you remember the latter end of it.
8. Now then hear this, O lover of pleasures, who sits securely; who says in her heart, 'I *am*, and none else beside me; I shall not sit *as* a widow, nor shall I know the loss of children.'
9. But these two *things* shall come to you in a moment in one day, the loss of children, and widowhood. They shall come upon you in their fullness for the multitude of your sorceries, and for the great abundance of your enchantments,
10. For you have trusted in your wickedness; you have said, 'No one sees me.' Your wisdom and your knowledge has perverted you; and you have said in your heart, 'I *am*, and there is no one else.'
11. But evil shall come upon you; you shall not know how to conjure it away. And calamity shall fall upon you; you shall not be able to put it off. And desolation shall come upon you suddenly, before you know it.
12. Stand now with your enchantments, and with the multitude of your sorceries, in which you have wearied yourself since your youth. Perhaps you will be able to profit; perhaps you may prevail.
13. You are exhausted by the multitude of your counsels; now let the astrologers, the stargazers, the monthly prognosticators, stand up, and save you from these things that shall come upon you.
14. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; *there shall* not *be* a coal to warm them; nor fire, to sit before it.
15. Thus shall they be to you with whom you have labored, even your merchants from your youth. Each one shall wander to his own quarter; none shall save you."

2 Ex. 11:5
Judg. 16:21
Mat. 24:41
3 Isa. 3:17, 20:4
Jer. 13:22
Nah. 3:5
Rom. 12:19
4 Jer. 50:34
5 1 Sam. 2:9
Dan. 2:37
6 Deut. 28:50
2 Sam. 24:14
Isa. 43:28
Zech. 1:15
2 Chr. 28:9
7 Deut. 32:29
Isa. 46:8
Rev. 18:7
8 Zeph. 2:15
Rev. 18:7
9 Isa. 51:19
Nah. 3:4
1 Thes. 5:3
10 Isa. 29:15, 47:8
Psa. 52:7
Ezek. 8:12
11 1 Thes. 5:3
13 Isa. 57:10
Dan. 2:2
14 Nah. 1:10
Mal. 4:1
15 Rev. 18:11

Chap. **48**

1 Deut. 6:13
Jer. 4:2
Zeph. 1:5
Psa. 68:26
2 Isa. 52:1
Mic. 3:11
Rom. 2:17
3 Josh. 21:45
Isa. 44:7-8
4 Ex. 32:9
Deut. 31:27
5 Isa. 48:3
8 Psa. 58:3
9 Psa. 78:38, 79:9, 106:8
Ezek. 20:9
10 Ezek. 22:20-22
Psa. 66:10
11 Deut. 32:26
Isa. 42:8, 48:9
Ezek. 20:9
12 Deut. 32:39
Isa. 44:6
Rev. 22:13

CHAPTER FORTY-EIGHT

1. "Hear this, O house of Jacob, who are called by the name of Israel, and have come out of the waters of Judah; who swear by the name of the LORD and make mention of the God of Israel (*but* not in truth nor in righteousness);
2. For they call themselves after the holy city, and rest themselves on the God of Israel; the LORD of hosts *is* His name.
3. I have foretold the former things from ages ago; and they went out of My mouth; and I proclaimed them; I acted suddenly; and they came to pass,
4. Because I knew that you *are* obstinate, and your neck *is* an iron sinew and your brow bronze.
5. And I have even declared *it* to you ages ago. Before it came to pass I revealed it to you; lest you should say, 'My idol has done *these* things, and my graven image, and my molten image, has commanded them.'
6. You have heard, see all this; and will you not declare *it*? I have shown you new things from this time, even hidden things, and you did not know them.
7. They are created now, and not ages ago; even before today you did not hear them; lest you should say, 'Behold, I knew them.'
8. Yea, you did not hear; yea, you did not know; yea, from ages ago your ear was not opened; for I surely knew that you would deal very treacherously, and were called a transgressor from the womb.
9. For My name's sake I will put off My anger, and for My praise I will hold it back for your *sake*, that I do not cut you off.
10. Behold, I have refined you, but not as silver; I have chosen you in the furnace of affliction.
11. For My own sake, for My own sake I will do it; for why should *My name* be profaned? And I will not give My glory to another.
12. Hearken to Me, O Jacob and Israel,

My called; I *am* He; I *am* the first, I also *am* the last.
13. My hand also has laid the foundation of the earth, and My right hand has stretched out the heavens. When I call they stand up together.
14. Let all of you be gathered together and hear; who among them has declared these *things*? The LORD has loved him; He will do His pleasure on Babylon, and His arm *shall be* on the Chaldeans.
15. I, even I, have spoken; yea, I have called him; I brought him and he makes his way succeed.
16. Come near to Me, hear this: I have not spoken in secret from the beginning. From the time that it was, there am I." And now the Lord GOD, and His Spirit, has sent me.
17. Thus says the LORD, your Redeemer, the Holy One of Israel, "I *am* the LORD your God Who teaches you to profit, Who leads you by the way that you should go.
18. Oh, that you had hearkened to My commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea.
19. And your seed would have been like the sand, and the offspring of your loins like grains of sand; their name would not have been cut off nor destroyed from before Me."
20. Go out of Babylon; flee from the Chaldeans. Tell it with a voice of singing, let this be heard, let it go out to the end of the earth; say, "The LORD has redeemed His servant Jacob."
21. And they did not thirst *when* He led them through the deserts; He caused the waters to flow out of the rock for them; He cut open the rock also, and the waters gushed out.
22. "*There is* no peace," says the LORD, "for the wicked."

CHAPTER FORTY-NINE

1. "Listen, O isles, to Me; and hearken, you people from afar; the LORD has called Me from the womb; He has made mention of My name from My mother's belly.
2. And He has made My mouth like a sharp sword; in the shadow of His hand He has hidden Me, and made Me a polished shaft. He has hidden Me in His quiver,

13 Isa. 40:26
Psa. 102:25
14 Isa. 44:28, 45:1
15 Isa. 45:1-2
16 Isa. 45:19
Zech. 2:8
17 Isa. 43:14
Psa. 32:8
18 Deut. 32:20
Psa. 81:13, 119:165
19 Gen. 22:17
Hos. 1:10
20 Ex. 19:4-6
Jer. 50:8
21 Ex. 17:6
Isa. 41:17-18, 105:41
22 Isa. 57:21

Chap. **49**

1 Isa. 41:1
Jer. 1:5
Mat. 1:20
John 10:36
2 Isa. 11:4, 51:16
Hos. 6:5
Psa. 45:5
Rev. 1:16
3 Isa. 42:1
Zech. 3:8
John 15:8
Eph. 1:6
4 Isa. 40:10
Ezek. 3:19
5 Isa. 49:1
Mat. 23:37
6 Luke 2:32
Acts 13:47
7 Psa. 72:10
Mat. 26:67
8 Isa. 42:6
Psa. 69:13
2 Cor. 6:2
Heb. 5:7-9
9 Zech. 9:12
Luke 4:18
10 Psa. 23:2, 121:6
Rev. 7:16
11 Isa. 40:4
12 Isa. 43:5-6,
13 44:23
14 Isa. 40:27

3. And said to Me, 'You *are* My servant, O Israel, in whom I will be glorified.'
4. Then I said, 'I have labored in vain; I have spent My strength for nothing, and in vain; *yet* surely justice is with the LORD, and My reward is with My God.'
5. And now, says the LORD—Who formed Me from the womb *to be* His servant, to bring Jacob again to Him, (though Israel is not gathered, yet I shall be glorious in the eyes of the LORD, and My God shall be My strength)—
6. He said, 'It is but a little *thing* that You should be My servant to raise up the tribes of Jacob, and to bring back the preserved ones of Israel; I will also give You for a light to the nations, to be My salvation to the end of the earth.' "
7. Thus says the LORD, the Redeemer of Israel, his Holy One, *to Him* Whom man despises, *to Him* Whom the nation hates, the Servant of rulers, "Kings shall see and arise, princes also shall worship because of the LORD Who is faithful, the Holy One of Israel, and He shall choose You."
8. Thus says the LORD, "In a favorable time I have answered You, and in a day of salvation I have helped You; and I will preserve You, and give You for a covenant of the people, to restore the earth, to cause them to inherit the wasted inheritances;
9. That You may say to the prisoners, 'Go out!' To those who *are* in darkness, 'Show yourselves!' They shall feed in the ways, and their pastures shall be in all high places.
10. They shall not hunger nor thirst; nor shall the heat nor sun strike them; for He Who has compassion on them shall lead them; even by the springs of water He shall guide them.
11. And I will make all My mountains into roads, and My highways shall be exalted.
12. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."
13. Sing, O heavens; and be joyful, O earth; and break out *into* singing, O mountains; for the LORD has comforted His people, and will have compassion upon His afflicted.
14. But Zion said, "The LORD has forsaken me, and my LORD has forgotten me."

15. "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget you.
16. Behold, I have carved you upon the palms of *My* hands; your walls *are* forever before Me.
17. Your children shall make haste; those destroying you and ruining you shall go out from you.
18. Lift up your eyes all around and see; they all gather *and* come to you. *As* I live," says the LORD, "You shall surely wear them as an ornament, and bind them *on* as a bride;
19. For your wastes and your desolate places, and your land has been destroyed, shall even now be too narrow to dwell there, and they who swallowed you up shall be far away.
20. The children of your bereavement shall say again in your ears, 'The place is too strait for me: give a place to me that I may dwell.'
21. Then you shall say in your heart, 'Who has begotten these for me, since I have lost my children, and am desolate, turned aside and an exile, and who has brought up these? Behold, I was left alone; these, where *were* they?' "
22. Thus says the Lord GOD, "Behold, I will lift up My hand to the Gentiles, and have set up My banner to the people; and they shall bring your sons in *their* bosom, and your daughters shall be carried upon *their* shoulders.
23. And kings shall be your nursing fathers, and their queens your nursing mothers. They shall bow to you, with their faces to the earth, and lick up the dust of your feet; and you shall know that I *am* the LORD; for they shall not be ashamed who wait for Me."
24. Shall the prey be taken from the mighty, or the captives of a tyrant be rescued?
25. But thus says the LORD, "Even the captives of the mighty shall be taken away, and the prey of the fierce ones shall be rescued, for I will contend with him who contends with you, and I will save your children.
26. And I will feed those who oppress you with their own flesh; and they shall be drunk with their own blood, as with sweet wine; and all flesh shall know that I the LORD *am* your Savior and your Redeemer, the mighty One of Jacob."

15 Psa. 103:13
Mal. 3:17
Mat. 7:11
Rom. 11:29
16 Ex. 13:9
S. of S. 8:6
17 Isa. 49:19
18 Isa. 54:1-2, 60:4
Zech. 10:10
Prov. 17:6
19 Isa. 54:1-2
Zech. 10:10
20 Isa. 60:4
Mat. 3:9
Rom. 11:11
22 Isa. 60:4
23 Isa. 52:15, 60:16
Mic. 7:17
Psa. 34:22, 72:9, 11,
Rom. 5:5, 9:33
24 Mat. 12:29
Luke 11:21-22
26 Isa. 9:20, 60:16
Psa. 9:16
Rev. 14:20, 16:6

Chap. **50**

1 Deut. 24:1
2 Ki. 4:1
Isa. 52:3
Jer. 3:8
Hos. 2:2
Mat. 18:25
2 Ex. 7:18, 14:21
Num. 11:23
Josh. 3:16
Isa. 65:12
Jer. 35:15
Nah. 1:4
Psa. 106:9
Prov. 1:24
3 Ex. 10:21
Rev. 6:12
4 Ex. 4:11
Mat. 11:28
5 Psa. 40:6-8
Mat. 11:28
John 14:31
Heb. 10:5
6 Lam. 3:30
Mat. 26:67
7 Ezek. 3:8-9
8 Rom. 8:32
9 Isa. 51:6, 8
Psa. 102:26
Job 13:28
10 Psa. 20:7, 23:4
2 Cor. 20:20
11 Psa. 16:4
John 9:39

Chap. **51**

1 Rom. 9:30-32

CHAPTER FIFTY

1. Thus says the LORD, "Where *is* your mother's bill of divorce, with which I have put *her* away? Or to which of My creditors have I sold you? Behold, you yourselves were sold for your iniquities, and your mother is put away for your transgressions.
2. Therefore, when I came, why was no one there? When I called no one answered. Is My hand shortened at all so that it cannot redeem? Or have I no power to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a wilderness; their fish stink because there is no water, and die for thirst.
3. I clothe the heavens *with* blackness, and I make sackcloth their covering."
4. "The Lord GOD has given Me the tongue of the learned, to know to help the weary *with* a word. He awakens *Me* morning by morning, He awakens my ear to hear as one being taught.
5. The Lord GOD has opened My ear, and I was not rebellious, nor turned away backwards.
6. I gave My back to the smiters, and My cheeks to them that plucked off the hair; I did not hide My face from shame and spitting,
7. For the Lord GOD will help Me; therefore I have not been disgraced. On account of this I have set My face like a flint, and I know that I shall not be ashamed.
8. *He is* near who justifies Me; who will contend with Me? Let us stand together; who *is* My adversary? Let him come near Me.
9. Behold, the Lord GOD will help Me; who *is* he *who* shall condemn Me? Lo, they all shall grow old like a garment; the moth shall eat them.
10. Who among you fears the LORD, who obeys the voice of His servant, who walks *in* darkness and has no light? Let him trust in the name of the LORD and rely upon his God.
11. Behold, all you who kindle a fire, who gird yourselves *with* firebrands; walk in the light of your fire, and in the sparks which you have kindled. This you shall have of My hand—you shall lie down in sorrow."

CHAPTER FIFTY-ONE

1. "Hearken to Me, you who follow after righteousness, you who seek the LORD:

Look to the rock *from which* you were cut, and to the hole of the pit *from which* you were dug.
2. Look to Abraham your father, and to Sarah *who* bore you; for I called him alone, and blessed him, and made him many."
3. For the LORD shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD. Joy and gladness shall be found in it, thanksgiving and the voice of melody.
4. "Hearken to Me, My people; and give ear to Me, O My nation; for instruction shall proceed from Me, and I will make My justice as a light to the people.
5. My righteousness *is* near; My salvation has gone out, and My arms shall judge the people; the isles shall wait upon Me, and on My arm they shall trust.
6. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall become old like a garment; and its inhabitants shall die in the same way. But My salvation shall be forever, and My righteousness shall not be abolished.
7. Hearken to Me, you who know righteousness, the people in whose heart *is* My law; do not fear the reproach of men, nor be afraid of their revilings;
8. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation."
9. Awake! Awake! Put on strength, O arm of the LORD. Awake, as in the ancient days, in the generations of old. Was it not You *Who* cut Rahab into pieces, piercing the serpent?
10. Was it not You *Who* dried up the sea, the waters of the great deep; Who made the depths of the sea a way for the redeemed to pass over?
11. Therefore the redeemed of the LORD shall return and come with singing into Zion; and everlasting joy *shall be* upon their head. Gladness and joy shall overtake *them*; sorrow and mourning shall flee away.
12. "I, even I, *am* He Who comforts you. Who *are* you, that you should be afraid of a man that shall die, or of the son of man who *is* made *as* grass?

2 Gen. 12:1, 24:35
Rom. 4:1
Heb. 11:11
3 Gen. 13:10
Isa. 51:12, 52:9
Joel 2:3
4 Isa. 2:3, 42:6
5 Isa. 46:13, 60:9
Psa. 67:4
Rom. 1:16
6 Isa. 40:26, 50:9
Psa. 102:26
Mat. 24:35
2 Pet. 3:10
7 Isa. 51:1
Psa. 37:31
Mat. 10:28
Acts 5:41
8 Isa. 50:9
9 Ezek. 29:3
Psa. 44:1, 23, 74:13, 87:4, 89:10, 93:1
Job 26:12
10 Ex. 14:21
Isa. 43:16
11 Isa. 35:10
12 Psa. 118:6
1 Pet. 1:24
2 Cor. 1:3
13 Psa. 104:2
Job 20:7
14 Zech. 9:11
15 Jer. 31:35
Psa. 74:13
Job 26:12
16 Deut. 18:18
Isa. 49:2, 59:21, 65:17
John 3:34
17 Deut. 28:28, 34
Isa. 52:1
Jer. 25:15
Ezek. 23:32-34
Psa. 60:3
Job 21:20
19 Isa. 47:9
Amos 7:2
20 Lam. 2:11
21 Isa. 51:17
Lam. 3:15
22 Jer. 50:34
23 Jer. 25:17
Zech. 12:2
Psa. 66:11

Chap. **52**

1 Isa. 51:9, 17
Nah. 1:15
Neh. 11:1
Mat. 4:5
Rev. 21:2, 27

13. And you forget the LORD your Maker, Who has stretched out the heavens and laid the foundations of the earth. And you dread continually, every day because of the fury of the oppressor, as if he were ready to destroy. And where *is* the fury of the oppressor?
14. The captive exile will soon be set free, he will not die in the dungeon nor will he *lack* his bread.
15. But I *am* the LORD your God, Who divided the sea, so that its waves roared (the LORD of hosts *is* His name).
16. And I have put My words in your mouth, and I have covered you in the shadow of My hand, that I may plant the heavens and lay the foundations of the earth, and say to Zion, 'You *are* My people.' "
17. Awake! Awake! Rise up, O Jerusalem, who drank the cup of His fury from the hand of the LORD; you have drunk of the cup of trembling to the dregs, *and* wrung *them* out.
18. There is no guide for her among all the sons she has borne; and none takes her by the hand of all the sons *that* she has brought up.
19. These two *things* have come to you, who shall be sorry for you? Desolation, and destruction, and the famine, and the sword. By whom shall I comfort you?
20. Your sons have fainted, they lie at the head of all the streets like a wild antelope *in* a net, filled with the fury of the LORD, the rebuke of your God.
21. Therefore now hear this, afflicted one, and drunken, but not with wine.
22. Thus says your Lord, the LORD, and your God *Who* defends His people, "Behold, I have taken the cup of trembling from your hand, even the dregs of the cup of My fury; you shall never drink of it again.
23. But I will put it into the hand of those who afflict you, who have said to your soul, 'Bow down so that we may walk over you;' and you laid your back like the ground, even like the street to those who walk over."

CHAPTER FIFTY-TWO

1. Awake! Awake! Put on your strength, O Zion; put on your beautiful robes, O Jerusalem, the holy city, for never again shall come to you the uncircumcised and the unclean ones.

2. Shake yourself from the dust; rise up! Sit, Jerusalem! Free yourself from your neckbands, O captive daughter of Zion,
3. For thus says the LORD, "You *were* sold for nothing; and you shall be redeemed without money."
4. For thus says the Lord GOD, "My people went down at first *into* Egypt to sojourn there; and the Assyrian oppressed them without cause.
5. Now therefore, what have I here," says the LORD, "that My people are taken away for nothing? Those who rule over them howl," says the LORD; "and without ceasing My name is blasphemed every day.
6. Therefore My people shall know My name, thus *it shall be* in that day, for I *am* He Who speaks; behold, *it is* I."
7. How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace; who brings good news, who publishes salvation; who says to Zion, "Your God reigns!"
8. The voice of Your watchmen shall be lifted up! They lift up the voice together; they sing aloud, for they shall see eye to eye, when the LORD returns again to Zion.
9. Break out, sing together, you waste places of Jerusalem; for the LORD has comforted His people; He has redeemed Jerusalem.
10. The LORD has bared His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
11. Depart! Depart! Go out from there! Touch not the unclean. Go out of her midst; purify yourself, you who bear the vessels of the LORD,
12. For you shall not go out with haste, nor go by flight; for the LORD will go before you; and the God of Israel will be your rear guard.
13. Behold, My Servant shall rule well; He shall be exalted and extolled, and be very high.
14. Many were astonished at Him—for *His body was* so disfigured—even His form beyond that of the sons of men.
15. So shall He sprinkle many nations; the kings shall shut their mouths because of Him; for they will see *that* which *was* not told to them; yea, what they had not heard, shall they consider.

2 Isa. 3:26
Zech. 2:7
3 Psa. 44:12
4 Gen. 46:6
5 Ezek. 36:20
7 Psa. 93:1
Rom. 10:15
10 Psa. 98:2-3
Luke 3:6
John 10:16-18
11 Lev. 22:2
Isa. 48:20
12 Ex. 12:13, 14:19
Mic. 2:13
13 Isa. 42:1
Jer. 23:5
Phil. 2:9
14 Psa. 22:6-7
15 Ezek. 36:25
Rom. 15:21
Eph. 3:5, 9

Chap. **53**

1 John 12:38
Rom. 10:16
3 Psa. 22:6
John 1:10
Heb. 4:15
4 Mat. 8:17
Heb. 9:28
5 1 Pet. 2:24
Rom. 4:25
7 Mat. 26:63
Acts 8:32
8 Dan. 9:26
Luke 23:1-25
9 Mat. 27:57
1 John 3:5
10 John 1:29, 10:16-18
2 Cor. 5:21
11 Isa. 42:1
1 John 2:1
Rom. 5:18
12 Psa. 2:8
Luke 22:37, 23:34
Col. 2:15

CHAPTER FIFTY-THREE

1. Who has believed our report? And to whom is the arm of the LORD revealed?
2. For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He has no form nor comeliness that we should look upon Him, nor beauty that we should desire Him.
3. *He is* despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him, He was despised, and we esteemed Him not.
4. Surely He has borne our infirmities, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted.
5. But He *was* wounded for our transgressions; *He was* crushed for our iniquities; the chastisement of our peace *was* upon Him; and with His stripes we ourselves are healed.
6. All we like sheep have gone astray; we have turned each one to his own way; and the LORD has laid on Him the iniquity of us all.
7. He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.
8. By oppression and judgment He was taken away; and with His generation who did consider that He was cut off out of the land of the living; for the transgression of My people He *was* stricken.
9. And He made His grave with the wicked, and with the rich in His death; although He had done no violence, nor *was any* deceit in His mouth.
10. Yet the LORD willed to crush Him and He has put Him to grief: You shall make His life an offering for sin. He shall see His seed; He shall prolong His days, and that the purpose of the LORD might prosper in His hand.
11. He shall see of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify many; and He shall bear their iniquities.
12. Therefore I will divide to Him *a portion* with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and He

bore the sin of many, and made intercession for transgressors.

CHAPTER FIFTY-FOUR

1. "Sing, O barren, you *that* never bore; break out into singing and shout, *you* who never travailed, for more *are* the children of the desolate than the children of the married woman," says the LORD.
2. "Make the place of your tent larger, and let them stretch out the curtains of your dwellings. Do not spare, lengthen your cords and strengthen your stakes;
3. For you shall break out *on* the right hand and on the left. And your seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
4. Do not fear; for you shall not be ashamed, nor shall you be disgraced; for you shall not be humiliated; for you shall forget the shame of your youth, and shall not remember the reproach of your widowhood any more,
5. For your Maker *is* your husband; the LORD of hosts is His name; and your Redeemer *is* the Holy One of Israel; the God of the whole earth shall He be called,
6. For the LORD has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were rejected," says your God.
7. "For a little moment I forsook you; but with great compassions I will gather you.
8. In a little wrath I hid My face from you *for* a moment; but with everlasting kindness I will have compassion on you," says the LORD your Redeemer,
9. "For this *is as* the waters of Noah to Me; *for as* I swore that the waters of Noah should no more go over the earth, so I have sworn from being angry with you and from rebuking you;
10. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from you, nor shall the covenant of My peace be removed," says the LORD Who has mercy on you.
11. "O afflicted one, storm-tossed *and* not comforted, behold, I will lay your stones among colorful gems, and lay your foundations with sapphires.
12. And I will make your high towers of ruby, and your gates of carbuncles, and all your borders of pleasant stones.
13. And all your children *shall be* taught of the LORD; and great *shall be* the peace of your children.
14. In righteousness you shall be established; you shall be far from oppression; for you shall not fear; and *far from* terror, for it shall not come near you.
15. Behold, they may gather together *against you*, but not by Me; whoever shall gather against you, he shall fall for your sake.
16. Behold, I have created the smith who blows the coals in the fire, and who brings out a weapon for his work; and I have created the waster to destroy.
17. No weapon that is formed against you shall prevail; and every tongue that shall rise against you in judgment, you shall condemn. This *is* the inheritance of the servants of the LORD, and their righteousness *is* from Me," says the LORD.

Chap. **54**

1 1 Sam. 2:5
Gal. 4:27
2 Isa. 49:19-20
3 Isa. 55:5
5 Jer. 3:14
Zech. 14:9
Luke 1:32
Rom. 3:29
6 Isa. 62:4
7 Isa. 26:20, 60:10
Psa. 30:5
2 Cor. 4:17
8 Isa. 55:3
Jer. 31:3
9 Gen. 8:21
10 Isa. 51:6
Psa. 46:2, 89:33
Mat. 5:18
11 1 Chr. 29:2
Rev. 21:18
13 Isa. 11:9, 45:24-25
Jer. 31:34
Psa. 119:165
John 6:45
1 John 2:20
1 Cor. 2:10
1 Thes. 4:9
17 Isa. 45:24-25

CHAPTER FIFTY-FIVE

1. "Ho, everyone who thirsts, come to the waters; and he who *has* no money, come, buy and eat. Yea, come, buy wine and milk without money and without price.
2. Why do you spend money for *what is* not bread? And your labor for *what* never satisfies? Hearken diligently to Me, and eat *what is* good, and let your soul delight itself in fatness.
3. Bow down your ear, and come to Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.
4. Behold, I have given Him *for* a witness to the people, a Prince and Commander of people.
5. Behold, you shall call a nation that you do not know; a nation *that* did not know you shall run to you because of the LORD your God, and for the Holy One of Israel; for He has glorified you."
6. Seek the LORD while He may be found; call upon Him while He is near.
7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.
8. "For My thoughts *are* not your thoughts, nor your ways My ways," says the LORD.
9. "For *as* the heavens are higher than the

Chap. **55**

1 Mat. 13:44
John 4:14
Rev. 3:18
3 2 Sam. 7:8
Isa. 54:8, 61:8
Jer. 32:40
Psa. 89:28
Mat. 11:28
Acts 13:34
4 Jer. 30:9
Ezek. 34:23
Hos. 3:5
Dan. 9:25
John 18:37
Rev. 1:5
5 Isa. 52:15, 60:5, 9
Eph. 2:11
6 Isa. 1:16
Psa. 32:6
Mat. 5:25, 25:11
John 7:34, 8:21
2 Cor. 6:1
Heb. 3:13
7 Isa. 1:16
Jer. 3:12
Psa. 130:7
Zech. 8:17
8 2 Sam. 7:19
9 Psa. 103:11

earth, so are My ways higher than your ways, and My thoughts than your thoughts.
10. For as the rain comes down, and the snow from the heavens, and does not return there, but waters the earth, and makes it bring forth and bud, and gives seed to the sower and bread to the eater,
11. So shall My Word be which goes out of My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall certainly do what I sent it to do.
12. For you shall go out with joy, and be led out with peace; the mountains and the hills shall break out before you into singing, and all the trees of the field shall clap *their* hands.
13. Instead of the thorn, the fir tree shall come up; and instead of the brier, the myrtle tree shall come up; and it shall be to the LORD for a memorial, for an everlasting sign *which* shall not be cut off."

10 Deut. 32:2
11 Isa. 54:9
12 Isa. 35:10
Psa. 98:8
1 Chr. 16:33
13 Isa. 41:19
Jer. 13:11
Mic. 7:4

Chap. **56**

1 Mat. 4:17
2 Isa. 58:13
3 Acts 8:27
5 1 John 3:1
1 Tim. 3:15
7 Isa. 2:2
Mal. 1:11
Mat. 21:13
Mark 11:17
Luke 19:46
John 2:16
1 Pet. 2:5
Rom. 12:1
Heb. 13:15

CHAPTER FIFTY-SIX

1. Thus says the LORD, "Keep justice and do righteousness; for My salvation *is* near to come, and My righteousness to be revealed.
2. Blessed *is* the man who does this, and the son of man who lays hold on it; who keeps the Sabbath from profaning it; and keeps his hand from doing any evil."
3. And do not let the son of the stranger, who has joined himself to the LORD, speak, saying, "The LORD has utterly separated me from His people." And do not let the eunuch say, "Behold, I *am* a dry tree."
4. For thus says the LORD, "To the eunuchs who keep My Sabbaths, and choose things that please Me, and take hold of My covenant;
5. Even to them will I give within My house and within My walls a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off.
6. Also the sons of the stranger, who join themselves to the LORD to serve Him, and to love the name of the LORD, to be His servants, everyone who keeps from profaning the Sabbath, and takes hold of My covenant;
7. Even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices *shall be* accepted upon My altar; for My house shall be called a house of prayer for all people,"
8. The Lord GOD Who gathers the outcasts of Israel, says, "Yet I will gather still others of him beside those who are gathered unto him."
9. All beasts of the field, yea, all *the* beasts in the forest come to devour.
10. His watchmen *are* blind; they are all ignorant; they *are* all dumb dogs who cannot bark, dreaming, lying down, loving to slumber.
11. Yea, *they are* greedy dogs which can never have enough; and they *are* shepherds *who* cannot understand. They all look to their own way, every one for his gain, to his own end.
12. *They say*, "Come, let us take wine, and let us fill ourselves with strong drink; and tomorrow shall be like today, and much more abundant."

8 Isa. 11:12
9 Jer. 12:9
10 Mat. 15:14
Phil. 3:2
11 Ezek. 34:2
Mic. 3:11
12 Psa. 10:6
Prov. 23:35
Luke 12:19

Chap. **57**

1 1 Ki. 14:13
Psa. 12:1
2 2 Chr. 16:14
Luke 2:29
3 Mat. 16:4
5 Lev. 18:21
2 Ki. 16:3-4
Jer. 7:31
Ezek. 16:20
7 Ezek. 16:16, 23:41
8 Ezek. 16:26

CHAPTER FIFTY-SEVEN

1. The righteous perish, and no one lays *it* to heart, and merciful men *are* taken away; none considering that the righteous are taken away from the evil to come.
2. He shall enter into peace; they shall rest in their beds, each one who walked in his uprightness.
3. "But draw near here, you sons of the sorceress, you seed of the adulterer and the harlot.
4. Against whom are you making sport? Against whom do you make a wide mouth *and* draw out the tongue? *Are* you not children of transgression, a lying seed,
5. Being inflamed with idols under every green tree, killing the little children in the valleys under the clefts of the rocks?
6. Among the smooth *stones* of the stream is your portion; they, *even* they, *are* your lot; even to them you have poured a drink offering, you have offered a grain offering. Should I relent over these?
7. Upon a lofty and high mountain you have set your bed; even there you went up to offer sacrifice.
8. Also behind the doors and the posts you have set up your images; far from Me have you uncovered and ascended

and enlarged your bed. You made *a covenant* with them; you loved their bed; you saw their hand beckoning you.
9. And you went to the king with ointment, and increased your perfumes, and sent your messengers far off, and lowered *yourself even* to the grave.
10. You are wearied with the greatness of your way. Did you not say, 'There is no hope'? You have found strength; therefore you were not faint.
11. And of whom have you been afraid or feared, that you have lied and have not remembered Me, nor laid *it* to your heart? Have I not been silent, even of old, and *yet* you did not fear Me?
12. I will declare your *kind of* righteousness, and your works; for they shall not do you any good.
13. When you cry, let them that you have gathered deliver you; but the wind shall carry them all away. The wind will carry them off, a breath will blow them away; but he who puts his trust in Me shall possess the land, and shall inherit My holy mountain."
14. And He shall say, "Cast up! Cast up! Prepare the way! Take the stumbling block out of the way of My people."
15. For thus says the high and lofty One Who inhabits eternity; Whose name *is* Holy; "I dwell in the high and holy place, even with the one who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones,
16. For I will not contend forever, nor will I always be angry; for the spirit *of man* would then fail before Me, and the souls *which* I have made.
17. For the iniquity of his covetousness I was angry and struck him; I hid Myself, and was angry, and he went on backsliding away *from Me* in the way of his *own* heart.
18. I have seen his ways, and will heal him. I will also lead him, and restore comfort to him and to his mourners.
19. I create the fruit of the lips; peace, peace, to him who is afar off, and to him who is near," says the LORD, "and I will heal him."
20. But the wicked *are* like the troubled sea, which cannot rest, and its waters cast up mire and dirt.
21. "*There is* no peace," says my God, "for the wicked."

9 Hos. 7:11
10 Jer. 2:25
11 Isa. 51:12
Psa. 50:21
14 Isa. 40:3
15 Isa. 61:1
Zech. 2:13
Psa. 34:18, 51:17, 61:1
Job 6:10
Luke 1:49
16 Num. 16:22
Mic. 7:18
Psa. 85:5, 103:9
Job 34:14
Heb. 12:9
17 Isa. 8:17, 9:13, 45:15
Jer. 6:13
18 Isa. 61:2
Jer. 3:22
19 Acts 2:39
Eph. 2:17
Heb. 13:15
20 Prov. 4:16
Job 15:20
21 Isa. 48:22

Chap. **58**

1 Mic. 3:8
3 Lev. 16:29, 23:27
Mal. 3:14
4 1 Ki. 21:9
5 Lev. 16:29
Zech. 7:5
Job 2:8
Esth. 4:3
Dan. 9:3
6 Jer. 34:9
Neh. 5:10
7 Gen. 29:14
Ezek. 18:7
Job 31:19
Neh. 5:5
Mat. 25:35
8 Ex. 14:19
Isa. 52:12
Job 11:17
9 Psa. 12:2
12 Isa. 61:4

CHAPTER FIFTY-EIGHT

1. "Cry aloud, do not spare, lift up your voice like a ram's horn, and show My people their transgression, and the house of Jacob their sins.
2. Yet they seek Me daily, and seem eager to know My ways, as a nation that did righteousness, and one that did not forget the ordinance of their God. They ask of Me the ordinances of justice; they seem eager to draw near to God.
3. *They say*, 'Why have we fasted, and You do not see? Why have we afflicted our soul and You take no knowledge?' Behold, in the day of your fast you pursue your business and exploit all your workers.
4. Behold, you fast for strife and debate, and to strike with the fist of wickedness; you cannot fast as *you do* this day, and expect to make your voice to be heard on high.
5. Is this such a fast that I have chosen? A day for a man to afflict his soul? *Is it* to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Will you call this a fast and a day pleasing to the LORD?
6. *Is* not this, *rather*, the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed ones go free, and that you break every yoke?
7. *Is it* not to give of your bread to the hungry, and that you should bring home the wandering poor? When will you see the naked and cover him; and not hide yourself from your own flesh?
8. Then shall your light break out as the dawn, and your health shall spring out quickly; and your righteousness shall go before you; the glory of the LORD shall be your rear guard.
9. Then you shall call, and the LORD shall answer; you shall cry, and He shall say, 'Here I *am*.' If you take the yoke away from among you, the pointing of the finger, and speaking malice;
10. And *if* you draw out your soul to the hungry, and satisfy the afflicted soul; then shall your light rise in darkness, and your gloom *shall be* as the noonday.
11. And the LORD shall always guide you and satisfy your soul in dry places, and make your bones fat; and you shall be like a watered garden, and like a spring of water whose waters fail not.
12. And *those who* come of you shall

build the old ruins; you shall raise up the foundations of many generations; and you shall be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.
13. If you turn your foot away from the Sabbath, *from* doing your own desires on My holy day, and call the Sabbath a delight, the holy of the LORD, honorable; and shall honor Him, not doing your own ways, nor pursuing your own desires, nor speaking *your own* words,
14. Then you shall delight yourself in the LORD; and I will cause you to ride upon the high places of the earth, and feed you with the inheritance of Jacob your father, for the mouth of the LORD has spoken it."

CHAPTER FIFTY-NINE

1. Behold, the LORD'S hand is not shortened that it cannot save, nor is His ear heavy that it cannot hear.
2. But your iniquities have come between you and your God, and your sins have hid *His* face from you, that He will not hear,
3. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.
4. None calls for justice, nor does anyone plead for truth; they trust in vanity and speak lies. They conceive mischief and bring forth iniquity.
5. They hatch adders' eggs and weave the spider's web; he who eats their eggs dies, and that which is crushed breaks out into a viper.
6. Their webs shall not become clothing, nor shall they cover themselves with their works; their works *are* works of iniquity, and the acts of violence *are* in their hands.
7. Their feet run to evil, and they make haste to shed innocent blood; their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.
8. They have not known the way of peace, and *there is* no justice in their ways. They have made crooked paths for themselves; whoever goes therein shall not know peace.
9. Therefore justice is far from us; nor does righteousness overtake us. We wait for light, but behold, darkness; for brightness, *but* we walk in deep shadows.
10. We grope along the wall like the blind, and we grope as if *we had* no eyes. We stumble at noonday as in the night; among those who are strong, we are like dead men.
11. We all roar like bears, and mourn grievously like doves; we look for justice, but there is none, *we look* for salvation, yet it is far off from us;
12. For our transgressions *are* multiplied before You, and our sins testify against us; for our transgressions are with us; and *as for* our iniquities, we know them;
13. In rebellion and denial of the LORD, and turning away from our God, talking perversity and revolt, conceiving and speaking from the heart words of falsehood.
14. And justice is driven backward, and righteousness stands afar off; for truth has fallen in the street, and uprightness cannot enter.
15. Yea, truth fails; and he *who* departs from evil makes himself a prey. And the LORD saw, and it was evil in His eyes that *there was* no justice.
16. And He saw that *there was* no man, and was astonished that there was no intercessor. Therefore His own arm brought salvation to Him; and His righteousness sustained Him,
17. For He put on righteousness like a breastplate, and a helmet of salvation upon His head. And He put on the garments of vengeance *for* clothing, and was covered with zeal like a cloak.
18. According to *their* deeds, accordingly He will repay; fury to His foes, deed for deed to His enemies. He will repay their deeds to the isles.
19. So they shall fear the name of the LORD from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall make him flee.
20. "The Redeemer shall come to Zion, and to those who turn from transgression in Jacob," says the LORD.
21. "As for Me, this *is* My covenant with them," says the LORD, "My Spirit that is upon you, and My words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed," says the LORD, "from now on and forever."

CHAPTER SIXTY

1. Arise, shine; for your light has come, and the glory of the LORD has risen upon you,

13 Isa. 56:2
14 Deut. 32:13, 33:29
Isa. 1:20, 40:5
Mic. 4:4
Job 22:26

Chap. **59**

1 Num. 11:23
Isa. 50:2
3 Isa. 1:15
4 Psa. 7:14
Job 15:35
6 Job 8:14
7 Prov. 1:16, 6:17
Rom. 3:15
8 Psa. 125:5
Prov. 2:15
9 Jer. 8:15
10 Deut. 28:29
Amos 8:9
Job 5:14
11 Isa. 38:14
Ezek. 7:16
13 Mat. 12:34
16 Isa. 63:5
Ezek. 22:30
Psa. 98:1
Mark 6:6
17 Eph. 6:14, 17
1 Thes. 5:8
18 Isa. 63:6
Rom. 2:6
19 Psa. 113:3
Mal. 1:11
Rev. 12:15
20 Rom. 11:26
21 Heb. 8:10, 10:16

Chap. **60**

1 Mal. 4:2
Eph. 5:14

2. For behold, the darkness shall cover the earth, and gross darkness *the* people; but the LORD shall arise upon you, and His glory shall be seen upon you.
3. And the Gentiles shall come to your light, and kings to the brightness of your rising.
4. "Lift up your eyes all around, and see. All of them gather themselves together; they come to you. Your sons shall come from far, and your daughters shall be nursed at *your* side.
5. Then you shall see and become radiant, and your heart shall throb and swell for joy; because the abundance of the sea shall turn to you, the wealth of the Gentiles will come to you.
6. A host of camels shall cover you, the camels of Midian and Ephah. All of them from Sheba shall come; they shall bring gold and incense; and they shall proclaim the praises of the LORD.
7. All the flocks of Kedar shall be gathered together to you; the rams of Nebaioth shall minister to you. They shall come up with acceptance on My altar, and I will glorify the house of My glory.
8. Who *are* these *who* fly like a cloud, and as the doves to their windows?
9. Surely the isles shall wait for Me, and the ships of Tarshish first, to bring your sons from far, their silver and their gold with them, to the name of the LORD your God, and to the Holy One of Israel because He has glorified you.
10. And the sons of strangers shall build up your walls, and their kings shall serve you; for in My wrath I struck you, but in My grace I had mercy upon you.
11. Therefore your gates will always be open; they will not be shut day nor night, that men may bring unto you the wealth of the Gentiles, and their kings in procession,
12. For the nation and kingdom that will not serve you will perish. Yes, *those* nations will be completely wasted.
13. The glory of Lebanon will come to you, the fir tree, the pine tree, and the box tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.
14. Also the sons of your afflicters shall come bowing down to you; and all your despisers will bow down at the soles of your feet. And they will call you, 'The city of the LORD, the Zion of the Holy One of Israel.'

3 Isa. 49:6, 23, 66:12
Rev. 21:24
4 Isa. 49:18, 20-22,
5 Isa. 60:11, 61:6
Rom. 11:25
6 Gen. 25:4
Isa. 61:6
Psa. 72:10
Mat. 2:11
7 Gen. 25:13
Hag. 2:7, 9
9 Isa. 51:5, 55:5
Jer. 3:17
Zech. 14:14
Psa. 72:10
Gal. 4:26
10 Isa. 49:23, 54:7-8. 57:17
Zech. 6:15
Rev. 21:24
11 Isa. 60:5
Rev. 21:25
12 Zech. 14:17
Mat. 21:44
13 Isa. 35:2
Psa. 132:7
1 Chr. 28:2
14 Isa. 49:23
Heb. 12:22
Rev. 3:9
16 Isa. 43:3, 49:23, 61:6
18 Isa. 26:1
19 Zech. 2:5
Rev. 21:23
20 Amos 8:9
21 Isa. 29:23, 52:1, 61:3
Psa. 37:11
Mat. 5:5, 15:13
John 15:2
Eph. 2:10
Rev. 21:27
22 Mat. 13:31

Chap. **61**

1 Isa. 42:7, 57:15
Jer. 34:8
Psa. 45:7, 147:3
Luke 4:18
John 1:32, 3:34
2 Lev. 25:9
Isa. 34:8, 57:18
Mal. 4:1, 3
Mat. 5:4
2 Thes. 1:7
3 Isa. 60:21
Psa. 30:11
John 15:8
4 Isa. 49:8
Ezek. 36:33

15. Instead of being forsaken and hated, so that no one passes through, I will make you an eternal excellency, a joy of many generations.
16. You will also suck the milk of nations, and suck the breast of kings; and you shall know that I the LORD *am* your Savior and your Redeemer, the mighty One of Jacob.
17. For bronze I will bring gold, and for iron I will bring silver; and for wood I will bring bronze, and for stones, iron. I will also make your overseers to be peace, and your rulers to be righteousness.
18. Violence will no more be heard in your land, *neither* wasting nor ruin within your borders; but you will call your walls Salvation, and your gates Praise.
19. The sun will no more be your light by day; nor the brightness of the moon give light to you; but the LORD will be to you for an everlasting light, and your God your glory.
20. Your sun will no more go down, nor your moon withdraw; for the LORD will be your everlasting light, and the days of your mourning shall be ended.
21. Your people also *will* all *be* righteous; they will inherit the land forever, the branch of My planting, the work of My hands, so that I may be glorified.
22. A smallest will become a thousand, and the least one a strong nation: I the LORD will hasten it in its time."

CHAPTER SIXTY-ONE

1. "The Spirit of the Lord GOD *is* upon Me because the LORD has anointed Me to preach the Gospel to the poor; He has sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;
2. To preach the acceptable year of the LORD and the day of vengeance of our God; to comfort all who mourn;
3. To appoint to those who mourn in Zion, giving to them beauty for ashes, the oil of joy for mourning, the mantle of praise for the spirit of heaviness; so that they might be called trees of righteousness, the planting of the LORD, that He might be glorified."
4. And they will build the old wastes, they will raise up the desolations of

former times. And they shall repair the waste cities, the desolations of many generations.
5. And strangers will stand and feed your flocks, and the sons of the stranger *will be* your plowmen and your vinedressers.
6. But you shall be called the priests of the LORD; it will be said of you, "The ministers of our God;" you will eat the riches of the Gentiles, and you will boast in their glory.
7. For your shame *you will have* double; instead of dishonor they will rejoice in their portion; therefore in their own land they will possess double; everlasting joy will be theirs.
8. "For I the LORD love justice, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.
9. And their seed shall be known among the Gentiles, and their offspring among the people; all who see them will acknowledge them, that they *are* the seed the LORD has blessed."
10. I will greatly rejoice in the LORD, my soul will be joyful in my God; for He has clothed me *with* the robes of salvation, He covered me with the robe of righteousness like a bridegroom adorns *himself* with ornaments, and like a bride adorns *herself* with her jewels;
11. For as the earth brings forth its bud, and as the garden causes that which is sown to grow; so the Lord GOD will cause righteousness and praise to grow before all the nations.

5 Eph. 2:12
6 Ex. 19:6
Isa. 60:5, 17
1 Pet. 2:5
Rev. 1:6
7 Isa. 40:2
Zech. 9:12
8 Isa. 1:11, 13, 55:3
Psa. 11:7
9 Isa. 65:23
10 Isa. 49:18
Hab. 3:18
Psa. 132:9, 16
Rev. 21:2
11 Isa. 60:18, 62:7
Psa. 72:3, 85:11

Chap. **62**

2 Isa. 60:3, 61:4, 12
Psa. 102:15-16, 138:4-5
2 Tim. 4:8
Rev. 2:17, 3:12
3 Zech. 9:16
2 Tim. 4:8
4 Isa. 49:14, 54:1, 6-7
Hos. 1:10
1 Pet. 2:10

CHAPTER SIXTY-TWO

1. For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until its righteousness goes out as brightness, and her salvation as a burning torch.
2. And the Gentiles will see your righteousness, and all kings your glory; and you will be called by a new name, which the mouth of the LORD shall name.
3. You also will be a crown of glory in the hand of the LORD, and a royal diadem in the hand of your God.
4. You will no more be called Forsaken; nor will your land any more be called Desolate; but you will be called My Delight *is* in Her, and your land, Married; for the LORD delights in you, and your land shall be married,
5. For *as* a young man marries a virgin, so will your sons marry you; and *as* the bridegroom rejoices over the bride, *so* will your God rejoice over you.
6. I have set watchmen upon your walls, O Jerusalem, every day and every night. They shall never be silent day or night; you who remember the LORD, do not be silent.
7. And give Him no rest until He establishes and makes Jerusalem a praise in the earth.
8. The LORD has sworn by His right hand, and by the arm of His strength, "Surely I will no more give your grain *to be* food for your enemies; and the sons of strangers will not drink your wine for which you have labored.
9. But those who have gathered it shall eat it and praise the LORD; and they who collected it shall drink it in My holy courts."
10. Go through, go through the gates; prepare the way of the people. Raise up! Raise up the highway; clear away the stones; lift up a banner for the people.
11. Behold, the LORD has sent a message to the end of the earth, "Tell the daughter of Zion, 'Behold, your salvation comes. Behold, His reward *is* with Him, and His work before Him.' "
12. And they will call them, The Holy People, The Redeemed of the LORD; and you will be called, Sought Out, a city not forsaken.

5 Isa. 65:19
6 Ezek. 3:17
7 Isa. 61:11
Zeph. 3:20
8 Deut. 28:31
Jer. 5:17
9 Deut. 12:12, 14:23, 26, 16:11, 14
10 Isa. 11:12, 40:3, 57:14
11 Isa. 40:10
Zech. 9:9
Mat. 21:5
John 12:15
Rev. 22:12
12 Isa. 62:4

Chap. **63**

2 Rev. 19:13
3 Lam. 1:15
Rev. 14:19-20, 19:15
4 Isa. 34:8, 61:2
5 Isa. 41:28, 59:16
Psa. 98:1
John 16:32

CHAPTER SIXTY-THREE

1. Who *is* this that comes from Edom, in crimsoned garments from Bozrah, this One robed in *glorious* splendor, striving forward in the greatness of His strength? "I who speak in righteousness, mighty to save."
2. Why *is Your* clothing red, and Your garments like one who treads in the winepress?
3. "I have trodden the winepress alone; and of the people *there was* no man with Me; for I will tread them in My anger and trample them in My fury; and their blood will be sprinkled upon My garments, and I stained all My clothing;
4. For the day of vengeance *is* in My heart, and the year of My redemption has come.
5. And I looked, and *there was* none to help; and I was astonished that there *was*

no one to uphold; therefore My own arm brought salvation for Me; and My fury upheld Me.
6. And I will tread down the people in My anger, and make them drunk in My fury, and I will pour their lifeblood down to the earth."
7. I will mention the lovingkindnesses of the LORD, the praises of the LORD, according to all that the LORD has bestowed on us, and the great good to the house of Israel *by* which He bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses,
8. For He said, "Surely they *are* My people, children that will not lie." So He was their Savior.
9. In all their affliction He *was* afflicted, and the angel of His Presence saved them; in His love and in His compassion He redeemed them; and He bore them, and carried them all the days of old.
10. But they rebelled, and troubled His Holy Spirit; therefore He was turned *to be* their enemy, *and* He fought against them.
11. Then He remembered the days of old, Moses *and* His people, *saying*, "Where *is* He Who brought them up out of the sea with the shepherd of His flock? Where *is* He Who set His Holy Spirit among them;
12. Who led *them* by the right *hand* of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name;
13. Who led them through the deep, like a horse in the wilderness, so that they would not stumble?"
14. As a beast goes down into the valley, the Spirit of the LORD caused them to rest. So You led Your people, to make Yourself a glorious name.
15. Look down from heaven, and look down from the place of Your holiness and of Your glory. Where *is* Your zeal and Your strength, the multitude of Your tender affections and of Your mercies toward me? Are they withheld?
16. For You *are* our Father, though Abraham does not know us, and Israel does not acknowledge us. You, O LORD, *are* our Father, our Redeemer; Your name is from everlasting.
17. O LORD, why have You made us wander from Your ways, and hardened our heart from fearing You? For Your servants' sake, return the tribes of Your inheritance.
18. Your holy people have possessed *it* but a little *while*; our enemies have trampled Your sanctuary.
19. We have become as those over whom You never ruled, as those who were not called by Your name.

9 Ex. 14:19, 19:4
Deut. 7:7
Judg. 10:16
Acts 9:4, 12:11
10 Ex. 15:24, 23:21
Psa. 78:40, 95:9
Acts 7:51
Rev. 2:16
11 Ex. 14:30
Num. 11:17
Psa. 77:20
12 Ex. 15:6
Josh. 3:16
13 Psa. 106:9
14 2 Sam. 7:23
15 Deut. 26:15
Jer. 31:20
Hos. 11:8
Psa. 33:14, 80:4
16 Deut. 32:6
Job 14:21
17 Isa 6:10
Psa. 90:13, 119:10
John 12:40
18 Deut. 7:6
Psa. 74:7

Chap. **64**

1 Mic. 1:4
Psa. 144:5
3 Ex. 34:10
Psa. 68:8
4 Psa. 31:19
1 Cor. 2:9
5 Isa. 26:8
Mal. 3:6
Acts 10:35
6 Psa. 90:5-6
Phil. 3:9
7 Job 8:4
8 Isa. 29:16, 63:16
Rom. 9:20-21
Eph. 2:10
9 Psa. 74:1-2, 79:13
10 Psa. 79:1
11 Ezek. 24:21
Psa. 74:7

CHAPTER SIXTY-FOUR

1. Oh that You would rend the heavens *and* come down, *that* mountains might quake at Your presence,
2. As when the melting fire burns, the fire causes water to boil, to make Your name known to Your adversaries, *that* the nations may tremble at Your presence!
3. When You did awesome things *which* we did not look for, You came down, the mountains quaked at Your presence.
4. And from ancient times men have not heard, nor did they perceive, neither has the eye seen, a God besides you Who acts on behalf of those who wait for Him.
5. You meet him who rejoices and works righteousness, *those who* remembered You in Your ways. Behold, You were angry, for we sinned. We have continued in our sins a long time. How can we be saved?
6. But we are all as the unclean *thing*, and all our righteousnesses *are* as filthy rags. And we all fade as a leaf; and our iniquities, like the wind, have taken us away.
7. And *there is* no one who calls upon Your name, who stirs up himself to take hold of You, for You have hidden Your face from us, and have consumed us away because of our iniquities.
8. But now, O LORD, You *are* our Father; we *are* the clay, and You *are* our potter; and we all *are* the work of Your hand.
9. Do not be grievously angry, O LORD, nor remember iniquity forever. Behold! Look, we beseech you, all of us *are* Your people.
10. Your holy cities are a wilderness; Zion *is* a wilderness, Jerusalem *is* a desolation.
11. The house of our holiness and our beauty, where our fathers praised You, is burned up with fire; and all our pleasant things are laid waste.

12. Will You restrain Yourself over these *things*, O LORD? Will You be silent and sorely afflict us?

CHAPTER SIXTY-FIVE

1. "I revealed Myself to those who asked not for Me; I am found by those who did not seek Me. I said, 'Behold Me, behold Me,' to a nation not called by My name.
2. I have spread out My hands all the day to a rebellious people who walk in the way that is not good, *even* after their own thoughts;
3. A people who without ceasing provoke Me to My face; who sacrifice in gardens, and burn incense upon the bricks;
4. *A people* who sit among the graves, and spend the night in the tombs, who eat swine's flesh, and broth of vile *things in* their vessels;
5. Who say, 'Keep to yourself, do not come near me; for I am holier than you.' These *are* a smoke in My nostrils, a fire that burns all the day.
6. Behold, *it is* written before Me; I will not be silent, except I will repay; yea, I will repay into their bosom
7. Your iniquities, and the iniquities of your fathers together," says the LORD, "*they* that burned incense upon the mountains, and blasphemed Me upon the hills. And I will measure their former work into their bosom."
8. Thus says the LORD, "As the new wine is found in the cluster, and *one* says, 'Do not destroy it, for a blessing *is* in it,' so I will do for My servants, that I may not destroy them all.
9. And I will bring forth a seed out of Jacob, and out of Judah one who inherits My mountains; and My elect will inherit it, and My servants will dwell there.
10. And Sharon will be a fold of flocks, and the Valley of Achor a resting place of herds for My people who have sought Me.
11. But you who forsake the LORD, who forget My holy mountain, who prepare a table for Fortune, and who furnish the drink offering to Fate,
12. Therefore I will destine you to the sword; and you will all bow down to the slaughter; because I called and you did not answer; when I spoke, you did not hear but did evil before My eyes, and chose *that* in which I did not delight."
13. Thus the Lord GOD says, "Behold, My servants will eat, but you will be hungry. Behold, My servants will drink, but you will be thirsty. Behold, My servants will rejoice, but you will be ashamed.
14. Behold, My servants will sing for joy of heart, but you will cry for sorrow of heart, and will howl for vexation of spirit.
15. And you will leave your name for a curse to My elect; for the Lord GOD will slay you, and call His servants by another name.
16. *He* who blesses himself in the earth shall bless himself by the God of truth. And he who swears in the earth will swear by the God of truth; because the former troubles are forgotten, and because they are hidden from My eyes,
17. For behold, I create new heavens and a new earth. And the former things will not be remembered, nor come to mind.
18. But be glad and rejoice forever *in that* which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.
19. I will rejoice in Jerusalem, and I will joy in My people; and the voice of weeping will no more be heard in her, nor the voice of crying.
20. There will not be an infant who lives but a few days, nor an old man that has not filled his days, for the child will die a hundred years old; but the sinner *who is* a hundred years old shall be accursed.
21. And they will build houses and live *in them*; and they will plant vineyards and eat their fruit.
22. They will not build, and another live *in them*; they will not plant, and another eat; for like the days of a tree *are so will be* the days of My people, and My elect will long enjoy the work of their hands.
23. They will not labor in vain, nor bring forth children for calamity. For they *are* the seed of the beloved of the LORD, and their offspring with them.
24. And it shall come to pass, before they call, I will answer; and while they are still speaking, I will hear.
25. The wolf and the lamb will feed together, and the lion will eat straw like the ox; and dust *will be* the food of the serpent. They will not hurt nor destroy in all My holy mountain," says the LORD.

CHAPTER SIXTY-SIX

1. Thus says the LORD, "The heaven *is* My throne, and the earth *is* My footstool.

12 Isa. 42:14
Psa. 83:1

Chap. **65**

1 Isa. 63:19
Rom. 9:24
Eph. 2:12
2 Rom. 10:21
3 Lev. 17:5
Deut. 32:21
Isa. 1:29
4 Deut. 18:11
Isa. 66:17
5 Mat. 9:11
Luke 18:11
Jude 19
6 Deut. 32:34
Jer. 16:18
Ezek. 11:21
Mal. 3:16
Psa. 50:3, 79:12
7 Ex. 20:5
Ezek. 18:6, 20:27
8 Joel 2:14
9 Mat. 24:22
10 Josh. 7:24
Isa. 33:9
Hos. 2:15
11 Isa. 56:7
Ezek. 23:41
1 Cor. 10:21
12 Jer. 7:13
Prov. 1:24
2 Chr. 36:15-16
14 Mat. 8:12
Luke 13:28
15 Isa. 65:9, 22
Jer. 29:22
Zech. 8:13
Acts 11:26
16 Deut. 6:13
Jer. 4:2
Zeph. 1:5
Psa. 72:17
17 2 Pet. 3:13
Rev. 21:1
19 Isa. 35:10, 62:5
Rev. 7:17
20 Eccl. 8:12
22 Isa. 65:9, 15
Psa. 92:12
23 Isa. 61:9
Hos. 9:12
24 Dan. 9:21
25 Gen. 3:14
Isa. 11:6

Chap. **66**

1 1 Ki. 8:27
2 Chr. 6:18
Mat. 5:34
Acts 17:24

Where, then, *is* the house that you build for Me? And where *is* the place of My rest?
2. For all these things My hand has made, and these things came to be," says the LORD. "But to this one I will look, to him who is of a poor and contrite spirit and who trembles at My Word.
3. He who kills an ox *is as if* he killed a man; he who sacrifices a lamb *is as if* he broke a dog's neck; he who offers a grain offering *is as if* he offered swine's blood; he who burns incense *is as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delights in their abominations.
4. I also will choose their delusions, and I will bring their fears upon them because when I called, no one answered; when I spoke, they did not hear. But they did evil before My eyes and chose *that* in which I did not delight."
5. Hear the Word of the LORD, you who tremble at His Word, "Your brethren who hated you, who cast you out for My name's sake, said, 'Let the LORD be glorified.' But He will appear to your joy and they will be ashamed."
6. A sound of noise from the city, a sound from the temple, the sound of the LORD repaying His enemies.
7. "Before she travailed, she gave birth; before her pain came, she delivered a man child.
8. Who has heard such a thing? Who has seen such *things* like these? Shall the earth be made to bring forth *in* one day? *Or* will a nation be born at once? For as soon as Zion travailed, she also gave birth to her children.
9. Will I bring to the birth, and not cause to be born?" says the LORD. "Shall I cause them to be born, and shut the womb?" says your God.
10. "Rejoice with Jerusalem, and be glad with her, all who love her. Rejoice for joy with her, all who mourn for her;
11. That you may suck and be satisfied with her breasts of consolations; that you may milk out and be delighted with the fullness of her glory."
12. For thus says the LORD, "Behold, I will extend peace to her like a river, and the wealth of the nations like a flowing stream. Then you will suck *thereof*, you will be carried upon *her* sides and be dandled upon *her* knees.
13. As one whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem."
14. And you will see, and your heart will rejoice, and your bones will flourish like the grass. And the hand of the LORD will be known toward His servants, and *His* fury toward His enemies,
15. For behold, the LORD will come with fire, and with His chariots like a tempest, to render His anger with fury, and His rebuke with flames of fire,
16. For by fire and by His sword the LORD will execute judgment with all flesh; and the slain of the LORD will be many.
17. "Those who sanctify themselves, and purify themselves *to go* into the gardens, after the rites of Achad,★ eating swine's flesh, and the abomination, and the mouse, will be cut off together," says the LORD.
18. "For I *know* their works and their thoughts; it shall come to pass, that I will gather all the nations and tongues; and they will come and see My glory.
19. And I will set a sign among them, and I will send those who escape from them to the nations, *to* Tarshish, Pul, and Lud, drawers of the bow; *to* Tubal, and Javan, *to* the far away isles that have not heard My fame, nor have seen My glory. And they will declare My glory among the nations.
20. And they will bring all your brethren *for* an offering to the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon camels, to My holy mountain Jerusalem," says the LORD, "as the children of Israel bring an offering in a clean vessel *into* the house of the LORD.
21. And I will also take some of them for priests *and* for Levites," says the LORD.
22. "For as the new heavens and the new earth, which I will make, shall remain before Me," says the LORD, "so will your seed and your name remain.
23. And it shall come to pass, that from one month to another, and from one Sabbath to another, shall all flesh come to worship before Me," says the LORD.
24. "And they will go out and see the dead bodies of the men who have rebelled against Me; for their worm will not die, nor will their fire be put out; and they will be an object of abhorring unto all flesh."

2 Isa. 57:15, 61:1, 66:5
Psa. 34:18, 51:17
Prov. 28:14
Ezra 9:4, 10:3
3 Lev. 2:2
Deut. 23:18
Isa. 1:11
4 Isa. 65:12
Jer. 7:13
Prov. 1:24
5 Isa. 5:19, 66:2
2 Thes. 1:10
Tit. 2:13
12 Isa. 48:18, 49:22, 60:4-5, 16
14 Ezek. 37:1
15 Isa. 9:5
2 Thes. 1:8
16 Isa. 27:1
17 Isa. 65:3-4
★ *Achad, a pagan Babylonian god means "the only one," and refers to Nimrod, the mighty hunter, who claimed to be "in place of" the Lord* (Gen. 10:8-10).
19 Mal. 1:11
Luke 2:34
20 Rom. 15:16
21 Ex. 19:6
Isa. 61:6
1 Pet. 2:9
Rev. 1:6
22 Isa. 65:17
2 Pet. 3:13
Rev. 21:1
23 Zech. 14:16
Psa. 65:2
24 Isa. 66:16
Mark 9:44, 46, 48

The Book of Jeremiah

CHAPTER ONE

1. The words of Jeremiah the son of Hilkiah, of the priests who *were* in Anathoth in the land of Benjamin,
2. *To* whom the Word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.
3. It also came in the days of Jehoiakim the son of Josiah, king of Judah, to the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, to the exiling of Jerusalem in the fifth month.
4. And it came to pass, the Word of the LORD came to me, saying,
5. "Before I formed you in the belly I knew you; and before you came forth out of the womb I consecrated you, *and* I ordained you a prophet to the nations."
6. Then I said, "Alas, Lord GOD! Behold, I do not know how to speak; for I *am* a youth."
7. But the LORD said to me, "Do not say, 'I *am* a youth,' for you shall go to all that I shall send you, and whatever I command you, you shall speak.
8. Do not be afraid of their faces; for I *am* with you to deliver you," said the LORD.
9. And the LORD put forth His hand, and touched my mouth. And the LORD said to me, "Behold, I have put My words in your mouth.
10. See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."
11. And the Word of the LORD *came* to me, saying, "Jeremiah, what do you see?" And I said, "I see a rod of an almond tree."
12. And the LORD said to me, "You have seen well; for I will watch over My Word to perform it."
13. And the Word of the LORD *came* to me the second time, saying, "What do you see?" And I said, "I see a boiling pot; and its face *is* from the north."
14. And the LORD said to me, "Out of the north the disaster will be set loose on all the inhabitants of the land.
15. For, behold, I will call all the families of the kingdoms of the north," says the LORD. "And they shall come, and they shall each one set his throne at the entrance of the gates of Jerusalem, and against all its wall all around, and against all the cities of Judah.
16. And I will pronounce My judgments against them regarding all their wickedness in that they have forsaken Me, and burning incense to other gods, and worshiping the works of their own hands.
17. You therefore must gird up your loins, and arise, and speak to them all that I command you. Do not be dismayed at their faces, lest I confound you before them.
18. For, behold, I have made you a fortified city this day, and an iron pillar, and bronze walls against the whole land, against the kings of Judah, against its rulers, against its priests, and against the people of the land.
19. And they shall fight against you; but they shall not overcome you. For I *am* with you," says the LORD, "to deliver you."

Chap. 1

1 Josh. 21:18 Jer. 32:7-8 1 Chr. 6:60
2 2 Ki. 21:24 Jer. 25:3
3 2 Ki. 25:8 Jer. 39:2, 52:2
5 Ex. 33:12 Isa. 49:1, 5 Luke 1:15 Gal. 1:15
6 Ex. 4:10, 6:12, 30
7 Num. 22:20, 38 Mat. 28:20
8 Ex. 3:12 Deut. 31:6 Josh. 1:5 Ezek. 2:6, 3:9 Heb. 13:6
9 Isa. 6:7, 51:16 Jer. 5:14 Mark 7:33-35
10 1 Ki. 19:17 Jer. 18:7 2 Cor. 10:4
13 Ezek. 11:3, 24:3
14 Jer. 6:1
15 Jer. 6:22, 39:3
16 Deut. 28:20 Jer. 17:13
17 Ex. 3:12 2 Ki. 4:29 Ezek. 2:6 Job 38:3 Luke 12:35 1 Pet. 1:13
18 Isa. 50:7 Jer. 6:27, 15:20
19 Jer. 1:8

CHAPTER TWO

1. And the Word of the LORD came to me, saying,
2. "Go and cry in the ears of Jerusalem, saying, 'Thus says the LORD, "I remember you, the kindness of your youth, the love of your betrothals, when you went after Me in the wilderness, in a land not sown.
3. Israel *was* holiness to the LORD, and the firstfruits of His increase. All that devour him shall be held guilty; evil shall come on them," says the LORD.' "
4. Hear the Word of the LORD, O house of Jacob, and all the families of the house of Israel.
5. Thus says the LORD, "What injustice have your fathers found in Me, that they have gone far from Me and have walked after vanity, and have become vain?
6. Nor did they say, 'Where *is* the LORD Who brought us up out of the land of Egypt, Who led us through the wilderness, through a land of deserts and of pits, through a land of dry places, and of deep darkness, through a land that no

Chap. 2

2 Deut. 2:7 Ezek. 16:8, 22, 60, 23:3, 8 Hos. 2:15
3 Ex. 19:5-6 Jer. 12:14, 50:7 Jas. 1:18 Rev. 14:4
5 2 Ki. 17:15 Isa. 5:4 Jonah 2:8 Mic. 6:3 Rom. 1:21
6 Deut. 8:15 Isa. 63:9

man passed through, and where no man lived?'
7. And I brought you into a plentiful country, to eat its fruit and its goodness; but when you entered, you defiled My land and made My inheritance an abomination.
8. The priests did not say, 'Where *is* the LORD?' And they who handle the law did not know Me; the rulers also rebelled against Me, and the prophets prophesied by Baal and walked after things that do not profit.
9. Therefore I will contend with you," says the LORD, "and against your children's children I will contend.
10. For pass over the coasts of Kittim, and see; and send to Kedar, and carefully consider, and see if there has ever been *such a* thing as this.
11. Has a nation changed *their* gods who are yet no gods? But My people have changed their glory for that which does not profit.
12. Be amazed, O heavens, at this, and be horribly afraid; be utterly desolated," says the LORD,
13. "For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewn out cisterns for themselves, broken cisterns that cannot hold water.
14. *Is* Israel a servant? Or *is* he a servant of the house? Why has he become a prey?
15. The young lions roared against him; they gave their voice. And they made his land a waste; his cities are burned without inhabitant.
16. Also the sons of Noph and Tahpanhes have shaved the crown of your head.
17. Have you not brought this on yourself, in that you have forsaken the LORD your God, when He led you by the way?
18. And now what profit is there in going the way of Egypt, to drink the waters of Sihor? Or what have you to do in the way of Assyria, to drink the waters of the River?
19. Your own evil shall correct you, and your backslidings shall reprove you; therefore know and see that *it is* an evil and bitter *thing* that you have forsaken the LORD your God, and that My fear *is* not in you," says the Lord GOD of hosts.
20. "For of old time you broke your yoke *and* tore up your bonds; and you said, 'I will not serve,' yea, upon every high hill and under every green tree you lay down *like* a harlot.
21. Yet I planted you a noble vine, wholly a true seed. How then have you turned into the degenerate *shoots of* an alien vine to Me?
22. For though you wash yourself with potash, and multiply soap for yourself, *yet* your iniquity is marked before Me," declares the Lord GOD.
23. "How can you say, 'I am not defiled; I have not gone after the Baalim'? See your way in the valley, know what you have done! *You are* a swift camel traversing its ways;
24. A wild donkey used to the wilderness; in the desire of her passion she snuffs at the wind; *in* her time of mating who can turn her away? All those who seek her will not weary themselves; in her month they will find her.
25. Withhold your foot from *being* unshod, and your throat from thirst. But you said, 'There is no hope; no; for I have loved strangers, and after them I will go.'
26. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their rulers, and their priests, and their prophets;
27. Saying to a tree, 'You *are* my father,' and to a stone, 'You gave *me* birth.' For they have turned *their* back to Me, and not their face; but in the time of their trouble they will say, 'Arise and save us!'
28. But where *are* your gods that you have made for yourselves? Let them arise, if they can save you in the time of your trouble; for according to the number of your cities are your gods, O Judah.
29. Why will you contend with Me? You all have sinned against Me," says the LORD.
30. "In vain I have stricken your children; they received no correction. Your own sword has devoured your prophets, like a destroying lion.
31. O generation, see the Word of the LORD. Have I been a wilderness to Israel, or a land of thick darkness? Why do My people say, 'We roam *freely*; we will come no more to You'?
32. Can a virgin forget her ornaments, *or* a bride her attire? Yet My people have forgotten Me days without number.

7 Num. 13:27, 35:33
8 Jer. 23:13 Rom. 2:20
9 Ezek. 20:35-36 Mic. 6:2
11 Isa. 37:19 Mic. 4:5 Psa. 106:20, 115:4 Rom. 1:23
13 Jer. 17:13 Psa. 36:9 John 4:14
14 Ex. 4:22
15 Isa. 1:7
16 Deut. 33:20 Jer. 43:7-9
17 Deut. 32:10 Jer. 4:18
18 Josh. 13:3 Isa. 30:1-2
20 Ex. 34:15 Deut. 12:2
21 Ex. 15:17 Isa. 5:4
23 Prov. 30:12
25 Jer. 3:13
27 Isa. 26:16
28 Judg. 10:14 Isa. 45:20 Jer. 11:13
30 Isa. 9:13 Acts 7:52
31 Deut. 32:15
32 Psa. 106:21

33. How you carefully plan your way to seek love. Therefore, even the wicked women you have taught your ways.
34. Also in your skirts is found the blood of the souls of the poor innocents; though you did not catch them breaking in.
35. Yet, in spite of all these things you say, 'Because I am innocent, surely His anger shall turn from me.' Behold, I will pass judgment on you because you say, 'I have not sinned.'
36. Why do you go about so much to change your way? You also shall be ashamed of Egypt, as you were ashamed of Assyria.
37. Yes, you shall go out from this *place*, with your hands on your head. For the LORD has rejected those in whom you trust, and you will not prosper by them."

34 Psa. 106:38
35 Jer. 2:9, 23, 29
Prov. 28:13
1 John 1:6, 8, 10
36 Isa. 30:3
Hos. 12:1
2 Chr. 28:16
37 2 Sam. 13:19

CHAPTER THREE

1. "*They* say, 'If a man puts away his wife, and she goes from him and will be for another man, will he return to her again?' Would not *then* that land be greatly defiled? But you have played the harlot with many lovers; yet return to Me," declares the LORD.
2. "Lift up your eyes to the high places, and see, where have you not been lain with? By the highways you have sat for them, like the Arabian in the wilderness; and you have defiled the land with your fornications and with your wickedness.
3. Therefore the showers have been withheld, and there has been no latter rain; and you have had a harlot's forehead, you refused to be ashamed.
4. Will you not from this time cry to Me, 'My Father, *You are* the guide of my youth'?
5. *You ask,* 'Will He keep *His anger* forever? Will He keep it to the end?' Behold, this is how you talk, but you do evil, and have had your way."
6. The LORD said to me in the days of Josiah the king, "Have you seen that which backsliding Israel has done? She has gone up on every high mountain and under every green tree, and has played the harlot there.
7. And I said after she had done all these *things*, 'She will return to Me!' But she did not return. And her treacherous sister Judah saw it.
8. And I saw, when for all the causes *for* which backsliding Israel committed adultery, I sent her away and gave a bill of divorce to her, yet her treacherous sister Judah did not fear, but she went and played the harlot also.
9. And it came to pass through the folly of her whoredom, she defiled the land and committed adultery with stones and stocks.
10. And yet for all this her treacherous sister Judah has not turned to Me with her whole heart, but with deception," says the LORD.
11. And the LORD said to me, "The backsliding Israel has justified herself more than treacherous Judah.
12. Go and cry these words toward the north, and say, 'Return, O backsliding Israel,' says the LORD; '*and* I will not cause My anger to fall on you; for I *am* merciful,' says the LORD, '*and* I will not keep *My* anger forever.
13. Only acknowledge your iniquity, that you have transgressed against the LORD your God and have scattered your ways to strangers under every green tree, and you have not obeyed My voice,' " says the LORD.
14. "Turn, O backsliding children," says the LORD; "for I am your husband; and I will take you one from a city, and two from a family, and I will bring you to Zion.
15. And I will give you shepherds according to My heart, who shall feed you *with* knowledge and understanding.
16. And it will be when you have multiplied and increased in the land, in those days," says the LORD, "they shall say no more, 'The ark of the covenant of the LORD!' Nor shall it come to mind; nor shall they remember it; nor shall they visit *it*; nor shall it be made any more.
17. At that time they shall call Jerusalem the throne of the LORD; and all nations shall be gathered to it, to the name of the LORD, to Jerusalem. Nor shall they walk any more after the stubbornness of their evil heart.
18. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers.
19. But I said, 'How shall I put you among the children, and give you a pleasant land, a beautiful inheritance

Chap. 3

1 Deut. 24:4
Jer. 2:7, 20
Ezek. 16:26
Zech. 1:3
2 Deut. 12:2
Jer. 2:7
Prov. 23:28
3 Lev. 26:19
Zeph. 3:5
4 Hos. 2:15
Prov. 2:17
5 Isa. 57:16
Psa. 103:9
6 Jer. 2:20, 7:24
7 2 Ki. 17:13
Ezek. 16:46
8 2 Ki. 17:6
Ezek. 23:9, 11
9 Jer. 2:7, 27
10 Hos. 7:14
11 Ezek. 16:51
12 2 Ki. 17:6
Psa. 86:15
13 Deut. 12:2, 30:1
Jer. 2:25
Ezek. 16:15
1 John 1:9
14 Hos. 2:19
Rom. 11:5
15 Ezek. 34:23
Acts 20:28
Eph. 4:11
16 Isa. 65:17
17 Isa. 60:9
Jer. 11:8
18 Isa. 11:13
Jer. 31:8
Hos. 1:11
Amos 9:15
19 Isa. 63:16
Psa. 106:24

among the hosts of nations?' And I said, 'You shall call Me, "My Father," and shall not turn away from Me.'
20. Surely *as* a wife treacherously departs from her husband, so you have dealt treacherously with me, O house of Israel," says the LORD.
21. A voice was heard upon the high places weeping and supplications of the children of Israel; for they have perverted their way, *and* they have forgotten the LORD their God.
22. "Return, O backsliding children, *and* I will heal your backslidings." "Behold, we come to You; for You are the LORD our God.
23. Truly, in vain is salvation hoped for from the high hills, *from* the multitude of mountains. Truly, in the LORD our God *is* the salvation of Israel.
24. The shameful thing has eaten up the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters.
25. We lie down in our shame, and our confusion covers us; for we have sinned against the LORD our God, we and our fathers, from our youth even to this day, and have not obeyed the voice of the LORD our God."

CHAPTER FOUR

1. "If you will return, O Israel," says the LORD, "Return to Me. And if you will put away your abominations out of My sight, then you shall not be removed,
2. And will swear, ' As the LORD lives,' in truth, in judgment, and in righteousness; then the nations shall bless themselves in Him, and in Him they shall glory."
3. For thus says the LORD to the men of Judah and to Jerusalem, "Break up your fallow ground, and do not sow among thorns.
4. Circumcise yourselves to the LORD, and take away the foreskins of your heart, men of Judah and people of Jerusalem; lest My fury come forth like fire, and burn so that none can put *it* out; because of the evil of your doings."
5. Declare in Judah, and let it be heard in Jerusalem; and say, "Blow the ram's horn in the land; cry, gather together, and say, 'Gather yourselves and let us go into the fortified cities.'

20 Isa. 48:8
21 Isa. 15:2
22 Jer. 3:14
Hos. 6:1, 14:1, 4
23 Psa. 3:8, 121:1-2
24 Jer. 11:13
Hos. 9:10
25 Jer. 22:21
Ezra 9:7

Chap. **4**

1 Jer. 3:1, 22
Joel 2:12
2 Gen. 22:18
Deut. 10:20
Isa. 45:23, 48:1, 65:16
Jer. 5:2
Zech. 8:8
Psa. 72:17
1 Cor. 1:31
Gal. 3:8
3 Hos. 10:12
Mat. 13:7
4 Deut. 10:16
Jer. 9:26
Rom. 2:28
5 Jer. 8:14
6 Jer. 1:13-15
6:1, 22
7 2 Ki. 24:1
Isa. 1:7
Jer. 5:6, 25:9
Dan. 7:4
8 Isa. 22:12
10 Jer. 14:13
Ezek. 14:9
2 Thes. 2:11
11 Jer. 51:1
Ezek. 17:10
Hos. 13:15
12 Jer. 1:16
13 Deut. 28:49
Isa. 5:28
Hos. 8:1
Hab. 1:8
Lam. 4:19
14 Isa. 1:16
Jas. 4:8
15 Jer. 8:16
17 2 Ki. 25:1
18 Isa. 50:1
Jer. 2:17
Psa. 107:17
19 Isa. 15:5, 16:11, 21:3
Luke 19:42

6. Set up the banner toward Zion; flee for safety and do not wait; for I will bring evil from the north, and a great destruction."
7. The lion has come up from his thicket, and the destroyer of the nations has set out; he has left his place to make your land a waste. Your cities will fall into ruins without inhabitant.
8. Put on sackcloth for this, wail and howl; for the fierce anger of the LORD has not turned back from us.
9. "And it shall come to pass at that day," says the LORD, "the king's heart will perish, and the heart of the rulers; and the priests will be amazed, and the prophets will be astounded."
10. Then I said, "Ah, Lord GOD! Surely You have greatly deceived this people and Jerusalem, saying, 'You shall have peace,' whereas a sword reaches to the soul."
11. At that time it shall be said to this people and to Jerusalem, "A scorching wind *blows from* the high places in the wilderness toward the daughter of My people, not to sift nor to cleanse.
12. But, a wind more powerful than these shall come from Me. Now also I will utter judgments against them."
13. Behold, he shall come up like clouds, and his chariots like a tempest. His horses are swifter than eagles. Woe to us, for we are plundered!
14. O Jerusalem, cleanse your heart from evil so that you may be saved. How long shall your wicked thoughts lodge within you?
15. For a voice declares from Dan, and proclaims disaster from mount Ephraim.
16. "Tell *it* to the nations: Behold! Proclaim against Jerusalem! Besiegers are going to come from a distant land; and they will set their voice against the cities of Judah.
17. Like watchmen of a field, they are against her all around; because she rebelled against Me," says the LORD.
18. "Your way and your doings have brought these *things* upon you; this is your evil, how bitter it is! How it pierces *into* your heart."
19. My bowels, my bowels! I writhe in pain. O walls of my heart! My heart is beating wildly within me; I cannot be silent because you have heard, O my

soul, the sound of the ram's horn, the alarm of war.
20. Destruction upon destruction is cried; for the whole land is laid waste. Suddenly my tents are laid waste, my curtains in a moment.
21. How long shall I see the banner of war *and* hear the sound of the ram's horn?
22. "For My people *are* foolish; they have not known Me; they are stupid children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge."
23. I looked on the earth, and, lo, *it was* without form and void; and the heavens, they *had* no light.
24. I looked on the mountains, and, lo, they quaked; and all the hills were shaken.
25. I looked, and, lo, *there was* no man, and all the birds of the heavens had fled.
26. I looked, and, lo, the fruitful place *was* a wilderness, and all its cities were broken down before the face of the LORD, by His fierce anger.
27. For thus has the LORD said, "The whole land shall be desolate, yet I will not make a full end.
28. The earth shall mourn for this, and the heavens above shall be black because I have spoken, I have purposed it, and will not repent, nor will I turn back from it.
29. Every city shall flee from the sound of the horsemen and bowmen. They shall go into thickets and climb up among the rocks. Every city is abandoned, and not a man shall dwell in them.
30. And you, O desolate one, what will you do? Though you dress with crimson, though you put on ornaments of gold, though you make your eyes large with paint, you shall make yourself beautiful in vain; your lovers will despise you; they will seek your life.
31. For I have heard a voice as of a woman in labor, the anguish as one bearing her first child, the voice of Zion's daughter, gasping and spreading her hands, *saying*, 'Woe to me now! For my life is given to the murderers.' "

CHAPTER FIVE

1. "Run to and fro through the streets of Jerusalem, and see now, and know, and seek in her open places, if you can find a man, if there is one who does justice, who seeks the truth; and I will pardon her.
2. And though they say, '*As* the LORD lives;' surely they swear falsely."
3. O LORD, *are* not Your eyes on the truth? You have stricken them, but they have not grieved; You have destroyed them, but they have refused to receive correction; they have made their faces harder than rock; they have refused to return.
4. Therefore I said, "Surely these *are* poor; they are foolish; for they do not know the way of the LORD, *nor* the judgment of their God.
5. I will go up for myself to the great men, and will speak to them; for they have known the way of the LORD *and* the judgment of their God." But these had altogether broken the yoke and had torn off the bonds!
6. Therefore a lion out of the forest shall kill them, *and* a wolf of the deserts shall rob them; a leopard shall watch over their cities. Everyone who goes out from them shall be torn in pieces because their sins are many *and* their backslidings are multiplied.
7. "How shall I pardon you for this? Your children have forsaken Me, and have sworn by them that are not gods. When I had fed them to the full, then they committed adultery, and gathered themselves by troops in a harlot's house.
8. They were *like* lusty, well-fed stallions in the morning; every one neighing after his neighbor's wife.
9. Shall I not punish for these *things*?" says the LORD. "And shall not My soul be avenged on such a nation as this?
10. Go up upon her walls and destroy; but do not make a full end; take away her branches, for they *are* not the LORD'S.
11. For the house of Israel and the house of Judah have dealt very deceitfully against Me," says the LORD.
12. They have lied against the LORD and said, "*It is* not He; neither shall evil come on us; nor shall we see sword nor famine.
13. And the prophets shall become as wind, for the word *is* not in them; thus it shall be done to them."
14. Therefore thus says the LORD God of hosts, "Because you have spoken this word, behold, I will make My words in

20 Jer. 10:20
Ezek. 7:26
Psa. 42:7
22 Rom. 16:19
23 Gen. 1:2
Isa. 24:19
24 Isa. 5:25
Ezek. 38:20
25 Zeph. 1:3
27 Jer. 5:10, 18, 30:11, 46:28
28 Num. 23:19
Isa. 5:30, 50:3
Jer. 7:16
Hos. 4:3
30 2 Ki. 9:30
Jer. 22:20, 22
31 Isa. 1:15
Lam. 1:17

Chap. **5**

1 Gen. 18:23, 26
Ezek. 22:30
2 Jer. 4:2, 7:9
Tit. 1:16
3 Isa. 1:5, 9:13, Jer. 2:30, 7:28
Zeph. 3:2
2 Chr. 16:9
4 Jer. 8:7
5 Mic. 3:1
Psa. 2:3
6 Jer. 4:7
Hos. 13:7
Hab. 1:8
Zeph. 3:3
7 Deut. 32:15, 21
Josh. 23:7
Zeph. 1:5
Gal. 4:8
8 Ezek. 22:11
9 Jer. 5:29
9:9, 44:22
10 Jer. 4:27, 5:19, 39:8
11 Jer. 3:20
12 Isa. 28:15
Jer. 4:10, 14:13
2 Chr. 36:16
14 Jer. 1:9

your mouth fire, and this people wood, and it shall devour them.
15. Lo, I will bring a nation upon you from afar, O house of Israel," says the LORD. "It *is* a mighty nation, it *is* an ancient nation, a nation whose language you do not know, nor understand what they say.
16. Their quiver *is* as an open grave; they *are* all mighty men.
17. And they shall eat up your harvest and your bread, your sons and your daughters they shall eat up. They shall eat up your flocks and your herds; they shall eat up your vines and your fig trees. They shall beat down your fortified cities with the sword.
18. But even in those days," says the LORD, "I will not make a complete end with you.
19. And it will be, when they shall ask, 'Why does the LORD our God do all these *things* to us?' Then you shall answer them, 'Just as you have forsaken Me and served strange gods in your land, so you shall serve strangers in a land *that is* not yours.' "
20. "Declare this in the house of Jacob, and cry it in Judah, saying,
21. 'Now hear this, O foolish people and without understanding; who have eyes and see not; who have ears and hear not;
22. Do you not fear Me?' says the LORD. 'Will you not tremble at My presence, *even* I Who have placed the sand *for* the boundary of the sea *by* a never-ending decree, so that it cannot pass it? And though they toss themselves, yet they cannot prevail; though its waves roar, yet they cannot pass over it.
23. But this people has a revolting and a rebellious heart; they have revolted and are departed *from Me*.
24. And they do not say in their heart, "Let us now fear the LORD our God, Who gives both the former and the latter rain in its season; He reserves to us the appointed weeks of the harvest."
25. Your iniquities have turned away these *things*, and your sins have withheld good things from you.
26. For among My people are found wicked ones; they lie in wait, as one who sets snares; they set a trap, they catch men.
27. Like a cage full of birds, so their houses are full of deceit; therefore they have become great and grown rich.
28. They have become fat, they have become sleek. Yea, they excel in evil deeds; they do not plead the cause, the cause of the fatherless, yet they prosper; and they do not defend the right of the needy.
29. Shall I not punish for these *things*?' says the LORD. 'Shall not My soul be avenged on such a nation as this?
30. An astounding and horrible thing has happened in the land.
31. The prophets prophesy falsely, and the priests bear rule by their means; and My people love *to have it* so, and what will you do at the end of it?' "

15 Deut. 28:49 Isa. 5:26, 39:3 Jer. 1:15, 4:16, 6:22
17 Lev. 26:16 Deut. 28:31, 33
18 Jer. 4:27
19 Deut. 28:48, 29:24 1 Ki. 9:8-9 Jer. 2:13, 13:22, 16:10
21 Isa. 6:9 Ezek. 12:2 Mat. 13:14 John 12:40 Acts 28:26 Rom. 11:8
22 Prov. 8:29 Job 26:10 Rev. 15:4
24 Gen. 8:22 Joel 2:23 Psa. 147:8 Acts 14:17
25 Jer. 3:3
26 Hab. 1:15 Prov. 1:11
28 Deut. 32:15 Isa. 1:23 Zech. 7:10 Psa. 73:12 Job 12:6
29 Mal. 3:5
30 Hos. 6:10
31 Jer. 14:14, 23:25-26 Ezek. 13:6 Mic. 2:11

CHAPTER SIX

1. "O children of Benjamin, flee for safety out of the midst of Jerusalem. And blow the ram's horn in Tekoa, and set up a signal-fire over Beth Haccerem; for evil appears out of the north, and great destruction *comes*.
2. I will destroy the daughter of Zion, the beautiful and tender one.
3. The shepherds with their flocks shall come to her; they shall pitch tents against her all around; they shall graze each one his portion."
4. "Prepare war against her; arise and let us go up at noon. Woe to us! For the day goes away, for the shadows of the evening are stretched out.
5. Arise, and let us go by night, and let us destroy her palaces."
6. For thus has the LORD of hosts said, "Cut down trees and cast a mound against Jerusalem! She *is* the city to be punished; *there is* nothing but oppression in her midst.
7. As a fountain keeps fresh her waters, so she keeps fresh her evil; violence and spoil is heard in her; continually before Me *are* grief and wounds.
8. O Jerusalem, take warning, lest My soul depart from you; lest I make you desolate, a land without people."
9. Thus says the LORD of hosts, "They shall thoroughly glean the remnant of Israel like a vine; pass your hand again as a grape gatherer over the branches."
10. "To whom shall I speak, and give warning, that they may hear? Behold, their ears *are* not circumcised, and they

Chap. **6**

1 Jer. 4:6 Neh. 3:14
3 2 Ki. 25:1
4 Jer. 15:8 Joel 3:9
7 Isa. 57:20 Jer. 20:8 Ezek. 7:11 Psa. 55:9
8 Hos. 9:12
10 Ex. 6:12 Jer. 20:8 Acts 7:51

cannot hearken. Behold, the Word of the LORD is to them a reproach; they have no delight in it.
11. Therefore I am full of the fury of the LORD; I am weary with holding in; pour it out on the children in the street, and on the assembly of young men together. For even the husband with the wife shall be taken *as well as* the aged with fullness of days.
12. And their houses shall be turned over to others, together *with their* fields and wives; for I will stretch out My hand on the inhabitants of the land," says the LORD.
13. "For everyone from the least of them even to the greatest of them is greedy for gain; and from the prophet even unto the priest everyone deals falsely.
14. They have also healed the hurt *of the daughter* of My people slightly, saying, 'Peace, peace,' when *there is* no peace.
15. Were they ashamed when they had committed abomination? No, they were not at all ashamed, nor could they blush; therefore they shall fall among those who fall. At the time *that* I punish them, they shall be cast down," says the LORD.
16. Thus says the LORD, "Stand in the ways and see, and ask for the old paths where the good way *is* and walk in it, and you shall find rest for your souls. But they said, 'We will not walk *in it.'*
17. Also I set watchmen over you, *saying*, 'Hearken to the sound of the ram's horn.' But they said, 'We will not hearken.'
18. Therefore hear, you nations, and know, O congregation, what *will happen* to them.
19. Hear, O earth; behold, I will bring evil on this people, even the fruit of their thoughts because they have not hearkened to My words, nor to My law, but have rejected it.
20. To what purpose does frankincense come to Me from Sheba, and the sweet cane from a far country? Your burnt offerings *are* not acceptable, nor your sacrifices sweet to Me."
21. Therefore thus says the LORD, "Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish."
22. Thus says the LORD, "Behold, a people comes from the north country, and a great nation shall be raised from the ends of the earth.
23. They shall lay hold on bow and spear; they *are* cruel and have no mercy; their voice roars like the sea; and they ride on horses, arrayed in *battle* order like men for war against you, O daughter of Zion."
24. We have heard the report of it; our hands become feeble; anguish has taken hold of us, *and* pain, like a woman in labor.
25. Do not go out into the field, nor walk by the way; for the sword of the enemy *and* fear *are* on every side.
26. O daughter of my people put on sackcloth, and wallow in ashes; make mourning for yourself, *as for* an only son, a most bitter lament; for the destroyer shall suddenly come on us.
27. "I have made you *like* an assayer, *and* an examiner among My people, that you may know and try their way.
28. They *are* all grievous revolters, walking *in* slanders; they *are* bronze and iron; they *are* all corrupters.
29. The bellows blow fiercely, the lead is melted by the fire; the refiner melts in vain; for the wicked are not plucked away.
30. Rejected silver men call them because the LORD has rejected them."

11 Jer. 9:21, 20:9
12 Deut. 28:30 Jer. 8:10
13 Isa. 56:11 Jer. 8:10 Mic. 3:5, 11
14 Jer. 4:10. 8:11, 23:17 Ezek. 13:10
15 Jer. 3:3
16 Isa. 8:20 Jer. 18:15 Mal. 4:4 Mat. 11:29 Luke 16:29
17 Isa. 21:11, 58:1 Jer. 25:4 Ezek. 3:17 Hab. 2:1
19 Isa. 1:2 Jer. 19:3, 15 Prov. 1:31
20 Isa. 1:11, 60:6, 66:3 Jer. 7:21 Amos 5:21 Mic. 6:6 Psa. 40:6, 50:7-9
22 Jer. 1:15, 10:22
23 Isa. 5:30
24 Jer. 4:31, 13:21, 49:24, 50:43
26 Jer. 4:8, 25:34 Mic. 1:10 Zech. 12:10
27 Jer. 1:18, 15:20
28 Jer. 5:23, 9:4 Ezek. 22:18
30 Isa. 1:22

CHAPTER SEVEN

1. The Word that came to Jeremiah from the LORD, saying,
2. "Stand in the gate of the LORD'S house, and proclaim there this Word, and say, 'Hear the word of the LORD, all Judah, who enter in at these gates to worship the LORD.' "
3. Thus says the LORD of hosts, the God of Israel, "Amend your ways and your doings, and I will cause you to dwell in this place.
4. Do not trust in lying words, saying, 'The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.'
5. For if you thoroughly amend your ways and your doings; if you thoroughly execute judgment between a man and his neighbor;
6. *If* you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, nor walk after other gods to your hurt;

Chap. 7
2 Jer. 26:2
3 Jer. 18:11, 26:13
4 Jer. 7:8 Mic. 3:11
5 Jer. 22:3
6 Deut. 6:14-15, 8:19 Jer. 13:10

7. Then I will cause you to dwell in this place, in the land that I gave to your fathers, forever and ever.
8. Behold, you trust in lying words that cannot profit.
9. Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom you do not know;
10. And then come and stand before Me in this house which is called by My name, and say, 'We are delivered to do all these abominations'?
11. Has this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it," says the LORD.
12. "But now go to My place which *was* in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel.
13. And now because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear; and I called you, but you did not answer;
14. Therefore I will do to *this* house, which is called by My name, in which you trust, and to the place which I gave to you and to your fathers, as I have done to Shiloh.
15. And I will cast you out of My sight, as I have cast out all your brethren, the whole seed of Ephraim.
16. Therefore do not pray for this people, nor lift up cry nor prayer for them, nor make intercession to Me; for I will not hear you.
17. Do you not see what they do in the cities of Judah and in the streets of Jerusalem?
18. The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven and to pour out drink offerings to other gods, that they may provoke Me to anger.
19. Do they provoke Me to anger?" says the LORD. "Do they not provoke themselves, to the confusion of their own faces?"
20. Therefore thus says the Lord GOD; "Behold, My anger and My fury shall be poured out on this place, on man, and on beast, and on the trees of the field, and on the fruit of the ground; and it shall burn, and shall not be put out."

7 Deut. 4:40
Jer. 3:18
8 Jer. 5:31, 7:4, 14:13-14
9 Ex. 20:3
1 Ki. 18:21
Hos. 4:1-2
Zeph. 1:5
10 Jer. 7:11, 14, 32:34, 34:15
Ezek. 23:39
11 Isa. 56:7
Mat. 21:13
Mark 11:17
Luke 19:46
12 Deut. 12:11
Josh. 18:1
Judg. 18:31
1 Sam. 4:10
Jer. 26:6
Psa. 78:60
13 Isa. 65:12, 66:4
Jer. 11:7
Prov. 1:24
2 Chr. 36:15
14 1 Sam. 4:10
Psa. 78:60
15 2 Ki. 17:23
Psa. 78:67
16 Ex. 32:10
Jer. 15:1
18 Jer. 19:13, 44:17
19 Deut. 32:16, 21
21 Isa. 1:11
Amos 5:21
Hos. 8:13
22 1 Sam. 15:22
Hos. 6:6
Psa. 51:16
23 Ex. 15:26, 19:5
Lev. 26:12
Deut. 6:3
24 Jer. 32:33
Psa. 81:11-12
25 Jer. 7:13
2 Chr. 36:15
Luke 11:47-49
26 Jer. 11:8, 16:12
Neh. 9:17
27 Ezek. 2:7
28 Jer. 5:3, 9:3
29 Isa. 15:2
Mic. 1:16
Job 1:20
30 2 Ki. 21:4
Ezek. 7:20
Dan. 9:27
2 Chr. 33:4
31 Deut. 17:3
2 Ki. 23:10
Psa. 106:38
32 2 Ki. 23:10
Jer. 19:6, 11
33 Deut. 28:26

21. Thus says the LORD of hosts, the God of Israel, "Add your burnt offerings to your sacrifices, and eat flesh.
22. For I did not speak to your fathers, or command them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices.
23. But this thing I commanded them, saying, 'Obey My voice, and I will be your God, and you shall be My people; and walk in all the ways that I have commanded you, so that it may be well with you.'
24. But they did not obey, nor bow their ear, but walked in *their own* counsels, in the imagination of their evil heart, and went backward and not forward.
25. Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them,
26. Yet they did not hearken to Me, nor bow down their ear, but hardened their neck. They did worse than their fathers.
27. Thus you shall speak all these words to them, but they will not hearken to you; you shall also call to them, but they will not answer you.
28. But you shall say to them, 'This *is* a nation which does not obey the voice of the LORD their God, nor receives correction; truth has perished, and is cut off from their mouth.
29. Cut off your hair and throw *it* away, and take up a lamentation on the high places. For the LORD has rejected and forsaken the generation of His wrath.'
30. For the children of Judah have done evil in My sight," says the LORD. "They have set their abominations in the house which is called by My name, to pollute it.
31. They have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I did not command *them*, nor did it *even* come into My mind.
32. Therefore, behold, the days come," says the LORD, "that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the Valley of Slaughter. For they shall bury in Tophet, until there is no place *left*.
33. And the bodies of this people shall be

food for the birds of the heavens, and for the beasts of the earth; and none shall frighten *them* away.
34. Then I will cause the voice of gladness to cease from the cities of Judah and from the streets of Jerusalem, and the voice of joy, the voice of the bridegroom, and the voice of the bride. For the land shall be desolate."

CHAPTER EIGHT

1. "At that time," says the LORD, "they shall bring out the bones of the kings of Judah, and the bones of its rulers, and the bones of the priests, and the bones of the prophets, and the bones of the people of Jerusalem, out of their graves.
2. And they shall spread them before the sun, and the moon, and all the host of the heavens, whom they have loved and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshiped. They shall not be gathered nor buried; they shall be as dung on the face of the earth.
3. And death shall be chosen rather than life by all the rest of those who remain of this evil family, who remain in all the places where I have driven them," says the LORD of hosts.
4. "And you shall say to them, 'Thus says the LORD; "Shall they fall and not arise? Shall one turn away and not repent?
5. Why has this people of Jerusalem slidden back *by* a never-ending backsliding? They hold fast to deceit; they refuse to repent.
6. I listened and heard, *but* they did not speak right; no man repented of his wickedness, saying, 'What have I done?' Everyone turned in their own courses, as the horse rushes into the battle.
7. Yea, the stork in heaven knows her appointed times; and the turtle and the crane and the swallow watch the time of their migration; but my people do not know the judgment of the LORD.
8. How do you say, 'We *are* wise, and the law of the LORD *is* with us'? Lo, certainly the lying pen of the scribes has written falsely.
9. The wise men are ashamed, they are terrified, and are captured. Lo, they have turned away from the Word of the LORD; and what wisdom *is* in them?

34 Lev. 26:33
Isa. 24:7-8
Ezek. 26:13
Hos. 2:11
Rev. 18:33

Chap. **8**

2 2 Ki. 23:5
Jer. 22:19
Ezek. 8:16
3 Job 3:21, 7:15-16
Rev. 9:6
5 Jer. 5:3, 7:24, 9:6
6 Mic. 7:2
Psa. 14:2
2 Pet. 3:9
7 Isa. 1:3
Jer. 5:4-5
S. of S. 2:12
8 Isa. 10:1
Rom. 2:17
9 Jer. 6:15

10 Isa. 56:11
Zeph. 1:13
11 Jer. 6:14
Ezek. 13:10
12 Jer. 3:3
13 Joel 1:7
Mat. 21:19
14 Jer. 4:5, 9:15
15 Jer. 14:19
16 Jer. 4:15, 47:3
17 Psa. 58:4-5
19 Isa. 39:3
21 Jer. 9:1
Joel 2:6
22 Jer. 46:11

10. Therefore I will give their wives to others, *and* their fields to those who shall inherit *them*, for everyone from the least even to the greatest is given unto covetousness. From the prophet even to the priest everyone deals falsely.
11. For they have healed the hurt of the daughter of My people slightly, saying, 'Peace, peace;' when *there is* no peace.
12. Were they ashamed when they had committed an abomination? No, they were not at all ashamed, nor could they blush; therefore they shall fall among those who fall; in the time of their visitation they shall be cast down," ' " says the LORD.
13. "I will utterly consume them," says the LORD; "*there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them."
14. "Why do we sit still? Gather yourselves, and let us enter into the fortified cities, and let us perish there. For the LORD our God has doomed us and has given us poisonous water to drink because we have sinned against the LORD .
15. We looked for peace, but no good *came*; *and* for a time of health, but behold, trouble!
16. The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his stallions. For they have come, and have devoured the land, and all that is in it; the city, and those who live in it."
17. "For, behold, I will send serpents and vipers among you, *which will* not *be* charmed; and they shall bite you," says the LORD.
18. *When* I would comfort myself against sorrow, *even* my heart *is* faint within me.
19. Behold the voice of the cry of the daughter of my people from a far country: "*Is* not the LORD in Zion? *Is* not her King in her?" "Why have they provoked Me with their graven images, with strange vanities?"
20. "The harvest is past, the summer is ended, and we are not saved."
21. For the shattering of the daughter of my people have I been shattered (in heart). I mourn, dismay has taken hold of me.
22. *Is there* no balm in Gilead? Is there no physician there? Why then has the healing of the daughter of My people not come?

CHAPTER NINE

1. Oh, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
2. Oh, that I had in the wilderness a lodging place for traveling men, that I might leave my people and go away from them! For they *are* all adulterers, an assembly of treacherous men.
3. "And they bend their tongues *like* their bow *for* lies. But they are not valiant for the truth on the earth; for they go from evil to evil, and they do not know Me," says the LORD.
4. "Everyone beware of his neighbor, and do not trust any brother! For every brother will supplant his neighbor, and will walk with slanders.
5. And everyone will deceive his neighbor and will not speak the truth; they have taught their tongue to speak lies, *and* they weary themselves to commit iniquity.
6. Your dwelling *is* in the midst of deceit; through deceit they refuse to know Me," says the LORD.
7. Therefore thus says the LORD of hosts, "Behold, I will refine them and try them; for what *else* can I do because of the daughter of My people?
8. Their tongue *is* a slaughtering arrow; it speaks deceit; *one* speaks peaceably to his neighbor with his mouth, but in *his* heart he lies in ambush.
9. Shall I not visit them for these *things*?" says the LORD. "Shall not My soul be avenged on such a nation as this?"
10. I will take up a weeping and a wailing for the mountains, and a lamentation for the pastures of the wilderness; because they are burned up, so that none can pass through *them*; nor can men hear the voice of the cattle. Both the birds of the heavens and the beasts have fled; they are gone.
11. "And I will make Jerusalem a heap of ruins, a den of jackals; and I will make the cities of Judah desolation, without a living soul."
12. Who *is* the wise man who may understand this? And who is he to whom the mouth of the LORD has spoken, that he may declare it? Why does the land perish *and* burn up like a wilderness, so that none passes through?
13. And the LORD says, "Because they have forsaken My law which I set before them, and have not obeyed My voice, and have not walked in it,
14. But they have walked after the imagination of their own heart, and after the Baalim, which their fathers taught them."
15. Therefore thus says the LORD of hosts, the God of Israel, "Behold, I will feed them, even this people, with wormwood, and make them drink poisonous water.
16. I will also scatter them among the nations, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them."
17. Thus says the LORD of hosts, "Think carefully, and call for the mourning women, that they may come. And send for the wise women, that they may come;
18. And let them make haste and take up a weeping for us, so that our eyes may run down with tears, and waters flow *from* our eyelids.
19. For a voice of weeping is heard out of Zion. 'How are we plundered! We are greatly ashamed because we have forsaken the land, because they have cast down our dwellings.' "
20. Yet hear the Word of the LORD, O women, and let your ear receive the word of His mouth, and teach your daughters to weep, and each one teach her neighbor to mourn.
21. For death has come up into our windows, *and* has entered into our palaces, to cut off the children from the street *and* the young men from the town squares.
22. Speak, "Thus says the LORD, 'Even the bodies of men shall fall as dung on the open field, and as the fallen grain after the reaper; and none shall gather *them*.' "
23. Thus says the LORD, "Do not let the wise man glory in his wisdom, nor let the mighty man glory in his might; do not let the rich man glory in his riches;
24. But let him who glories glory in this, that he understands and knows Me, that I *am* the LORD, exercising lovingkindness, justice, and righteousness, in the earth; for in these I delight," says the LORD.
25. "Behold, the days come," says the LORD, "that I will punish all those who are circumcised only in the flesh.

Chap. 9
1 Isa. 22:4
2 Jer. 5:7-8
3 1 Sam. 2:12 Psa. 64:3
4 Jer. 6:28 Mic. 7:5-6
7 Isa. 1:25 Hos. 11:8
8 Psa. 12:2, 55:21
9 Jer. 5:9, 29
10 Jer. 4:25 Hos. 4:3
11 Isa. 13:22, 25:2, 34:13
12 Hos. 14:9
14 Jer. 7:24 Gal. 1:14
15 Jer. 8:14 Psa. 80:5 Lam. 3:19
16 Lev. 26:33 Deut. 28:64 Jer. 44:27 Ezek. 5:2
17 Amos 5:16 Job 3:8 Eccl. 12:5 2 Chr. 35:25 Mat. 9:23
18 Jer. 14:17
19 Lev. 18:28
21 Jer. 6:11
22 Jer. 8:2
23 Eccl. 9:11
24 Mic. 7:18 1 Cor. 1:31 2 Cor. 10:17
25 Rom. 2:8-9

26. Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all *who have* the corners of their hair polled, who dwell in the wilderness. For all *these* nations are not circumcised, and all the house of Israel, are not circumcised in heart."

CHAPTER TEN

1. Hear the word which the LORD speaks to you, O house of Israel.
2. Thus says the LORD, "Do not learn the way of the heathen, and do not be terrified at the signs of the heavens; for the nations are terrified at them.
3. For the customs of the people *are* vain; for one cuts a tree out of the forest with the axe, the work of the hands of the workman.
4. They adorn it with silver and with gold; they fasten it with nails and hammers, so that it will not move.
5. They *are* upright as the palm tree★, but cannot speak. They must surely be carried because they cannot walk. Do not be afraid of them; for they cannot do evil nor good, for it is not in them."
6. *Therefore there is* none like You, O LORD; You *are* great, and Your name *is* great in might.
7. Who would not fear You, O King of nations? For fear belongs to You because among all the wise men of the nations, and in all their kingdoms, *there is* none like You.
8. But they are altogether foolish and animal-like; the tree *is* a doctrine of vanities.
9. Silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the goldsmith. Violet and purple *are* their clothing; they *are* all the work of skillful ones.
10. But the LORD *is* the true God, He *is* the living God, and the everlasting King. At His wrath the earth shall tremble, and the nations shall not be able to stand His fury.
11. Thus you shall say to them, "The gods who have not made the heavens and the earth, they shall perish from the earth and from under these heavens."
12. He has made the earth by His power; He has established the world by His wisdom, and has stretched out the heavens by His judgment.

26 Lev. 26:41
Jer. 26:41
Rom. 2:28

Chap. **10**

2 Lev. 18:3
3 Isa. 40:19, 45:20
4 Isa. 41:7
5 Isa. 41:23, 46:1, 7
Psa. 115:5, 7
★ *They are like a scare crow in a garden of cucumbers*
6 Ex. 15:11
Psa. 86:8, 10
7 Psa. 89:6
Rev. 15:4
8 Hab. 2:18
Psa. 115:8
9 Psa. 115:4
Dan. 10:5
10 Psa. 10:16
1 Tim. 6:17
11 Zech. 13:2
Psa. 96:5
12 Gen. 1:1, 6
Isa. 40:22
Psa. 93:1
Job 9:8
13 Psa. 135:7
Job 38:34
14 Isa. 42:17, 44:11
Jer. 51:17
Hab. 2:18
Prov. 30:2
16 Deut. 32:9
Isa. 47:4
Lam. 3:24
17 Jer. 6:1
18 1 Sam. 25:29
Ezek. 6:10
19 Jer. 8:21
Mic. 7:9
Psa. 77:10
20 Jer. 4:20
22 Jer. 5:15, 9:11
23 Prov. 16:1
24 Jer. 30:11
25 Jer. 8:16
Psa. 79:6
Job 18:21

13. When He utters His voice, *there is* a noise of a multitude of waters in the heavens. "He causes the vapors to ascend from the ends of the earth; He makes lightnings with rain, and brings forth the wind out of His treasures."
14. Every man is stupid for *lack of* knowledge; every refiner is put to shame by the graven image; for his molten image is a lie, and there is no breath in them.
15. They *are* vanity, the work of delusion; in the time of their judgment they shall perish.
16. The Portion of Jacob *is* not like them; for He *is* the Maker of all things; and Israel *is* the tribe of His inheritance; the LORD of hosts *is* His name.
17. Gather up your bundle from the ground, you who live in the siege.
18. For thus says the LORD, "Behold, I will sling out the people of the land at this time, and will distress them, so that they may find *Me*."
19. Woe *to* me because of my injury! My wound is grievous; but I said, "Truly this *is* a malady, and I must bear it."
20. "My tabernacle is ravaged, and all my cords are broken; My sons went away from me, and they *are* not. *There is* none to stretch out My tabernacle any more, and to set up My curtains.
21. For the pastors have become stupid, and have not sought the LORD, therefore they shall not be blessed, and all their flocks shall be scattered."
22. Behold, the noise of the rumor has come, and a great commotion out of the north country, to make the cities of Judah a desolation, a den of jackals.
23. O LORD, I know that the way of man is not in himself; *it is* not in man who walks to direct his steps.
24. O LORD, correct me, but with judgment; not in Your anger, lest You bring me to nothing.
25. Pour out Your fury on the nations who do not know You, and on the families who do not call on Your name; for they have eaten up Jacob and have devoured him, and have destroyed him, and have made his dwelling desolate.

CHAPTER ELEVEN

1. The word that came to Jeremiah from the LORD saying,
2. "Hear the words of this covenant, and

speak to the men of Judah and to the people of Jerusalem.
3. And say to them, 'Thus says the LORD God of Israel, "Cursed *is* the man who does not obey the words of this covenant,
4. Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, 'Obey My voice and do according to all that I command you; so you shall be My people, and I will be your God;'
5. So that I may fulfill the oath which I have sworn to your fathers, to give them 'a land flowing with milk and honey,' as *it is* this day." ' " Then I answered and said, "Amen, O LORD."
6. Then the LORD said to me, "Declare all these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Hear the words of this covenant, and do them,
7. For I earnestly forewarned your fathers in the day I brought them up out of the land of Egypt, even to this day, rising early and warning persistently, saying, "Obey My voice."
8. Yet they did not obey nor bow down their ear, but walked each one in the imagination of his evil heart. So I will bring on them all the words of this covenant, which I commanded *them* to do; but they did not do them.' "
9. And the LORD said to me, "A conspiracy is found among the men of Judah, and among the people of Jerusalem.
10. They have turned back to the iniquities of their forefathers, who refused to hear My words. And they went after other gods to serve them. The house of Israel and the house of Judah have broken My covenant which I made with their fathers."
11. Thus says the LORD, "Behold, I will bring evil on them, which they shall not be able to escape; and though they shall cry to Me, I will not hear them.
12. Then shall the cities of Judah and the people of Jerusalem go and cry to the gods to whom they offer incense. But they shall not save them at all in the time of their trouble.
13. For *according to* the number of your cities are your gods, O Judah. And *according to* the number of the streets of Jerusalem you have set up altars to *that* shameful thing, altars to burn incense to Baal.

Chap. **11**

3 Deut. 27:26
4 Lev. 26:12
Deut. 4:20
Jer. 7:23
5 Deut. 7:12
Psa. 105:9
6 Jas. 1:22
Rom. 2:13
7 Jer. 35:15
8 Jer. 7:26, 9:14
9 Ezek. 22:25
10 Ezek. 20:18
11 Isa. 1:15
Mic. 3:4
Psa. 18:41
Prov. 1:28
12 Deut. 32:37
13 Jer. 2:28, 3:24
14 Ex. 32:10
15 Ezek. 16:25
Psa. 50:16
Prov. 2:14
Tit. 1:15
16 Psa. 52:8
17 Isa. 5:2
19 Psa. 27:13, 83:4
20 Psa. 7:9
1 Chr. 28:9
21 Jer. 12:5-6
Mic. 2:6
23 Jer. 23:12

Chap. **12**

1 Mal. 3:15
Psa. 51:4

14. And you, do not pray for this people, nor lift up a cry or prayer for them. For I will not hear *them* when they call to Me in the time of their distress.
15. What has My beloved to do in My house, *since* she has committed lewdness with many? And the holy flesh has passed from you. When you do evil, then you rejoice.
16. The LORD called your name, a green olive tree, fair, *with* fine fruit. With the sound of a great storm He has set fire to it, and its branches are worthless.
17. For the LORD of hosts who planted you has spoken evil against you, for the evil of the house of Israel and of the house of Judah, which they have done to themselves to provoke Me to anger by offering incense to Baal."
18. And the LORD has given me knowledge of it, and I knew. Then You showed me their doings.
19. But I *was* like a docile lamb being brought to the slaughter. And I did not know that they had plotted devised plots against me, *saying*, "Let us destroy the tree with its fruit, and let us cut him off from the land of the living, so that his name may be remembered no more."
20. But, O LORD of hosts Who judges righteously, Who tries the heart and the mind, let me see Your vengeance on them. For to You I have committed my cause.
21. "Therefore thus says the LORD of the men of Anathoth, who seek your life, saying, 'Do not prophesy in the name of the LORD, that you do not die by our hand.'
22. Therefore thus says the LORD of hosts, 'Behold, I will punish them. The young men shall die by the sword; their sons and their daughters shall die by famine;
23. And there shall be no remnant of them. For I will bring evil on the men of Anathoth, in the year of their judgment.' "

CHAPTER TWELVE

1. Righteous *are* You, O LORD, that I might plead with You; yet let me speak with You about *Your* judgments. Why does the way of the wicked prosper? *Why* are all *they* happy who deal treacherously?

2. You have planted them; yea, they take root. They grow, yea, they bring forth fruit. You *are* near in their mouth and far from their reins.
3. But You, O LORD, know me. You have seen me and tried my heart toward You. Pull them out like sheep for the slaughter, and devote them for the day of slaughter.
4. How long shall the land mourn, and the grass of every field wither from the evil of those who dwell in it? The beasts and the birds have been destroyed because they said, "He shall not see our final end."
5. "If you have run with footmen, and they wore you out, then how can you compete with horses? And *if* you feel secure in the land of peace, how then will you do in the thick brush of the Jordan?
6. For even your brethren and the house of your father, even they have dealt treacherously with you. Yea, they have called aloud against you. Do not believe them, even if they speak good things to you.
7. I have forsaken My house; I have left My inheritance. I have given the dearly beloved of My soul into the hand of her enemies.
8. My inheritance is to Me as a lion in the forest; she cries out against Me; therefore I have hated her.
9. My inheritance *is like* a speckled bird to Me; the birds all around *are* against her. Go, gather all the beasts of the field, bring them to devour.
10. Many shepherds have destroyed My vineyard; they have trampled My portion under foot; they have made My pleasant portion a desolate wilderness.
11. They have made it a desolation, it mourns to Me being desolate. The whole land is made desolate because no man lays *it* to heart.
12. Destroyers have come on all the high places through the wilderness; for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land. No flesh shall have peace.
13. They have sown wheat, but shall reap thorns. They wear *themselves* out, *but* they do not profit. And they shall be ashamed of their harvests because of the fierce anger of the LORD."
14. Thus says the LORD, "Against all My evil neighbors who touch the inheritance which I have caused My people Israel to inherit—behold, I will pluck them out of their land, and pluck out the house of Judah from among them.
15. And it shall come to pass after I have plucked them out, I will return and have compassion on them, and will bring them again, each man to his inheritance and each man to his land.
16. And it shall come to pass if they will diligently learn the ways of My people, to swear by My name, '*As* the LORD lives;' as they taught the people to swear by Baal; then they shall be built in the midst of My people.
17. But if they will not obey, I will utterly uproot and destroy that nation," says the LORD.

2 Mat. 15:8
3 Jer. 11:20
Psa. 17:3
Jas. 5:5
4 Jer. 9:10
Hos. 4:3
Psa. 107:34
5 Josh. 3:15
1 Chr. 12:15
6 Jer. 9:4
Prov. 26:25
9 Lev. 26:22
Isa. 56:9
10 Isa. 5:1, 5, 63:18
Jer. 6:3
11 Jer. 12:4
Isa. 42:25
13 Lev. 26:16
Deut. 28:38
Mic. 6:15
Hag. 1:6
14 Deut. 30:3
Jer. 32:37
Zech. 2:8
15 Ezek. 28:25
Amos 9:14
16 Jer. 4:2
1 Pet. 2:5
Eph. 2:20-21
17 Isa. 60:12

Chap. **13**

9 Lev. 26:19
10 Jer. 9:14, 11:8, 16:12
11 Ex. 19:5
Jer. 33:9

CHAPTER THIRTEEN

1. Thus says the LORD to me, "Go and buy for yourself a linen girdle, and put it on your loins, and do not put *it* in water."
2. So I bought a girdle according to the word of the LORD, and put *it* on my loins.
3. And the Word of the LORD came to me a second time, saying,
4. "Take the girdle that you bought, which *is* on your loins, and arise. Go to the Euphrates, and hide it there in a hole of the rock."
5. So I went and hid it by the Euphrates, as the LORD commanded me.
6. And it came to pass at the end of many days the LORD said to me, "Arise, go to the Euphrates and take the girdle from there, which I commanded you to hide there."
7. Then I went to the Euphrates and dug, and took the girdle from the place where I had hidden it. And, behold, the girdle was spoiled; it was not good for anything.
8. Then the Word of the LORD came to me, saying,
9. "Thus says the LORD, 'In this way I will spoil the pride of Judah and the great pride of Jerusalem.
10. This evil people, who refuse to hear My words, who walk in the stubbornness of their heart and walk after other gods to serve them and to worship them, shall even be like this girdle, which is good for nothing.
11. For as the girdle holds fast to the loins of a man, so I have caused the

whole house of Israel and the whole house of Judah to cling to Me,' says the LORD; 'so that they might be to Me for a people, and for a name, and for a praise, and for a glory; but they would not hear.'
12. Therefore you will speak unto them this word, 'Thus says the LORD, God of Israel, "Every wineskin shall be filled with wine." ' And they shall say to you, 'Do we not surely know that every wineskin is filled with wine?'
13. Then you shall say to them, 'Thus says the LORD, "Behold, I will fill all the people of this land, even the kings that sit on David's throne, and the priests, and the prophets, and all the people of Jerusalem, with drunkenness.
14. And I will smash them one against another, even the fathers and the sons together," says the LORD. "I will not pity, nor spare, nor have mercy, *to keep them* from their destruction." ' "
15. Hear and give ear; do not be proud; for the LORD has spoken.
16. Give glory to the LORD your God, before He causes darkness, and before your feet stumble on the dark mountains, and, while you look for light, He turns it into the shadow of death, making it gross darkness.
17. But if you will not hear it, my soul shall weep in secret places for *your* pride. And my eye shall weep sore and run down with tears because the LORD'S flock is carried away captive.
18. Say to the king and to the queen mother, "Humble yourselves, sit down; for your greatness shall come down, even the crown of your glory."
19. The cities of the south have been shut up, and none shall open them; Judah has been exiled, all of it has been wholly exiled.
20. Lift up your eyes and behold those who come from the north. Where *is* the flock *that* was given to you, your beautiful flock?
21. What will you say when He shall set as head over you former friends whom you yourselves have trained against you? Shall not pangs of sorrow seize you, like a woman in travail?
22. And if you say in your heart, "Why do these things come upon me?" *It is* because of the greatness of your iniquity; your skirts are lifted up, *and* your heels suffer violence.

13 Isa. 51:17, 21, 63:6
Jer. 25:27, 51:7
Psa. 60:3
14 Psa. 2:9
16 Isa. 5:30, 59:9
Amos 8:9
Psa. 44:19
17 Jer. 9:1, 14:17
Lam. 1:2, 16, 2:18
18 2 Ki. 24:12
Jer. 22:26
20 Jer. 10:22
21 Jer. 6:24
22 Isa. 3:17, 47:2-3
Jer. 16:10
Ezek. 16:37-39
Nah. 3:5
24 Hos. 13:3
Psa. 1:4
25 Jer. 10:14
Psa. 11:6
Job 20:29
Mat. 24:51
26 Ezek. 16:37
Hos. 2:10
Lam. 1:8
27 Isa. 65:7
Jer. 2:20, 5:8

Chap. **14**

2 1 Sam. 5:12
Isa. 3:26
Jer. 8:21
3 2 Sam. 15:30
Psa. 40:14
6 Jer. 2:24
7 Psa. 25:11
8 Jer. 17:13
9 Ex. 29:45
Isa. 59:1

23. Can the Ethiopian change his skin, or the leopard its spots? *Then* you also may do good, who are accustomed to doing evil.
24. "Therefore I will scatter them as chaff driven away by the wind of the wilderness.
25. This *is* your lot, the portion I have measured out to you," says the LORD, "because you have forgotten Me and trusted in falsehood.
26. Therefore I also have stripped off your skirts over your face, that your shame may appear.
27. I have seen your adulteries, and your neighings, the wickedness of your whoredoms, *and* your abominations on the hills in the fields. Woe to you, O Jerusalem! Will you not be made clean? When *will it* ever be?"

CHAPTER FOURTEEN

1. The Word of the LORD that came to Jeremiah concerning the matter of droughts.
2. "Judah mourns, and its gates languish. Her people are mourning on the ground, and the cry of Jerusalem goes up.
3. And their nobles have sent their little ones for the water; they came to the cisterns, *and* found no water. They returned with their vessels empty; they were ashamed and confounded, and covered their heads.
4. Because the ground was cracked, for there was no rain in the earth, the plowmen were ashamed; they covered their heads.
5. Yea, the doe also calved in the field and forsook *it* because *there was* no grass.
6. And the wild donkeys stood in the high places; they panted for air like jackals; their eyes failed because *there was* no grass."
7. O LORD, though our iniquities testify against us, act for Your name's sake; for our backslidings are many; we have sinned against You.
8. O the Hope of Israel, its Savior in time of trouble, why should You be as a stranger in the land, and as a traveler turning in to lodge for a night?
9. Why should You be as a man confused, as one mighty, *but* who cannot save? Yet You, O LORD, *are* in our

midst, and we are called by Your name. Do not leave us!
10. Thus says the LORD to this people; "Even so they have loved to wander; they have not restrained their feet; therefore the LORD does not accept them. He will now remember their iniquity and visit their sins."
11. Then the LORD said to me, "Do not pray for this people for good.
12. When they fast, I will not hear their cry; and when they offer burnt offering and a grain offering, I will not accept them. But I will consume them by the sword, and by the famine, and by the plague."
13. Then I said, "Ah, O Lord GOD! Behold, the prophets are saying to them, 'You shall not see the sword, nor shall you have famine; but I will give you true peace in this place.' "
14. And the LORD said to me, "The prophets prophesy lies in My name; I did not send them, nor have I commanded them, nor did I speak to them. They prophesy to you a false vision and a worthless divination, and a thing of no value, and the deceit of their heart.
15. Therefore the LORD says this concerning the prophets who prophesy in My name, and I did not send them, yet they say, 'Sword and famine shall not be in this land'—'By sword and famine those prophets shall be consumed.
16. And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, *neither* them, their wives, nor their sons, nor their daughters. For I will pour their *own* wickedness upon them.'
17. And you shall speak this word to them, 'Let my eyes run down with tears night and day, and do not let them cease. For the virgin daughter of my people is broken with a great wound, *with* a very grievous blow.
18. If I go out into the field, then I see those killed with the sword! And if I enter into the city, then, behold, the sicknesses of famine! Yes, both the prophet and the priest have gone up into a land that they do not know.' "
19. Have You utterly rejected Judah? Or has Your soul hated Zion? Why have You stricken us, and *there is* no healing for us? *We* looked for peace, but no good *came*; and for the time of healing, and behold, trouble!
20. We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for we have sinned against You.
21. Do not abhor *us* for Your name's sake, do not disgrace the throne of Your glory; remember, do not break Your covenant with us.
22. Are there *any* among the vanities of the Gentiles who can make rain fall? Or can the heavens give showers? *Is* it not You, O LORD our God? Then we will wait for You; for You do all these things.

10 Jer. 2:23-25 Hos. 8:13
11 Ex. 32:10
12 Isa. 1:15, 58:3-6 Jer. 6:20, 9:16 Ezek. 8:18 Zech. 7:13 Prov. 1:28
13 Jer. 4:10
14 Jer. 27:10, 29:8-9
15 Jer. 5:12
16 Psa. 79:3
17 Jer. 9:1, 8:21
18 Jer. 5:31 Ezek. 7:15
19 Jer. 8:15, 15:18 Lam. 5:22
20 Psa. 106:6 Dan. 9:8
21 Psa. 106:45
22 Deut. 32:21 Zech. 10:1 Psa. 135:7

CHAPTER FIFTEEN

1. Then the LORD said to me, "Though Moses and Samuel stood before Me, My soul *could* not *be* toward this people. Cast *them* out of My sight, and let them go out.
2. And it will be, if they say to you, 'Where shall we go?' Then you shall tell them, 'Thus says the LORD, "Those who *are* for death, to death; and those for the sword, to the sword; and those for the famine, to the famine; and those for the captivity, to the captivity." '
3. And I will appoint over them four kinds of destroyers," says the LORD; "the sword to kill, and the dogs to tear, and the birds of the heavens and the beasts of the earth to devour and destroy.
4. And I will make them a horror to all kingdoms of the earth because of Manasseh the son of Hezekiah, king of Judah, for what he did in Jerusalem.
5. For who shall have pity on you, O Jerusalem? Or who shall weep over you? Or who shall turn aside to ask about your welfare?
6. You have forsaken Me," says the LORD; "you have gone backward; therefore I will stretch out My hand against you, and destroy you; I am weary with repenting.
7. And I will winnow them with a winnowing fan in the gates of the land; I will bereave *them* of children; I will destroy My people, since they do not turn from their ways.
8. I have made their widows more numerous than the sand of the seas; I have brought upon them, against the mother of the young men, a destroyer at noonday; I have caused anguish and terror to fall on them suddenly.

Chap. **15**

1 Ex. 32:11 1 Sam. 7:9 Ezek. 14:14 Psa. 99:6
2 Ezek. 5:2 Zech. 11:9 Rev. 13:10
3 Lev. 26:16 Deut. 28:26
4 Deut. 28:25 2 Ki. 24:3-4
6 Jer. 2:13, 7:24 Hos. 13:14

9. "She who bore seven languishes; she has breathed out her life; her sun has gone down while *it was* yet day. She has been ashamed and humiliated; and I will deliver the rest of them to the sword before their enemies," says the LORD.
10. Woe is me, my mother, that you have borne me, a man of strife and a man of contention to the whole earth! I have not loaned, nor have men loaned to me; *yet* every one of them curses me.
11. The LORD said, "Truly it shall be well with your remnant. Truly I will cause the enemy to entreat you well in the time of evil and in the time of affliction.
12. Can one break iron, iron or bronze from the north?
13. Your wealth and your treasures I will give for spoil without price, *but* for all your sins, even in all your borders.
14. And I will make *you* pass with your enemies into a land *which* you do not know. For a fire has been kindled in My anger; it shall burn against you."
15. O LORD, You know; remember me and visit me, and take vengeance for me on those who seek to hurt me. Do not take me away even in the slowness of Your anger; know that for Your sake I have suffered rebuke.
16. Your words were found, and I ate them; and Your Word was to me the joy and gladness of my heart; for I am called by Your name, O LORD God of hosts.
17. I did not sit in the circle of revelers, nor rejoice; I sat alone because of Your hand; for You have filled me with indignation.
18. Why has my pain been without end, and why is my wound incurable, refusing to be healed? Why have you become like a failing brook to Me?
19. Therefore thus says the LORD, "If you return, then I will bring you again; you shall stand before Me. And if you shall speak what is precious and not what is worthless, you shall be as My mouth. Let them turn to you, but you shall not turn to them.
20. And I will make you to this people a fortified wall of bronze; and they shall fight against you, but they shall not overcome you; for I *am* with you to save you and to deliver you," says the LORD.
21. "And I will deliver you out of the hand of the wicked, and I will redeem you out of the hand of the evil ones."

9 1 Sam. 2:5
Amos 8:9
10 Job 3:1
11 Jer. 40:4-5
13 Psa. 44:12
14 Deut. 32:22
Jer. 16:13
15 Jer. 12:3, 20:12
Psa. 69:7
16 Ezek. 3:1, 3
Psa. 119:72
Job 23:12
Rev. 10:9
17 Psa. 26:4-5
18 Jer. 10:18-19, 30:15
19 Jer. 15:1
Ezek. 22:26
Zech. 3:7
20 Jer. 20:11

CHAPTER SIXTEEN

1. The Word of the LORD came to me, saying,
2. "You shall not take a wife for yourself, nor shall you have sons or daughters in this place."
3. For thus says the LORD concerning the sons and concerning the daughters who are born in this place, and concerning their mothers who bore them, and concerning their fathers who begot them in this land:
4. "They shall die grievous deaths of diseases; they shall not be mourned, nor shall they be buried. *But* they shall be as dung on the face of the earth. And they shall be destroyed by the sword and by famine; and their bodies shall be food for the birds of heaven and for the beasts of the earth."
5. For thus says the LORD, "Do not enter into the house of mourning; do not go to weep nor moan over them. For I have taken away My peace from this people," says the LORD, "even lovingkindness and mercies.
6. Both the great and the small shall die in this land. They shall not be buried, nor shall *men* mourn for them, nor cut themselves, nor make themselves bald for them.
7. Nor shall *anyone* offer food to them in mourning, to comfort them for the dead. Nor shall *anyone* give them the cup of comfort to drink for their father or for their mother.
8. Also you shall not go into the house of feasting, to sit with them to eat and to drink."
9. For thus says the LORD of hosts, the God of Israel, "Behold, I will cause the voice of mirth to cease out of this place *before* your eyes, and in your days, the voice of gladness, and the voice of the bridegroom and the voice of the bride.
10. And it shall come to pass, when you declare to this people all these words, and they shall say to you, 'Why has the LORD pronounced all this great evil against us? Or what *is* our iniquity, or what is our sin that we have committed against the LORD our God?'
11. Then you shall say to them, 'Because your fathers have forsaken Me,' says the

Chap. **16**

4 Jer. 7:33, 8:2, 9:22, 15:2, 22:18, 25:33, 34:20
Psa. 79:2, 83:10
5 Ezek. 24:17, 22-23
6 Lev. 19:28
Deut. 14:1
Isa. 22:12
Jer. 7:29, 22:18, 41:5, 47:5
7 Deut. 26:14
Ezek. 24:17
Hos. 9:4
Prov. 31:6
Job 42:11
9 Isa. 24:7-8
Ezek. 26:13
Hos. 2:11
Rev. 18:23
10 Deut. 29:24
Jer. 5:19
11 Deut. 29:25
Jer. 22:9

LORD, 'and have walked after other gods, and have served them, and have worshiped them, and have forsaken Me, and have not kept My law.
12. And you have done worse than your fathers; for, behold, you walk each one after the stubbornness of his evil heart, without hearkening to Me;
13. Even I will cast you out of this land into a land that you do not know, *neither* you nor your fathers; and there you shall serve other gods day and night; where I will not show you favor.'
14. Therefore, behold, the days come," says the LORD, "that it shall no more be said, '*As* the LORD lives, Who brought up the children of Israel out of the land of Egypt;'
15. But, '*As* the LORD lives, Who brought up the children of Israel from the land of the north, and from all the lands where He had driven them.' And I will bring them again into their lands that I gave to their fathers.
16. Behold, I will send for many fishermen," says the LORD, "and they will fish them. And afterwards I will send for many hunters, and they will hunt them from every mountain and from every hill, and out of the holes of the rocks.
17. For My eyes *are* on all their ways; they are not hidden from My face, nor is their iniquity hidden from My eyes.
18. But first I will repay double for their iniquity and their sin because they have defiled My land, they have filled My inheritance with the dead bodies of their abominable things."
19. O LORD, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come to You from the ends of the earth, and shall say, "Surely our fathers have inherited lies, vanity, and there is no profit in them."
20. Shall a man make gods to himself when they *are* not gods?
21. "Therefore, behold, I will make them know; this time I will cause them to know My hand and My might; and they shall know that My name *is* the LORD."

CHAPTER SEVENTEEN

1. "The sin of Judah *is* engraved with a pen of iron, with the point of a diamond; *it is* carved upon the tablet of their heart and upon the horns of your altars;

12 Jer. 7:26, 13:10
13 Deut. 4:26, 28:36 Jer. 15:14
14 Isa. 43:18 Jer. 23:7-8
15 Jer. 24:6, 30:3, 32:37
16 Amos 4:2 Hab. 1:15
17 Jer. 32:19 Prov. 5:21, 15:3 Job 34:21 Luke 12:2 Heb. 4:13
18 Isa. 40:2 Jer. 17:18 Ezek. 43:7
19 Isa. 44:10 Jer. 10:5, 17:17 Psa. 18:2
20 Isa. 37:19 Jer. 2:11 Gal. 4:8
21 Ex. 15:3 Jer. 33:2 Amos 5:8 Psa. 83:18

Chap. **17**

1 Prov. 3:3 Job 19:24 2 Cor. 3:3
2 Judg. 3:7 2 Chr. 24:18
4 Jer. 15:14, 16:13
5 Isa. 30:1-2, 31:1, 3
6 Deut. 29:23 Jer. 48:6 Job 20:17
7 Isa. 30:18 Psa. 2:12, 34:8
8 Psa. 1:3 Job 8:16
10 1 Sam. 16:7 Jer. 32:19 Psa. 7:9, 62:19, 139:23-24 Rom. 2:6 Rev. 2:23
11 Psa. 55:23 Luke 12:20
13 Isa. 1:28 Jer. 2:13, 14:8 Psa. 73:27 Luke 10:20
14 Deut. 10:21
15 Isa. 5:19 Ezek. 12:22 2 Pet. 3:4
16 Jer. 1:4

2. While their children remember their altars and their Asherim beside every green tree on the high hills.
3. O My mountain in the field, I will give your wealth *and* all your treasures for spoil, and your high places because of sin, throughout all your borders.
4. And you, even of yourself, have let go of the inheritance which I gave you; and I will cause you to serve your enemies in a land which you do not know. For you have kindled a fire in My anger, *which* shall burn forever."
5. Thus says the LORD, "Cursed *is* the man who trusts in man, and makes flesh his arm, and whose heart departs from the LORD.
6. For he shall be like a shrub in the desert, and shall not see when good comes. But he shall inhabit the parched places in the wilderness, *in* a salt land that is not inhabited.
7. Blessed *is* the man who trusts in the LORD and whose hope is the LORD.
8. For he shall be like a tree planted by the waters; *it* sends out its roots by the river, and *it* shall not fear when the heat comes, but its foliage shall be green; and he is not worried in the year of drought, nor will it cease from yielding fruit.
9. The heart *is* deceitful above all things, and desperately wicked; who can know it?
10. I the LORD search the heart, *I* try the reins, even to give to each man according to his ways, according to the fruit of his doings.
11. As the quail that hatches eggs it has not laid; in the same way he who gets riches, and not by right, shall leave them in the middle of his days, and in his end he shall be a fool."
12. A glorious high throne from the beginning *is* the place of our sanctuary.
13. O LORD, the Hope of Israel, all who forsake You shall be ashamed. "Those who depart from Me shall be written in the earth because they have forsaken the LORD, the Fountain of living waters."
14. Heal me, O LORD, and I shall be healed, save me, and I shall be saved; for You *are* my praise.
15. Behold, they say to me, "Where *is* the Word of the LORD? Let it come now!"
16. As for me, I have not hurried away from being a shepherd to follow after You; nor have I desired the woeful day;

You surely know it. That which came out of my lips was manifest before You.
17. Do not be a terror to me; You *are* my refuge in the day of evil.
18. Let those who persecute me be ashamed, but do not let me be ashamed; let them be afraid, but do not let me be afraid. Bring upon them the day of evil, and destroy them *with* double destruction.
19. Thus the LORD said to me, "Go and stand in the gates of the children of the people, by which the kings of Judah come in, and by which they go out, and in all the gates of Jerusalem.
20. And say to them, 'Hear the Word of the LORD, kings of Judah, and all Judah, and all the people of Jerusalem who enter in by these gates!
21. Thus says the LORD, "Take heed to yourselves, and carry no burden on the Sabbath day, nor bring *it* in by the gates of Jerusalem.
22. Nor carry out a burden from your houses on the Sabbath day, nor do any work, but keep the Sabbath day holy, as I commanded your fathers.
23. But they did not obey, nor inclined their ear, but made their neck stiff, so that they might not hear nor receive instruction.
24. And it shall be, if you diligently hearken to Me," says the LORD, "to bring in no burden through the gates of this city on the Sabbath day, but keep the Sabbath day holy, to do no work in it;
25. Then kings and rulers sitting on the throne of David shall enter into the gates of this city, riding in chariots and on horses, they, and their rulers, the men of Judah, and the people of Jerusalem. And this city shall remain forever.
26. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and grain offerings, and incense, and bringing sacrifices of praise to the house of the LORD.
27. But if you will not hearken to Me to keep the Sabbath day holy, and not to carry a burden, even entering in at the gates of Jerusalem on the Sabbath day; then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem, and it will not be put out." ' "

17 Jer. 16:19
18 Jer. 11:20
Psa. 25:2, 35:4, 70:2
20 Jer. 19:3
21 Num. 15:32
Neh. 13:19
22 Ex. 20:8, 31:13
Ezek. 20:12
23 Jer. 7:24, 26
25 Jer. 22:4
26 Jer. 33:13
Zech. 7:7
Psa. 107:22, 116:17
27 2 Ki. 25:9
Jer. 21:14, 52:13
Amos 1:4, 7, 10, 12
Lam. 4:11

Chap. **18**

6 Isa. 45:9, 64:8
Rom. 9:20
7 Jer. 1:10
8 Jer. 26:3
Ezek. 18:21, 33:11
Jonah 3:10
11 2 Ki. 17:13
Jer. 7:3
12 Jer. 2:25
13 Jer. 2:10, 5:30
1 Cor. 5:1
15 Jer. 2:13, 32, 6:16

CHAPTER EIGHTEEN

1. The Word which came to Jeremiah from the LORD, saying,
2. "Arise and go down to the potter's house, and there I will cause you to hear My words."
3. Then I went down to the potter's house, and, behold, he was working at his wheel.
4. And the vessel that he made of clay was ruined in the hand of the potter; so he made it again into another vessel, as seemed good to the potter to make *it*.
5. Then the Word of the LORD came to me, saying,
6. "O house of Israel, can I not do with you *even* as this potter?" says the LORD. "Behold, as the clay is in the potter's hands, *so are* you in My hand, O house of Israel.
7. If at any time I shall speak concerning a nation, and concerning a kingdom, to pluck it up and to pull it down, and to destroy *it*;
8. If that nation, against whom I have spoken, will turn from their evil, I will repent of the evil that I thought to do to them.
9. And if at any time I shall speak concerning a nation, and concerning a kingdom, to build it and to plant *it*;
10. If it does evil in My sight, that it not obey My voice, then I will repent of the good with which I said I would do them good."
11. "Now therefore, speak to the men of Judah, and to the people of Jerusalem, saying, 'Thus says the LORD, "Behold, I am forming evil against you, and devising a plan against you. Return now, each one from his evil way, and make your ways and your doings good." ' "
12. And they said, "There is no hope; but we will walk after our own ways, and we will each one do *according to* the stubbornness of his evil heart."
13. Therefore thus says the LORD, "Ask now among the nations; who has heard such things? The virgin of Israel has done a very horrible thing.
14. Does the snow of Lebanon fail from the rock of the field? *Or* shall the cold waters that come from another place cease to flow?
15. Because My people have forgotten Me, they have burned incense to vanity,

and they have caused themselves to stumble in their ways *from* the ancient paths, to walk in by-paths, not on the highway,
16. To make their land desolate *and* a perpetual hissing. Everyone who passes by shall be astonished, and will shake his head.
17. I will scatter them as with an east wind before the enemy; I will show them My back, and not My face, in the day of their calamity."
18. Then they said, "Come and let us plot schemes against Jeremiah. For the law shall not perish from the priest, nor wisdom from the wise, nor the word from the prophet. Come and let us strike him with the tongue, and let us not pay attention to any of his words."
19. Give heed to me, O LORD, and hearken to what my accusers are saying against me.
20. Should evil be repaid for good? For they have dug a pit for my soul. Remember that I stood before You to do good for them, *and* to turn away Your wrath from them.
21. Therefore deliver up their children to the famine, and pour them out upon the hands of the sword. And let their wives be bereaved, and *be* widows, and their men *be* slain to death; let their young men be struck by the sword in battle.
22. Let a cry be heard from their houses, when You suddenly bring a raiding party on them. For they have dug a pit to take me, and have hidden snares for my feet.
23. Yet, LORD, You know all their counsel against me to kill *me*. Do not forgive their iniquity, nor blot out their sin from Your sight, but let them be overthrown before You; deal with them in the time of Your anger.

CHAPTER NINETEEN

1. Thus says the LORD, "Go and get a potter's earthen jar, and *assemble some* of the elders of the people and of the elders of the priests.
2. And go out to the valley of the son of Hinnom by the entry of Potsherd Gate. And there declare the words that I shall tell you.
3. And say, 'Hear the Word of the LORD, O kings of Judah, and people of Jerusalem. Thus says the LORD of hosts, the God of Israel, "Behold, I will bring evil upon this place, which shall cause the ears of him who hears it to tingle.
4. Because they have forsaken Me, and have profaned this place and have burned incense in it to other gods whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents.
5. They have also built the high places of Baal to burn their sons with fire *for* burnt offerings to Baal, which I never commanded nor spoke, nor did *it* come into My mind.
6. Therefore, behold, the days come," says the LORD, "that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but, The Valley of Slaughter.
7. And I will make the counsel of Judah and Jerusalem come to nothing in this place, and I will cause them to fall by the sword before their enemies, and by the hands of those who seek their lives. And I will give their dead bodies to be food for the birds of the heavens, and for the beasts of the earth.
8. And I will make this city a waste and a hissing. Everyone who passes by shall be astonished and shall hiss because of all its plagues.
9. And I will cause them to eat the flesh of their *own* sons and the flesh of their *own* daughters, and they shall each one eat the flesh of his friend in the siege and distress, with which their enemies and those who seek their lives shall afflict them." '
10. Then you shall break the jar before the eyes of the men who go with you,
11. And shall say to them, 'Thus says the LORD of hosts, "Even so I will break this people and this city, as *one* breaks a potter's vessel that cannot be made whole again. And they shall bury *them* in Tophet until there is no place *left* to bury.
12. I will do this to this place," says the LORD, "and to its people, and make this city as Tophet.
13. And the houses of Jerusalem, and the houses of the kings of Judah, shall be as defiled as the place of Tophet because of all the houses on whose roofs they have burned incense to all the host of the heavens, and have poured out drink offerings to other gods." ' "

16 1 Ki. 9:8
Jer. 19:8
Mic. 6:16
Lam. 2:15
17 Jer. 2:27, 13:24
Psa. 48:7
18 Lev. 10:11
Jer. 11:19
Mal. 2:7
John 7:48
20 Jer. 18:22
Ps. 35:7, 109:4
21 Psa. 109:9
22 Jer. 18:20
23 Jer. 11:20
Psa. 35:4, 109:14

Chap. **19**

2 Josh. 15:8
2 Ki. 23:10
3 1 Sam. 3:11
2 Ki. 21:12
Jer. 17:20
4 Deut. 28:20
2 Ki. 21:16
Isa. 65:11
Jer. 2:34
5 Lev. 18:21
Jer. 7:31, 32:35
6 Josh. 15:8
7 Lev. 26:17
Deut. 28:25
Jer. 7:33, 16:4, 34:20
Psa. 79:2
8 Jer. 18:16, 49:13, 50:13
9 Lev. 26:29
Deut. 28:53
Isa. 9:20
Lam. 4:10
10 Jer. 51:63-64
11 Isa. 30:14
Jer. 7:32
Psa. 2:9
Lam. 4:2
13 2 Ki. 23:10, 12
Jer. 7:18, 32:29
Zeph. 1:5

14. Then Jeremiah came from Tophet, where the LORD had sent him to prophesy. And he stood in the court of the LORD'S house, and said to all the people,
15. "Thus says the LORD of hosts, the God of Israel, 'Behold, I will bring upon this city and upon all its towns all the evil that I have spoken against it because they have hardened their necks so that they might not hear My words.' "

CHAPTER TWENTY

1. When Pashhur the son of Immer the priest (he was chief officer in the house of the LORD) heard Jeremiah prophesying these things,
2. Then Pashhur struck Jeremiah the prophet, and put him in the stocks that *were* in the upper Benjamin Gate, which *was* by the house of the LORD.
3. And it came to pass on the next day, Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "The LORD has not called your name Pashhur, but Terror from All Around.
4. For thus says the LORD, 'Behold, I will make you a terror to yourself and to all your friends. And they shall fall by the sword of their enemies, and your eyes shall behold *it*. And I will give all Judah into the hand of the king of Babylon, and he will exile them into Babylon, and kill them with the sword.
5. And I will give all the wealth of this city, and its produce, and all its precious things, and all the treasures of the kings of Judah, *even* I will give *it* into the hand of their enemies; who will strip them and take them, and bring them to Babylon.
6. And you, Pashhur, and all who dwell in your house, shall go into captivity. And you shall come to Babylon, and you shall die there, and shall be buried there; you and all your friends to whom you have prophesied lies.' "
7. O LORD, You have enticed me, and I was deceived. You are stronger than I, and You have prevailed. I am in derision all the day; everyone laughs at me.
8. For whenever I speak, I cry out, I cry violence and ruin; for the Word of the LORD has been a reproach and a cause of mocking to me all day.
9. But if I say, "I will not mention Him, nor speak in His name any more," then *His Word* was in my heart like a burning fire shut up in my bones, and I am weary with holding *it* in, and I could not stop.
10. For I heard the mocking of many, "Terror is all around!" "Denounce! Yea, let us denounce him!" Every man of my peace is watching for my fall, *saying*, "Perhaps he will be lured away, and we shall prevail against him, and we shall take our revenge on him."
11. But the LORD *is* with me like a mighty, awesome One. Therefore my persecutors shall stumble, and they shall not overcome me. They shall be greatly ashamed; for they shall not be blessed. *Their* everlasting shame shall never be forgotten.
12. But, O LORD of hosts, who tries the righteous *and* sees the reins and the heart, let me see Your vengeance on them. For I have committed my cause to You.
13. Sing to the LORD, praise the LORD; for He has delivered the soul of the poor from the hand of evildoers.
14. Cursed *is* the day in which I was born; let not the day in which my mother bore me be blessed.
15. Cursed *is* the man who brought news to my father, saying, "A man child is born to you;" making him very glad.
16. And let that man be as the cities which the LORD overthrew, and repented not; and let him hear the cry in the morning, and the shouting at noontide;
17. Because he did not kill me from the womb; or that my mother might have been my grave, and her womb always enlarged *with me*.
18. Why did I come forth from the womb to see labor and sorrow, that my days should be consumed in shame?

CHAPTER TWENTY-ONE

1. The word which came to Jeremiah from the LORD, when King Zedekiah sent to him Pashhur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,
2. "Please inquire of the LORD for us. For Nebuchadnezzar king of Babylon is warring against us. Perhaps the LORD will deal with us according to all His wonderful works, that he may withdraw from us."

14 2 Chr. 20:5
15 Jer. 7:26, 17:23

Chap. **20**

1 Ezra 2:37-38 1 Chr. 24:14
3 Jer. 6:25, 20:10. 46:5, 49:29 Psa. 31:13
5 2 Ki. 20:17, 24:12-16, 25:13 Jer. 3:24
6 Jer. 14:13-14, 28:15, 29:21
7 Jer. 1:6-7 Lam. 3:14
8 Jer. 6:7
9 Psa. 39:3 Job 32:18 Acts 18:5
10 Psa. 31:13, 41:9, 55:13-14 Job 19:19 Luke 11:53-54
11 Jer. 15:20, 17:18, 23:40
12 Jer. 11:20, 17:10 Psa. 54:7, 59:10
13 Psa. 35:9-10. 109:30-31
14 Jer. 15:10 Job 3:3
16 Gen. 19:25 Jer. 18:22
17 Job 3:10-11
18 Job 3:20 Lam. 3:1

Chap. **21**

1 2 Ki. 25:18 Jer. 29:25 37:3, 38:1
2 Jer. 37:3, 7

3. Then Jeremiah said to them, "Thus shall you say to Zedekiah,
4. 'Thus says the LORD, God of Israel, "Behold, I will turn back the weapons of war that are in your hands, with which you fight against the king of Babylon, and *against* the Chaldeans who besiege you outside the walls. And I will gather them together in the middle of this city.
5. And I Myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.
6. And I will strike the people of this city, both man and beast. They shall die of a great plague.
7. And afterward," says the LORD, "I will deliver Zedekiah king of Judah, and his servants, and the people, and those who are left in this city from the plague, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those who seek their life. And he shall strike them with the edge of the sword; he shall not spare them, nor have pity, nor have mercy." '
8. And to this people you shall say, 'Thus says the LORD, "Behold, I set before you the way of life and the way of death.
9. He who remains in this city shall die by the sword, and by the famine, and by the plague. But he who goes out and surrenders to the Chaldeans who are all around you, he shall live, and his life shall be his prize.
10. For I have set My face against this city for evil, and not for good," says the LORD. "It shall be given into the hand of the king of Babylon, and he shall burn it with fire." '
11. And concerning the house of the king of Judah, *say*, 'Hear the Word of the LORD.
12. O house of David, thus says the LORD, "Execute judgment in the morning, and deliver *him who is* robbed out of the hand of the oppressor, lest My fury go out like fire, and burn so that none can put *it* out because of the evil of your doings.
13. Behold, I *am* against you, O dweller of the valley, and rock of the plain," says the LORD; "Those who say, 'Who shall come down against us? Or who shall enter into our homes?'

4 Isa. 13:4
5 Ex. 6:6
Isa. 63:10
7 Deut. 28:50
Jer. 37:17, 39:5, 52:9
2 Chr. 36:17
8 Deut. 30:19
9 Jer. 38:2, 17-18, 39:18, 45:5
10 Lev. 17:10
Jer. 34:2, 22, 37:10, 38:3, 18, 23, 44:11, 52:13
Amos 9:4
12 Jer. 22:3
Zech. 7:9
Psa. 101:8
13 Jer. 49:4
Ezek. 13:8

14. But I will punish you according to the fruit of your doings," says the LORD; "and I will kindle a fire in the forest of it, and it shall devour all things around it." ' "

CHAPTER TWENTY-TWO

1. Thus says the LORD, "Go down to the house of the king of Judah, and speak this word there.
2. And say, 'Hear the Word of the LORD, O king of Judah, who sits on the throne of David, you and your servants, and your people who enter in by these gates.
3. Thus says the LORD, "Execute judgment and righteousness, and deliver him who is robbed out of the oppressor's hand. And do no wrong, do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place.
4. For if you do this thing indeed, then there shall enter in by the gates of this house kings sitting on the throne of David, riding in chariots and on horses, he, and his servants, and his people.
5. But if you will not hear these words, I swear by Myself, says the LORD, that this house shall become a desolation." ' "
6. For thus says the LORD to the king of Judah's house, "You *are* Gilead to Me, *and* the head of Lebanon. Yet surely I will make you a wilderness, cities which are not inhabited.
7. And I will prepare destroyers against you, each one with his weapons. And they shall cut down your choice cedars, and throw *them* into the fire.
8. And many nations shall pass by this city, and they shall say each one to his neighbor, 'Why has the LORD done this to this great city?'
9. Then they shall answer, 'Because they have forsaken the covenant of the LORD their God, and worshiped other gods, and served them.' "
10. Weep not for the dead, nor moan for him; *but* weep bitterly for him who goes away,★ for he shall return no more, nor see his native country.
11. For thus says the LORD concerning Shallum the son of Josiah king of Judah, who reigned in the place of Josiah his father, who went forth out of this place, "He shall not return here any more.
12. But he shall die in the place where

14 Isa. 3:10-11
Jer. 52:13
Prov. 1:31
2 Chr. 36:19

Chap. **22**

2 Jer. 17:20
3 Jer. 21:12
4 Jer. 17:25
5 Heb. 6:13, 17
7 Isa. 37:24
Jer. 21:14
8 Deut. 29:24-25
1 Ki. 9:8-9
9 2 Ki. 22:17
2 Chr. 34:25
10 2 Ki. 22:20
Jer. 22:11
★ *goes into exile*
11 2 Ki. 23:30, 34
1 Chr. 3:15

they have exiled him and shall see this land no more."
13. "Woe to him who builds his house by unrighteousness and his upper rooms without justice; who uses his neighbor's service without pay, and he gives him naught for his work;
14. Who says, 'I will build myself a great house and spacious rooms'—and cuts out windows for himself, and puts in a cedar ceiling, and paints it with vermilion.
15. Shall you reign because you surround yourself with cedar? Did not your father eat and drink, and do judgment and righteousness? Then *it was* well with him.
16. He judged the cause of the poor and needy; then *it was* well with him. Was this not *the way* to know Me?" says the LORD.
17. "But your eyes and your heart *are* for nothing but *for* your *own* covetousness, and to shed innocent blood, and for cruelty, and to do violence."
18. Therefore thus says the LORD concerning Jehoiakim the son of Josiah king of Judah, "They shall not mourn for him, *saying*, 'Ah, my brother!' or, 'Ah, my sister!' They shall not mourn for him, *saying*, 'Ah, lord!' or, 'Ah, his splendor!'
19. He shall be buried *with* the burial of a donkey, drawn and cast forth beyond the gates of Jerusalem."
20. "Go up to Lebanon, and cry. And lift up your voice in Bashan, and cry from Abarim, for all your lovers are destroyed.
21. I spoke to you in your prosperity; *but* you said, 'I will not hear.' This *has been* your way from your youth, for you have not obeyed My voice.
22. The wind shall eat up all your shepherds, and your lovers shall go into captivity; surely then you will be ashamed and humiliated for all your wickedness.
23. O inhabitant of Lebanon, nestled in the cedars, how you will groan when pangs come to you, the pain as of a woman giving birth!
24. *As* I live," says the LORD, "though Coniah the son of Jehoiakim king of Judah were the signet on My right hand, yet I would pull you out of there!
25. And I will give you into the hand of those who seek your life, and into the hand *of those* whose face you fear, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans.
26. And I will cast you and your mother who bore you into another country where you were not born. And there you shall die.
27. But to the land to which they desire to return, there they shall not return."
28. *Is* this man Coniah a despised broken jar? *Is he* a vessel in which there *is* no pleasure? Why are they cast out, he and his seed, and are cast into a land which they do not know?
29. O earth, earth, earth! Hear the Word of the LORD!
30. Thus says the LORD, "Write this man down as childless, a man who will not be blessed in his days. For no man of his seed shall be blessed, sitting on the throne of David and ruling any more in Judah."

13 Lev. 19:13
Deut. 24:14-15
2 Ki. 23:35
Jer. 22:18
Mic. 3:10
Hab. 2:9
Jas. 5:4
15 Isa. 3:10
Psa. 128:2
17 Ezek. 19:6
18 1 Ki. 13:30
Jer. 16:4, 6
19 Jer. 36:30
2 Chr. 36:6
21 Jer. 3:25, 7:23
22 Jer. 23:1
23 Jer. 6:24
24 2 Ki. 24:6, 8
Jer. 37:1
Hag. 2:23
1 Chr. 3:16
S. of S. 8:6
25 Jer. 34:20
26 2 Ki. 24:15
2 Chr. 36:10
28 Jer. 48:38
Hos. 8:8
Psa. 31:12
29 Deut. 32:1
Isa. 1:2, 34:1
Mic. 1:2
30 Jer. 36:30
1 Chr. 3:16-17
Mat. 1:12

Chap. **23**

1 Jer. 10:21, 22:22
Ezek. 34:2
2 Ex. 32:34
3 Jer. 32:37
Ezek. 34:13
4 Jer. 3:15
Ezek. 34:23
5 Isa. 4:2, 9:7, 11:1, 32:1, 18, 40:10-11
Jer. 33:14
Zech. 6:12
Psa. 72:2
Dan. 9:24
John 1:45
6 Deut. 33:28
Jer. 32:37, 33:16
Zech. 14:11
1 Cor. 1:30
7 Jer. 16:14

CHAPTER TWENTY-THREE

1. "Woe to the shepherds who destroy and scatter the sheep of My pasture," says the LORD.
2. Therefore thus says the LORD, God of Israel, against the shepherds who feed My people, "You have scattered My flock, and have driven them away, and have not taken care of them. Behold, I will bring upon you the evil of your doings," says the LORD.
3. "But I will gather the remnant of My flock out of all the countries where I have driven them, and will bring them again to their fold. And they shall be fruitful and multiply.
4. And I will set up shepherds over them who will feed them. And they shall fear no more, nor be afraid; nor shall they lack *anything*," says the LORD.
5. "Behold, the days come," says the LORD, "that I will raise to David a righteous Branch, and a King shall reign and prosper, and shall do justice and righteousness in the earth.
6. In His days Judah shall be saved, and Israel shall dwell safely. And this *is* His name by which He shall be called, THE LORD OUR RIGHTEOUSNESS.
7. Therefore, behold, the days come," says the LORD, "that they shall no more say, 'The LORD lives, Who brought the children of Israel up out of the land of Egypt;'

8. But, 'The LORD lives, Who brought up and led the seed of the house of Israel out of the north country, and from all countries where *He* had driven them.' And they shall dwell in their own land."
9. As for the prophets my heart within me is broken; all my bones shake. I am like a drunken man, and like a man whom wine has overcome because of the LORD and because of the words of His holiness.
10. For the land is full of adulterers. Because of swearing the land mourns; the pleasant places of the wilderness are dried up, and their course is evil, and they *wield* power unjustly.
11. "For both prophet and priest are ungodly; yea, in My house I have found their evil," says the LORD.
12. "So their way shall be to them as slippery *ways* in the darkness; they shall be driven on, and fall in *their way*; for I will bring evil on them, even the year of their judgment," says the LORD.
13. "And I have seen repulsive things in the prophets of Samaria; they prophesied by Baal and caused My people Israel to go astray.
14. I have also seen in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies. They also strengthen the hands of evildoers, so that none returns from his evil; they are all of them like Sodom to Me, and her inhabitants like Gomorrah.
15. Therefore thus says the LORD of hosts concerning the prophets, 'Behold, I will feed them wormwood, and make them drink poisonous water; for from the prophets of Jerusalem ungodliness has gone forth into all the land.' "
16. Thus says the LORD of hosts, "Do not listen to the words of the prophets who prophesy to you. They make you vain; they speak a vision from their own heart, not out of the mouth of the LORD.
17. They still say to those who despise Me, 'The LORD has said, "You shall have peace!" ' And they say to everyone who walks after the imagination of his own heart, 'No evil shall come upon you!' "
18. For who has stood in the counsel of the LORD to see and hear His Word? Who has attended to His Word and heard *it*?
19. Behold, the tempest of the LORD has gone forth in fury, a whirling tempest. It shall fall grievously upon the head of the wicked.
20. The anger of the LORD shall not return, until He has executed and until He has performed the purposes of His heart; in the latter days you shall understand it perfectly.
21. "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.
22. But if they had stood in My counsel and had caused My people to hear My words, then they would have turned them from their evil way and from the evil of their doings.
23. *Am* I a God *Who is* near," says the LORD, "and not a God afar off?
24. Can anyone hide himself in secret places so that I shall not see him?" says the LORD. "Do I not fill the heavens and earth?" says the LORD.
25. "I have heard what the prophets said, who prophesy lies in My name, saying, 'I have dreamed, I have dreamed.'
26. How long shall *this* be in the heart of the prophets who prophesy lies and who are prophets of the deceit of their own heart?
27. They scheme to cause My people to forget My name by their dreams which they tell, each one to his neighbor, as their fathers have forgotten My name for Baal.
28. The prophet who has a dream, let him tell a dream. And he who has My Word, let him speak My Word faithfully. What *is* the chaff to the wheat?" says the LORD.
29. "*Is* not My Word like a fire?" says the LORD; "and like a hammer *that* breaks the rock in pieces?
30. Therefore, behold, I *am* against the prophets who steal My words each one from his neighbor.
31. Behold, I *am* against the prophets who use their tongues and say, 'He says,' *when I did not say.*
32. Behold, I *am* against those who prophesy false dreams and tell them, and cause My people to go astray by their lies and by their wantonness. Yet I did not send them nor command them; therefore they shall not profit this people at all," says the LORD.
33. "And when this people, or the prophet, or a priest, shall ask you, saying,

8 Isa. 43:5-6
9 Hab. 3:16
10 Jer. 9:2, 10
Hos. 4:2-3
11 Jer. 7:30
Ezek. 8:11, 23:39
Zeph. 3:4
12 Jer. 11:23, 13:16
Psa. 35:6
Prov. 4:19
13 Isa. 9:16
Jer. 2:8
14 Isa. 1:9-10
Jer. 23:26, 29:23
Ezek. 13:22
15 Jer. 9:15
16 Jer. 14:14
17 Jer. 8:11
Ezek. 13:10
Mic. 3:11
Zech. 10:2
18 Job 15:8
1 Cor. 2:16
19 Isa. 25:32, 30:23
20 Gen. 49:1
Jer. 30:24
21 Jer. 14:14
22 Jer. 23:18, 25:5
24 1 Ki. 8:27
Amos 9:2-3
Psa. 139:7
27 Judg. 3:7
30 Deut. 18:20
Jer. 14:14-15
32 Zeph. 3:4
33 Jer. 23:39
Mal. 1:1

'What *is* the oracle of the LORD?' You shall then say to them, 'What oracle? I will even forsake you, says the LORD.'
34. And *as for* the prophet, and the priest, and the people, who shall say, 'The oracle of the LORD,' I will even punish that man and his house."
35. Thus you shall say each one to his neighbor, and each one to his brother, "What has the LORD answered? And what has the LORD spoken?"
36. And you shall mention the oracle of the LORD no more. For every man's word becomes his *own* oracle; for you have perverted the words of the living God, of the LORD of hosts our God.
37. Thus you shall say to the prophet, "What has the LORD answered you? And what has the LORD spoken?"
38. But since you say, "The oracle of the LORD," therefore thus says the LORD, "Because you say this word, 'The oracle of the LORD'—after I have sent to you saying, 'You shall not say, "The oracle of the LORD" '—
39. Therefore, behold, I, even I, will completely forget you, and I will forsake you and the city that I gave to you and your fathers, *and cast you* out of My presence.
40. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

39 Jer. 23:33
Hos. 4:6
40 Jer. 20:11

Chap. **24**

1 2 Ki. 24:12
Jer. 22:24, 29:2
Amos 7:1, 4, 8:1
2 Chr. 36:10

CHAPTER TWENTY-FOUR

1. The LORD showed me, and behold, two baskets of figs set before the temple of the LORD (after Nebuchadnezzar king of Babylon had exiled Jeconiah the son of Jehoiakim king of Judah, and the rulers of Judah, with the craftsmen and smiths, from Jerusalem, and had brought them to Babylon);
2. One basket *had* very good figs, like the first ripe figs. And the other basket *had* very bad figs, which could not be eaten, they were so bad.
3. Then the LORD said to me, "What do you see, Jeremiah?" And I said, "Figs; the good figs are very good, and the bad are very bad, so that they cannot be eaten, they are so bad."
4. Again the Word of the LORD came to me, saying,
5. "Thus says the LORD, the God of Israel, 'Like these good figs, so I will acknowledge the exiles of Judah, whom I have sent out of this place *into* the land of the Chaldeans for *their* good.
6. For I will set My eyes on them for good, and I will bring them again to this land. And I will build them and not pull *them* down; and I will plant them and not pluck them up.
7. And I will give them a heart to know Me, that I *am* the LORD; and they shall be My people, and I will be their God. For they shall return to Me with their whole heart.
8. And like the bad figs, which cannot be eaten, they are so bad,' surely thus says the LORD, 'so I will deliver up Zedekiah the king of Judah, and his rulers, and the rest of Jerusalem who remain in this land, and those who dwell in the land of Egypt;
9. And I will even make them a horror for evil to all the kingdoms of the earth, to be a reproach and a proverb, a taunt and a curse, in all places where I shall drive them.
10. And I will send the sword, the famine, and the plague among them until they are destroyed from the land that I gave to them and to their fathers.' "

6 Jer. 12:15, 29:10, 32:41, 33:7, 42:10
7 Deut. 30:6
Jer. 29:13, 30:22, 31:33, 32:38-39
Ezek. 11:19, 36:26-27
8 Jer. 29:17,
9 Deut. 28:25, 37
1 Ki. 9:7
Jer. 15:4, 29:18, 34:17
Psa. 44:13-14
2 Chr. 7:20

Chap. **25**

1 Jer. 36:1
3 Jer. 1:2
7:13, 11:7-8, 10
4 Jer. 7:13, 25
5 Jer. 18:11
Jonah 3:8

CHAPTER TWENTY-FIVE

1. The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah. It *was* the first year of Nebuchadnezzar king of Babylon;
2. The word which Jeremiah the prophet spoke to all the people of Judah and to all the people of Jerusalem, saying,
3. "From the thirteenth year of Josiah the son of Amon king of Judah, even to this day, that *is* the twenty-third year, the Word of the LORD has come to me, and I have spoken to you, speaking again and again. But you have not hearkened.
4. And the LORD has sent to you all His servants the prophets, again and again and sending them again and again; but you have not hearkened nor bowed down your ear to hear.
5. They *all* said, 'Turn again now, each one from his evil way, and from the evil of your doings, and dwell in the land that the LORD has given to you and to your fathers forever and ever.
6. And do not go after other gods to serve them, and to worship them, and do

not provoke Me to anger with the works of your hands; and I will do you no harm.' "
7. "Yet you have not hearkened to Me," says the LORD, "so that you might provoke Me with the works of your hands, to your own hurt.
8. Therefore thus says the LORD of hosts, 'Because you have not heard My words,
9. Behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant; and will bring them against this land, and against its people, and against all these nations all around *you*. And I will completely destroy them, and make them a waste, and a hissing, and everlasting ruins.
10. And I will take *away* from them the voice of rejoicing and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the candle.
11. And this whole land shall be a desolation *and* an astonishment. And these nations shall serve the king of Babylon seventy years.
12. And it shall be, when seventy years are fulfilled I will punish the king of Babylon, and that nation, and the land of the Chaldeans,' says the LORD, 'for their iniquity, and I will make it an everlasting desolation.
13. And I will bring on that land all My words which I have spoken against it, all that is written in this book which Jeremiah has prophesied against all the nations.
14. For many nations and great kings shall make them slaves also. And I will repay them according to their deeds, and according to the works of their own hands.' "
15. For thus says the LORD, the God of Israel, to me, "Take the wine cup of this wrath at My hand, and cause all the nations to whom I shall send you to drink it.
16. And they shall drink, and reel to and fro, and be crazed because of the sword that I will send among them."
17. Then I took the cup at the LORD'S hand, and made all the nations drink, to whom the LORD had sent me.
18. Jerusalem, and the cities of Judah, and their kings, and their rulers, to make them a desolation and an astonishment, a hissing, and a curse, (as *it is* today),
19. Pharaoh, king of Egypt, and his servants, and his rulers, and all his people,
20. And all the mixed people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gaza, and Ekron, and the rest of Ashdod;
21. Edom, and Moab, and the sons of Ammon,
22. And all the kings of Tyre, and all the kings of Sidon, and the kings of the isles beyond the sea,
23. Dedan, and Tema, and Buz, and all that are in the uppermost corners.
24. And all the kings of Arabia, and all the kings of the mixed people who dwell in the desert,
25. And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,
26. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* on the face of the earth; and the king of Sheshach shall drink after them.
27. "Therefore you shall say to them, 'Thus says the LORD of hosts, the God of Israel, "Drink and be drunk, and vomit, and fall, and rise no more because of the sword which I will send among you." '
28. And it shall come to pass if they refuse to take the cup at your hand to drink, then you shall say to them, 'Thus says the LORD of hosts, "You shall certainly drink.
29. For, lo, I begin to bring evil on the city which is called by My name; and shall you go unpunished? You shall not go unpunished. For I will call for a sword on all the inhabitants of the earth," says the LORD of hosts.'
30. And prophesy against them all these words, and say to them, 'The LORD shall roar from on high, and utter His voice from His holy habitation. He shall mightily roar over His dwelling place. He shall give a shout, like those who tread out *grapes*, against all the people of the earth.
31. A noise shall come to the ends of the earth; for the LORD has a controversy with the nations; He will plead with all flesh. He will give those *who are* wicked to the sword,' says the LORD."
32. Thus says the LORD of hosts, "Behold, evil shall go forth from nation

7 Deut. 32:21
9 Isa. 45:1 Jer. 1:15, 18:16, 27:6
10 Isa. 24:7 Hos. 2:11 Eccl. 12:4 Rev. 18:23
12 2 Ki. 24:1 Isa. 21:1 Jer. 50:3 Dan. 9:2 Ezra 1:1 2 Chr. 36:21-22
14 Jer. 27:7, 50:9, 29 51:6, 24, 27-28
15 Isa. 51:17 Psa. 75:8 Job 21:20 Rev. 14:10
16 Jer. 51:7 Ezek. 23:34 Nah. 3:11
18 Jer. 24:9, 25:9, 11
20 Isa. 20:1 Job 1:1
21 Jer. 49:7
22 Jer. 47:4, 49:23
23 Jer. 9:26 49:8
24 Ezek. 30:5
26 Jer. 50:9
27 Isa. 63:6 Hab. 2:16
29 Ezek. 9:6, 38:21 Dan. 9:18 Luke 23:31 1 Pet. 4:17
30 1 Ki. 9:3 Isa. 16:9, 42:13 Jer. 48:33 Joel 3:16 Amos 1:2 Psa. 11:4, 132:14
31 Isa. 66:16 Hos. 4:1 Joel 3:2 Mic. 6:2
32 Jer. 23:19, 30:23

to nation, and a great whirlwind shall be stirred up from the farthest corners of the earth.
33. And the slain of the LORD shall be at that day from *one* end of the earth even to the *other* end of the earth; they shall not be mourned, nor gathered, nor buried. They shall be *as* dung on the ground.
34. Howl, you shepherds, and cry; and wallow yourselves in the ashes, you lords of the flock! For the days of your slaughter and of your scatterings are fulfilled; and you shall fall like a choice vessel.
35. And the shepherds shall have no way to flee, nor the lords of the flock to escape.
36. A voice of the cry of the shepherds, and a howling of the lords of the flock *shall be heard*; for the LORD has spoiled their pasture.
37. And the peaceful pastures are cut down because of the fierce anger of the LORD.
38. Like the lion, He has left His den; for their land is wasted because of the fierceness of the oppressing sword, and because of His fierce anger."

33 Isa. 66:16
Jer. 8:2
16:4, 6
Psa. 79:3
Rev. 11:9
34 Jer. 4:8, 6:26
35 Amos 2:14

CHAPTER TWENTY-SIX

1. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, this word came from the LORD, saying,
2. "Thus says the LORD, 'Stand in the court of the LORD'S house and speak to all the cities of Judah, which come to worship in the LORD'S house, all the words that I command you to speak to them; do not keep back a word.
3. It may be that they will hearken, and each man turn from his evil way, that I may repent of the evil which I plan to do to them because of the evil of their doings.'
4. And you shall say to them, 'Thus says the LORD, "If you will not hearken to Me, to walk in My law which I have set before you,
5. To hearken to the words of My servants the prophets whom I have been sending to you again and again, but you have not hearkened;
6. Then I will make this house like Shiloh, and will make this city a curse to all the nations of the earth." ' "
7. So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.
8. Now it came to pass when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak to all the people, the priests and the prophets and all the people took him, saying, "You shall surely die!
9. Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be wasted, without inhabitant'?" And all the people were gathered against Jeremiah in the house of the LORD.
10. When the rulers of Judah heard these things, then they came up from the king's house to the house of the LORD, and sat down in the entrance of the New Gate of the LORD'S *house*.
11. And the priests and the prophets spoke to the rulers and to all the people, saying, "*Let* a death sentence be for this man, for he has prophesied against this city, as you have heard with your ears."
12. Then Jeremiah spoke to all the rulers and to all the people, saying, "The LORD sent me to prophesy against this house and against this city all the words that you have heard.
13. Therefore now make your ways and your doings good, and obey the voice of the LORD your God. And the LORD will repent of the evil that He has pronounced against you.
14. As for me, behold, I *am* in your hand. Do with me as seems good and right in your eyes.
15. But know for certain that if you put me to death you shall surely bring innocent blood on yourselves, and on this city, and on its inhabitants. For truly the LORD has sent me to you to speak all these words in your ears."
16. Then the rulers and all the people said to the priests and to the prophets, "This man is not worthy to die; for he has spoken to us in the name of the LORD our God."
17. Then some of the elders of the land rose up and spoke to all the assembly of the people, saying,
18. "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the LORD of hosts, "Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house like the high places of a forest." '

Chap. **26**

2 Jer. 19:14
Ezek. 3:10
Mat. 28:20
Acts 20:27
3 Jer. 18:8, 36:3
Jonah 3:8-9
4 Lev. 26:14
Deut. 28:15
5 Jer. 7:13, 25, 11:7, 25:3-4
6 1 Sam. 4:10-11
Isa. 65:15
Jer. 7:12, 14, 24:9
Psa. 78:60
11 Jer. 38:4
13 Jer. 7:3, 26:3, 19
14 Jer. 38:5
17 Acts 5:34
18 Mic. 1:1, 3:12

19. Did Hezekiah king of Judah and all Judah indeed put him to death? Did he not fear the LORD, and pray to the LORD, and the LORD repented of the evil which He had spoken against them? Thus we might bring great evil against ourselves."
20. And there was also a man who prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath Jearim, who prophesied against this city and against this land according to all the words of Jeremiah.
21. And when Jehoiakim the king, with all his mighty men, and all the rulers, heard his words, the king tried to put him to death. But when Urijah heard it, he was afraid, and fled and went into Egypt.
22. And Jehoiakim the king sent men into Egypt; Elnathan the son of Achbor, and men with him into Egypt.
23. And they brought Urijah out of Egypt and brought him to Jehoiakim the king, who killed him with the sword and threw his dead body into the graves of the common people.
24. But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER TWENTY-SEVEN

1. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, this word came to Jeremiah from the LORD, saying,
2. "Thus says the LORD to me, 'Make bonds and yokes for yourself, and put them on your neck.
3. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyre, and to the king of Sidon, by the hand of the messengers who came to Jerusalem to Zedekiah king of Judah.
4. And command them to *say to* their masters, "Thus says the LORD of hosts, the God of Israel, Thus you shall say to your masters,
5. 'I have made the earth, man, and the animals on the face of the earth by My great power and by My outstretched arm, and have given it to whom it seemed right to Me.
6. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant. And I have also given him the beast of the field to serve him.
7. And all nations shall serve him, and his son, and his son's son, until the time of his own land comes. And then many nations and great kings shall enslave him.
8. And it shall be, the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation I will punish,' says the LORD, 'with the sword and with the famine, and with the plague, until I have destroyed them by his hand.
9. Therefore, do not hearken to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, who speak to you, saying, "You shall not serve the king of Babylon."
10. For they prophesy a lie to you, to remove you far from your land, and that I should drive you out and you should perish.
11. But the nations who bring their neck under the yoke of the king of Babylon, and serve him, those I will let remain in their own land,' says the LORD. 'And *they* shall work it and dwell in it.' " ' "
12. I also spoke to Zedekiah king of Judah according to all these words, saying, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.
13. Why will you die, you and your people, by the sword, by the famine, and by the plague, as the LORD has spoken against the nation that will not serve the king of Babylon?
14. Therefore do not hearken to the words of the prophets who speak to you, saying, 'You shall not serve the king of Babylon.' For they prophesy a lie to you.
15. For I have not sent them," says the LORD; "yet they prophesy a lie in My name, so that I might drive you out, and that you might perish, you and the prophets who prophesy to you."
16. Also I spoke to the priests and to all the people, saying, "Thus says the LORD, 'Do not hearken to the words of your prophets who prophesy to you, saying, "Behold, the vessels of the LORD'S house shall now shortly be brought again from Babylon." For they prophesy a lie to you.

19 Ex. 32:14
2 Sam. 24:16
2 Chr. 32:26
Acts 5:39
24 2 Ki. 22:12, 14
Jer. 39:14

Chap. **27**

1 Jer. 27:3, 12, 20, 28:1
2 Jer. 28:10, 12
Ezek. 4:1, 12:3, 24:3
5 Isa. 45:12
Psa. 115:15-16, 146:6
Dan. 4:17, 25, 32
6 Jer. 25:9, 28:14, 43:10
Ezek. 29:18, 20
Dan. 2:38
7 Jer. 25:12-14, 50:27
Dan. 5:26
2 Chr. 36:20
10 Jer. 27:14
12 Jer. 28:1, 38:17
13 Ezek. 18:31
14 Jer. 14:14, 23:21, 29:8-9
16 Jer. 28:3
Dan. 1:2
2 Chr. 36:7-10

17. Do not hearken to them; serve the king of Babylon and live. For why should this city be laid waste?' "
18. But if they *are* prophets, and if the Word of the LORD is with them, let them now pray to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, may not go to Babylon.
19. For thus says the LORD of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest of the vessels which remain in this city,
20. Which Nebuchadnezzar king of Babylon did not take when he exiled Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;
21. Yea, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD and *in* the house of the king of Judah and of Jerusalem,
22. "They shall be carried to Babylon, and they shall be there until the day that I remember them," says the LORD. "Then I will bring them up and restore them to this place."

CHAPTER TWENTY-EIGHT

1. And it came to pass in that same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azur the prophet of Gibeon, spoke to me in the house of the LORD, in the presence of the priests and of all the people, saying,
2. "Thus says the LORD of hosts, the God of Israel, saying, 'I have broken the yoke of the king of Babylon.
3. Within two full years I will again bring into this place all the vessels of the LORD'S house, which Nebuchadnezzar king of Babylon took away from this place and carried them to Babylon.
4. And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah who went into Babylon,' says the LORD. 'For I will break the yoke of the king of Babylon.' "
5. Then the prophet Jeremiah said to the prophet Hananiah in the presence of the priests, and in the presence of all the people who stood in the house of the LORD,
6. Even the prophet Jeremiah said, "Amen. May the LORD do *so*. May the LORD confirm your words which you have prophesied, to bring again the vessels of the LORD'S house, and all that is exiled from Babylon into this place.
7. Nevertheless hear now this word that I speak in your ears and in the ears of all the people:
8. The prophets who have been before me and before you of old prophesied against many countries and against great kingdoms, of war, and of evil, and of plague.
9. As for the prophet who prophesies of peace, when the word of the prophet shall come to pass, *then* the prophet shall be known, that the LORD has truly sent him."
10. Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck and broke it.
11. And Hananiah spoke in the presence of all the people, saying, "Thus says the LORD, 'Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the time of two full years.' " And the prophet Jeremiah went his way.
12. Then the Word of the LORD came to Jeremiah, after Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,
13. "Go and tell Hananiah, saying, 'Thus says the LORD, "You have broken the yokes of wood, but you shall make for them yokes of iron."
14. For thus says the LORD of hosts, the God of Israel, "I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon. And they shall serve him. And I have given him the beasts of the field also." ' "
15. Then the prophet Jeremiah said to Hananiah the prophet, "Hear now, Hananiah. The LORD has not sent you, but you make this people to trust in a lie.
16. Therefore thus says the LORD, 'Behold, I will drive you from off the face of the earth. You shall die this year because you have taught rebellion against the LORD.' "
17. So Hananiah the prophet died the same year in the seventh month.

19 2 Ki. 25:13
Jer. 52:17, 20-21
20 2 Ki. 24:14-15
Jer. 24:1
22 2 Ki. 25:13
Jer. 29:10, 32:5
Ezra 1:7, 7:19
2 Chr. 36:18, 21

Chap. **28**

1 Jer. 27:1
2 Jer. 27:12
3 Jer. 27:16
6 1 Ki. 1:36
9 Deut. 18:22
10 Jer. 27:2
11 Jer. 27:7
14 Deut. 28:48
Jer. 27:6-7
15 Jer. 29:31
Ezek. 13:22
16 Deut. 13:5
Jer. 29:32

CHAPTER TWENTY-NINE

1. And these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the rest of the elders of the exile, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar exiled from Jerusalem to Babylon.
2. (After Jeconiah the king, and the queen mother, and the officials, the rulers of Judah and Jerusalem, and the craftsmen, and the smiths, had departed from Jerusalem.)
3. The letter was sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah the king of Judah sent to Babylon to Nebuchadnezzar king of Babylon, saying,
4. "Thus says the LORD of hosts, the God of Israel, to all the exiles whom I caused to be exiled from Jerusalem to Babylon,
5. 'Build houses and live *in them*; and plant gardens and eat their fruit.
6. Take wives and beget sons and daughters. And take wives for your sons, and give your daughters to husbands, so that they may bear sons and daughters, that you may be multiplied there and not become few.
7. And seek the peace of the city where I have caused you to be exiled, and pray to the LORD for it. For in its peace you shall have peace.' "
8. "For thus says the LORD of hosts, the God of Israel, 'Do not let your prophets and your diviners in your midst deceive you, nor hearken to your dreams which you cause to be dreamed.
9. For they prophesy falsely to you in My name; I have not sent them,' says the LORD.
10. For thus says the LORD, 'When according to My Word seventy years have been fulfilled for Babylon, I will visit you and confirm My good Word to you, to bring you back to this place.
11. For I know the purposes which I am purposing for you,' says the LORD; 'purposes of peace and not of evil, to give you a future and a hope.
12. Then you shall call on Me, and you shall go and pray to Me, and I will hearken to you.
13. And you shall seek Me and find *Me*, when you search for Me with all your heart.

Chap. **29**

2 2 Ki. 24:12
Jer. 22:26, 28:4
5 Jer. 29:28
7 Ezra 6:10
1 Tim. 2:2
8 Jer. 14:14, 23:21, 27:21
Eph. 5:6
9 Jer. 29:31
10 Jer. 25:12, 27:22
Dan. 9:2
Ezra 1:1
2 Chr. 36:21-22
12 Dan. 9:3
13 Lev. 26:39-40
Deut. 30:1
Jer. 24:7
14 Deut. 4:7
Isa. 55:6
Jer. 23:3, 8, 30:3, 32:37
Psa. 32:6, 46:1
17 Jer. 24:8
18 Deut. 28:25
Jer. 15:4, 24:9, 26:6, 34:17, 42:18
2 Chr. 29:8
19 Jer. 25:4, 32:33
22 Gen. 48:20
Isa. 65:15
Dan. 3:6
23 Jer. 23:14
Prov. 5:21

14. And I will be found by you,' says the LORD; 'and I will turn away your captivity, and I will gather you from all the nations, and from all the places where I have driven you,' says the LORD. 'And I will bring you again into the place from where I caused you to be carried away captive.' "
15. "Because you have said, 'The LORD has raised us up prophets in Babylon;'
16. Therefore thus says the LORD of the king who sits on the throne of David, and of all the people who dwell in this city, *and* of your brethren who have not gone out with you into captivity;
17. Thus says the LORD of hosts, 'Behold, I will send on them the sword, the famine, and the plague, and will make them like worthless figs which cannot be eaten because they are so rotten.
18. And I will pursue them with the sword, with the famine, and with the plague, and will make them an astonishment to all the kingdoms of the earth, to be a curse, and a waste, and a hissing, and a reproach, among all the nations where I have driven them,
19. Because they have not hearkened to My words,' says the LORD, 'which I sent to them by My servants the prophets, again and again; but you would not hear,' says the LORD."
20. "Therefore hear the Word of the LORD, all you exiles, whom I have sent from Jerusalem to Babylon;
21. Thus says the LORD of hosts, the God of Israel, about Ahab the son of Kolaiah and of Zedekiah the son of Maaseiah, who prophesy a lie to you in My name, 'Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall kill them before your eyes.
22. And this curse shall be used because of them by all the exiles of Judah who *are* in Babylon, saying, "May the LORD make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire,"
23. Because they have committed vile deeds in Israel, and have committed adultery with their neighbors' wives, and have spoken lying words in My name, which I have not commanded them; for I *am* He who knows and am a witness,' says the LORD."
24. "You shall also speak to Shemaiah the Nehelamite, saying,

25. 'Thus says the LORD of hosts, the God of Israel, saying, "You have sent letters in your name to all the people who *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,
26. 'The LORD has made you priest instead of Jehoiada the priest, to be officers *in* the house of the LORD, over every madman who prophesies, that you should put him into the stocks and into the collar.
27. Now therefore why have you not reproved Jeremiah of Anathoth, who prophesies to you?
28. For this cause he sent to us *in* Babylon, saying, "This *exile is* long. Build houses and live in them, and plant gardens and eat their fruit." ' " ' "
29. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.
30. And the Word of the LORD came to Jeremiah, saying,
31. "Send to all the exiles, saying, 'Thus says the LORD concerning Shemaiah the Nehelamite, "Because Shemaiah has prophesied to you, and I did not send him, and he caused you to trust in a lie,"
32. Therefore thus says the LORD, "Behold, I will punish Shemaiah the Nehelamite and his seed. He shall not have a man to dwell among this people; nor shall he behold the good which I shall do for My people," says the LORD, "because he has taught rebellion against the LORD." ' "

CHAPTER THIRTY

1. The word that came to Jeremiah from the LORD, saying,
2. "Thus speaks the LORD God of Israel, saying, 'Write all the words that I have spoken to you in a book.
3. For, lo, the days come,' says the LORD, 'that I will turn back the captivity of My people Israel and Judah,' says the LORD. 'And I will cause them to return to the land that I gave their fathers, and they shall possess it.' "
4. And these *are* the words that the LORD spoke concerning Israel and concerning Judah.
5. "For thus says the LORD, 'We have heard a voice of trembling, of fear, and not of peace.

25 2 Ki. 25:18 Jer. 21:1
26 2 Ki. 9:11 Jer. 20:1-2 Acts 26:24
28 Jer. 29:5
31 Jer. 28:15
32 Jer. 28:16

Chap. **30**

3 Jer. 16:15, 30:18, 32:44 Ezek. 39:25 Amos 9:14-15
6 Jer. 4:31, 6:24
7 Joel 2:11, 31 Amos 5:18 Zeph. 1:14 Dan. 12:1
9 Isa. 55:3-4 Ezek. 34:23, 37:24 Hos. 3:5 Luke 1:69 Acts 2:30, 13:23
10 Isa. 41:13, 43:5, 44:2 Jer. 3:18, 46:27-28
11 Isa. 27:8 Jer. 4:27, 10:24, 46:28 Amos 9:8 Psa. 6:1
12 Jer. 15:18 2 Chr. 36:16
13 Jer. 8:22
14 Jer. 5:6 Job 13:24, 16:9, 19:11, 30:21 Lam. 1:2
15 Jer. 15:18
16 Ex. 23:22 Isa. 33:1, 41:11 Jer. 10:25, 33:6
18 Jer. 30:3, 33:7, 11 Psa. 102:13

6. Ask now, and see whether a man is giving birth? Why do I see every man with his hands on his loins, like a woman in labor, and all faces are turned into paleness?
7. Alas! For that day *is* great, so that none *is* like it; it *is* even the time of Jacob's trouble; but he shall be saved out of it.
8. For it shall be in that day,' says the LORD of hosts, 'I will break his yoke from your neck and will burst your bonds. And strangers shall no longer enslave him,
9. But they shall serve the LORD their God, and David their king, whom I will raise up to them.
10. And you, O My servant Jacob, do not fear,' says the LORD. 'Do not be terrified, O Israel. For lo, I will save you from afar, and your seed from the land of their captivity. And Jacob shall return, and shall be at rest, and be quiet, and none shall make *him* afraid.
11. For I *am* with you,' says the LORD, 'to save you. Though I make a full end of all nations where I have scattered you, yet I will not make a full end of you; but I will correct you in measure, and will not utterly destroy you.'
12. For thus says the LORD, 'Your bruise is incurable, and your wound *is* grievous.
13. *There is* none to plead your cause; for *your* ulcer there can be *no* healing medicines for you.
14. All your lovers have forgotten you; they do not seek you. For I have wounded you with the punishment of a merciless enemy, with the chastisement of a cruel one, for the greatness of your iniquity; *because* your sins are so many.
15. Why do you cry over your affliction? Your pain *is* incurable, for the greatness of your iniquity; because your sins are many, I have done these things to you.
16. So all those who devour you shall be devoured; and all your enemies, every one of them, shall go into captivity. And they who rob you shall be robbed, and all who strip you I will strip.
17. For I will give health back to you, and will heal you of your wounds,' says the LORD; 'because they called you an outcast, *saying*, "This is Zion; no one cares for her." '
18. Thus says the LORD, 'Behold, I turn

back the captivity of Jacob's tents, and will have mercy on his dwelling places. And the city shall be built on her ruins, and the palace shall remain in its own place.
19. And out of them shall come thanksgiving, and the voice of those who rejoice. And I will multiply them, and they shall not be few; I will also honor them, and they shall not be disdained.
20. Also their children shall be as they were before, and their congregation shall be established before Me, and I will punish all who oppress them.
21. And their ruler shall be of themselves, and their governor shall come from among them; and I will cause him to draw near, and he shall approach Me. For who *is* this who pledged his heart to come near to Me?' says the LORD.
22. 'And you shall be My people, and I will be your God.' "
23. Behold, the whirlwind of the LORD'S wrath goes forth, a sweeping whirlwind; it shall whirl on the head of the wicked.
24. The fierce anger of the LORD shall not return until He has done *it*, and until He has fulfilled the purposes of His heart. In the latter days you shall understand it.

CHAPTER THIRTY-ONE

1. "At that time," says the LORD, "I will be the God of all the families of Israel, and they shall be My people."
2. Thus says the LORD, "The people *who were* left of the sword found grace in the wilderness; even Israel, when I will go to give him rest."
3. The LORD has appeared to me from afar, *saying*, "Yea, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.
4. Again I will build you, and you shall be built, O virgin of Israel. You shall again put on your drums, and shall go forth in the dances of those who rejoice.
5. You shall yet plant vines on the mountains of Samaria; the planters shall plant, and shall eat *them* as common things.
6. For there shall be a day *that* the watchmen on Mount Ephraim shall cry, 'Arise and let us go up to Zion to the LORD our God!' "
7. For thus says the LORD, "Sing with gladness for Jacob, and shout among the chief of the nations. Cry out, give praise and say, 'O LORD, save Your people, the remnant of Israel.'
8. Behold, I will bring them from the north country and gather them from the corners of the earth, and with *them* the blind and the lame, the woman with child and she who is in labor with child, together; a great company shall return there.
9. They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim *is* My firstborn."
10. "Hear the Word of the LORD, O nations, and declare *it* in the isles afar off. And say, 'He who scattered Israel will gather him and keep him, as a shepherd *keeps* his flock.'
11. For the LORD has redeemed Jacob, and ransomed him from the hand of the one stronger than he.
12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and the herd. And their soul shall be as a watered garden; and they shall not pine away any more at all.
13. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their affliction.
14. And I will fill the soul of the priests with fatness, and My people shall be satisfied with My goodness," says the LORD.
15. Thus says the LORD, "A voice was heard in Ramah, lamentation *and* bitter weeping; Rachel weeping for her children; she refuses to be comforted for her children because they *are* not."
16. Thus says the LORD, "Hold back your voice from weeping and your eyes from tears; for your work shall be rewarded," says the LORD. "And they shall come again from the land of the enemy.
17. And there is hope for your future," says the LORD, "that *your* children shall come again to their own border.
18. I have surely heard Ephraim mourning to himself, *saying*, 'You have chastised me, and I was chastised, as a bull

19 Isa. 51:11
Zech. 10:8
20 Isa. 1:26
21 Gen. 49:10
Num. 16:5
22 Jer. 31:1, 33
23 Jer. 23:19, 25:32
24 Gen. 49:1

Chap. **31**

1 Jer. 30:22, 24
2 Num. 10:33
Deut. 1:33
Isa. 63:14
Psa. 95:11
3 Hos. 11:4
Mal. 1:2
Rom. 11:28
4 Ex. 15:20
Judg. 11:34
Jer. 33:7
Psa. 149:3
5 Deut. 20:6
Isa. 65:21
Amos 9:14
6 Isa. 2:3
Mic. 4:2
7 Isa. 12:5-6
8 Jer. 3:12, 18, 23:8
Ezek. 20:34, 41, 34:13
9 Ex. 4:22
Isa. 35:8, 43:19, 49:10-11
Jer. 50:4
10 Isa. 40:11
Ezek. 34:12-14
11 Isa. 44:23, 48:20, 49:24
12 Isa. 35:10, 58:11, 65:19
Ezek. 17:23
Hos. 3:5
Rev. 21:4
15 Gen. 42:13
Josh. 18:25
Mat. 2:17-18
16 Jer. 31:4-5
Hos. 1:11
Ezra 1:5
18 Lam. 5:21

not broken in; turn me, and I shall be turned. For You *are* the LORD my God.
19. Surely after I was turned, I repented; and after I was taught, I struck on *my* thigh. I was ashamed, yea, I even blushed because I bore the disgrace of my youth.'
20. *Is* Ephraim My dear son? *Is he* a delightful child? For as often as I spoke against him, I earnestly remember him still. Therefore My heart yearns for him; I will surely have mercy on him," says the LORD.
21. "Set up way marks, make sign posts for yourself. Set your heart toward the highway, even the way that you went. Return again, O virgin of Israel, return to these your cities.
22. How long will you go to and fro, O faithless daughter? For the LORD has created a new thing in the land; a woman shall court a man."
23. Thus says the LORD of hosts, the God of Israel, "Again they shall speak this word in the land of Judah and in its cities, when I shall bring them back from their captivity: 'The LORD bless you, O habitation of righteousness *and* mountain of holiness.'
24. And farmers, and those going forth with flocks, shall dwell in Judah itself, and in all the cities of it together.
25. For I have satiated the weary soul, and I have replenished every sorrowful soul."
26. On this I awoke and looked up; and my sleep was sweet to me.
27. "Behold, the days come," says the LORD, "that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of animal.
28. And it shall come to pass, as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them to build, and to plant," says the LORD.
29. "In those days they shall not say any more, 'The fathers have eaten sour grapes, and the teeth of the children are set on edge.'
30. But every man shall die for his own iniquity. Every man who eats the sour grapes, his teeth will be set on edge.
31. Behold, the days come," says the LORD, "that I will make a new covenant with the house of Israel, and with the house of Judah,

19 Deut. 30:2
20 Deut. 32:36
Isa. 57:18, 63:15
Hos. 11:8, 14:4
21 Jer. 50:5
22 Jer. 2:18, 23, 36, 3:6, 8, 11-12, 14, 22
23 Isa. 1:16
Zech. 8:3
Psa. 122:5-8
24 Jer. 33:12
27 Ezek. 36:9-11
28 Jer. 1:10, 18:7, 24:6, 44:27
29 Ezek. 18:2-3
30 Gal. 6:5, 7
31 Jer. 32:40, 33:14
Ezek. 37:26
Heb. 8:8-12, 10:16-17
32 Deut. 1:31
33 Jer. 24:7, 30:22, 32:38-40
Ezek. 11:19, 36:26-27
Psa. 40:8
Heb. 10:16
34 Isa. 54:13
Jer. 33:8, 50:22
Mic. 7:18
John 6:45
Acts 10:43, 13:39
1 John 2:20
Rom. 11:27
1 Cor. 2:10
35 Gen. 1:16
Isa. 51:15
Jer. 10:16
Psa. 72:5, 17, 89:2, 36, 119:91
36 Isa. 54:9-10
Jer. 33:20
Psa. 148:6
37 Jer. 33:22
38 Zech. 14:11
Neh. 3:1
39 Ezek. 40:8
Zech. 2:1
40 Joel 3:17
Neh. 3:28
2 Chr. 23:15

Chap. **32**

1 2 Ki. 25:1
Jer. 39:1
2 Jer. 33:1, 37:21, 39:14
Neh. 3:25

32. Not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which covenant of Mine they broke, although I was a husband to them," says the LORD;
33. "But this *shall be* the covenant that I will make with the house of Israel: After those days," says the LORD, "I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people.
34. And they shall no more teach each man his neighbor and each man his brother, saying, 'Know the LORD;' for they shall all know Me, from the least of them to the greatest of them," says the LORD. "For I will forgive their iniquity, and I will remember their sins no more."
35. Thus says the LORD, who gives the sun for a light by day and the ordinances of the moon and of the stars for a light by night, who stirs up the sea when its waves roar; (the LORD of hosts *is* His name),
36. "If those ordinances depart from Me," says the LORD, "the seed of Israel also shall cease from being a nation before Me forever."
37. Thus says the LORD, "If the heavens above can be measured, and the foundations of the earth below can be searched out, I will also cast off all the seed of Israel for all that they have done," says the LORD.
38. "Behold, the days come, "says the LORD, "that the city shall be built to the LORD from the Tower of Hananeel to the Corner Gate.
39. And the measuring line shall yet go before it to the hill Gareb, and shall go around to Goath.
40. And the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of Kidron, to the corner of the Horse Gate toward the east, *shall be* holy to the LORD. It shall not be plucked up nor thrown down any more forever."

CHAPTER THIRTY-TWO

1. The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadnezzar.
2. For then the king of Babylon's army

besieged Jerusalem. And Jeremiah the prophet was shut up in the court of the guard, which *was* in the king of Judah's house.
3. For Zedekiah king of Judah had shut him up, saying, "Why do you prophesy and say, 'Thus says the LORD, "Behold, I will give this city into the hand of the king of Babylon, and he shall take it,
4. And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him face to face, and see him eye to eye,
5. And he shall lead Zedekiah into Babylon, and there he shall be until I visit him," says the LORD. "And though you fight with the Chaldeans, you shall not be blessed." ' "
6. And Jeremiah said, "The Word of the LORD came to me, saying,
7. 'Behold, Hanameel the son of Shallum your uncle shall come to you, saying, "Buy for yourself my field in Anathoth; for the right to redeem it *is* yours, to buy *it*." '
8. So Hanameel my uncle's son came to me in the court of the prison according to the Word of the LORD and said to me, "Please buy my field in Anathoth, which *is* in the land of Benjamin; for the right of inheritance *is* yours, and the right to redeem *is* yours. Buy *it* for yourself." Then I knew that this *was* the Word of the LORD.
9. And I bought the field in Anathoth, of Hanameel my uncle's son, and weighed him the silver, seventeen shekels of silver.
10. And I wrote it in the document, and sealed *it*, and called witnesses, and weighed the silver in the scales.
11. So I took the deed of the purchase, that which was sealed *according* to the terms and conditions and the open copy.
12. And I gave the document of the purchase to Baruch the son of Neriah, the son of Mahseiah, before the eyes of Hanameel my uncle's *son*, and before the eyes of the witnesses who wrote in the purchase deed, before all the Jews who sat in the court of the guard.
13. And I commanded Baruch before them, saying,
14. "Thus says the LORD of hosts, the God of Israel, 'Take these documents, the purchase document, the one sealed and the unsealed document, and put them in an earthen vessel so that they may last for a long time.'
15. For thus says the LORD of hosts, the God of Israel, 'Houses and fields and vineyards shall be owned again in this land.' "
16. And after I gave the purchase deed to Baruch the son of Neriah, I prayed to the LORD, saying,
17. "Ah, Lord GOD! You have made the heavens and the earth by Your great power and stretched out arm. Nothing is too great for You.
18. You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them. The great, the mighty God, the LORD of hosts, *is* His name,
19. Great in counsel and mighty in work; for Your eyes *are* open on all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings.
20. For You have set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among men; and have made You a name, as at this day;
21. And have brought forth Your people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror.
22. And You have given them this land, which You swore to their fathers to give them, 'a land flowing with milk and honey.'
23. And they came in and possessed it, but they did not obey Your voice, nor did they walk in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this evil to come on them.
24. Behold, the siege mounds have come to the city to take it; and the city is given into the hands of the Chaldeans who fight against it because of the sword, and of the famine, and of the plague. And what You have spoken has come to pass; and, behold, You saw *it*.
25. And You have said to me, O Lord GOD, 'Buy the field for money, and take witnesses;' for the city is given into the hands of the Chaldeans."
26. Then the Word of the LORD came to Jeremiah, saying,
27. "Behold, I *am* the LORD, the God of

3 Jer. 34:2
4 Jer. 34:3, 38:18, 23, 39:5, 52:9
5 Jer. 21:4, 27:22, 33:5
7 Lev. 25:24-25, 32 Ruth 4:4
9 Gen. 23:16 Zech. 11:12
12 Isa. 8:2 Jer. 36:4
15 Jer. 32:37, 43
17 Gen. 18:14 2 Ki. 19:15 Jer. 32:27 Psa. 102:25 Luke 1:37
18 Ex. 20:6, 34:7 Deut. 5:9-10 Isa. 9:6 Jer. 10:16
19 Isa. 28:29 Jer. 16:17, 17:10 Psa. 33:13 Prov. 5:21 Job 34:21 Mat. 16:27 John 5:29
20 Ex. 9:16 Isa. 63:12 Dan. 9:15 1 Chr. 17:2
21 Ex. 6:6 2 Sam. 7:23 Psa. 136:11-12 1 Chr. 17:21
22 Ex. 3:8, 17 Jer. 11:5
23 Isa. 11:8 Dan. 9:10-14 Neh. 9:26
24 Jer. 14:12, 32:25-26, 33:4
25 Jer. 32:24
27 Num. 16:22 Jer. 32:17

all flesh. Is there anything too hard for Me?
28. Therefore thus says the LORD, 'Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadnezzar king of Babylon, and he shall take it.
29. And the Chaldeans who fight against this city shall come up and set this city on fire, and burn it with the houses on whose roofs they have offered incense to Baal, and poured out drink offerings to other gods, to provoke Me to anger.
30. For the children of Israel and the children of Judah have only done evil before Me from their youth. For the children of Israel have only provoked Me to anger with the work of their hands,' says the LORD.
31. 'For this city has been to Me as a cause of My anger and of My fury from the day that they built it even to this day; that I should remove it from before My face
32. Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke Me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.
33. And they have turned the back to Me, and not the face; though I taught them, again and again, yet they have not hearkened to receive instruction.
34. But they set their abominations in the house which is called by My name, to defile it.
35. And they built the high places of Baal, in the valley of the son of Hinnom, to cause their sons and their daughters to sacrifice their sons and daughters which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.' "
36. "And now therefore, thus says the LORD, the God of Israel, concerning this city—of which you say, 'It is given into the hand of the king of Babylon by the sword, and by the famine, and by the plague'—
37. 'Behold, I will gather them out of all the lands where I have driven them in My anger, and in My fury, and in great wrath. And I will bring them again to this place, and I will cause them to dwell safely.

28 Jer. 32:3
29 Jer. 19:13, 21:10, 37:8, 10, 52:13
30 Jer. 2:7, 3:25, 7:22-26 Ezek. 20:28
31 2 Ki. 24:3
32 Isa. 1:4, 6 Dan. 9:8
33 Jer. 2:27, 7:13, 24
34 Jer. 23:11 Ezek. 8:5-6
35 Lev. 18:21 1 Ki. 11:33 Jer. 7:31, 19:5
36 Jer. 32:24
37 Deut. 30:3 Jer. 23:3, 29:14, 33:16 Ezek. 37:21
38 Jer. 24:7, 30:22, 31:33
39 Jer. 24:7 Ezek. 11:29
40 Isa. 55:3 Jer. 31:31, 33
41 Deut. 30:9 Isa. 24:6, 31:28 Amos 9:15 Zeph. 3:17
42 Jer. 31:28
43 Jer. 32:15, 33:10
44 Jer. 17:27, 33:7, 11

Chap. **33**

1 Jer. 32:2-3
2 Ex. 15:3 Isa. 37:26 Amos 5:8, 9:6
3 Isa. 48:6 Jer. 29:12 Ps. 91:15
4 Jer. 32:24
5 Jer. 32:5

38. And they shall be My people, and I will be their God.
39. And I will give them one heart and one way, that they may fear Me forever, for their good and for the good of their children after them.
40. And I will make an everlasting covenant with them that I will not turn away from them, to do them good. But I will put My fear in their hearts, that they shall not depart from Me.
41. Yea, I will rejoice over them to do them good, and I will truly plant them in this land with all My heart and all My whole soul.'
42. For thus says the LORD, 'As I have brought all this great evil on this people, so I will bring on them all the good that I have promised them.
43. And fields shall be bought in this land of which you say, "*It is* a desert without man or beast; it is given into the hand of the Chaldeans."
44. Men shall buy fields for silver, and deeds will be signed, sealed and witnessed in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south. For I will cause them to return from their captivity,' says the LORD."

CHAPTER THIRTY-THREE

1. And the Word of the LORD came to Jeremiah the second time, while he was still shut up in the court of the guard, saying,
2. "Thus says the LORD, the Maker of *the earth*, the LORD who formed it in order to establish it; the LORD *is* His name,
3. 'Call to Me, and I will answer you, and show you great and inscrutable things which you do not know.'
4. For thus says the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are torn down *to defend* against the siege mounds and against the sword:
5. 'They come to fight against the Chaldeans, yet those *houses* will be filled with the dead bodies of men whom I have slain in My anger and in My fury, and because of all their wickedness I have hidden My face from this city.

6. Behold, I will bring it health and healing, and I will heal them and will show them the riches of peace and truth.
7. And I will cause the *return from* captivity of Judah and the *return from* captivity of Israel, and will build them, as at the first.
8. And I will cleanse them from all their iniquity by which they have sinned against Me; and I will pardon all their iniquities by which they have sinned, and by which they have transgressed against Me.
9. And it shall be for Me a name of joy, a praise and an honor before all the nations of the earth, which shall hear of all the good that I do to them. And they shall fear and tremble for all the goodness and for all the peace that I bring to it.'
10. Thus says the LORD, 'Again there shall be heard in this place, which you say *is* a waste without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem that are desolate without man, and without inhabitant, and without beast;
11. The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who shall say, "Praise the LORD of hosts, for the LORD *is* good, for His steadfast love *endures* forever;" and the voice of those who shall bring the sacrifice of praise into the house of the LORD. For I will restore the fortunes of the land, as at the first,' says the LORD.
12. Thus says the LORD of hosts, 'Again in this place which is a desert without man and without beast, and in all its cities, there *shall be* a home of shepherds causing *their* flocks to lie down.
13. In the cities of the mountains, in the cities of the valley, and in the cities of the south, and in the land of Benjamin, and in the places around Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him who tallies them,' says the LORD.
14. 'Behold, the days come,' says the LORD, 'that I will establish the good thing which I have promised to the house of Israel and to the house of Judah.
15. In those days, and at that time, I will cause the Branch of righteousness to grow up to David. And He shall execute judgment and righteousness in the land.
16. In those days Judah shall be saved, and Jerusalem shall dwell safely. And this *is the name* with which she shall be called, THE LORD OUR RIGHTEOUSNESS.'
17. For thus says the LORD, 'David shall never lack a man to sit on the throne of the house of Israel,
18. Nor shall the priests, the Levites, lack a man before Me to offer burnt offerings, and to kindle grain offerings, and to do sacrifice continually.' "
19. And the Word of the LORD came to Jeremiah, saying,
20. "Thus says the LORD, 'If you can break My covenant of the day and My covenant of the night, and that there should not be day and night at their appointed time,
21. *Then* also My covenant with David My servant may be broken, that he shall not have a son to reign on his throne, and *My covenant* with the Levites, the priests, My ministers.
22. As the host of the heavens cannot be numbered, nor the sand of the sea measured, so I will multiply the seed of David My servant and the Levites who minister to Me.' "
23. Moreover the Word of the LORD came to Jeremiah, saying,
24. "Do you not consider what this people are saying, 'The two families which the LORD has chosen, He has even cast them off'? So they have despised My people, that they should be no more a nation before them.
25. Thus says the LORD, 'If My covenant *is* not with day and night, *and if* I have not given the ordinances of the heavens and the earth,
26. Then I will cast away the seed of Jacob, and David My servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob. But I will bring them back from their captivity, and have mercy on them.' "

6 Jer. 30:17
7 Isa. 1:26 Jer. 24:6, 30:3, 20, 31:4, 28, 32:44, 42:10
8 Jer. 31:34 Ezek. 36:25 Mic. 7:18 Zech. 13:1 Heb. 9:13-14
9 Isa. 60:5, 62:7 Jer. 13:11
10 Jer. 32:43
11 Lev. 7:12 Isa. 12:4 Jer. 7:34, 16:9, 25:10, 33:7 Psa. 107:22, 116:17, 136:1 Ezra 3:11 1 Chr. 16:8 2 Chr. 5:13 Rev. 18:23
12 Isa. 65:10 Jer. 31:24, 50:19
13 Lev. 27:32 Jer. 17:26, 32:44
14 Jer. 23:5, 29:10, 31:27, 31
15 Isa. 4:2, 11:1 Jer. 23:5
17 2 Sam. 7:16 1 Ki. 2:4 Psa. 89:29 Luke 1:32
18 1 Pet. 2:5, 9 Rom. 12:1, 15:16 Rev. 1:6
20 Isa. 54:9 Jer. 31:36, 33:25 Psa. 89:37
21 Psa. 89:34
22 Gen. 15:5
23 Jer. 33:21-22
25 Gen. 8:22 Jer. 31:35-36, 33:20 Psa. 74:16, 104:19
26 Jer. 31:37, 33:7, 11 Ezra 2:1

Chap. **34**

1 2 Ki. 25:1 Jer. 1:15, 39:1, 52:4

CHAPTER THIRTY-FOUR

1. The word which came to Jeremiah from the LORD when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth (because his hand rules) and all the people, fought against Jerusalem and against all its cities; saying,

2. "Thus says the LORD, the God of Israel, 'Go and speak to Zedekiah king of Judah and tell him, "Thus says the LORD, 'Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.
3. And you shall not escape out of his hand, but shall surely be captured and delivered into his hand. And your eyes shall behold the eyes of the king of Babylon, and he shall speak with you face to face, and you shall go to Babylon.' " '
4. Yet hear the Word of the LORD, O Zedekiah king of Judah: Thus says the LORD of you, 'You shall not die by the sword.
5. You shall die in peace; and as the burnings of spices *for* your fathers, the former kings which were before you, so they shall burn *spices* for you. And they will mourn you, saying, "Ah, lord!" For I have spoken the word, says the LORD.' "
6. Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem,
7. When the king of Babylon's army fought against Jerusalem and against all the remaining cities of Judah; against Lachish, and against Azekah; for only these fortified cities remained of the cities of Judah.
8. The word that came to Jeremiah from the LORD, after king Zedekiah had made a covenant with all the people at Jerusalem, to proclaim liberty to them,
9. That each man should let his male slave, and each man his female slave—*if* a Hebrew man or a Hebrew woman—go free, that none should enslave a Jew, his brother among them.
10. And all the rulers obeyed, and all the people who had entered into the covenant allowed them to go free, each man his male slave, and each man his female slave, so that not any should be enslaved among them any more; and they obeyed and let *them* go.
11. But afterward they turned and took back the male slaves and the female slaves whom they had set free and enslaved them *again* as male slaves and female slaves.
12. So the Word of the LORD came to Jeremiah from the LORD, saying,
13. "Thus says the LORD, the God of Israel, 'I made a covenant with your fathers in the day that I brought them out from the land of Egypt, out of the house of slavery, saying,
14. "At the end of seven years each man should let go *free* his brother, a Hebrew, who has been sold to him. And when he has served you six years, you shall let him go free from you." But your fathers did not hearken to Me, nor incline their ears.
15. And you had turned today, and had done right in My sight to call for liberty, each man to his neighbor. And you had made a covenant before Me in the house which is called by My name.
16. But you turned *back* and defiled My name, and each of you has taken back his male slave and his female slave whom you had set free to do as they pleased. But you forced them *again* to become your male and your female slaves.'
17. Thus says the LORD, 'You have not hearkened to Me to proclaim liberty each man to his brother, and each man to his neighbor! Behold, I proclaim freedom for you,' says the LORD, 'to the sword, to the plague, and to the famine. And I will cause you to be a horror to all the kingdoms of the earth.
18. And I will give the men who have sinned against My covenant, who have not done the words of the covenant which they made before Me *when they* divided the calf in two and passed between its parts;
19. The rulers of Judah, and the rulers of Jerusalem, the officials, and the priests, and all the people of the land who passed between the parts of the calf;
20. I will even give them into the hand of their enemies, and into the hand of those who seek their life. And their dead bodies shall be for food to the birds of heaven and to the beasts of the earth.
21. And I will give Zedekiah king of Judah, and his rulers, into the hand of their enemies, and into the hand of those who seek their lives, and into the hand of the king of Babylon's army, who has withdrawn from you.
22. Behold, I will command,' says the LORD, 'and cause them to return to this city. And they shall fight against it and capture it, and burn it with fire. And I will make the cities of Judah a desert without a soul to live in it."

2 Jer. 21:10, 32:3, 28-29, 34:22
3 Jer. 32:4
5 Jer. 22:18 Dan. 2:46 2 Chr. 16:14, 21:19
7 2 Ki. 18:13, 19:8 2 Chr. 11:5, 9
8 Ex. 21:2 Lev. 25:10 Jer. 34:14
9 Lev. 25:39-46 Neh. 5:11
11 Jer. 34:21, 37:5
14 Ex. 21:2, 23:10 Deut. 15:12
15 2 Ki. 23:3 Jer. 7:10 Neh. 10:29
16 Ex. 20:7 Lev. 19:12
17 Deut. 28:25, 64 Jer. 29:18, 32:24, 36 Mat. 7:2 Jas. 2:13 Gal. 6:7
18 Gen. 15:10, 17
20 Jer. 7:33, 16:4, 19:7
21 Jer. 37:5, 11
22 Jer. 9:11, 37:8, 10, 38:3, 39:1-2, 8, 44:2, 6, 52:7, 13

CHAPTER THIRTY-FIVE

1. The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,
2. "Go to the house of the Rechabites and speak to them, and bring them into the house of the LORD, into one of the chambers. And give them wine to drink."
3. Then I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brothers, and all his sons, and the whole house of the Rechabites.
4. And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaliah, a man of God, which *was* near the chamber of the rulers, above the chamber of Maaseiah the son of Shallum, the keeper of the door.
5. And I set pots full of wine, and cups, before the sons of the house of the Rechabites. And I said to them, "Drink wine!"
6. But they said, "We will drink no wine, for Jonadab the son of Rechab our father commanded us, saying, 'You shall drink no wine, *you* nor your sons forever.
7. Nor shall you build houses, nor sow seed, nor plant a vineyard, nor have *anything*; but all your days you shall live in tents, so that you may live many days in the land where you are strangers.'
8. So we have obeyed the voice of Jonadab the son of Rechab our father in all that he has commanded us, to drink no wine all our days, we, our wives, our sons, nor our daughters;
9. Nor to build houses for us to live in. Nor do we have vineyard, nor field, nor seed.
10. But we have lived in tents, and have obeyed and done according to all that Jonadab our father commanded us.
11. But it came to pass when Nebuchadnezzar king of Babylon came up into the land, we said, 'Come and let us go to Jerusalem for fear of the Chaldean army, and for fear of the Syrian army.' So we are living at Jerusalem."
12. Then came the Word of the LORD to Jeremiah, saying,
13. "Thus says the LORD of hosts, the God of Israel, 'Go and tell the men of Judah and the people of Jerusalem, "Will you not receive instruction to hearken to My words?" says the LORD.
14. "The words of Jonadab the son of Rechab, which he commanded his sons not to drink wine, have been kept. For to this day they do not drink *any*, but obey their father's commandment. Yet I have spoken to you, again and again, but you did not hearken to Me.
15. I have also sent to you all My servants the prophets, again and again, saying, 'Return now each man from his evil way, and make your doings good, and do not go after other gods to serve them, and you shall dwell in the land which I have given to you and to your fathers.' But you have not inclined your ear, nor hearkened to Me.
16. Because the sons of Jonadab the son of Rechab have done the commandment of their father, which he commanded them; but this people has not hearkened to Me,
17. Therefore, thus says the LORD, God of hosts, the God of Israel, 'Behold, I will bring on Judah and on all the people of Jerusalem all the evil that I have spoken against them. Because I have spoken to them, but they have not hearkened; and I have called to them, but they have not answered.' "
18. And Jeremiah said to the house of the Rechabites, "Thus says the LORD of hosts, the God of Israel, 'Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done according to all that he has commanded you;
19. Therefore, thus says the LORD of hosts, the God of Israel, "Jonadab the son of Rechab shall not lack a man to stand before Me forever." ' "

Chap. **35**

2 1 Ki. 6:5
2 Ki. 10:15
1 Chr. 2:55
4 2 Ki. 12:9, 25:18
1 Chr. 9:18-19
6 2 Ki. 10:15
7 Ex. 20:12
Eph. 6:2-3
13 Jer. 32:33
14 Jer. 7:13, 25:3
2 Chr. 36:15
15 Jer. 18:11, 25:5-6
17 Isa. 65:12, 66:4
Jer. 7:13
Prov. 1:24
19 Jer. 15:19

Chap. **36**

2 Isa. 8:1
Jer. 25:3, 15, 30:2
Ezek. 2:9
Zech. 5:1
3 Jer. 18:8, 26:3, 36:7

CHAPTER THIRTY-SIX

1. And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, this word came to Jeremiah from the LORD, saying,
2. "Take for yourself a scroll of a book, and write in it all the words that I have spoken to you against Israel, and against Judah, and against all the nations, from the day I spoke to you, from the days of Josiah, even to this day.
3. It may be that the house of Judah will hear all the evil which I plan to do to them, that they may each man turn from his evil way, so that I may forgive their iniquity and their sin."

4. Then Jeremiah called Baruch the son of Neriah. And Baruch wrote from the mouth of Jeremiah all the words of the LORD, which He had spoken to him, on a roll of a book.
5. And Jeremiah commanded Baruch, saying, "I *am* restricted. I cannot go into the house of the LORD.
6. Therefore you go, and read from the scroll which you have written from my mouth, the words of the LORD in the ears of the people in the LORD'S house on the day of fasting. And also you shall read them in the ears of all Judah who come out of their cities.
7. It may be they will present their prayer before the LORD, and will return, each one from his evil way. For great *is* the anger and the fury that the LORD has spoken against this people."
8. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading from the book, the words of the LORD in the LORD'S house.
9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, they called a fast before the LORD to all the people in Jerusalem, and to all the people who came from the cities of Judah to Jerusalem.
10. And Baruch read from the book, the words of Jeremiah *in* the house of the LORD, in the room of Gemariah the son of Shaphan the scribe, in the higher court, at the entrance to the New Gate of the LORD'S house, in the ears of all the people.
11. When Michaiah, the son of Gemariah, the son of Shaphan, heard all the words of the LORD out of the book,
12. Then he went down into the king's house, into the scribe's room. And, lo, all the rulers sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the rulers.
13. Then Michaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people.
14. Therefore all the rulers sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, to Baruch, saying, "Take the scroll in your hand from which you have read in the ears of the people, and come." So Baruch the son of Neriah took the roll in his hand and came to them.
15. And they said to him, "Sit down now, and read *it* in our ears." So Baruch read it in their ears.
16. And it came to pass when they had heard all the words, they turned to one another in fear and said to Baruch, "We will surely tell the king of all these words."
17. And they asked Baruch, saying, "Tell us now, how did you write all these words at his mouth?"
18. Then Baruch answered them, "He spoke all these words to me with his mouth, and I wrote *them* with ink in the book."
19. And the rulers said to Baruch, "Go hide yourselves, you and Jeremiah; and let no man know where you are."
20. And they went in to the king into the court. But they laid up the roll in the room of Elishama the scribe, and told all the words in the ears of the king.
21. So the king sent Jehudi to bring the roll. And he took it out of the room of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the rulers who stood beside the king.
22. And the king sat in the winter house in the ninth month; also with a fire burning in *the* hearth before him.
23. And it came to pass when Jehudi had read three or four leaves, he cut it with the scribe's knife and threw *it* into the fire in the hearth, until all the scroll was burned up by the fire that was in the hearth.
24. Yet the king and all his servants who heard these words were not afraid, *nor* did they tear their garments.
25. But Elnathan and Delaiah and Gemariah had pleaded with the king that he should not burn the scroll, but he would not listen to them.
26. And the king commanded Jerahmeel the son of the king, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet. But the LORD hid them.
27. Then the Word of the LORD came to Jeremiah, after the king had burned the scroll and the words which Baruch wrote at the mouth of Jeremiah, saying,

4 Jer. 32:12, 45:1
6 Lev. 16:29, 23:27-32 Acts 27:9
7 Jer. 36:3
10 Jer. 26:10
22 Amos 3:15
24 2 Ki. 22:11 Isa. 36:22, 36:1

28. "Take for yourself another scroll, and write in it all the former words that were in the first scroll, which Jehoiakim the king of Judah has burned.
29. And you shall say to Jehoiakim king of Judah, 'Thus says the LORD, "You have burned this scroll, saying, 'Why have you written in it, saying, "The king of Babylon shall certainly come and destroy this land, and shall cause man and beast to cease from there?" ' "
30. Therefore thus says the LORD concerning Jehoiakim king of Judah, "He shall have no one to sit on the throne of David. And his dead body shall be cast out in the day to the heat, and in the night to the frost.
31. And I will punish him and his seed and his servants for their iniquity. And I will bring on them, and on the people of Jerusalem, and on the men of Judah, all the evil that I have spoken against them; but they did not hearken." ' "
32. Then Jeremiah took another scroll and gave it to Baruch the scribe, the son of Neriah, who wrote in it from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire. And many words like them were added besides.

CHAPTER THIRTY-SEVEN

1. And King Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.
2. But neither he, nor his servants, nor the people of the land, hearkened to the words of the LORD which He spoke by the prophet Jeremiah.
3. And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, "Pray now to the LORD our God for us."
4. And Jeremiah came in and went out among the people, for they had not put him into prison.
5. And Pharaoh's army had come out from Egypt. And when the Chaldeans who besieged Jerusalem heard news of them, they departed from Jerusalem.
6. Then the Word of the LORD came to the prophet Jeremiah, saying,
7. "Thus says the LORD, the God of Israel, 'You shall say this to the king of Judah, who sent you to Me to inquire of Me: "Behold, Pharaoh's army, which has come forth to help you, shall return to Egypt into their own land.
8. And the Chaldeans shall come again and fight against this city, and capture it, and burn it with fire." '
9. Thus says the LORD, 'Do not deceive yourselves, saying, "The Chaldeans shall surely depart from us." For they shall not depart.
10. For though you had stricken the whole army of the Chaldeans who fight against you, and there remained *only* wounded men among them, they would rise up, each man in his tent, and burn this city with fire.' "
11. And it came to pass when the army of Chaldeans had withdrawn from Jerusalem because of fear of Pharaoh's army,
12. Then Jeremiah went out of Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people.
13. And when he was in the gate of Benjamin, a commander of the guard named Irijah *was* there, the son of Shelemiah, the son of Hananiah. And he seized Jeremiah the prophet, saying, "You are falling away to the Chaldeans."
14. Then Jeremiah said, "A lie! I am not falling away to the Chaldeans." But he did not listen to him; so Irijah took Jeremiah and brought him to the rulers.
15. And the rulers were angry with Jeremiah, and struck him, and put him in prison, the house of Jonathan the scribe. For they had made that the prison.
16. When Jeremiah had entered into the dungeon, and into the cells, then Jeremiah remained there many days.
17. And Zedekiah the king sent and took him out. And the king asked him secretly in his palace, and said, "Is there *any* word from the LORD?" And Jeremiah said, "There is. And He said, you shall be delivered into the hand of the king of Babylon."
18. And Jeremiah said to King Zedekiah, "How have I sinned against you, or against your servants, or against this people, that you have put me in prison?
19. Where now *are* your prophets who prophesied to you, saying, 'The king of Babylon shall not come against you nor against this land'?
20. Therefore hear now, I pray you, O my lord the king; I beg you, let my

30 Jer. 22:19, 30, 23:34

Chap. **37**

1 2 Ki. 24:17 Jer. 22:24 2 Chr. 36:10
2 Prov. 29:12 2 Chr. 36:12, 14
3 Jer. 21:1-2, 29:25, 52:24
5 2 Ki. 24:7 Jer. 34:21, 37:11 Ezek. 17:15
7 Jer. 21:2
8 Jer. 34:22
10 Jer. 21:4-5
11 Jer. 37:5
15 Jer. 38:26
16 Jer. 38:6

petition come before you, do not cause me to return to the house of Jonathan the scribe, lest I die there."
21. And Zedekiah the king commanded that they should put Jeremiah into the court of the prison, and that they should give him a piece of bread out of the bakers' street daily, until all the bread in the city was gone. So Jeremiah remained in the court of the prison.

CHAPTER THIRTY-EIGHT

1. And Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying,
2. "Thus says the LORD, 'He who remains in this city shall die by the sword, by the famine, and by the plague. But he who goes out to the Chaldeans shall live; for he shall have his life as a prize, and shall live.'
3. Thus says the LORD, 'This city shall surely be given into the hand of the king of Babylon's army, and he shall capture it.' "
4. And the princes said to the king, "We beseech you, let this man be put to death. For in this way he weakens the hands of the men of war who remain in this city, and the hands of all the people, in speaking such words to them. For this man does not seek the good of this people, but their ruin."
5. Then Zedekiah the king said, "Behold, he *is* in your hand. For the king cannot do a thing against you."
6. And they took Jeremiah and threw him into the pit of Malchiah the son of Hammelech, which *was* in the court of the prison. And they let Jeremiah down with ropes. And there was no water in the pit, only mire. So Jeremiah sank into the mire.
7. And Ebed-Melech the Ethiopian, of the officials in the king's house, heard that they had put Jeremiah in the pit (the king *was* then sitting in the gate of Benjamin),
8. Ebed-Melech went out of the king's house and spoke to the king, saying,
9. "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have thrown into the pit. And he is likely to die of hunger in the place where he is, for *there is* no more bread in the city."
10. Then the king commanded Ebed-Melech the Ethiopian, saying, "Take thirty men with you from here, and lift Jeremiah the prophet up out of the pit before he dies."
11. So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took worn out clothes and worn out rags from there, and let them down by ropes into the pit to Jeremiah.
12. And Ebed-Melech, the Ethiopian said to Jeremiah, "Now put the worn out clothes and rags under your armpits, under the ropes." And Jeremiah did so.
13. So they drew up Jeremiah with ropes and took him up out of the pit. And Jeremiah remained in the court of the prison.
14. And Zedekiah the king sent and had Jeremiah the prophet brought to him, into the third gate in the house of the LORD. And the king said to Jeremiah, "I will ask you a thing. Do not hide anything from me."
15. Then Jeremiah said to Zedekiah, "If I declare *it* to you, will you not surely put me to death? And if I give you advice, you will not hearken to me."
16. Zedekiah the king swore secretly to Jeremiah, saying, "*As* the LORD lives, Who made for us this soul, I will not put you to death, nor will I give you into the hand of these men who seek your life."
17. Then Jeremiah said to Zedekiah, "Thus says the LORD, the God of hosts, the God of Israel, 'If you will surely surrender to the king of Babylon's princes, then your soul shall live, and this city shall not be burned with fire. And you shall live, and your house.
18. But if you will not surrender to the king of Babylon's princes, then this city shall be given into the hands of the Chaldeans, and they shall burn it with fire, and you shall not escape out of their hand.' "
19. And Zedekiah the king said to Jeremiah, "I am afraid of the Jews who have fallen to the Chaldeans, lest they deliver me into their hand, and lest they abuse me."
20. But Jeremiah said, "They shall not deliver *you*. I beseech you, obey the voice of the LORD which I speak to you;

21 Jer. 32:2, 38:9, 13, 28, 52:6

Chap. **38**

1 Jer. 21:1, 8, 37:3
2 Jer. 21:9
3 Jer. 21:10, 32:3
4 Jer. 26:11
6 Jer. 37:21
7 Jer. 39:16
13 Jer. 37:21, 38:6
16 Isa. 57:16
17 2 Ki. 24:12 Jer. 39:3
18 Jer. 32:4, 34:4, 38:23
19 1 Sam. 31:4

so it shall be well with you, and your soul shall live.
21. But if you refuse to go out, this *is* the word that the LORD has shown to me:
22. 'And, behold, all the women who are left in the king of Judah's house *shall be* brought out to the king of Babylon's rulers, and they shall say, "Your trusted friends have misled you, and have prevailed against you. Your feet have sunk in the mire, and they have turned away."
23. And they shall bring out all your wives and your children to the Chaldeans. And you shall not escape out of their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.' "
24. Then Zedekiah said to Jeremiah, "Let no man know of these words, and you shall not die.
25. But if the princes hear that I have talked with you, and they come to you and say to you, 'Declare to us now what you have said to the king; do not hide *it* from us, and we will not put you to death; also what the king said to you;'
26. Then you shall say to them, 'I presented my petition before the king, that he would not cause me to return to Jonathan's house, to die there.' "
27. Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they quit speaking with him; for the matter was not known.
28. So Jeremiah stayed in the court of the prison until the day that Jerusalem was captured.

23 Jer. 39:6, 41:10
26 Jer. 37:15, 20
28 Jer. 37:21, 39:14

Chap. **39**

1 2 Ki. 25:1-4
3 Jer. 38:17

CHAPTER THIRTY-NINE

1. And it came to pass when Jerusalem was taken, in the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and all his army came against Jerusalem. And they besieged it.
2. In the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, a breach was made into the city.
3. And all the rulers of the king of Babylon came in and sat in the Middle Gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim, the chief of the officers, Nergal-Sharezer, chief soothsayer, and all the rest of the rulers of the king of Babylon.
4. And it came to pass when Zedekiah, the king of Judah and all the men of war saw them, then they fled, and went out from the city by night, by the way of the king's garden, by the gate between the two walls. And he went toward the Arabah.
5. But the Chaldean army pursued them and overtook Zedekiah in the plains of Jericho. And they took him, and made him go up to Nebuchadnezzar king of Babylon, to Riblah in the land of Hamath, where he gave judgment on him.
6. Then the king of Babylon killed the sons of Zedekiah before his eyes in Riblah. Also the king of Babylon killed all the princes of Judah.
7. And he put out Zedekiah's eyes and bound him with chains, to carry him to Babylon.
8. And the Chaldeans burned the king's house and the houses of the people, with fire, and broke down the walls of Jerusalem.
9. Then Nebuzaradan the captain of the guard exiled *to* Babylon the rest of the people who remained in the city, and those who fell away, who fell to him with the rest of the people that remained.
10. But Nebuzaradan, the Captain of the Guard, left *some* of the poor people, who had nothing, in the land of Judah, and gave them vineyards and fields on that day.
11. And Nebuchadnezzar king of Babylon gave command concerning Jeremiah to Nebuzaradan the Captain of the Guard, saying,
12. "Take him, and set your eyes on him, and do not do anything evil to him. But do with him even as he shall say to you."
13. So Nebuzaradan the Captain of the Guard sent, and Nebu-Shasban chief of the officers, and Nergal-Sharezer, chief soothsayer, and all the king of Babylon's rulers,
14. Even they sent and took Jeremiah out of the court of the prison, and entrusted him to Gedaliah the son of Ahikam the son of Shaphan, to take him home. So he lived among the people.
15. And the Word of the LORD came to Jeremiah, while he was shut up in the court of the prison, saying,
16. "Go and speak to Ebed-Melech the Ethiopian, saying, 'Thus says the LORD of hosts, the God of Israel, "Behold, I will bring My words on this city for evil

4 2 Ki. 25:4 Jer. 52:7
5 2 Ki. 23:35 Jer. 32:4, 38:18, 23
7 Jer. 32:4 Ezek. 12:13
8 2 Ki. 25:9 Jer. 38:18, 52:13
9 Gen. 37:36 2 Ki. 25:11 Jer. 39:10-11
14 Jer. 26:24, 38:28, 40:5
16 Jer. 38:7, 12 Dan. 9:12

and not for good. And they shall be *done* in that day before you.
17. But I will deliver you in that day," says the LORD. "And you shall not be given into the hand of the men of whom you *are* afraid.
18. For I will surely deliver you, and you shall not fall by the sword, but your life shall be as a prize to you because you have put your trust in Me," says the LORD.' "

18 Jer. 21:9, 45:5
Psa. 37:40
1 Chr. 5:20

Chap. **40**

1 Jer. 39:14
2 Jer. 50:7
3 Deut. 29:24-25
Dan. 9:11
Rom. 2:5
4 Gen. 20:15
Jer. 39:12
5 Jer. 41:10
6 Judg. 20:1
Jer. 39:14
7 2 Ki. 25:23
Jer. 39:10

CHAPTER FORTY

1. This is the word that came to Jeremiah from the LORD, after Nebuzaradan Captain of the Guard had let him go from Ramah, when he had taken him, being bound in chains, among all the captives of Jerusalem and Judah, who were being exiled to Babylon.
2. And the Captain of the Guard took Jeremiah and said to him, "The LORD your God has spoken this evil against this place.
3. And the LORD has brought *it* just as He said He would because they have sinned against the LORD and have not obeyed His voice, therefore this thing has come on you.
4. And now, behold, I set you free today from the chains on your hand. If *it seems* good to you to come with me into Babylon, come. And I will keep my eye on you. But if *it seems* wrong to you to come with me into Babylon, stay. Behold, all the land *is* before you. Wherever it seems good and pleasing for you to go, go there."
5. And before he was ready to depart, *Nebuzaradan said*, "Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and live with him among the people. Or go wherever it seems right to you to go." So the Captain of the Guard gave him food and a gift, and let him go.
6. Then Jeremiah went to Gedaliah the son of Ahikam at Mizpah. And *he* lived with him among the people who were left in the land.
7. And when all the commanders of the forces who *were* in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had entrusted to him men, and women, and children, and *many* of the poor of the land, of those who *were* not exiled to Babylon;
8. Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai of Netopha, and Jezaniah the son of a Maachathite, they and their men.
9. And Gedaliah the son of Ahikam the son of Shaphan swore to them and to their men, saying, "Do not fear to serve the Chaldeans. Live in the land and serve the king of Babylon, and it shall be well with you.
10. *As for* me, behold, I will live at Mizpah to represent you before *them*, who have come to us. But you go gather wine, and summer fruits, and oil, and put *them* in your vessels, and live in your cities that you have taken."
11. Also when all the Jews in Moab, and among the Ammonites, and in Edom, and in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan;
12. Then all the Jews returned out of all places where they were driven, and came to the land of Judah, to Gedaliah, to Mizpah, and gathered wine and summer fruits in abundance.
13. And Johanan the son of Kareah, and all the commanders of the forces that *were* in the fields, came to Gedaliah to Mizpah.
14. And they said to him, "You certainly know that Baalis the king of the Ammonites has sent Ishmael the son of Nethaniah to kill you." But Gedaliah the son of Ahikam did not believe them.
15. Then Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, "Please let me go. And I will kill Ishmael the son of Nethaniah, and no man shall know. Why should he kill you so that all the Jews who are gathered to you should be scattered, and the remnant in Judah perish?"
16. But Gedaliah the son of Ahikam said to Johanan the son of Kareah, "You shall not do this thing. For you speak falsely of Ishmael."

8 Jer. 41:1
9 Deut. 1:38
Jer. 40:10
14 Jer. 41:10

CHAPTER FORTY-ONE

1. And it came to pass in the seventh month, Ishmael the son of Nethaniah and the son of Elishama, of the royal seed, and the rulers of the king, and ten men with him, came to Gedaliah the son of Ahikam to Mizpah. And there they ate bread together in Mizpah.
2. Then Ishmael the son of Nethaniah arose, and the ten men who were with him, and struck Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him whom the king of Babylon had made governor over the land.
3. Ishmael also killed all the Jews who were with him, with Gedaliah, at Mizpah, and the Chaldeans who were found there, the men of war.
4. And it came to pass the second day after he had killed Gedaliah (and no one knew *it*),
5. Some men from Shechem came from Shiloh, and from Samaria, even eighty men, with their beards shaved, and their clothes torn, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.
6. And Ishmael the son of Nethaniah went out from Mizpah to meet them, weeping as he walked. And it came to pass as he met them, he said to them, "Come to Gedaliah the son of Ahikam."
7. And it came to pass when they came into the middle of the city, Ishmael the son of Nethaniah killed them, he and the men with him, and they *threw them* into the middle of the pit.
8. But ten men were found among them who said to Ishmael, "Do not kill us, for we have treasures in the field, of wheat, and of barley, and of oil, and of honey." So he held back and did not kill them among their brothers.
9. And the pit in which Ishmael had thrown all the dead bodies of the men, whom he had killed because of Gedaliah, *was* the one which Asa the king had made for fear of Baasha king of Israel. And Ishmael the son of Nethaniah filled it with the slain.
10. Then Ishmael took captive all the rest of the people who *were* in Mizpah, even the king's daughters and all the people who remained in Mizpah, whom Nebuzaradan the Captain of the Guard had entrusted to Gedaliah the son of Ahikam, even Ishmael the son of Nethaniah took captive and left to go over to the Ammonites.
11. But when Johanan the son of Kareah, and all the commanders of the forces with him, heard of all the evil that Ishmael the son of Nethaniah had done,
12. Then they took all the men and went to fight with Ishmael the son of Nethaniah. And they found him by the great waters that *are* in Gibeon.
13. And it came to pass when all the people with Ishmael saw Johanan the son of Kareah, and all the commanders of the forces with him, then they were glad.
14. So all the people that Ishmael had taken captive from Mizpah turned around and went back, and came to Johanan the son of Kareah.
15. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
16. Then Johanan the son of Kareah and all the commanders of the forces with him took all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had killed Gedaliah the son of Ahikam. They took mighty men of war, and the women, and the children, and the officials, whom he had brought again from Gibeon.
17. And they departed and lived in the Geruth Chimham, which is near Bethlehem, in order to go to Egypt
18. Because of the Chaldeans. For they were afraid of them because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Chap. **41**

1 2 Ki. 25:25
Jer. 40:6, 8
2 2 Ki. 25:25
5 Lev. 19:27-28
Deut. 14:1
1 Sam. 1:7
2 Ki. 25:9
Isa. 15:2
9 1 Ki. 15:22
2 Chr. 16:6
10 Jer. 40:7, 14, 43:6
11 Jer. 40:7-8, 13
12 2 Sam. 2:13
17 2 Sam. 19:37-38
18 Jer. 40:5

CHAPTER FORTY-TWO

1. Then all the commanders of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, came near.
2. And they said to Jeremiah the prophet, "We beseech you, let our supplication be pleasing to you, and pray for us to the LORD your God, even for all this remnant, (for we are left *but* a few out of many, as your eyes behold us,)
3. That the LORD your God may show us the way in which we may walk, and the thing that we may do."

Chap. **42**

1 Jer. 40:8, 13, 41:11
2 Lev. 26:22
1 Sam. 7:8, 12:19
Isa. 37:4
Jas. 5:16
3 Ezra 8:21

4. And Jeremiah the prophet said to them, "I have heard *you*. Behold, I will pray to the LORD your God according to your words; and it shall be, all the word the LORD shall answer, I will declare *it* to you. I will keep nothing back from you."
5. And they said to Jeremiah, "Let the LORD be a true and faithful witness against us if we do not do even according to all things for which the LORD your God shall send you to us.
6. Whether *it is* good, or whether it is evil, we will obey the voice of the LORD our God, to Whom we send you; so that it may be well with us when we obey the voice of the LORD our God."
7. And it came to pass after ten days, the Word of the LORD came to Jeremiah.
8. And he called Johanan the son of Kareah, and all the commanders of the forces with him, and all the people from the least even to the greatest.
9. And he said to them, "Thus says the LORD, the God of Israel, to Whom you sent me to present your petition before Him,
10. 'If you will still remain in this land, then I will build you and will not pull *you* down. And I will plant you and will not pluck *you* up. For I repent of the evil that I have done to you.
11. Do not be afraid of the king of Babylon, of whom you are afraid. Do not be afraid of him,' says the LORD. 'For I *am* with you to save you and to deliver you from his hand.
12. And I will show compassion to you, so that he may have compassion on you and cause you to return to your own land.'
13. But if you say, 'We will not dwell in this land, nor obey the voice of the LORD your God,'
14. Saying, 'No, but we will go into the land of Egypt, where we shall see no war, or hear the sound of the ram's horn, or hunger for bread; and there we will dwell;'
15. Then now hear the Word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel, 'If you surely set your faces to go into Egypt, and go to live there,
16. Then it will come to pass, the sword which you fear shall overtake you there in the land of Egypt. And the famine that you dread shall follow after you there *in* Egypt; and you shall die there.

4 1 Sam. 3:18
1 Ki. 22:14
Acts 20:20
5 Gen. 31:50
6 Deut. 6:3
Jer. 7:23
10 Deut. 32:36
Jer. 18:8, 24:6, 31:28, 33:7
11 Isa. 43:5
Rom. 8:31
12 Psa. 106:45-46
Prov. 16:7
13 Jer. 44:16
15 Deut. 17:16
Jer. 44:12
Luke 9:51
17 Jer. 24:10, 42:22, 44:14, 28
18 Jer. 7:20, 18:16, 24:9, 26:6, 29:18,22, 44:12
Zech. 8:13
19 Deut. 17:16
22 Jer. 42:17
Ezek. 6:11

Chap. **43**

2 Jer. 42:1
5 Jer. 40:11-12

17. So *it* shall be to all the men who set their faces to go into Egypt to live there. They shall die by the sword, by the famine, and by the plague. And none of them shall remain or escape from the evil that I will bring on them.'
18. For thus says the LORD of hosts, the God of Israel, 'As My anger and My fury has been poured forth upon the inhabitants of Jerusalem, so shall My fury be poured forth upon you when you shall enter into Egypt. And you shall be a curse, and a wonder, and a shame, and a reproach; and you shall see this place no more.'
19. The LORD has said concerning you, O remnant of Judah, 'Do not go into Egypt.' Know certainly that I have warned you this day.
20. For you dealt deceitfully against your souls when you sent me to the LORD your God, saying, 'Pray for us to the LORD our God; and according to all that the LORD our God shall say, so declare to us, and we will do *it*.'
21. And I have declared *it* to you today; but you have not obeyed the voice of the LORD your God, nor anything for which He has sent me to you.
22. And therefore know certainly that you shall die by the sword, by the famine, and by the plague, in the place where you desire to go to live."

CHAPTER FORTY-THREE

1. And it came to pass when Jeremiah had made an end of speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,
2. Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, spoke then, saying to Jeremiah, "You speak falsely! The LORD our God has not sent you to say, 'Do not go to Egypt to live there.'
3. But Baruch the son of Neriah *is* inciting you against us, to deliver us into the hand of the Chaldeans, that they might put us to death and to exile us to Babylon."
4. So Johanan the son of Kareah, and all the commanders of the forces, and all the people, did not obey the voice of the LORD to live in the land of Judah.
5. But Johanan the son of Kareah, and all the commanders of the forces, took all

the remnant of Judah who had returned from all the nations (where they had been driven) to dwell in the land of Judah;
6. Men, and women, and children, and the king's daughters, and every person that Nebuzaradan the Captain of the Guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.
7. So they came into the land of Egypt, for they did not obey the voice of the LORD. So they came to Tahpanhes.
8. And the Word of the LORD came to Jeremiah in Tahpanhes, saying,
9. "Take great stones in your hand, and hide them in the clay in the brick-kiln which *is* at the entrance to Pharaoh's house in Tahpanhes, in the sight of the men of Judah.
10. And say to them, 'Thus says the LORD of hosts, the God of Israel, "Behold, I will send and take Nebuchadnezzar the king of Babylon, My servant, and will set his throne on these stones that I have hidden. And he shall spread his royal pavilion over them.
11. And when he comes, he shall strike the land of Egypt. And whoever *is* for death *shall go* to death; and whoever *is* for captivity, *shall go* into captivity; and whoever *is* for the sword, to the sword.
12. And I will kindle a fire in the houses of the leaders of Egypt. And he shall burn them and take them captive. And he shall adorn himself with the land of Egypt, like a shepherd puts on his robe; and he shall go out from there in peace.
13. He shall also break the obelisks of The House of the Sun which *is* in the land of Egypt; and the houses of the leaders of the Egyptians he shall burn with fire." ' "

CHAPTER FORTY-FOUR

1. The word that came to Jeremiah concerning all the Jews who live in the land of Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,
2. "Thus says the LORD of hosts, the God of Israel, 'You have seen all the evil that I have brought on Jerusalem, and on all the cities of Judah. And, behold, today *they are* a desolation, and no one lives there,
3. Because of their evil which they have committed to provoke Me to anger, in that they went to burn incense, to serve other gods whom they knew not, they, you, nor your fathers.
4. But I sent to you all My servants the prophets, again and again, saying, "Oh, do not do this abominable thing which I hate!"
5. But they did not hearken, nor incline their ear to turn from their evil, and burn no incense to other gods.
6. Therefore My fury and My anger was poured out, and was kindled in the cities of Judah and in the streets of Jerusalem. And they are wasted, desolate as at this day.'
7. Therefore now thus says the LORD, the God of hosts, the God of Israel, 'Why do you commit *this* great evil against your souls, to cut off from you man and woman, child and babe, out of Judah, to leave you none to remain;
8. In that you provoke Me to wrath with the works of your hands, burning incense to other gods in the land of Egypt where you have gone to live, that you might cut yourselves off and that you might be a curse and a reproach among all the nations of the earth?
9. Have you forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem?
10. They are not humbled to this day, nor have they feared, nor walked in My law, nor in My statutes which I have set before you and before your fathers.'
11. Therefore thus says the LORD of hosts, the God of Israel, 'Behold, I will set My face against you for evil, and to cut off all Judah.
12. And I will take the remnant of Judah, who have set their faces to go into the land of Egypt to live there; and they shall all be consumed, *and* fall in the land of Egypt. They shall be destroyed by the sword and by the famine. They shall die, from the least even to the greatest, by the sword and by the famine; and they shall be a curse, a wonder, and a shame, and a reproach.
13. For I will punish those who dwell in the land of Egypt, as I have punished

6 Jer. 40:7, 41:10
7 Jer. 2:16, 44:1
Isa. 30:4
10 Jer. 25:9, 27:6
Ezek. 29:18, 20
11 Jer. 15:2, 44:13, 46:13
Zech. 11:9
12 Jer. 46:25

Chap. **44**

1 Ex. 14:2
Isa. 19:13
Jer. 43:7
2 Jer. 9:11, 34:22
3 Deut. 13:6, 32:17
Jer. 19:4
4 Jer. 7:25, 25:4, 26:5, 29:19
2 Chr. 36:15
7 Num. 16:38
Jer. 7:19
8 Jer. 25:6-7, 42:18, 44:12
10 Psa. 51:17
Prov. 28:14
11 Lev. 17:10, 20:5-6
Jer. 21:10
Amos 9:4
12 Jer. 42:15-18, 22
13 Jer. 43:11

Jerusalem, by the sword, by the famine, and by the plague,
14. So that none of the remnant of Judah who has gone into the land of Egypt to live there shall escape or remain, that they should return into the land of Judah to which they have a desire to return to live there. For none shall return except those who escape.' "
15. And all the men who knew that their wives had burned incense to other gods, and all the women who stood by, a great multitude, even all the people who lived in the land of Egypt, in Pathros, answered Jeremiah. And they said,
16. "*As for* the word that you have spoken to us in the name of the LORD, we will not hearken to you.
17. But we will certainly do whatever thing goes forth out of our own mouth, to burn incense to the queen of heaven, and to pour out drink offerings to her, as we have done, we, and our fathers, our kings, and our rulers, in the cities of Judah, and in the streets of Jerusalem. *For* then we had plenty of food, and were well, and saw no evil.
18. But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked all *things*, and have been devoured by the sword and by the famine.
19. And when we burned incense to the queen of heaven, and poured out drink offerings to her, did we make our cakes to worship her, and pour out drink offerings to her without our men?"
20. And Jeremiah said to all the people, to the men and to the women, and to all the people who had given him *that* answer:
21. "The incense that you burned in the cities of Judah, and in the streets of Jerusalem, you, and your fathers, your kings, and your rulers, and the people of the land; did not the LORD remember them? Did it not come into His mind?
22. Yea, so that the LORD could no longer hold back because of the evil of your doings because of the abominations which you have committed! So your land is a desolation, and a wonder, and a curse, without anyone in it, as *it is* today.
23. Because you have burned incense, and because you have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in His law, nor in His statutes, nor in His testimonies, therefore this evil has happened to you, as at this day."
24. And Jeremiah said to all the people, and to all the women, "Hear the Word of the LORD, all Judah that *is* in the land of Egypt.
25. Thus says the LORD of hosts, the God of Israel, saying, 'You and your wives have both spoken with your mouths, and fulfilled with your hands, saying, "We will surely fulfill our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings to her." You will surely fulfil your vows and surely carry out your vows.'
26. Therefore hear the Word of the LORD, all Judah that lives in the land of Egypt. 'Behold, I have sworn by My great name,' says the LORD, 'that My name will no more be named in the mouth of any man of Judah in all the land of Egypt, saying, "As the Lord GOD lives."
27. Behold, I will watch over them for evil, and not for good. And all the men of Judah in the land of Egypt shall be destroyed by the sword and by the famine, until there is an end of them.
28. Yet the small number that escapes the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah (who have gone into the land of Egypt to live there) shall know whose word shall stand, Mine or theirs.
29. And this *shall be* the sign to you,' says the LORD, 'that I will punish you in this place so that you may know that My words shall surely stand against you for evil.'
30. Thus says the LORD, 'Behold, I am giving Pharaoh Hophra, king of Egypt, into the hand of his enemies, and into the hand of those who seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy that sought his life.' "

14 Jer. 44:28
16 Jer. 6:16
17 Num. 30:12 Deut. 23:23 Judg. 11:36 Jer. 7:18, 44:25
19 Jer. 7:18
22 Jer. 25:11, 18, 38, 44:6
23 Dan. 9:11-12
24 Jer. 43:7, 44:15
25 Jer. 44:15
26 Gen. 22:16 Ezek. 20:39
27 Jer. 1:10, 31:28, 44:12 Ezek. 7:6
28 Isa. 27:13 Jer. 44:14, 17, 25-26
30 Jer. 39:5, 46:25-26 Ezek. 29:3, 30:21

Chap. **45**

1 Jer. 36:1, 4, 32

CHAPTER FORTY-FIVE

1. The word that Jeremiah the prophet spoke to Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2. "Thus says the LORD, the God of Israel, to you, O Baruch,
3. 'You said, "Woe is me now, for the LORD has added sorrow to my pain. I am weary with my groaning and I find no rest." '
4. Thus you shall say to him, 'The LORD says this, "Behold, what I have built I will break down, and that which I have planted I will pluck up, even all the land.
5. And do you seek great things for yourself? Do not seek *them*; for behold, I will bring evil upon all flesh," says the LORD. "But I will give your life to you as a prize, in all places where you go." ' "

CHAPTER FORTY-SIX

1. The Word of the LORD which came to Jeremiah the prophet against the nations;
2. Against Egypt, against the army of Pharaoh Necho, king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar, king of Babylon, struck in the fourth year of Jehoiakim the son of Josiah, king of Judah.
3. "Set in order the buckler and shield, and draw near to battle.
4. Harness the horses, and mount the steeds. Yea, stand with helmets, polish the spears; put on body armor.
5. Why have I seen that they are afraid, turned backward? And their mighty ones are beaten down and have fled *for* refuge, and they do not look back. Terror *is* all around," says the LORD.
6. "Do not let the swift flee away, nor the mighty man escape. They stumbled and fell in the north, by the side of the river Euphrates.
7. Who *is* this rising up like the Nile, like rivers of surging waters?
8. Egypt rises up like the Nile, and *his* waters surge about like the rivers. And he says, 'I will go up *and* will cover the earth; I will destroy the city and its people.'
9. Come up, O horses; and rage, O chariots! And let the mighty men come forth; the Ethiopians and the Libyans who handle the shield, and the Lydians who handle *and* bend the bow.
10. For this *is* the day of the Lord GOD of hosts, a day of vengeance, that He may avenge Himself of His foes. And the sword shall devour, and it shall be filled and made drunk with their blood, for the Lord GOD of hosts has a sacrifice in the north country by the river Euphrates.
11. Go up into Gilead and take balm, O virgin, the daughter of Egypt. In vain shall you use many medicines, *for* you shall not be cured.
12. The nations have heard of your shame, and your cry has filled the land. For the mighty man has stumbled against the mighty, *and* they have both fallen together."
13. The word spoken by the LORD to Jeremiah the prophet, of the coming of Nebuchadnezzar, king of Babylon, to strike the land of Egypt.
14. "Declare *it* in Egypt, and cry *it* in Migdol, and make *it* heard in Noph and in Tahpanhes. Say, 'Stand fast and get ready, the sword shall devour all around you.'
15. Why are your mighty valiant men swept away? They did not stand because the LORD has thrust them down.
16. He made many fall; yea, one fell on *top of* another. And they said, 'Arise, and let us go again to our own people and to the land of our birth, away from the oppressing sword.'
17. They cried there, 'Pharaoh king of Egypt *is* but a big noise; he let pass the appointed time.'
18. *As* I live," says the King Whose name *is* the LORD of hosts, "Surely as Tabor *is* among the mountains, and as Carmel *is* by the sea, so he shall come.
19. O daughter dwelling in Egypt, get ready to go into captivity. For Noph shall be waste and desolate without inhabitant.
20. Egypt *is* a beautiful heifer, but a gadfly from the north surely comes.
21. Also her hired ones *are* in her midst like calves of the stall; for they also have turned back, fleeing together. They did not stand because the day of their calamity had come on them, the time of their visitation.
22. Its sound *is* like that of a serpent as it goes, for they shall go in force and come against her with axes like woodcutters.
23. They shall cut down her forest," says the LORD, "though it cannot be searched; because they are more numerous than the locusts and cannot be counted.
24. The daughter of Egypt shall be ashamed. She shall be delivered into the hand of the people of the north."
25. The LORD of hosts, the God of Israel,

4 Isa. 5:5
5 Jer. 21:9, 25:26, 38:2 39:18

Chap. **46**

1 Jer. 25:15
2 2 Ki. 23:29 2 Chr. 35:20
3 Jer. 51:11-12 Nah. 2:1, 3:14
5 Jer. 49:29
6 Dan. 11:19
7 Isa. 8:7-8 Jer. 47:2
9 Isa. 66:19
10 Deut. 32:42 Isa. 13:6, 34:6 Ezek. 39:17 Joel 1:15 Zeph. 1:7
11 Isa. 47:1 Jer. 8:22 Ezek. 30:32
13 Isa. 19:1 Ezek. 29, 30, 32
14 Jer. 46:3-4, 10
16 Lev. 26:37
18 Isa. 47:4 Jer. 48:15
19 Isa. 20:4 Jer. 48:18
20 Jer. 1:14 Hos. 10:11
21 Jer. 50:27 Psa. 37:13
22 Isa. 29:4
23 Judg. 6:5 Isa. 10:34
24 Jer. 1:15
25 Jer. 43:12 Ezek. 30:14

says, "Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings; even Pharaoh and all who trust in him;
26. And I will deliver them into the hand of those who seek their lives, and into the hand of Nebuchadnezzar, king of Babylon, and into the hand of his servants. And afterward it will be inhabited, as in the days of old," says the LORD.
27. "But do not fear, O My servant Jacob, and be not afraid, O Israel. For, behold, I will save you from afar off, and your seed from the land of their captivity. And Jacob shall return and be at rest and at ease, and none shall make *him* afraid.
28. Do not fear, O Jacob My servant," says the LORD, "for I *am* with you. For I will make a full end of all the nations where I have driven you. But I will not make a full end of you, but correct you in measure; yet I will not leave you wholly unpunished."

26 Ezek. 29:11, 13-14, 32:11
27 Isa. 41:13
28 Jer. 10:24

CHAPTER FORTY-SEVEN

1. The Word of the LORD that came to Jeremiah the prophet against the Philistines, before Pharaoh struck Gaza.
2. Thus says the LORD, "Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land and all its fullness; the city and those who dwell in it. And the men shall cry, and all the people of the land shall howl.
3. At the noise of the stamping of the hooves of his strong *horses*, at the rushing of his chariots, the rumbling of his wheels, the fathers shall not look back to their sons because of feebleness of hands;
4. Because of the day that comes to plunder all the Philistines *and* to cut off from Tyre and Sidon every survivor who helps. For the LORD will plunder the Philistines, the rest of the remnant of the coastland of Caphtor.
5. Baldness has come on Gaza. Ashkelon is cut off *with* the remnant of their valley. How long will you cut yourself?
6. O sword of the LORD, how long *will it be* before you are quiet? Put yourself into your sheath; rest and be still.
7. How can it be quiet, since the LORD has given it a command? He has set it there against Ashkelon, and against the seashore."

Chap. **47**

1 Amos 1:6 Zeph. 2:4
2 Isa. 8:7 Jer. 1:14
3 Jer. 8:16
4 Gen. 10:14 Jer. 25:22 Ezek. 25:16
5 Jer. 25:20 Mic. 1:16
6 Ezek. 21:3
7 Ezek. 14:17 Mic. 6:9

CHAPTER FORTY-EIGHT

1. Thus says the LORD of hosts, the God of Israel, against Moab, "Woe to Nebo, for it is ravaged! Kirjathaim *is* shamed *and* captured. The fortress is shamed and razed.
2. *There shall be* no more praise of Moab. In Heshbon they have plotted evil against it, saying, 'Come and let us cut it off *from being* a nation.' Also you shall be silenced, O madmen; the sword shall pursue you.
3. A voice of crying *shall be* heard from Horonaim, 'Plundering and great destruction.'
4. Moab is destroyed; her little ones have caused a cry to be heard.
5. For by the ascent of Luhith with continual weeping they shall go up; for in the going down of Horonaim they have heard the anguish cry of destruction.
6. Flee, save your lives, and be like a juniper in the wilderness.
7. For, because you have trusted in your works and in your treasures, you shall also be captured. And Chemosh shall go into exile *with* his priests and his rulers.
8. And the destroyer shall come upon every city, and no city shall escape. Also the valley shall perish, and the plain shall be destroyed, as the LORD has spoken.
9. Give wings to Moab so that it may flee and get away; for its cities shall be desolate, without an inhabitant in them.
10. Cursed *is* he who does the work of the LORD deceitfully, and cursed *is* he who keeps back his sword from blood.
11. Moab has been at ease from his youth, and he has settled on his lees and has not been emptied from vessel to vessel, nor has he gone into exile. Therefore his taste remained in him, and his scent is not changed.
12. Therefore behold, the days come," says the LORD, "that I will send pourers to him, who shall tilt him up, and they shall empty his vessels and shatter their jars.
13. And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their hope.
14. How do you say, 'We *are* mighty and strong men for war'?
15. Moab is plundered and men have

Chap. **48**

1 Num. 32:37 Isa. 15, 16
2 Isa. 15:1, 4, 16:14
5 Isa. 15:5
6 Jer. 17:6
7 Num. 21:29 Judg. 11:24 Isa. 46:1-2 Jer. 49:3
8 Jer. 6:26
9 Psa. 55:6
10 Judg. 5:23 1 Sam. 15:3 1 Ki. 20:42
11 Zeph. 1:12
13 1 Ki. 11:7, 12:29 Hos. 10:6
14 Isa. 16:6
15 Jer. 46:18, 48:8-9, 18, 50:27

come up to her cities. And his chosen young men have gone down to the slaughter," says the King Whose name *is* the LORD of hosts.
16. "The calamity of Moab *is* near to come, and his affliction hurries fast.
17. All of you who are around him, mourn for him. And all of you who know his name, say, 'How the strong scepter is broken, the glorious staff!'
18. O daughter who dwells in Dibon, come down from *your* glory and sit in thirst. For the destroyer of Moab shall come upon you; he shall destroy your strongholds.
19. O dweller of Aroer, stand by the way and watch. Ask him who flees and her who escapes; say, 'What is happening?'
20. Moab is put to shame, for it is broken down. Howl and cry! Tell it in Arnon that Moab is stripped.
21. And judgment has come on the plain country; on Holon, and on Jahzah, and on Mephaath,
22. And on Dibon, and on Nebo, and on Beth Diblathaim,
23. And on Kirjathaim, and on Beth Gamul, and on Beth Meon,
24. And on Kerioth, and on Bozrah, and on all the cities of the land of Moab, far or near.
25. The horn of Moab is cut off, and his arm is broken," says the LORD.
26. "Make him drunk, for he magnified *himself* against the LORD. Moab also shall wallow in his vomit, and he also shall be a mockery.
27. For was not Israel a mockery to you? Was he found among thieves? For as often as you speak of him, you shake your head in scorn.
28. O you who dwell in Moab, leave the cities and live in the rocks, and be like the dove making her nest in the sides of the mouth of the pit.
29. We have heard the pride of Moab (he is exceedingly proud), his loftiness, and his pride, and his arrogance, and his elevated heart."
30. "I know his wrath," says the LORD, "but it is futile; idle boasts accomplish nothing.
31. So I will wail for Moab, and I will cry out for all Moab, and shall mourn for the men of Kir Heres.
32. O vine of Sibmah, I will weep for you with the weeping of Jazer. Your plants have gone over the sea; they reach to the sea of Jazer. A destroyer has fallen on your summer fruits and on your grape crop.
33. And joy and gladness is taken from the plentiful field, and from the land of Moab. And I have caused wine to fail from the winepresses; none shall tread *the grapes* with shouting; *their* shouting *shall* not *be joyful* shouting.
34. From the cry of Heshbon to Elealeh, and to Jahaz, they have uttered their voice, from Zoar to Horonaim, *like* a heifer three years old. For the waters of Nimrim also shall be desolate.
35. And, I will cause him who offers *sacrifices* in the high places to cease in Moab," says the LORD, "and him who burns incense to his gods.
36. Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir Heres because the riches *that* he has gotten have perished.
37. For every head *shall be* bald, and every beard clipped. On all the hands *shall be* cuttings and on the loins sackcloth.
38. On all the housetops of Moab, and in its streets, there *is* weeping everywhere. For I have broken Moab like a vessel in which *is* no pleasure," says the LORD.
39. "They shall howl, *saying*, 'How is it broken down! How has Moab turned the back *with* shame!' So Moab shall become a derision, and a dismay to all those around him."
40. For thus says the LORD, "Behold, he shall fly like an eagle and shall spread his wings over Moab.
41. Kerioth is taken, and the strongholds are seized; and the mighty men's hearts in Moab shall be at that day like the heart of a woman in *her* pangs.
42. And Moab shall be destroyed from *being* a people because he has magnified *himself* against the LORD.
43. Terror, and the pit and the snare, *shall be* on you, O Moabite," says the LORD.
44. "He who flees from the terror shall fall into the pit; and he who goes up out of the pit shall be taken in the snare. For I will bring upon it, even upon Moab, the year of their judgment," says the LORD.
45. "In the shadow of Heshbon, the fugitives stand without strength, and a flame out of the midst of Sihon, and

17 Isa. 9:4, 14:4-5
18 Num. 21:30 Isa. 15:2, 47:1, 48:8
19 Deut. 2:36 1 Sam. 4:13
20 Num. 21:13 Isa. 16:7
21 Jer. 48:8
24 Amos 2:2
25 Ezek. 30:21 Psa. 75:10
26 Jer. 25:15
27 Jer. 2:26 Zeph. 2:8
28 Psa. 55:6-7 S. of S. 2:14
29 Isa. 16:6
30 Isa. 16:6 Jer. 50:36
31 Isa. 15:5
32 Isa. 16:8-10 Joel 1:12
34 Isa. 15:4-6
35 Isa. 15:2, 16:12
36 Isa. 15:5, 7, 16:11
37 Gen. 37:34 Isa. 15:2-3
38 Jer. 22:28
40 Deut. 28:49 Isa. 8:8 Hab. 1:8
41 Isa. 13:8, 21:3 Jer. 48:24 Mic. 4:9
42 Psa. 83:4
43 Isa. 24:17
44 Jer. 11:23
45 Num. 21:28, 24:17

shall devour the foreheads of Moab and the noisy boasters.
46. Woe to you, O Moab! The people of Chemosh perish; for your sons are taken away into exile, and your daughters into captivity.
47. But I will turn back the captivity of Moab in the latter days," says the LORD. Thus far *is* the judgment of Moab.

CHAPTER FORTY-NINE

1. Thus says the LORD to the sons of Ammon, "Has Israel no sons? Or has he no heir? Why does Malcam take possession of Gad, and his people dwell in his cities?
2. Therefore, behold, the days come," says the LORD, "that I will cause an alarm of war to be heard against Rabbah of the sons of Ammon. And it shall become a desolate heap of ruins, and her *outlying* villages shall be burned with fire. Then Israel shall drive out those who drove him out," says the LORD.
3. "Wail, O Heshbon; Ai is spoiled! Cry, daughters of Rabbah; clothe yourselves with sackcloth, mourn, and run to and fro inside the walls! For Malcam shall go into exile; his priests and his rulers together.
4. Why do you glory in your valley, your flowing valleys, O backsliding daughter? She trusted in her treasures, *saying*, 'Who shall come to *attack* me?'
5. Behold, I will bring a terror upon you," says the Lord GOD of hosts, "from all those who are around you. And you shall be driven out, each man straight before him; and there shall be none to gather up the fugitives.
6. And afterward I will bring back the children of Ammon from exile," says the LORD.
7. Thus says the LORD of hosts to Edom, "*Is* wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished?
8. Flee, turn back, dwell in the depths, O people of Dedan. For I will bring the calamity of Esau on him *in* the time *that* I will punish him.
9. If the gatherers of grapes come to you, would they not leave *some* gleaning grapes? If thieves *come* by night, they will destroy *only* until they have enough.
10. But I have made Esau bare; I have uncovered his secret places, and he shall not be able to hide himself. His children are destroyed, and his brothers, and his neighbors, and he *is* no more.
11. Leave your fatherless children; I will *keep* them alive; and let your widows trust in Me."
12. For thus says the LORD, "Behold, if those who do not deserve to drink the cup must drink it, why should you go unpunished? You shall not go unpunished, but you shall surely drink.
13. For I have sworn by Myself," says the LORD, "that Bozrah shall become a desolation, a reproach, a waste, and a curse. And all its cities shall be perpetual wastes."
14. I have heard a message from the LORD, and a herald is sent to the nations, *saying*, "Gather together and come against her, and rise up to the battle.
15. For lo, I will make you small among the nations, despised among men.
16. The terror you inspire and the pride of your heart have deceived you, O you who dwell in the clefts of the rock, who hold the height of the hill. Though you should make your nest as high as the eagle, I will bring you down from there," says the LORD.
17. "Also Edom shall be a desolation. Everyone who goes by it shall be amazed and shall hiss at all its plagues.
18. As in the overthrow of Sodom and Gomorrah and her neighbors," says the LORD, "no man shall remain there, nor shall a son of man live in it.
19. Behold, he shall come up like a lion from the thickets of the Jordan against the home of the strong. But I will suddenly make him run away from her. And whoever *is* chosen, will I appoint over it? For who *is* like Me? And who will summon Me? And who *is* that shepherd who is able to stand against Me?
20. Therefore hear the counsel of the LORD which He has taken against Edom, and His purposes which He has purposed against the people of Teman: Surely the least of the flock shall drag them away. Surely He will make their pasture desolate because of them.
21. The earth quakes at the noise of their fall; the sound of her cry was heard at the Red Sea.
22. Behold, like an eagle he will soar and swoop down and spread his wings

46 Num. 21:29
47 Jer. 49:6

Chap. **49**

1 Ezek. 21:28, 25:2
Amos 1:13
Zeph. 2:8-9
2 Ezek. 25:5
Amos 1:14
3 1 Ki. 11:5
Isa. 32:11
Jer. 48:7
4 Jer. 3:14, 21:13
6 Jer. 48:47, 49:39
7 Isa. 19:11
Ezek. 25:12
Obad. 8
8 Jer. 25:23, 49:30
9 Obad. 5
10 Isa. 17:14
Mal. 1:3
12 Jer. 25:29
Obad. 16
13 Gen. 22:16
Isa. 34:6, 45:23
Amos 6:8
14 Obad. 1-3
16 Amos 9:2
Obad. 4
Job 39:27
17 Jer. 18:16, 50:13
18 Gen. 19:25
Deut. 29:23
Jer. 50:40
19 Ex. 15:11
Jer. 12:5, 50:44
Job 41:10
20 Jer. 50:45
21 Jer. 50:46
22 Jer. 48:40-41

against Bozrah. And in that day the heart of the mighty men of Edom shall be like the heart of a woman in her pangs.
23. Concerning Damascus: Hamath and Arpad are put to shame, for they have heard evil reports. They are melted away; there is trouble in the sea; it cannot be quiet.
24. Damascus has become feeble; she has turned to flee, and trembling has seized *her*. Anguish and sorrows have taken her like a woman in labor.
25. How is the city of praise left unrepaired, the city of my joy!
26. So her young men shall fall in her streets, and all the men of war shall be silenced in that day," says the LORD of hosts.
27. "And I will kindle a fire in the wall of Damascus, and it shall burn up the palaces of Ben-Hadad.
28. Thus says the LORD concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall strike, "Arise, go up to Kedar, and spoil the men of the east.
29. They shall take away their tents and their flocks. They shall take their curtains, and all their vessels, and their camels to themselves. And they shall cry to them, 'Fear *is* on every side.'
30. Flee, go far away, go deep to dwell; O people of Hazor," says the LORD; "for Nebuchadnezzar king of Babylon has taken counsel against you, and has plotted a plan against you.
31. Arise, go up to the nation that is at ease, who dwells securely," says the LORD, "which has neither gates nor bars, *which* dwells alone.
32. And their camels shall be a prize, and the multitude of their livestock a prey. And I will scatter them unto all winds, those who are in the farthest corners. And I will bring their calamity from all sides of it," says the LORD.
33. "And Hazor shall be a dwelling for jackals *and* a desolation forever. No man shall live there, nor *any* son of man dwell in it."
34. The Word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,
35. "Thus says the LORD of hosts, 'Behold, I will break the bow of Elam, the chief of their might.
36. And I will bring the four winds from the four quarters of heaven upon Elam, and will scatter them toward all these winds. And there shall be no nation where the outcasts of Elam shall not come.
37. For I will cause Elam to be afraid before their enemies and before those who seek their life. And I will bring evil on them, even My fierce anger,' says the LORD. 'And I will send the sword after them until I have destroyed them;
38. And I will set My throne in Elam, and will destroy the king and the princes from there,' says the LORD.
39. 'But it shall be in the latter days, I will bring back the exiles of Elam,' says the LORD."

23 Isa. 17:1, 37:13, 57:20 Amos 1:3 Zech. 9:1-2
24 Isa. 13:8 Jer. 4:31, 6:24, 48:41
25 Jer. 33:9
26 Jer. 50:30
27 Amos 1:4
28 Judg. 6:3, Isa. 21:13 Job 1:3
29 Jer. 46:5 Psa. 120:5
30 Jer. 49:8
31 Num. 23:9 Deut. 33:28 Ezek. 38:11 Mic. 7:14
33 Jer. 9:11, 10:22, 49:18 Mal. 1:3
34 Jer. 25:25
35 Isa. 22:6
36 Jer. 49:32
37 Jer. 9:16
38 Jer. 43:10
39 Jer. 48:47

CHAPTER FIFTY

1. The word that the LORD spoke against Babylon, against the land of the Chaldeans by Jeremiah the prophet.
2. "Declare among the nations, and cause them to hear, and lift up a banner. Cause them to hear, do not hide it; say, 'Babylon is captured, Bel is ashamed, Merodach is broken in pieces; her images are shamed, her idols are broken in pieces.'
3. For out of the north a nation comes up against her, which shall make her land a desert, and none shall dwell in it. They shall flee, they shall depart, both man and beast.
4. In those days, and at that time," says the LORD, "the children of Israel shall come, they and the children of Judah together, going and weeping. They shall go and seek the LORD their God.
5. They shall ask the way *to* Zion with their faces there, *saying*, 'Come and let us join ourselves to the LORD *in* an everlasting covenant never *to be* forgotten.'
6. My people have been lost sheep; their shepherds have caused them to go astray; they have turned them away *on* the mountains. They have gone from mountain to hill; they have forgotten their resting place.
7. All who have found them have devoured them. And their enemies said, 'We are not guilty because they have sinned against the LORD, the habitation of righteousness, even the LORD, the hope of their fathers.'
8. Flee from the midst of Babylon, and go out of the land of the Chaldeans, and be as the he-goats before the flocks.

Chap. **50**
1 Isa. 13:1, 47:1
2 Isa. 46:1 Jer. 43:12-13, 51:44
3 Isa. 13:17-18, 20 Jer. 51:48
4 Jer. 31:9 Hos. 1:11, 3:5 Zech. 12:10 Ezra 3:12
5 Jer. 31:31
6 Isa. 53:6 Jer. 2:20, 3:6, 23 1 Pet. 2:25
7 Jer. 2:3, 40:2-3 Zech. 11:5 Psa. 22:4, 79:7, 90:1, 91:1 Dan. 9:16
8 Isa. 48:20 Jer. 51:6, 45 Zech. 2:6-7 Rev. 18:4

9. For, lo, I am stirring up and bringing up against Babylon a company of great nations from a northern land. And they shall array themselves against her. She shall be captured there. Their arrows *shall be* as *those* of a skillful, mighty man; who does not return empty-handed.
10. And Chaldea shall be a prize; all who plunder her shall be satisfied," says the LORD.
11. "Because you were glad, because you rejoiced, O destroyers of My inheritance; because you frolic about like a heifer in *the* grass, and neigh like mighty horses;
12. Your mother shall be deeply ashamed; she who bore you shall turn pale. Behold, the last of the nations *shall be* a wilderness, a dry land, and a desert.
13. Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate. Everyone who goes by Babylon shall be appalled and hiss at all her plagues.
14. Set yourselves in battle array against Babylon all around; all you who bend the bow, shoot at her. Hold back no arrows, for she has sinned against the LORD.
15. Shout against her all around. She has given up her hand *in defeat*; her bulwarks have fallen, her walls have been thrown down; for it *is* the vengeance of the LORD, take vengeance upon her. Just as she has done, do to her.
16. Cut off the sower from Babylon, and the one who handles the sickle in the time of harvest. For fear of the pressing sword they shall turn, each one to his people; and they shall flee, each one to his own land.
17. Israel *is* as scattered sheep, driven away by lions. First the king of Assyria devoured him, and last this Nebuchadnezzar king of Babylon crunched *his bones*."
18. Therefore thus says the LORD of hosts, the God of Israel, "Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.
19. And I will again bring Israel to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied on Mount Ephraim and Gilead.
20. In those days, and at that time," says the LORD, "the iniquity of Israel shall be sought for, and it *shall* not *be* found; and the sins of Judah, and they shall not be found; for I will pardon those whom I leave as a remnant.
21. Go up against the land of Merathaim, even against it and against the people of Pekod. Slay and utterly destroy after them," says the LORD, "and do according to all that I have commanded you.
22. A sound of battle *is* in the land, and great destruction.
23. How the hammer of the whole earth is cut asunder and broken! How Babylon has become a desolation among the nations!
24. I have laid a trap for you, and you are also captured, O Babylon, and you were unaware. You were found and also caught because you have fought against the LORD.
25. The LORD has opened His armory, and has brought forth the weapons of His fury. For this *is* a work of the Lord GOD of hosts in the land of the Chaldeans.
26. Come against her from the border; open her storehouses; cast her up as heaps, and destroy her completely. Let nothing of her be left.
27. Kill all her bulls; let them go down to the slaughter. Woe to them! For their day has come, the time of their punishment.
28. The voice of those who flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of His temple.
29. Call together the archers against Babylon. All you who bend a bow, camp against it all around; let none of them escape. Repay her according to her work; according to all that she has done, do to her. For she has been arrogant against the LORD, against the Holy One of Israel.
30. So her young men shall fall in the streets, and all her men of war shall be silenced in that day," says the LORD.
31. "Behold, I *am* against you, O arrogant one," says the Lord GOD of hosts; "for your day has come, the time that I will punish you.
32. And the most arrogant shall stumble and fall, and none shall raise him up. And I will kindle a fire in his cities, and it shall burn up everything all around him."
33. Thus says the LORD of hosts, "The children of Israel and the children of Judah *were* oppressed together. And all who captured them held them fast; they refused to let them go.

9 2 Sam. 1:22 Jer. 15:14, 51:27
10 Rev. 17:16
11 Isa. 47:6 Hos. 10:11
13 Jer. 25:12, 49:17
14 Jer. 50:29, 51:2
15 Jer. 51:6, 11, 58 Ezek. 17:18 Lam. 5:6 1 Chr. 29:24 2 Chr. 30:8
16 Isa. 13:14
17 2 Ki. 17:6, 24:10, 14 Jer. 2:15, 50:6
19 Isa. 65:10 Jer. 33:12 Ezek. 34:13
20 Isa. 1:9 Jer. 31:34
21 2 Sam. 16:11 2 Ki. 18:25 Isa. 10:6, 44:28, 48:14 Ezek. 23:23 2 Chr. 36:23
22 Jer. 51:54
23 Isa. 14:6 Jer. 51:20
24 Jer. 51:8, 31 Dan. 5:30
25 Isa. 13:5
27 Isa. 34:7 Jer. 46:21, 48:44 Psa. 22:12
28 Jer. 51:10
29 Isa. 47:10 Jer. 50:14-15, 51:56 Rev. 18:6
30 Jer. 49:26, 51:4
31 Jer. 50:27
32 Jer. 21:14

34. Their Redeemer *is* strong; The LORD of hosts, *is* His name. He shall thoroughly plead their cause, so that He may give rest to the land, but unrest to the people of Babylon.
35. A sword *is* upon the Chaldeans," says the LORD, "and upon the people of Babylon, and upon her rulers, and upon her wise men.
36. A sword *is* upon the liars, and they shall become fools. A sword *is* upon her mighty men, and they shall be afraid.
37. A sword *is* upon their horses and their chariots, and upon all the mixed people in her midst; and they shall become as women. A sword *is* upon her treasuries, and they shall be robbed.
38. A drought *is* upon her waters; and they shall be dried up. For it *is* the land of idols, and they act insanely *with* idols.
39. So the beasts of the desert shall dwell there with jackals. And the daughters of the ostrich shall dwell in her again. And it shall no more be inhabited forever; neither shall it be dwelt in from generation to generation.
40. As God overthrew Sodom and Gomorrah and their neighbors," says the LORD, "no man shall live there; neither shall any son of man live in it.
41. Behold, a people shall come from the north, even a great nation; and many kings shall be stirred up from the farthest parts of the earth.
42. They lay hold on a bow and spear; they *are* cruel and will not show mercy. Their voice shall roar like the sea, and they shall ride on horses arrayed like a man for the battle against you, O daughter of Babylon.
43. The king of Babylon has heard the report of them, and his hands became feeble. Anguish took hold of him, *and* pangs like *those of* a woman in labor.
44. Behold, he shall come up like a lion from the thickets of the Jordan to the home of the strong. But I will make them suddenly run away from her. And whoever is chosen, will I appoint over her? For who *is* like Me? And will appoint Me the time? And who *is* that shepherd who will stand against Me?"
45. Therefore hear the counsel of the LORD that He has taken against Babylon; and His purposes which He has purposed against the land of the Chaldeans. Surely the least of the flock shall drag them away; surely He shall make *their* pasture desolate because of them.
46. At the sound of the capture of Babylon the earth quakes, and a cry is heard among the nations.

34 Isa. 47:4
Rev. 18:8
35 Isa. 47:13
Dan. 5:30
36 Isa. 44:25
Jer. 48:30
37 Jer. 25:20, 51:30
Ezek. 30:5
Nah. 3:13
38 Isa. 44:27
Jer. 50:2, 51:36
Rev. 16:12
39 Isa. 13:20-22, 34:14
Jer. 25:12, 51:37
Rev. 18:2
40 Gen. 19:25
Isa. 13:19
Jer. 51:26
41 Jer. 6:22, 25:14, 50:9, 51:27
42 Isa. 5:30, 13:18
Jer. 6:23
44 Jer. 49:19
Job 41:10
45 Isa. 14:24
Jer. 51:11
46 Rev. 18:9

Chap. **51**

1 2 Ki. 19:7
Jer. 4:11
2 Jer. 15:7, 50:14
3 Jer. 50:14, 21
4 Jer. 49:26, 50:30, 37
6 Jer. 25:14, 50:8, 15
Rev. 18:4
7 Jer. 25:16
Rev. 14:8, 17:4
8 Isa. 21:9
Jer. 46:11, 48:20
Rev. 14:8, 18:2
9 Isa. 13:14
Jer. 50:16
Rev. 18:5
10 Jer. 50:28
Psa. 37:6
11 Isa. 13:17
Jer. 46:4, 50:28, 45
12 Nah. 2:1, 3:14

CHAPTER FIFTY-ONE

1. Thus says the LORD, "Behold, I will raise up against Babylon, and against those dwelling in the heart of My foes a destroying wind.
2. And I will send strangers to Babylon who will sift her and will empty her land. For in the day of trouble they shall be against her all around.
3. Do not let the archer bend his bow; nor lift himself up in his armor. And do not spare her young men; utterly destroy all her army.
4. Thus the dead shall fall in the land of the Chaldeans, *those who are* thrust through in her streets.
5. For neither Israel nor Judah *has been* forsaken by his God, by the LORD of hosts, though their land was filled with sin against the Holy One of Israel."
6. Flee out of the midst of Babylon, and each man deliver his soul. Be not cut off in her iniquity, for this *is* the time of the LORD'S vengeance; He will give to her a just reward.
7. Babylon *has been* a golden cup in the LORD'S hand, which made all the earth drunk. The nations have drunk of her wine; therefore the nations rage.
8. Babylon is suddenly fallen and destroyed. Wail for her; take balm for her pain, if perhaps she may be healed.
9. We would have healed Babylon, but she would not be healed. Forsake her and let us go, each one into his own country; for her judgment reaches to the heavens and is lifted up to the skies.
10. The LORD has brought forth our righteousness; come and let us declare in Zion the work of the LORD our God.
11. Sharpen the arrows; gather the shields; the LORD has raised up the spirit of the kings of the Medes. For His plan against Babylon *is* to destroy *it*; because it *is* the vengeance of the LORD, the vengeance of His temple.
12. Set up a banner against the walls of Babylon; make the watch strong; set up the watchmen; prepare the ambushes.

For the LORD has both planned and done that which He has spoken against the people of Babylon.
13. O you who live on many waters, rich in treasures, your end has come, *and* the measure of your covetousness.
14. The LORD of hosts has sworn by Himself, *saying*, "Surely I will fill you with men as with locusts; and they shall lift up a shout against you."
15. He has made the earth by His power; He has established the world by His wisdom, and has stretched out the heavens by His understanding.
16. When He utters *His* voice, *there is* a multitude of waters in the heavens; He causes the mists to ascend from the ends of the earth. He makes lightning with rain and brings forth the wind out of His treasures.
17. Every man is stupid and without knowledge; every refiner is put to shame by graven idols. For his molded image *is* a lie, and *there is* no breath in them.
18. They *are* vanity, the work of delusion; in the time of their judgment they shall perish.
19. The Portion of Jacob *is* not like them; for He *is* the Maker of all things, and *Israel is* the rod of His inheritance. The LORD of hosts *is* His name.
20. "You *are* My battle axe *and* weapons of war; for with you I will shatter nations; and with you I will destroy kingdoms.
21. And with you I will shatter the horse and his rider; and with you I will shatter the chariot and his rider.
22. Also with you I will shatter man and woman; and with you I will shatter old and young; and with you I will shatter the young man and the maid.
23. I will also shatter the shepherd and his flock with you. And with you I will shatter the farmer and his yoke of oxen; and with you I will shatter heads and rulers.
24. And I will repay to Babylon, and all the people of Chaldea, all their evil that they have done in Zion in your sight," says the LORD.
25. "Behold, I *am* against you, O destroying mountain," says the LORD, "who destroys all the earth. And I will stretch out My hand upon you and roll you down from the rocks, and will make you a burned mountain.

13 Rev. 17:1, 15
14 Jer. 49:13, 50:15
Amos 6:8
Nah. 3:15
15 Gen. 1:1,6
Isa. 40:22
Jer. 10:12
Psa. 104:2
Job 9:8
16 Psa. 135:7
17 Jer. 10:14, 50:2
18 Jer. 10:15
19 Jer. 10:16
20 Isa. 10:5, 15
Jer. 50:23
22 2 Chr. 36:17
24 Jer. 50:15
25 Isa. 13:2
Zech. 4:7
Rev. 8:8
26 Jer. 50:40
27 Isa. 13:2
Jer. 25:14, 50:41
28 Jer. 51:11
29 Jer. 50:13, 51:43
30 Isa. 19:16
Jer. 48:41, 50:37
Amos 1:5
Nah. 3:13
Lam. 2:9
31 Jer. 50:24-38
33 Isa. 17:5, 21:10, 41:15
Hos. 6:11
Joel 3:13
Amos 1:3
Mic. 4:13
Hab. 3:12
Rev. 14:15
34 Jer. 50:17
36 Jer. 50:34, 38
37 Isa. 13:22
Jer. 25:9, 18, 50:39
Rev. 18:2

26. And they shall not take a stone from you for a corner, nor a stone for foundations; but you shall be a desolation forever," says the LORD.
27. Set up a banner in the land; blow a ram's horn among the nations; prepare the nations against her. Call the kingdoms of Ararat, Minni, and Ashkenaz together against her; set a commander against her. Cause the horses to come up as the rough locusts.
28. Consecrate nations against her, with the kings of the Medes, her governors and all her rulers, and all the land of his kingdom.
29. And the land shall tremble and writhe. For every purpose of the LORD shall be done against Babylon, to make the land of Babylon a desolation without inhabitant.
30. The mighty men of Babylon have stopped fighting; they have remained in strongholds; their power has failed. They have become like women; they have burned her houses; her bars are broken.
31. A runner shall run to meet a runner, and a herald to a herald, to announce to the king of Babylon that his city is captured from one end *to the other end*;
32. And that the fords are stopped. And they have burned the reeds with fire, and the men of war are terrified.
33. For thus says the LORD of hosts, the God of Israel, "The daughter of Babylon *is* like a threshing floor; at the time it is trampled. Yet a little while, and the time of her harvest shall come for her.
34. Nebuchadnezzar the king of Babylon has devoured me; he has crushed me; he has made me an empty vessel. He has swallowed me up like a jackal; he has filled his belly with good things; he has thrown me out;
35. The violence done to me and to my flesh *shall be* on Babylon," the dweller in Zion shall say. "And, my blood *shall be* upon the people of Chaldea," Jerusalem shall say.
36. Therefore thus says the LORD, "Behold, I will plead your cause and take vengeance for you; and I will dry up her sea and make her springs dry.
37. And Babylon shall become *desolate* heaps, a home for jackals, an astonishment and a hissing, without an inhabitant.
38. They shall roar together like young lions; they shall growl like lions' cubs.

39. When they are inflamed I will prepare their feast, and I will make them drunk so that they may rejoice and sleep a never-ending sleep, and never awaken," says the LORD.
40. "I will bring them down like lambs to the slaughter, like rams with he-goats.
41. How Sheshach is captured! And how the praise of the whole earth is seized! How Babylon has become a horror among the nations!
42. The sea has come up over Babylon; she is covered with the multitude of its waves.
43. Her cities are a desolation, a dry land and a wilderness, a land in which no man dwells, nor does *any* son of man pass by it.
44. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he has swallowed up. And the nations shall not flow together any more to him; yea, the wall of Babylon shall fall.
45. My people, go out of her midst; and let each man deliver his soul from the fierce anger of the LORD.
46. And let not your heart faint, nor fear the rumor that shall be heard in the land. A rumor *shall come* one year—and after that a rumor *shall come* in *another* year; and violence *shall be* in the land, ruler against ruler.
47. Therefore, behold, the days come that I will punish the idols of Babylon. And all her land shall be put to shame, and all her slain shall fall in her midst.
48. And the heavens and the earth and all that *is* in them shall shout for Babylon; for the destroyers shall come to her from the north," says the LORD.
49. As Babylon has caused the slain of Israel to fall, so at Babylon the slain of all the earth shall fall.
50. You who have escaped the sword, go out; do not stand still. Remember the LORD afar off, and let Jerusalem come into your mind.
51. We are ashamed because we have heard reproach; shame has covered our faces, for foreigners have come into the holy places of the LORD'S house.
52. Wherefore, behold, the days are coming," says the LORD, "that I will punish her idols, and through all her land the wounded shall groan.
53. Though Babylon should mount up to the heavens, and though she should fortify the height of her strength, *yet* destroyers shall come to her from Me," says the LORD.
54. A sound of a cry *comes* from Babylon, and great destruction from the land of the Chaldeans,
55. For the LORD will destroy Babylon, and the great voice will perish out of her. And her waves will roar like great waters; the noise of their voice is given,
56. Because the destroyer has come upon her, even upon Babylon, and her mighty men are captured. Every one of their bows is broken, for the LORD, God of vengeance, shall surely repay.
57. And I will make her rulers drunk, also her wise ones, her governors, and her rulers, and her mighty men. And they shall sleep a never-ending sleep and not awaken," says the King, Whose name *is* the LORD of hosts.
58. Thus says the LORD of hosts, "The broad walls of Babylon shall be completely broken, and her high gates shall be burned with fire; and the people shall labor in vain, and nations shall weary themselves only for fire."
59. The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah *into* Babylon in the fourth year of his reign. And Seraiah *was* an officer of peace.
60. So Jeremiah wrote in a book all the evil that should come on Babylon, all these words that are written against Babylon.
61. And Jeremiah said to Seraiah, "When you come to Babylon, see that you read all those words aloud,
62. Then you shall say, 'O LORD, You have spoken against this place to cut it off, so that none shall remain in it, neither man nor beast, but that it shall be a desolation forever.'
63. And it shall be, when you have made an end of reading this book, you shall tie a stone to it and throw it into the middle of the Euphrates.
64. And you shall say, 'In this way shall Babylon sink, and shall not rise from the evil that I will bring on her. And they shall be weary.' " Thus far *are* the words of Jeremiah.

39 Jer. 51:57
41 Isa. 13:19
Jer. 25:26
42 Isa. 8:7
43 Jer. 50:39, 51:29
44 Isa. 46:1
Jer. 51:58
45 Jer. 50:8, 51:6
Rev. 18:4
46 2 Ki. 19:7
47 Jer. 51:52
48 Isa. 44:23
Jer. 50:3, 41
50 Jer. 44:28
51 Psa. 44:15, 79:4
52 Jer. 51:47
53 Jer. 49:16
Amos 9:2
Obad. 4
54 Jer. 50:22
56 Jer. 50:29, 51:24
Psa. 94:1
57 Jer. 46:18, 48:15, 51:39
58 Jer. 51:44
Hab. 2:13
62 Jer. 50:3, 39, 51:29
63 Rev. 18:21
64 Jer. 51:58

CHAPTER FIFTY-TWO

1. Zedekiah *was* twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.
2. And he did evil in the eyes of the LORD, according to all that Jehoiakim had done.
3. For it was because of the anger of the LORD that all this happened to Jerusalem and Judah, and in the end He cast them out from His presence and Zedekiah rebelled against the king of Babylon.
4. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, Nebuchadnezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it and built forts against it all around.
5. So the city was under attack until the eleventh year of king Zedekiah.
6. And in the fourth month, in the ninth day of the month, the famine was very grievous in the city, so that there was no bread for the people of the land.
7. Then a breach was made into the city, and all the men of war fled and went forth out from the city by night by the way of the gate between the two walls, which *was* by the king's garden. (And the Chaldeans completely encircled the city.) And they went by the way of the plain.
8. But the army of the Chaldeans pursued the king and overtook Zedekiah in the plains of Jericho. And all his army was scattered from him.
9. And they took the king and carried him up to the king of Babylon, to Riblah in the land of Hamath, where he gave judgments against him.
10. And the king of Babylon killed the sons of Zedekiah before his eyes. He also killed all the rulers of Judah in Riblah.
11. And he put out the eyes of Zedekiah. And the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.
12. And in the fifth month, in the tenth day of the month, which *was* the nineteenth year of Nebuchadnezzar king of Babylon, Nebuzaradan, Captain of the Guard, *who* served the king of Babylon, came into Jerusalem.
13. And he burned the house of the LORD, and the king's house. And he burned with fire all the houses of Jerusalem, and all the houses of the great men.
14. And all the army of the Chaldeans with the Captain of the Guard broke down all Jerusalem's walls all around.
15. And Nebuzaradan the Captain of the Guard exiled *some* of the poor of the people, and the rest of the people who remained in the city, and those who surrendered to the king of Babylon, and the rest of the multitude.
16. But Nebuzaradan the Captain of the Guard left *some* of the poor of the land for vinedressers and for farmers.
17. Also the Chaldeans broke the pillars of bronze that *were* in the house of the LORD, and the bases, and the bronze sea in the house of the LORD, and carried all the bronze from them to Babylon.
18. They also took away the pots, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of bronze with which the priests ministered.
19. And the Captain of the Guard took away the basins, and the firepans, and the bowls, and the pots, and the lampstands, and the spoons, and the cups; what *was* gold, *in* gold; and what *was* silver, *in* silver.
20. The two pillars, one sea, and twelve bronze bulls that *were* under the bases, which king Solomon had made for the house of the LORD; the bronze of all these vessels was without weight.
21 And the pillars, the height of one pillar was eighteen cubits. And a line of twelve cubits went around it, and the thickness of it *was* four fingers. *It was* hollow.
22. And a capital of bronze *was* on it. And the height of one capital *was* five cubits, with the network and pomegranates on the capitals all around, all *of* bronze. The second pillar also, and the pomegranates, *were* like these.
23. And there were ninety-six pomegranates on a side; all the pomegranates on the network *were* a hundred all around.
24. And the Captain of the Guard took Seraiah the chief priest, and Zephaniah the second priest, and the three doorkeepers.
25. He also took out of the city an officer who was in charge of the men of war; and seven men from those who were near the king's person, who were found in the city; and the chief scribe of

Chap. **52**

1 2 Ki. 24:18
4 2 Ki. 25:1-27 Jer. 39:1 Zech. 8:19
9 Jer. 32:4
10 Ezek. 12:13
12 Jer. 39:9, 52:14, 29 Zech. 7:5, 8:19
15 Jer. 39:9
17 1 Ki. 7:15, 23, 27, 50 Jer. 17:19
18 Ex. 27:3 2 Ki. 25:14-16
20 1 Ki. 7:47
21 1 Ki. 7:15 2 Ki. 25:17 2 Chr. 3:15
23 2 Ki. 7:20
24 1 Ki. 25:18 Jer. 21:1, 29:5

the commander of the army, who mustered the people of the land; and sixty men of the people of the land, who were found in the middle of the city.
26. And Nebuzaradan the Captain of the Guard took them and brought them to the king of Babylon to Riblah.
27. And the king of Babylon struck them and slaughtered them in Riblah in the land of Hamath. So Judah was exiled out of their own land.
28. This *is* the people whom Nebuchadnezzar exiled: in the seventh year, three thousand and twenty-three Jews;
29. In the eighteenth year of Nebuchadnezzar he exiled from Jerusalem eight hundred and thirty-two persons;
30. In the twenty-third year of Nebuchadnezzar, Nebuzaradan the Captain of the Guard exiled seven hundred and forty-five persons of the Jews. All the persons *were* four thousand and six hundred.
31. And it came to pass in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, in the twenty-fifth of the month, Evil-Merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him out from prison,
32. And spoke kindly to him, and set his throne above the throne of the kings who *were* with him in Babylon.
33. And he changed his prison garments, and he ate bread before him all the days of his life.
34. And his allowance, a continual allowance, was given him from the king of Babylon, a daily portion, until the day of his death, all the days of his life.

28 2 Ki. 24:2, 12, 14
29 Jer. 39:9, 52:12
31 Gen. 40:13, 20
2 Ki. 25:27-30
33 2 Sam. 9:13

The Major Prophets

The Book of Ezekiel

CHAPTER ONE

1. And it came to pass in the thirtieth year, in the fourth *month*, on the fifth *day* of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.
2. On the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,
3. The Word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar. And the hand of the LORD was upon him there.
4. And I looked, and behold, a windstorm came out of the north, a great cloud, with fire flashing forth continually—and a brightness all around, *coming* out of its midst, like the color of sparkling amber out of the midst of the fire.
5. Also out of its midst *came* the likeness of four living creatures. And this was their appearance; they had the likeness of a man.
6. And each *had* four faces, and *each had* four wings.
7. And their legs *were* straight; and the sole of their feet was like the sole of a calf's foot. And they sparkled like the color of burnished brass.
8. And the *hands* of a man *extended* from under their wings on their four sides; and as for their faces and wings of the four of them,
9. Their wings were joined one to the other. They did not turn in their going; each one went straight forward.
10. And the likeness of their faces *was this*: the face of a man, and the face of a lion, on the right *side* of the four of them; and the face of a bull on the left side of the four of them; and the face of an eagle toward the rear of the four of them.
11. Thus were their faces. And their wings *were* stretched upward; two *wings* of each one were joined to another; and two *wings of each* covered their bodies.
12. And each went straight forward. To where the spirit was to go, there they went without turning as they moved.
13. And the likeness of the living creatures *was this*: they looked like burning coals of fire; like the appearance of

Chap. 1
1 Ezek. 3:15, 23, 8:3
Mat. 3:16
Acts 7:56
2 2 Ki. 24:12
3 1 Ki. 18:46
Ezek. 3:14
4 Jer. 1:14, 23:19, 25:32
5 Ezek. 10:8, 14
Rev. 4:6
7 Dan. 10:6
Rev. 1:15
8 Ezek. 10:8
9 Ezek. 1:11-12
10 Num. 2:3, 10, 18, 25
Rev. 4:7
11 Isa. 6:2
12 Ezek. 1:20, 10:22
13 Rev. 4:5

torches. It was continually circling among the living creatures. And the fire *was* bright, and out of the fire went forth lightning.
14. And the living creatures kept running back and forth, like the appearance of a flash of lightning.
15. And as I looked at the living creatures, behold, one wheel *was* on the earth beside the living creatures, with its four faces.
16. The appearance of the wheels and their workmanship *was* the color of beryl, and the four of them had the same likeness. And their appearance and their workmanship *was* like a wheel inside of a wheel.
17. When they went, they went on their four sides; *and* they did not turn when they moved.
18. And their rims *looked like this*: they *were* high, they were even awesome. And their rims *were* full of eyes all around the four of them.
19. And when the living creatures moved the wheels moved with them; and when the living creatures were lifted from the earth, the wheels were lifted up *with them*.
20. Wherever the spirit was to go, there they went; for there the spirit *was* to go. And the wheels were lifted up along with them, for the spirit of the living creatures was in the wheels.
21. In their going, *these also* went; and in their standing still, these *also* stood still. And in their lifting up from the earth, the wheels were *also* lifted up along with them. For the spirit of the living creatures *was* in the wheels.
22. And there *was* a likeness over the heads of the living creatures—an expanse, like the color of awesome crystal stretched out over their heads from above.
23. And under the expanse their wings *were* straight, the one toward the other. Each one had two *wings* covering on this *side*, and each *had* two *wings* covering on that *side of* their bodies.
24. And I heard the sound of their wings, like the sound of great waters, like the voice of the Almighty, as they went their sound *was like* the sound of tumult, as the sound of an army. In their standing still, they let down their wings.
25. And there was a voice from the expanse which *was* over their heads, when they stood still, and they let down their wings.
26. And from above the expanse that *was* over their heads *was* the likeness of a throne, like sapphire stone. And on the likeness of the throne *was* a likeness as the appearance of a man above upon it.
27. And I saw *Him* appearing as the color of polished bronze, looking like fire within it all around. From the likeness of His loins even upward, and from the likeness of His loins even downward, I saw *Him*, looking like fire, and there was brightness all around Him.
28. As the bow appears that is in the cloud in the day of rain, so was the appearance of His brightness all around. This was the appearance of the likeness of the glory of the LORD. And I saw. And I fell on my face, and I heard a voice of One speaking.

14 Mat. 24:27
15 Ezek. 10:9
16 Ezek. 10:9-10
Dan. 10:6
17 Ezek. 1:12
18 Ezek. 10:12
Zech. 4:10
19 Ezek. 10:16-17
20 Ezek. 1:12, 10:17
21 Ezek. 1:19-20, 10:17
22 Ezek. 10:1
24 Ezek. 10:5, 43:2
Psa. 29:3-4, 68:33
Job 37:4-5
Dan. 10:6
Rev. 1:15
26 Ex. 24:10
Ezek. 10:1
27 Ezek. 8:2
28 Ezek. 3:23, 8:4
Dan. 8:17
Acts 9:4
Rev. 1:17, 4:3, 10:1

Chap. **2**

1 Dan. 10:11
2 Ezek. 3:24
3 Jer. 3:25
Ezek. 20:18, 21, 30
4 Ezek. 3:7
5 Ezek. 3:11, 26-27, 33:33
6 Isa. 9:18
Jer. 1:8, 17, 6:28
Ezek. 3:9, 26-27
Mic. 7:4
Luke 12:4
1 Pet. 3:14
7 Jer. 1:7, 17
Ezek. 2:5
8 Rev. 10:9

CHAPTER TWO

1. And He said to me, "Son of man, stand on your feet, and I will speak to you."
2. And the Spirit entered into me when He spoke to me, and set me on my feet, so that I heard Him Who spoke to me.
3. And He said to me, "Son of man, I am sending you to the children of Israel, to a rebellious nation, who have rebelled against Me; they and their fathers have transgressed against Me, even unto this very day.
4. For they are impudent children, and hard of heart. I am sending you to them; and you shall say to them, 'Thus says the Lord GOD.'
5. And they, whether they will hear or whether they will forbear—for they *are* a rebellious house—yet they shall know that there has been a prophet among them.
6. And you, son of man, do not be afraid of them, nor of their words, though defiers and despisers *are* with you, and you dwell among scorpions. Do not be afraid of their words, nor frightened by their faces, for they *are* a rebellious house.
7. And you shall speak My words to them, whether they will hear or whether they will forbear, for they *are* most rebellious.
8. But you, son of man, hear what I am saying to you. Do not be rebellious like

that rebellious house. Open your mouth and eat what I am giving you."
9. And I looked, and behold! A hand *was* extended to me; and lo, a scroll of a book *was* in it.
10. And He spread it before me; and it *was* written on the front and on the back. And written on it *were* lamentations, and mourning, and woe.

CHAPTER THREE

1. And He said to me, "Son of man, eat what you find. Eat this scroll, and go speak to the house of Israel."
2. So I opened my mouth, and He caused me to eat that scroll.
3. And He said to me, "Son of man, cause your belly to eat, and fill your belly with this scroll that I give you." Then I ate *it*; and in my mouth it was like honey for sweetness.
4. And He said to me, "Son of man, go! Go up to the house of Israel and speak to them with My words.
5. For you *are* not sent to a people of a strange speech and of a difficult language, *but* to the house of Israel;
6. Not to many people of a strange speech and of a difficult language, whose words you cannot understand. Surely, if I had sent you to them, they would have hearkened to you.
7. But the house of Israel will not be willing to hearken to you, for they will not be willing to hearken to Me; for all the house of Israel *are* of a hard forehead and a stubborn heart.
8. Behold, I have made your face strong against their faces and your forehead strong against their foreheads.
9. I have made your forehead as an adamant stone, harder than flint. Do not be afraid of them or dismayed by their faces, for they *are* a rebellious house."
10. And He said to me, "Son of man, receive all My words which I shall speak to you. Receive them to your heart, and hear with your ears.
11. And go! Go to those of the captivity, to the children of your people, and speak to them, and tell them, 'Thus says the Lord GOD;' whether they will hear or whether they will forbear."
12. And the Spirit lifted me up, and I heard behind me a sound of a great rushing, *saying*, "Blessed *be* the glory of the LORD from His place."
13. *I* also *heard* the sound of the wings of the living creatures touching one another, and the sound of the wheels along with them, and a sound of a great rushing.
14. So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.
15. Then I came to the exiles at Tel Abib, who lived by the river Chebar. And I sat *where* they sat; and I also remained there astonished among them seven days.
16. And it came to pass at the end of seven days, *that* the Word of the LORD *came* to me, saying,
17. "Son of man, I have made you a watchman to the house of Israel. Therefore hear the word from My mouth, and give them warning from Me.
18. When I say to the wicked, 'You shall surely die;' and you do not give him warning, nor speak to warn the wicked from his wicked way, to save his life; the same wicked one shall die in his iniquity; but I will require his blood at your hand.
19. Yet if you warn the wicked, and he does not turn from his wickedness nor from his wicked way, he shall die in his iniquity; but you have delivered your soul.
20. And when the righteous turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die. Because you have not given him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand.
21. But if you warn the righteous so that the righteous does not sin, and if he does not sin, he shall surely live because he is warned; also you have delivered your soul."
22. And the hand of the LORD was on me there. And He said to me, "Arise, go out into the plain, and I will talk with you there."
23. Then I arose and went out into the plain; and, behold, the glory of the LORD stood there, like the glory which I saw by the river Chebar. And I fell on my face.
24. And the Spirit entered into me and set me on my feet; and spoke with me, and said to me, "Go, shut yourself inside your house!

9 Jer. 1:9
Ezek. 3:1, 8:3

Chap. **3**

1 Ezek. 2:8-9
3 Jer. 15:16
Psa. 19:10, 119:103
Rev. 10:9
5 Ezek. 3:6
6 Mat. 11:21
7 Ezek. 2:4
John 15:20
9 Isa. 50:7
Jer. 1:8, 17-18
Ezek. 2:6
Mic. 3:8
11 Ezek. 2:5, 7
12 1 Ki. 18:12
Ezek. 8:3
Acts 8:39
14 2 Ki. 3:15
Ezek. 1:3, 4:12, 8:1, 3
15 Psa. 137:1
Job 2:13
17 Isa. 52:8, 56:10
Jer. 6:17
Ezek. 33:7-9
18 Ezek. 33:6
John 8:21
19 Isa. 49:4-5
Acts 20:26
20 Ezek. 18:24, 33:12-13
22 Ezek. 1:3, 8:4
23 Ezek. 1:1, 28
24 Ezek. 2:2

25. But you, O son of man, behold, they shall put cords upon you and shall bind you with them, and you shall not go out among them.
26. And I will make your tongue cling to the roof of your mouth, so that you shall be dumb and shall not be one who warns them. For they *are* a rebellious house.
27. But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord GOD,' He who hears, let him hear; and he who stops his ears, let him stop *his ears*; for they *are* a rebellious house."

25 Ezek. 4:8
26 Ezek. 2:5-7, 24:27
Luke 1:20
27 Ezek. 3:11, 24:27, 33:22

Chap. **4**

2 2 Ki. 25:1
Ezek. 21:22
3 Ezek. 12:6, 11, 24:24, 27
5 Num. 14:34
8 Ezek. 3:25

CHAPTER FOUR

1. "And you, son of man, take a tile to yourself, and lay it before you, and portray on it the city Jerusalem.
2. And lay siege against it, and build a fort against it, and cast a mound against it. Also set the camp against it, and set *battering* rams against it all around.
3. And take an iron griddle to yourself, and set it *for* a wall of iron between you and the city. And set your face toward it, and it shall be under attack. And you shall set a battle against it. This shall be a sign to the house of Israel.
4. Also lie on your left side, and lay the iniquity of the house of Israel on it; *according* to the number of days that you shall lie on it, you shall bear their iniquity.
5. For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days. So you shall bear the iniquity of the house of Israel.
6. And when you have fulfilled them, lie again on your right side, and you shall bear the iniquity of the house of Judah forty days; a day for a year; a day for a year, I have set it upon you.
7. And you shall set your face toward the siege of Jerusalem, and your arm *shall be* uncovered, and you shall prophesy against it.
8. And, behold, I will lay cords on you, and you shall not turn yourself from one side to *another* until you have ended the days of your siege.
9. Take also to yourself wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make bread of them for yourself. *According* to the number of the days that you shall lie on your side, three hundred and ninety days, you shall eat of it.
10. And your food which you shall eat *shall be* by weight twenty shekels a day; from time to time you shall eat it.
11. You shall also drink water by measure, the sixth part of a hin. From time to time you shall drink.
12. And you shall eat it *as* barley cakes in their sight, and you shall bake it with dung of the excrement of man."
13. And the LORD said, "Even so shall the children of Israel eat their defiled bread among the nations, where I will drive them."
14. Then I said, "Ah, Lord GOD! Behold, my soul has not been defiled. For from my youth up, even till now, I have not eaten of that which dies of itself, or is torn in pieces; neither did there come any unclean flesh into my mouth."
15. Then He said to me, "Lo, I have given you cow's dung for man's dung, and you shall prepare your bread with it."
16. And He said to me, "Son of man, behold, I will break the staff of bread in Jerusalem. And they shall eat bread by weight, and with care. And they shall drink water by measure, and in silence,
17. So that they may lack bread and water, and be appalled with one another, and waste away for their iniquity."

13 Hos. 9:3
14 Ex. 22:31
Lev. 11:40, 17:15
Deut. 14:3
Isa. 65:4
Acts 10:14
16 Lev. 26:26
Isa. 3:1
Ezek. 4:10-11, 5:16, 12:19, 14:13
Psa. 105:16
17 Lev. 26:39
Ezek. 24:23

Chap. **5**

1 Lev. 21:5
Isa. 7:20
Ezek. 44:20
2 Ezek. 4:1, 8-9, 5:12
3 Jer. 40:6, 52:16
4 Jer. 41:1-2, 44:14

CHAPTER FIVE

1. "And you, son of man, take a sharp sword to yourself, take a barber's razor also, and cause *it* to pass on your head and on your beard. Then take scales to weigh and divide the *hair*.
2. You shall burn a third part with fire in the middle of the city, when the days of the siege are fulfilled; and you shall take a third part *and* beat around it with a sword; and you shall scatter a third part in the wind, and I will draw out a sword after them.
3. Also you shall take a few of them in number, and tie them up in the hem of your garments.
4. Then take of them again, and throw them into the middle of the fire, and burn them in the fire; for a fire shall come forth into all the house of Israel.
5. Thus says the Lord GOD, 'This *is* Jerusalem. I have set it in the midst of the nations.

6. And she has rebelled against My ordinances in doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have rejected My judgments and My laws; they have not walked in them.'
7. Therefore thus says the Lord GOD, 'Because you have multiplied *disobedience* more than the nations that *are* all around you, *and* have not walked in My laws, neither have kept My judgments, nor have done according to the judgments of the nations all around you;'
8. Therefore thus says the Lord GOD; 'Behold, I, even I, *am* against you, and will carry out judgments in the sight of the nations.
9. And I will do in you that which I have not done, and the like of which I will never do again because of all your abominations.
10. Therefore the fathers shall eat the sons in your midst, and the sons shall eat their fathers. And I will execute judgments in you, and I will scatter the whole remnant of you into all the winds.
11. Therefore, *as* I live,' says the Lord GOD, 'surely because you have defiled My sanctuary with all your detestable things, and with all your abominations, therefore I will also diminish you; neither shall My eye spare you, nor will I have any pity.
12. A third part of you shall die with the plague, and shall be consumed with the famine in your midst. And a third part shall fall by the sword all around you; and I will scatter a third part into all the winds, and I will draw out a sword after them.
13. Thus shall My anger be fulfilled, and I will cause My fury to rest upon them, and I will be comforted. And they shall know that I the LORD have spoken *it* in My zeal, when I have fulfilled My fury upon them.
14. And I will make you a desolation and a reproach among the nations that *are* all around you, in the sight of all who pass by.
15. So it shall be a reproach and a taunt, a chastening and an astonishment to the nations which *are* all around you, when I shall execute judgments against you in anger and in fury and in raging rebukes; I the LORD have spoken it.

7 Jer. 2:10-11
Ezek. 16:47
9 Amos 3:2
Lam. 4:6
Dan. 9:12
Mat. 24:21
10 Lev. 26:29, 33
Deut. 28:53, 64
2 Ki. 6:29
Jer. 19:9
Ezek. 12:14
Zech. 2:6
Lam. 2:20, 4:10
11 Ezek. 7:4, 9, 20, 11:21
2 Chr. 36:14
12 Lev. 26:33
Jer. 9:16, 15:2, 21:9
Ezek. 5:2, 6:12, 12:14
13 Deut. 32:35,
Isa. 1:24
Ezek. 6:12, 7:8, 21:17, 36:6, 38:19
Lam. 4:11
14 Lev. 26:31
Neh. 2:17
15 Deut. 28:37
1 Ki. 9:7
Jer. 24:9
Ezek. 25:17
Psa. 79:4
Lam. 2:15

16. When I shall send on them the evil arrows of famine, which shall be for *their* destruction, which I will send to destroy you; even I will increase the famine upon you, and break your staff of bread;
17. Yea, I will send upon you famine and evil beasts, and you will be bereaved. And pestilence and blood shall pass among you; and I shall bring a sword on you. I the LORD have spoken it.' "

16 Lev. 26:26
Deut. 32:23
Ezek. 4:16, 14:13
17 Lev. 26:22
Deut. 32:24
Ezek. 14:21, 33:27, 34:25, 38:22

CHAPTER SIX

1. And the Word of the LORD came to me, saying,
2. "Son of man, set your face toward the mountains of Israel and prophesy against them.
3. And say, 'Mountains of Israel, hear the Word of the Lord God. Thus says the Lord GOD to the mountains, and to the hills, to the rivers and to the valleys, "Behold, I, even I, will bring a sword upon you, and I will destroy your high places.
4. And your altars shall be desolate, and your incense altars shall be broken. And I will make your slain fall before your idols.
5. And I will put the dead bodies of the children of Israel before their idols; and I will scatter your bones around your altars.
6. In all the places where you live, the cities shall be laid waste, and the high places shall be desolate; so that your altars may be laid waste and become desolate, and your idols may be broken and cease, and your incense altars may be cut down, and your works may be abolished.
7. And the slain shall fall in the midst of you, and you shall know that I *am* the LORD.
8. Yet I will leave a remnant that may be *left* to you—*some* who escape the sword among the nations, when you are scattered throughout the countries.
9. And those of you who escape shall remember Me among the nations where they shall be exiled, how I have been grieved by their whoring heart which has departed from Me, and with their whoring eyes which go after their idols. And they shall loathe themselves for the evils which they have committed in all their abominations.
10. And they shall know that I *am* the LORD, *and that* I have not said in vain

Chap. **6**

2 Ezek. 20:46, 21:2, 25:2, 36:1
3 Lev. 26:30
4 Lev. 26:30
Ezek. 6:6
7 Ezek. 6:13, 7:4, 9
8 Jer. 44:28
Ezek. 5:2, 12, 12:16, 14:22
9 Lev. 26:39
Num. 15:39
Isa. 7:13, 43:24
Ezek. 20:7, 24, 43, 36:31
Psa. 78:40
Job 42:6

that I would bring this evil upon them."
11. Thus says the Lord GOD, "Strike with your hand and stamp with your foot, and say, 'Alas, for all the evil abominations of the house of Israel! For they shall fall by the sword, and by the famine, and by the plague.
12. He who is afar off shall die of the plague; and he who is near shall fall by the sword; and he who remains and is under siege shall die by the famine. Thus I will fulfill My fury upon them.
13. Then you shall know that I *am* the LORD, when their dead shall be among their idols all around their altars, on every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet incense to all their idols.
14. And I will stretch out My hand on them and make the land desolate, yea, even more desolate and waste than the wilderness toward Diblath, in all the places where they live; and they shall know that I *am* the LORD.' " ' "

CHAPTER SEVEN

1. Moreover the Word of the LORD came to me, saying,
2. "And also you, son of man, thus says the Lord GOD to the land of Israel, 'An end! The end has come upon the four corners of the land.
3. Now the end has come upon you, and I will send My anger upon you and will judge you according to your ways, and will lay upon you all your abominations.
4. And My eye shall not spare you, neither will I have pity. But I will repay your ways upon you, and your abominations shall be in your midst; and you shall know that I *am* the LORD.'
5. Thus says the Lord GOD, 'An evil: Behold, an unheard of evil has come!
6. An end has come, the end has come! It awakes against you; behold, it has come.
7. The encirclement of doom has come unto you, O dwellers of the land. The time has come, the day of tumult *is* near, and not a joyful shouting upon the mountains.
8. And I will soon pour out My fury upon you, and fulfill My anger upon you. And I will judge you according to your ways, and will repay you for all your abominations.

11 Ezek. 5:12, 21:14
12 Ezek. 5:13
13 Isa. 57:5
Jer. 2:20
Ezek. 6:7
Hos. 4:13
14 Num. 33:46
Isa. 5:25
Jer. 48:22

Chap. **7**

2 Amos 8:2
Mat. 24:6, 13-14
4 Ezek. 5:11, 12:20
7 Ezek. 7:10
Zeph. 1:14-15
8 Ezek. 20:8, 21

10 Ezek. 7:7
11 Jer. 6:7, 16:5-6
Ezek. 24:16, 22
15 Deut. 32:25
Lam. 1:20
17 Isa. 13:7
Jer. 6:24
18 Isa. 3:24
Amos 8:10
19 Zeph. 1:18
Prov. 11:4
20 Jer. 7:30

9. And My eye shall not spare, neither will I have pity; I will repay you according to your ways and your abominations *that* are in your midst. And you shall know that I *am* the LORD who strikes.
10. Behold the day! Behold, it has come; the encirclement of doom has gone out; the rod has blossomed; arrogance has budded.
11. Violence has risen up into a rod of wickedness. None of them *shall remain*, nor of their multitude, nor of any of their riches; nor *shall* there *be* wailing for them.
12. The time has come; the day has arrived. Let not the buyer rejoice, nor the seller mourn; for wrath *is* upon all her multitude.
13. For the seller shall not recover the thing he has sold as long as both of them live; for the vision to all her multitude shall not be reversed, neither shall any preserve his life because of the iniquity
14. They have blown the trumpet, even to make all ready; but none goes to the battle, for My wrath *is* upon all her multitude.
15. The sword *is* without, and the plague and the famine within. He who *is* in the field shall die with the sword; and he who is in the city shall be devoured by famine and plague.
16. But *if* their fugitives shall escape, then they shall be like doves of the valleys on the mountains, all of them mourning, each one for his iniquity.
17. All hands shall be feeble, and all knees shall go *as weak as* water.
18. They shall also gird *on* sackcloth, and trembling shall cover them; and shame *shall be* upon all faces, and baldness upon all heads.
19. They shall throw their silver in the streets, and their gold shall be an unclean thing. Their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD. They shall not satisfy their souls, neither fill their bowels; because their iniquity has become a stumbling block for them.
20. And the beauty of His ornaments—which He set in majesty—they made *of it* the images of their abominations *and* of their hateful things; therefore I make it to them as an unclean thing.
21. And I will give it into the hands of the strangers for a prize, and to the

wicked of the earth for a spoil; and they shall defile it.
22. I will also turn My face from them, and they shall pollute My secret *place*; and robbers shall enter into it and defile it.
23. Make a chain; for the land is full of bloody crimes, and the city is full of violence.
24. And I will bring the worst of the heathen, and they shall possess their houses. I will also make the pomp of the strong to cease; and their holy places shall be defiled.
25. Terror comes; and they shall seek peace, but there shall be none.
26. Disaster shall come upon disaster, and rumor shall be upon rumor. And they shall seek a vision from the prophet; but the law shall perish from the priest, and wisdom from the elders.
27. The king shall mourn, and the prince shall be clothed with despair, and the hands of the people of the land shall tremble. I will do to them according to their way, and according to their uncleanness I will judge them; and they shall know that I *am* the LORD.' "

CHAPTER EIGHT

1. And it was in the sixth year, in the sixth *month*, on the fifth *day* of the month, I was sitting in my house, and the elders of Judah were sitting before me. And the hand of the Lord GOD fell on me there.
2. And I looked, and behold! A likeness as the appearance of fire; from the appearance of His loins and downward, *like* fire. And from His loins and upward as the look of brightness, like the color of amber.
3. And He put out the form of a hand, and took me by a lock of my head. And the Spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem, to the opening of the inner gate facing north, where there *was* a seat of the image of jealousy, which provokes to jealousy.
4. And, behold! The glory of the God of Israel *was* there, according to the vision that I saw in the plain.
5. And He said to me, "Son of man, lift up your eyes now to the way of the north." So I lifted up my eyes toward the way of the north, and behold, northward at the gate of the altar the image of jealousy *was* at the entrance.
6. And He said to me, "Son of man, do you see what they do; even the great abominations which the house of Israel is doing here, that I should go far off from My sanctuary? But turn again, *and* you shall see greater abominations."
7. And He brought me to the opening of the court; and I looked, and behold, a hole in the wall.
8. And He said to me, "Son of man, dig in the wall now." And I dug in the wall, and, behold, an opening.
9. And he said to me. "Go in and see the evil abominations that they do here."
10. And I went in and saw. And behold, every kind of creeping thing, and hateful beast, and all the idols of the house of Israel, were carved on the wall all around.
11. And seventy men of the elders of the house of Israel, and Jaazaniah the son of Shaphan, standing in front of them, these were before them, and each man with his censor in his hand. And the sweet smelling cloud of incense was rising.
12. And He said to me, "Son of man, have you seen what the elders of the house of Israel do in the dark, each man in his room of idols? For they are saying, 'The LORD does not see us; the LORD has forsaken the earth.' "
13. He also said to me, "You shall see greater abominations that they are committing."
14. And He brought me to the opening of the gate of the LORD'S house, toward the north. And behold, women were sitting there weeping for Tammuz.
15. And He said to me, "Have you seen this, O son of man? You shall see greater abominations than these."
16. And He brought me into the inner court of the LORD'S house, and behold, at the opening of the temple of the LORD, between the porch and the altar, *were* about twenty-five men with their backs toward the temple of the LORD and their faces toward the east; and they worshiped the sun toward the east.
17. And He said to me, "Have you seen, O son of man? Is it a light thing to the house of Judah that they do the hateful things which they do here? For they have filled the land with violence and have turned to provoke Me to anger still more.

23 2 Ki. 21:16
26 Deut. 32:23
Jer. 4:20
Ezek. 20:1, 3
Psa. 74:9

Chap. **8**

1 Ezek. 1:3, 3:22, 14:1, 21:1, 33:31
2 Ezek. 1:4, 26-27
3 Deut. 32:16, 21
Jer. 7:30, 32:34
Ezek. 3:14, 5:11, 11:1, 24, 40:2
Dan. 5:5
4 Ezek. 1:28, 3:22-23

12 Ezek. 9:9
16 Deut. 4:19
2 Ki. 23:5, 11
Jer. 2:27, 32:33, 44:17
Ezek. 11:1
Joel 2:17
Job 31:26
17 Ezek. 9:9

And lo, they put the branch to their nose.
18. Therefore I will also deal with fury; My eye shall not spare, nor will I have pity. And though they cry in My ears *with* a loud voice, I will not hear them."

CHAPTER NINE

1. And He cried in my ears *with* a loud voice, saying, "Let the executioners of the city draw near, even each *with* his destroying weapon in his hand."
2. And behold, six men came from the way of the Upper Gate which faces north, and each had his slaughter weapon in his hand. And one man among them *was* clothed with linen, and a writer's inkhorn by his side. And they went in and stood beside the bronze altar.
3. And the glory of the God of Israel had gone up from the cherub, where it had been, to the threshold of the temple. And He called to the man clothed in linen, *with* the writer's inkhorn by his side.
4. And the LORD said to him, "Go through in the midst of the city, in the midst of Jerusalem, and set a mark on the foreheads of the men who are groaning and are mourning because of all the abominations that are done in her midst."
5. And He said to those in my hearing, "Go through the city after him, and slaughter. Let not your eye spare, nor have pity.
6. Fully destroy old *men*, young men and virgins, and little children and women. But do not come near any man on whom *is* the mark. And begin at My sanctuary." And they began with the old men who *were* before the temple.
7. And He said to them, "Defile the temple, and fill the courts with the slain. Go out!" And they went out and slaughtered in the city.
8. And it came to pass as they were slaying them, and I was left alone, then I fell on my face and cried, and said, "Ah, Lord GOD! Will You destroy all the remnant of Israel in Your pouring out of Your fury on Jerusalem?"
9. And He said to me, "The iniquity of the house of Israel and Judah *is* exceedingly great, and the land is full of blood, and the city is full of perversity. For they say, 'The LORD has forsaken the land; and, the LORD does not see.'
10. And even I, My eye shall not spare, nor will I have pity, *but* I will recompense their way upon their head."
11. And behold, the man clothed with linen, *with* the inkhorn by his side, reported the matter, saying, "I have done as You have commanded me."

18 Isa. 1:15 Jer. 11:11, 14:12 Ezek. 5:11, 13, 7:4, 9, 9:5, 10, 16:42, 24:13, Mic. 3:4 Zech. 7:13 Prov. 1:28

Chap. **9**

2 Lev. 16:4 Rev. 15:6
3 Ezek. 3:23, 10:4, 18
4 Ex. 12:7 Jer. 13:17 Psa. 119:53, 136 2 Pet. 2:8 2 Cor. 12:21 Rev. 7:3, 9:4, 13:16-17, 20:4
5 Ezek. 5:11, 9:10
6 Jer. 25:29 Ezek. 8:11-12, 16 2 Chr. 36:17 1 Pet. 4:17 Rev. 9:4
8 Num. 14:5, 16:4, 22, 45 Josh. 7:6 Ezek. 11:13
9 2 Ki. 21:16 Isa. 29:15 Ezek. 8:12, 17 Psa. 10:11
10 Ezek. 5:11, 7:4, 8:18, 11:21

Chap. **10**

1 Ezek. 1:22, 26
2 Ezek. 1:13, 9:2-3 Rev. 8:5
4 1 Ki. 8:10 Ezek. 1:28, 10:18, 43:5
5 Ezek. 1:24 Psa. 29:3
8 Ezek. 10:21
9 Ezek. 1:15-16
11 Ezek. 1:17

CHAPTER TEN

1. And I looked, and behold! In the expanse over the head of the cherubim appeared the form of a throne, like a sapphire stone, above them.
2. And He spoke to the man clothed *with* linen, and said, "Go in among the wheels, under the cherubim, and fill your hands with coals of fire from between the cherubim, and scatter *them* upon the city." And he went in before me.
3. And the cherubim were standing on the right side of the house when the man went in; and the cloud filled the inner court.
4. And the glory of the LORD rose from the cherubim, over the threshold of the house. And the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.
5. And the sound of the wings *of the* cherubim was heard over the outer court, as the voice of the Almighty God when He speaks.
6. And it came to pass when He had commanded the man clothed *with* linen, saying, "Take fire from between the wheels, from between the cherubim;" then he went in and stood beside a wheel.
7. And one cherub stretched out his hand from between the cherubim to the fire between the cherubim, and he lifted it and put *it* into the hands of the one clothed with linen. And he took *it* and went out.
8. And the form of a man's hand was seen under the wings of the cherubim.
9. And I looked, and behold, the four wheels *were* beside the cherubim, one wheel was by one cherub, and another wheel by one cherub; and the wheels looked like the color of a beryl stone.
10. And their appearance was as one, the four of them, as if the wheel were in the midst of the wheel.
11. When they went, they went on their four sides. They did not turn as they went, but in the direction the head was facing they followed. They did not turn as they went.

12. And their whole bodies, and their backs, and their hands, and their wings, and the wheels *were* full of eyes all around, *even* their wheels that the four of them had.
13. As for the wheels, it was called to them in my hearing, "O whirling wheel!"
14. And each one had four faces. The first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.
15. And the cherubim rose up. This *is* the living creature that I saw by the river of Chebar.
16. And when the cherubim went, the wheels went beside them; and when the cherubim lifted their wings to soar from the earth, the wheels did not turn from beside them.
17. When they stood still, *these* stood still, and when they rose up, *these* lifted up. For the spirit of the living creatures *was* in them.
18. And the glory of the LORD went from the threshold of the temple, and stood over the cherubim.
19. And the cherubim lifted up their wings and rose up from the earth in my sight. When they went out, the wheels also *were* beside them. And they stood at the door of the eastern gate of the LORD'S house. And the glory of the God of Israel *was* over them from above.
20. These *were* the living creatures that I saw under the God of Israel by the river Chebar, and I knew that they *were* cherubim.
21. Four, *even* four faces belonged to each one; and four wings to each one. And the form of a man's hands *was* under their wings.
22. And the form of their faces was the same as the faces that I saw by the river Chebar, even their appearance. They each went straight forward.

CHAPTER ELEVEN

1. And the Spirit lifted me up and brought me to the eastern gate of the LORD'S house, which faces eastward. And behold, twenty-five men were at the opening of the gate; among whom I saw Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.
2. And He said to me, "Son of man, these *are* the men who plot evil and give wicked advice in this city;
3. Who say, 'The time is not near to build houses; this *city is* the caldron, and we *are* the flesh.'
4. Therefore prophesy against them. Prophesy, O son of man!
5. And the Spirit of the LORD fell upon me, and said to me, "Speak, 'Thus says the LORD, "Thus you have said, O house of Israel, for I Myself know the things that come into your mind, every one of them.
6. You have multiplied your slain in this city, and you have filled its streets with the slain."
7. Therefore thus says the Lord GOD, "Your slain whom you have laid in her midst, they *are* the flesh, and this *city is* the caldron. But I will bring you out of her midst.
8. You have feared the sword, and I will bring a sword upon you," says the Lord GOD.
9. "And I will bring you out of her midst, and deliver you into the hands of strangers, and will execute judgments among you.
10. You shall fall by the sword. I will judge you unto the border of Israel, and you shall know that I *am* the LORD.
11. This *city* shall not be your caldron, nor shall you be the flesh in her midst. But I will judge you unto the border of Israel,
12. And you shall know that I *am* the LORD. For you have not walked in My statutes, nor have you executed My ordinances, but have done after the customs of the nations all around you." ' "
13. And it came to pass when I prophesied, Pelatiah the son of Benaiah died. And I fell on my face and cried out with a loud voice, and said, "Ah, Lord GOD! Will You make a full end *of* the remnant of Israel?"
14. Again the Word of the LORD came to me, saying,
15. "Son of man, your brethren, even your brethren, the men of your kindred, and all the house of Israel, of all that have heard the inhabitants of Jerusalem say to all of them, 'Go far away from the LORD; this land is given to us for a possession.'
16. Therefore say, 'Thus says the Lord GOD, "Though I have sent them far off among the nations, and though I scat-

14 Ezek. 1:6, 10 Rev. 4:7
15 Ezek. 1:5
16 Ezek. 1:19
17 Ezek. 1:12, 20-21
18 Ezek. 10:4 Hos. 9:12
19 Ezek. 11:22
20 Ezek. 1:1, 22, 10:15
21 Ezek. 1:6
22 Ezek. 1:10, 12

Chap. **11**

1 Ezek. 3:12, 14, 8:16, 10:19, 11:24
3 Jer. 1:13 Ezek. 12:22, 27, 24:3 2 Pet. 3:4
5 Ezek. 2:2, 3:24
6 Ezek. 7:23
7 Ezek. 11:9, 24:3, 6 Mic. 3:3
9 Ezek. 5:8
10 1 Ki. 8:65 2 Ki. 14:25, 25:19-21 Jer. 39:6, 52:10 Ezek. 6:7, 13:9, 14, 21, 23 Psa. 9:16
11 Ezek. 11:3
12 Lev. 18:3, 24 Deut. 12:30-31 Ezek. 8:10, 14, 16, 11:10
13 Isa. 8:14 Ezek. 9:8 Psa. 90:1, 91:9 Acts 5:5

tered them among the countries, yet I will be to them as a little sanctuary in the countries where they have gone." '
17. Therefore say, 'Thus says the Lord GOD, "I will even gather you from the people and assemble you out of the countries where you were scattered, and I will give you the land of Israel." '
18. And they shall come there, and they shall take away all its detestable things and all its abominations from it.
19. And I will give them one heart, and I will put a new spirit within you. And I will remove the stony heart out of their flesh, and will give them a heart of flesh,
20. So that they may walk in My statutes and keep My ordinances, and do them. And they shall be My people, and I will be their God.
21. And *as* to *those whose* heart is going *after* their detestable things, and *also* their heart *is after* their abominable idols, I will recompense their way upon their own heads," says the Lord GOD.
22. And the cherubim lifted up their wings, and the wheels beside them. And the glory of the God of Israel *was* over them above.
23. And the glory of the LORD went up from the midst of the city and stood upon the mountain which *is* on the east side of the city.
24. And the Spirit lifted me up and brought me in a vision by the Spirit of God into Chaldea, to the exiles. And the vision that I had seen went up from me.
25. And I spoke to the exiles all the things that the LORD had shown me.

CHAPTER TWELVE

1. And the Word of the LORD came to me, saying,
2. "Son of man, you dwell in the midst of a rebellious house, who have eyes to see and see not. They have ears to hear and hear not, for they *are* a rebellious house.
3. Therefore, son of man, prepare for yourself vessels for exile, and go into exile by day in their sight. And you shall be exiled from your place to another place in their sight. It may be they will consider, though they *are* a rebellious house.
4. And you shall bring out your vessels, as vessels for exile, by day in their sight. And you shall go out at evening in their sight, as those going into exile.
5. Dig through the wall in their sight, and carry your gear through it.
6. In their sight you shall carry *it* on *your* shoulders, carry it out in the dark. You shall cover your face so that you do not see the ground, for I have set you as a sign to the house of Israel."
7. And I did as I was commanded. By day I brought out my vessel as a vessel for exile. And in the evening I dug by hand through the wall. I brought *it* out in the dark, and I carried it on *my* shoulder in their sight.
8. And in the morning the Word of the LORD *came* to me, saying,
9. "Son of man, has not the house of Israel, the rebellious house, said to you, 'What are you doing?'
10. Say to them, 'Thus says the Lord GOD, "This burden *concerns* the king in Jerusalem and all the house of Israel among them." '
11. Say, 'I *am* your sign: As I have done, so it shall be done to them. They shall go into exile, into captivity.'
12. And the prince who *is* among them shall carry *burdens* on *his* shoulder in the dark, and shall go out. They shall dig through the wall to carry them out. He shall hide his face so that he does not see the ground with *his* eye.
13. I will also spread My net upon him, and He shall be taken in My snare. And I will bring him to Babylon, the land of the Chaldeans. Yet he shall not see it, though he shall die there.
14. And I will scatter to every wind all who *are* around him to help him, and all his bands; and I will draw out the sword after them.
15. And they shall know that I *am* the LORD, when I shall scatter them among the nations and disperse them in the countries.
16. But I will leave a few men of them from the sword, from the famine, and from the plague, so that they may declare all their abominations among the nations where they go. And they shall know that I *am* the LORD."
17. And the Word of the LORD came to me, saying,
18. "Son of man, eat your bread with quaking and drink your water with trembling and anxiety.

17 Jer. 24:5
Ezek. 28:25, 34:13
18 Ezek. 37:23
19 Jer. 31:33, 32:39
Ezek. 18:31, 36:26
Zeph. 3:9
Zech. 7:12
Psa. 51:10
20 Jer. 24:7
Ezek. 14:11, 36:28, 37:27
Psa. 105:45
21 Ezek. 9:10, 22:31
22 Ezek. 1:19, 10:19
23 Ezek. 8:4, 9:3, 10:4, 18, 43:2, 4
Zech. 14:4
24 Ezek. 8:3

Chap. **12**

2 Isa. 6:9, 42:20
Jer. 5:21
Ezek. 2:3, 5, 6-8, 3:26-27
Mat. 13:13-14
6 Isa. 8:18
Ezek. 4:3, 12:11, 24:24
9 Ezek. 2:5, 17:12, 24:19
10 Mal. 1:1
11 2 Ki. 25:4-5, 7
Ezek. 12:6
12 Jer. 39:4
13 2 Ki. 25:7
Jer. 52:9, 11
Ezek. 17:16, 20
Job 19:6
Lam. 1:13
14 2 Ki. 25:4
Ezek. 5:2, 10, 12, 6:7, 14, 11:10, 12:16, 20
Psa. 9:16
16 Ezek. 6:8-10
18 Ezek. 4:16

19. And say to the people of the land, 'Thus says the Lord GOD to the people of Jerusalem *and* in the land of Israel, "They shall eat their bread with anxiety and drink their water with despair, so that her land may be desolate from all that is therein because of the violence of all those who dwell in it.
20. And the cities that have people shall be laid waste, and the land shall be desolate. And you shall know that I *am* the LORD." ' "
21. And the Word of the LORD came to me, saying,
22. "Son of man, what *is* this proverb *that* you have concerning the land of Israel, saying: 'The days are prolonged and every vision shall fail'?
23. Therefore tell them, 'Thus says the Lord GOD, "I will make this proverb to cease, and they shall no more use it as a proverb in Israel." But say to them, "The days are at hand, and the fulfillment of every vision.
24. For there shall never again be any vain vision or flattering divination within the house of Israel.
25. For I, the LORD, will speak, and the word that I shall speak shall be done. It shall no more be delayed; for in your days, O rebellious house, I will say the word and will do it," says the Lord GOD.' "
26. And the Word of the LORD came to me, saying,
27. "Son of man, behold, the house of Israel says, 'The vision that he sees *is* for many days to come, and he prophesies of the times that are far off.'
28. Therefore say to them, 'Thus says the Lord GOD, "There shall none of my words be delayed any more, but the word which I have spoken shall be done," says the Lord GOD.' "

19 Zech. 7:14
Psa. 107:34
22 Ezek. 11:3, 12:27
Amos 6:3
2 Pet. 3:4
23 Joel 2:1
Zeph. 1:14
24 Ezek. 13:23
Lam. 2:14
25 Isa. 55:11
Ezek. 12:28
Dan. 9:12
Luke 21:33
27 Ezek. 12:22
28 Ezek. 12:23, 25

CHAPTER THIRTEEN

1. And the Word of the LORD came to me, saying,
2. "Son of man, prophesy against the prophets of Israel who prophesy. And say to those who prophesy out of their own hearts, 'Hear the Word of the LORD:
3. Thus says the Lord GOD, "Woe to the foolish prophets who follow their own spirit and have seen nothing!
4. O Israel, your prophets are like the foxes in the ruins.
5. You have not gone up into the breach, nor built the wall for the house of Israel, that it might stand in the battle in the day of the LORD.
6. They have seen vanity and lying divination, saying, 'The LORD says.' And the LORD has not sent them; but they hoped to confirm *their* word.
7. Did you not see a vain vision, and speak a lying divination? When you say, 'The LORD says;' although I have not spoken."
8. Therefore thus says the Lord GOD, "Because you have spoken vanity and seen lies, therefore, behold, I *am* against you," says the Lord GOD.
9. "And My hand shall be against the prophets who see vanity and who divine a lie. They shall not be in the assembly of My people, nor shall they be written in the writing of the house of Israel, nor shall they enter into the land of Israel. And you shall know that I *am* the Lord GOD.
10. Because, even because they have seduced My people, saying, 'Peace;' and *there was* no peace—and when anyone builds a weak wall they cover it with whitewash.
11. Say to those who cover it with whitewash, that it shall fall; *there* will be a flooding rain; and you, O great hailstones, shall fall, and a stormy wind will break forth.
12. And, behold, when the wall has fallen, shall it not be said to you, 'Where *is* the whitewash with which you have covered it?' "
13. Therefore thus says the Lord GOD, "I will cause a stormy wind to break forth in My fury. And there shall be a flooding rain in My anger, and hailstones in fury to destroy it.
14. And I will break down the wall that you have covered with whitewash, and bring it down to the ground; yea, I will expose its foundation. And it shall fall, and you shall be destroyed in her midst; and you shall know that I *am* the LORD.
15. And I will fulfill My wrath on the wall and on those who covered it with whitewash. And I will say to you, 'The wall *is* no more;' and, 'Those who whitewashed it *are* no more—*that is*,
16. The prophets of Israel who prophesy

Chap. **13**

2 Jer. 14:14, 23:16, 26
Ezek. 13:17
4 S. of S. 2:15
5 Ezek. 22:30
Psa. 106:23, 30
6 Ezek. 12:24, 13:23, 22:28
9 Ezek. 11:10, 12, 20:38
Psa. 69:28
Ezra 2:59, 62
Neh. 7:5
10 Jer. 6:14, 8:11
Ezek. 22:28
11 Ezek. 38:22
14 Ezek. 13:9, 21, 23, 14:8
16 Jer. 6:14, 28:9

concerning Jerusalem, and who see visions of peace for her, when *there is* no peace,' " says the LORD.'
17. And likewise you, son of man, set your face against the daughters of your people, who prophesy out of their own hearts. And prophesy against them,
18. And say, 'Thus says the Lord GOD, "Woe to the women who sew magic charms on their sleeves, and make long veils for the head of every *woman* of stature, to hunt souls! Will you hunt down the lives of My people but preserve your own?
19. And you have profaned Me among My people for handfuls of barley and for pieces of bread, to kill the souls that should not die; and to save alive the souls that should not live, by your lying to My people who listen to lies."
20. Therefore thus says the Lord GOD, "Behold, I *am* against your armbands with which you are hunting the souls, as birds. And I will tear them from your arms, and I will set free the people whom you hunt as birds.
21. Also I will tear your long veils and deliver My people out of your hand, and they shall no more be in your hand to be hunted. And you shall know that I *am* the LORD.
22. Because with lies you have saddened the heart of the righteous, whom I have not made sad; and have made the hands of the wicked strong, so that he should not turn from his wicked way, that his life may be saved;
23. Therefore you shall see no more vanity, and you shall not divine any divination. And I will deliver My people out of your hands; and you shall know that I *am* the LORD." ' "

17 Ezek. 13:2, 20:46, 21:2
18 2 Pet. 2:14
19 Mic. 3:5 Prov. 28:21 Rom. 16:18
21 Ezek. 13:9
22 Jer. 23:14
23 Ezek. 12:24, 13:6 Mic. 3:6

CHAPTER FOURTEEN

1. And some of the elders of Israel came to me and sat before me.
2. And the Word of the LORD came to me, saying,
3. "Son of man, these men have set up their idols in their hearts, and put the stumbling block of their iniquity before their faces. Should I at all be inquired of by them?
4. Therefore speak to them, and say to them, 'Thus says the Lord GOD, "Every man of the house of Israel who sets up his idols in his heart, and puts the stumbling block of his iniquity before his face, and comes to the prophet; I the LORD will answer him according to the multitude of his idols:
5. So that I may take the house of Israel in their own heart because they have deserted Me for their idols—all of them." '
6. Therefore say to the house of Israel, 'Thus says the Lord GOD, "Repent and turn yourselves from your idols, and turn away your faces from all your abominations.
7. For every one of the house of Israel, or of the stranger who lives in Israel, who separates himself from Me and sets up his idols in his heart, and puts the stumbling block of his iniquity before his face, and comes to a prophet to ask of him concerning Me; I the LORD will answer him Myself.
8. And I will set My face against that man, and I will make him for a sign and for a proverb. And I will cut him off from the midst of My people; and you shall know that I *am* the LORD.
9. And the prophet, if he is deceived, and he speaks a word, I the LORD have deceived that prophet. And I will stretch out My hand upon him and will destroy him from the midst of My people Israel.
10. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeks unto him.
11. So that the house of Israel may never again go astray from Me, nor be defiled again with all their transgressions, but that they may be My people, and I may be their God," says the Lord GOD.' "
12. The Word of the LORD came to me, saying,
13. "Son of man, when a land sins against Me by trespassing grievously, and I stretch out My hand on it, and break the staff of its bread, and send famine on it, and will cut off man and beast from it,
14. And *though* these three men, Noah, Daniel, and Job, were in it, they should deliver *only* their own lives by their righteousness," says the Lord GOD.
15. "If I cause wild beasts to come through the land, and they spoil it and it becomes desolate, so that no one may

Chap. **14**

1 Ezek. 8:1, 20:1, 33:31
3 2 Ki. 3:13 Ezek. 7:19, 14:4, 7
8 Lev. 17:10, 20:3, 5-6 Num. 26:10 Deut. 28:37 Jer. 44:11 Ezek. 5:15, 6:7, 15:7
9 1 Ki. 22:23 Jer. 4:10 Job 12:16 2 Thes. 2:11
11 Ezek. 11:20, 37:27
13 Lev. 26:26 Isa. 3:1 Ezek. 4:16, 5:16
14 Jer. 7:16, 11:14, 14:11, 15:1 Ezek. 14:16, 18, 20 Prov. 11:4
15 Lev. 26:22 Ezek. 5:17

pass through because of the beasts,
16. *Though* these three men were in its midst, *as* I live," says the Lord GOD, "they shall deliver neither sons nor daughters. They only shall be delivered, but the land shall be desolate.
17. Or *if* I bring a sword upon that land, and say, 'Sword, go through the land;' so that I cut off man and beast from it;
18. Though these three men *were* in it, *as* I live," says the Lord GOD, "they shall deliver neither sons nor daughters, but they *only* shall be delivered themselves.
19. Or *if* I send a pestilence into that land, and pour out My fury upon it in blood, to cut off man and beast from it;
20. Though Noah, Daniel, and Job *were* in it, *as* I live," says the Lord GOD, "they shall deliver neither son nor daughter. They shall *only* deliver their own lives by their righteousness."
21. For thus says the Lord GOD, "How much more when I send My four evil judgments against Jerusalem, the sword, and the famine, and the destroying beast, and the pestilence, to cut off man and beast from it?
22. Yet, behold, there shall be left a remnant in it that shall be brought out, both sons and daughters. Behold, they shall come out to you, and when you shall see their ways and their doings, then you shall be comforted concerning the evil that I brought on Jerusalem, *for* all that I have brought upon it.
23 And they shall comfort you when you see their ways and their doings. And you shall know that I have not done without cause all that I have done in it," says the Lord GOD.

CHAPTER FIFTEEN

1. And the Word of the LORD came to me, saying,
2. "Son of man, how is the wood of the vine better than any other tree, *or than* a branch which is among the trees of the forest?
3. Shall wood be taken from it to do work? Or will *men* take from it *for* a peg to hang any vessel on it?
4. Behold, it is instead cast into the fire for fuel. The fire devours both its ends, and its middle is charred. Is it fit for *any* work?

16 Ezek. 14:14, 18, 20
17 Lev. 26:25 Ezek. 5:12, 21:3-4, 25:13, 29:8, 38:21 Zeph. 1:3
18 Ezek. 14:14
19 2 Sam. 24:15 Ezek. 7:8, 38:22
20 Ezek. 14:14
21 Ezek. 5:17, 33:27
22 Ezek. 6:8, 20:43
23 Jer. 22:8-9

Chap. **15**

4 John 15:6

7 Lev. 17:10 Isa. 24:18 Ezek. 7:4, 14:8

Chap. **16**

2 Ezek. 20:4, 22:2
3 Ezek. 16:45, 21:30
4 Hos. 2:3
7 Ex. 1:7
8 Ex. 19:5 Jer. 2:2 Ruth 3:9

5. Behold, when it was whole, it was not useful for work. How much less when the fire has devoured it, and it is charred? Shall it yet be made to work?
6. Therefore thus says the Lord GOD, 'As the vine is among the trees of the forest, which I have given to the fire for fuel, so I will give the people of Jerusalem, *as fuel for the fire*.
7. And I will set My face against them; they shall go out from the fire, yet the fire will still devour them. And you shall know that I *am* the LORD when I set My face against them.
8. And I will make the land desolate because they have committed a treacherous act,' says the Lord GOD."

CHAPTER SIXTEEN

1. Again the Word of the LORD came to me, saying,
2. "Son of man, cause Jerusalem to know her abominations.
3. And say, 'Thus says the Lord GOD to Jerusalem, "Your origin and your birth *is* of the land of Canaan. Your father was an Amorite, and your mother a Hittite.
4. And *as for* your birth, in the day you were born your navel *cord* was not cut, nor were you washed with water to cleanse *you*. And you were not salted, nor swaddled at all.
5. No eye pitied you, to do any of these for you, to have compassion on you. But you were thrown out into the open field because your life was despised in the day that you were born.
6. And when I passed by you and saw you squirming in your blood, I said to you in your blood, 'Live!' Yea, I said to you in your blood, 'Live!'
7. I have caused you to multiply like the growth of the field, and you increased and grew up, and became exceedingly beautiful; *Your* breasts are formed, and your hair is grown, yet you *were* naked and bare.
8. And I passed by you and looked on you, and, behold, your time *was* the time of love. And I spread my skirt over you and covered your nakedness. And I swore to you and entered into a covenant with you," says the Lord GOD. "And you became Mine."
9. "And I washed you with water; I washed away your blood from you,

and I anointed you with oil.
10. I also clothed you *with* embroidered work, and I shod you *with* leather *sandals*. And I wrapped you in fine linen, and I covered you *with* silk.
11. And I adorned you *with* ornaments, and I put bracelets upon your hands and a chain on your neck.
12. And I put a ring on your nose, and earrings in your ears, and a beautiful crown on your head.
13. And you were adorned with gold and silver; and your clothing *was of* fine linen and silk and embroidered work. You ate fine flour and honey and oil; and you were exceedingly beautiful. And you advanced into a kingdom.
14. And your name went out among the nations because of your beauty; for it *was* perfect through My splendor, which I had put on you," says the Lord GOD.
15. "But you trusted in your beauty, and played the harlot because of your name, and poured out your fornications on all who passed by—on any who *would have* it.
16. And you took from your clothes and adorned your high places with different colors, and played the harlot on them. Such things should not happen, nor should ever be!
17. And you have taken of your beautiful jewels of My gold and of My silver, which I had given you, and made images of men, and did commit whoredom with them.
18. And *you* took your embroidered dresses and covered them, and you have given to them My oil and My incense.
19. Also My food which I gave you, fine flour and oil and honey *with which* I fed you, you have given it to them for a sweet savour. And so it was," says the Lord GOD.
20. "And you have taken your sons and your daughters, whom you have borne to Me, and you sacrificed them unto these images to be devoured. Is this, your whoredoms so small a matter?
21. You have slaughtered My children and delivered them up and caused them to pass through the fire.
22. And in all your hateful deeds and your whoredoms you have not remembered the days of your youth, when you were naked and bare, *and* squirming in your *own* blood.
23. 'Woe, woe to you says the Lord GOD!' *For* it came to pass after all your wickedness,
24. *That* you have also built yourself an eminent place, and you have made for yourself a high place in every square.
25. You have built your high place at the head of every crossroad, and have made your beauty to be despised, and have opened your feet to everyone who passed by, and have multiplied your whoredoms.
26. You have also whored with the Egyptians, your neighbors, great of flesh, and have multiplied your whoredoms to provoke Me to anger.
27. And, behold, therefore I have stretched out My hand over you, and diminished your allotted portion. And I gave you over to the will of those who hate you, the daughters of the Philistines, who are ashamed of your lewd way.
28. You have played the whore also with the Assyrians, because you were insatiable; yea, you played the whore also, and yet you could not be satisfied.
29. Moreover you have multiplied your whoredoms in the land of Canaan, *to the* Chaldean, and yet even in this you were not satisfied.
30. How weak is your heart," says the Lord GOD, "since you do all these, the work of a woman, an imperious harlot;
31. In that you build your eminent place at the head of every crossroad, and make your high place in every square. Yet you have not been as a harlot, in that you scorn any payment *to you from your lovers*.
32. You adulteress wife, who takes strangers instead of her own husband!
33. To all whores men give gifts, but instead you give your gifts to all your lovers, and bribe them to come to you from all around, for your whoredoms.
34. And in you was the opposite from *other* women in your whoredoms, since no one whores after you, and in that you give payment, and payment is not given to you. Therefore you are contrary."
35. Therefore, O harlot, hear the Word of the LORD.
36. Thus says the Lord GOD, "Because your lewdness was poured out and your nakedness was bared in your whoredoms with your lovers, and because of all the idols of your abominations, and because of the blood of your children that you gave to them;
37. Behold, therefore I will gather all

11 Gen. 24:22
Prov. 1:9
12 Isa. 3:21
13 Deut. 32:13-14
Psa. 48:2
14 Lam. 2:15
15 Deut. 32:15
Isa. 1:21, 57:8
Jer. 2:20, 3:2, 6, 20, 7:4
Isa. 1:21
Ezek. 23:3, 8
16 2 Ki. 23:7
Ezek. 7:20
Hos. 2:8
19 Hos. 2:8
20 2 Ki. 16:3
Isa. 57:5
Jer. 7:31
Ezek. 20:26
Psa. 106:37
22 Jer. 2:2
Ezek. 16:4-6, 43, 60
Hos. 11:1
24 Isa. 57:5, 7
Jer. 2:20, 3:2
Ezek. 16:31
25 Prov. 9:14
26 Ezek. 8:10, 14
27 Ezek. 16:57
2 Chr. 28:18
29 Ezek. 23:14
31 Ezek. 16:24, 39
33 Isa. 30:6
Hos. 8:9
36 Jer. 2:24
Ezek. 16:20
37 Jer. 13:22, 26
Ezek. 23:9-10, 22, 29
Hos. 2:10, 8:10
Nah. 3:5
Lam. 1:8

your lovers, with whom you have taken pleasure, even all *whom* you loved, with all whom you have hated; I will even gather them against you from all around, and will expose your nakedness to them, and they will see all your nakedness.
38. And I will judge you with the judgments of adulteresses, and as one who sheds blood. And I will bring upon you the blood of fury and jealousy.
39. And I will also give you into their hands, and they will tear down your eminent places, and will demolish your high places. They shall also strip you of your clothes, and shall take your beautiful jewels, and leave you naked and bare.
40. They shall also raise a company against you, and they shall stone you with stones, and thrust you through with their swords.
41. And they shall burn your houses with fire, and execute judgments on you in the sight of many women. And I will make you stop whoring; and also, you shall no longer hire lovers any more.
42. And I will satisfy My fury upon you, and My jealousy shall depart from you, and I will be quiet and will be angry no more.
43. Because you have not remembered the days of your youth, but have troubled Me in all these *things*; so, behold, I will also repay your *own* way upon *your* head," says the Lord GOD. "And you shall no longer commit this wickedness above all your abominations.
44. Behold, all who use proverbs shall use *this* proverb against you, saying, 'As is the mother, *so is* her daughter.'
45. You *are* your mother's daughter, who despises her husband and her sons. And you *are* the sister of your sisters, who despise their husbands and their sons. Your mother *was* a Hittite, and your father an Amorite.
46. And your older sister *is* Samaria, she and her daughters who dwell at your left hand. And your younger sister, who dwells at your right hand, *is* Sodom and her daughters.
47. Yet you have not *only* walked according to their ways, nor have *only* done according to their hateful deeds; but, as *if it were* a very little *thing*, you were *even* corrupted more than they were in all your ways.
48. *As* I live," says the Lord GOD, "Neither Sodom your sister, nor her daughters, have done as you have done, you and your daughters.
49. Behold, this was the iniquity of your sister Sodom; pride, fullness of bread and abundance of idleness was in her and in her daughters. Nor did she strengthen the hand of the poor and needy.
50. And they were haughty and did abominable things before Me, therefore I took them away as I saw *fit*.
51. Nor has Samaria sinned *as much* as half your sins; but you have multiplied your abominations more than they, and have justified your sisters in all your abominations which you have done.
52. You also, who have judged your sisters, *will* bear your own shame for your sins which you have committed—for you have been more abominable than they. *By comparison* they are more righteous than you! Yea, be ashamed and bear your disgrace, since you have made your sisters appear righteous.
53. And I shall bring them back from captivity, and the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captives of your captivity among them;
54. So that you may bear your shame, and blush in all that you have done, since you are a comfort to them.
55. And your sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, and you and your daughters shall return to your former estate.
56. For your sister Sodom was not mentioned by your mouth in the day of your pride,
57. Before your wickedness was uncovered, as at the time of *your* reproach for the daughters of Edom, and of all her neighbors, the daughters of the Philistines who hated you from all around.
58. You have borne your lewdness and your abominations," says the LORD.
59. For thus says the Lord GOD, "I will even deal with you as you have done, *in that* you have despised the oath in breaking the covenant.
60. But I will remember My covenant with you in the days of your youth, and I will establish to you an everlasting covenant.
61. And you shall remember your ways

38 Gen. 9:6
Ex. 21:12
Lev. 20:10
Deut. 22:22
Ezek. 16:20, 36, 23:45
39 Ezek. 16:24, 31, 23:26
Hos. 2:3
40 Ezek. 23:46
John 8:5, 7
41 Deut. 13:16
2 Ki. 25:9
Jer. 39:8, 52:13
Ezek. 5:8, 23:10, 27, 48
42 Ezek. 5:13
43 Ezek. 9:10, 11:21, 16:22, 22:31
Psa. 78:42
45 Ezek. 16:3
46 Deut. 32:32
Isa. 1:10
47 2 Ki. 21:9
Ezek. 5:6-7, 16:48, 51
48 Mat. 10:15, 11:15, 24
49 Gen. 13:10
50 Gen. 13:13, 18:20, 19:5, 24
51 Jer. 3:11
Mat. 12:41
53 Isa. 1:9
Jer. 20:16
Ezek. 16:60
54 Ezek. 14:22
57 2 Ki. 16:5
Isa. 7:1, 14:28
Ezek. 16:27
2 Chr. 28:18
58 Ezek. 23:49
59 Deut. 29:12
Ezek. 17:13
60 Jer. 32:40, 50:5
Psa. 106:45
61 Isa. 54:1, 60:4
Jer. 31:31
Ezek. 20:43, 36:31
Gal. 4:26

and be ashamed, when you shall receive your sisters, your older and your younger. And I will give them to you for daughters, but not because of *your* covenant.
62. And I will establish My covenant with you; and you shall know that I *am* the LORD;
63. So that you may remember and be ashamed; and it will not be *possible* to open *your* mouth any more because of your shame; in that I make an atonement for you for all that you have done," says the Lord GOD.' "

CHAPTER SEVENTEEN

1. And the Word of the LORD came to me, saying,
2. "Son of man, put forth a riddle and speak a parable to the house of Israel.
3. And say, 'Thus says the Lord GOD, "A great eagle with great wings, long of pinion, full of feathers, who had different colors, came to Lebanon and took the highest branch of the cedar.
4. He plucked off the top of its young twigs and carried it into a land of traders. He set it in a city of merchants.
5. He also took of the seed of the land and planted it in a fruitful field. He placed *it* by abundant waters and set *it* as a willow tree.
6. And it grew and became a spreading low vine, whose branches turned toward him. But its roots remained under him. So it became a vine and brought out branches and shot out boughs.
7. There was also another great eagle *with* great wings and many feathers. And behold, this vine bent its roots toward him and shot out its branches toward him, from the beds where it was planted, that He might water it.
8. It was planted in a good soil by great *majestic* waters, that it might bring forth branches, and that it might bear fruit, to be a splendid vine."
9. Say, 'Thus says the Lord GOD, "Shall it prosper? Shall he not pull up its roots and cut off its fruit, and it withers? *Even* all its sprouting leaves shall wither, neither shall great power or much people be at hand when it is plucked up by its roots.
10. And behold, *being* planted, shall it prosper? Shall it not utterly wither when the east wind touches it? It shall wither in the furrows *where* it sprouted." ' "

62 Hos. 2:19
Rom. 3:19

Chap. **17**

3 2 Ki. 24:12
Ezek. 17:12
5 Deut. 8:7
Isa. 44:4
6 Ezek. 17:14
7 Ezek. 17:15
9 2 Ki. 25:7
10 Ezek. 19:12
Hos. 13:15

12 2 Ki. 24:11-16
Ezek. 2:5, 12:9, 17:3
13 2 Ki. 24:17
2 Chr. 36:13
14 Ezek. 17:6, 29:14
15 Deut. 17:16
2 Ki. 24:20
Isa. 31:1, 3, 36:6, 9
Ezek. 17:9
2 Chr. 36:13
16 Jer. 32:5, 34:3
Ezek. 12:13
17 Jer. 37:7, 52:4
18 Lam. 5:6
1 Chr. 29:24
20 Ezek. 12:13, 20:36
21 Ezek. 12:14
22 Isa. 11:1, 53:2
Jer. 32:5
Zech. 3:8
Psa. 2:6
23 Ezek. 31:6
Dan. 4:12

11. And the Word of the LORD came to me, saying,
12. "Say now to the rebellious house, 'Do you not know what these *things mean*?' Tell them, 'Behold, the king of Babylon has come to Jerusalem and has taken its king and its rulers, and brings them to himself to Babylon.
13. And he has taken of the king's seed and has made a covenant with him, and has taken an oath from him. He has also taken the mighty of the land,
14. So that the kingdom might be low, that it might not lift itself up, *but* that by keeping his covenant it might stand.
15. But he rebelled against him in sending his ambassadors into Egypt, to give him horses and many people. Shall he be blessed? Shall he who does such *things* escape? Or shall he break the covenant and be delivered?
16. *As* I live,' says the Lord GOD, 'surely in the place of the king who made him king, whose oath he despised and whose covenant he broke, even with him in the midst of Babylon he shall die.
17. Neither shall Pharaoh with *his* mighty army and great company help him in the war, when they cast up mounds and build siege forts to cut off many persons.
18. And he has despised the oath by breaking the covenant. And, behold, he had given his hand, and has done all these, he shall not escape.' "
19. Therefore thus says the Lord GOD, "*As* I live, surely My oath that he has despised, and My covenant that he has broken, I will even repay it upon his own head.
20. And I will spread My net upon him, and he shall be taken in My snare, and I will bring him to Babylon, and I will judge him there for his sin which he has sinned against Me.
21. And all his fugitives with all his bands shall fall by the sword, and those who remain shall be scattered toward all winds. And you shall know that I the LORD have spoken *it*."
22. Thus says the Lord GOD, "I, *even* I, will also take of the top of the highest cedar and will set *it*; I will crop off from the top most of its young twigs a tender one, and will plant it on a high and lofty mountain.
23. In the mountain of the height of Israel, I will plant it. And it shall bring

forth boughs, and bear fruit, and be a majestic cedar. And under it shall dwell birds of every kind; in the shadow of its branches they shall dwell.
24. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I the LORD have spoken *it* and have done it."

CHAPTER EIGHTEEN

1. The Word of the LORD came to me, saying,
2. "What do you mean by this proverb concerning the land of Israel, saying, 'The fathers have eaten sour grapes and the children's teeth *are* set on edge'?"
3. "*As* I live," says the Lord GOD, "to you there is no longer any *occasion* to use this proverb in Israel.
4. Behold, all souls *are* Mine. As the soul of the father, so also the soul of the son, they *are* Mine. The soul that sins, it shall die.
5. But a man who is righteous and does that which is lawful and right,
6. And has not eaten on the mountains, nor has lifted up his eyes to the idols of the house of Israel, nor has defiled his neighbor's wife, nor has come near a menstruating woman,
7. And has not oppressed any man, *but* has given the debtor's pledge back to him, has robbed none by violence, has given his bread to the hungry and has covered the naked with a garment;
8. He does not lend out at usury, nor has taken any increase, he has withdrawn his hand from iniquity, has executed true justice between man and man,
9. Has walked in My statutes, and has kept My ordinances to deal truly, he *is* righteous, he shall surely live," says the Lord GOD.
10. "And if he beget a son *who is* a robber, who sheds blood, and who does the like of any one of these things—
11. And *the father* does not do any of these *himself*—but *his son* has even eaten on the mountains, and has defiled his neighbor's wife;
12. Has oppressed the poor and needy; has committed robbery; has not given back the pledge; and has lifted up his eyes to the idols; has committed abomination;
13. Has loaned out at usury; and has taken increase—shall *the son* then live? He shall not live! He has done all these abominations; he shall surely be put to death; his blood shall be upon him.
14. But, *if a man* begets a son who sees all his father's sins which he has done, and fears, and does not do like him—
15. *Who* has not eaten on the mountains; nor has lifted up his eyes to the idols of the house of Israel; has not defiled his neighbor's wife;
16. Nor has oppressed any man; has not withheld the pledge; nor has committed robbery by violence; *but* has given his bread to the hungry; and has covered the naked *with* clothes;
17. Has withdrawn his hand from *oppressing* the poor; has not received usury nor increase; has done My ordinances; has walked in My statutes—he shall not die for the iniquity of his father; he shall surely live.
18. His father, because he extorted *and* robbed *his* brother by robbery, and did *what is* not good among his people; lo, even he shall die in his iniquity.
19. Yet you say, 'Why? Does not the son bear the iniquity of the father?' When the son has done that which is lawful and right, and has kept all My statutes, and has done them, he shall surely live.
20. The soul that sins, it shall die. The son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
21. But if the wicked will turn from all his sins which he has committed, and keep all My statutes, and do that which is lawful and right, he shall surely live; he shall not die.
22. All his transgressions that he has done, they shall not be mentioned to him; in his righteousness that he has done he shall live.
23. "Have I any pleasure at all that the wicked should die?" says the Lord GOD. "Is it not *pleasing, instead,* that he should turn from his ways and live?
24. But when the righteous turns from his righteousness and commits iniquity, *and* does according to all the abominations that the wicked do, shall he live?

24 Ezek. 22:14
Luke 1:52

Chap. **18**

2 Jer. 31:29
Lam. 5:7
4 Rom. 6:23
6 Lev. 18:19-20, 20:10, 18
Ezek. 22:9
7 Ex. 22:21, 26
Lev. 19:15, 25:14
Deut. 15:7, 24:12
Isa. 58:7
Mat. 25:35
8 Ex. 22:25
Lev. 25:36
Deut. 1:16, 23:19
Zech. 8:16
Psa. 15:5
Neh. 5:7
9 Ezek. 20:11
Amos 5:4
10 Gen. 9:6
Ex. 21:12
Num. 35:31
12 Ezek. 8:6, 17
13 Lev. 20:9, 11-13, 16, 27
Ezek. 3:18
Acts 18:6
15 Ezek. 17:6
18 Ezek. 3:18
19 Ex. 20:5
Deut. 5:9
2 Ki. 23:26, 24:3-4
20 Deut. 24:16
2 Ki. 14:6
Isa. 3:10-11
Jer. 31:29-30
Ezek. 18:4
Mat. 16:27
Rom. 2:9
21 Ezek. 18:27, 33:12, 19
22 Ezek. 33:16
23 Ezek. 18:32, 33:11
2 Pet. 3:9
1 Tim. 2:4
24 Ezek. 3:20, 33:12-13, 18
2 Pet. 2:20

All his righteousness that he has done shall not be remembered; because of his trespass that he has trespassed, and because of his sin that he has sinned, because of them he shall die.
25. Yet you say, 'The way of the LORD is not fair.' Hear now, O house of Israel: Is not My way fair? Are not your ways unfair?
26. When a righteous one turns away from his righteousness and commits iniquity and dies because of it; for his iniquity that he has done, he shall die.
27. Again, when the wicked turns away from his wickedness that he has committed and does that which is lawful and right, he shall save his soul alive.
28. Because he carefully considers, and turns away from all his sins that he has committed, he shall surely live; he shall not die.
29. Yet the house of Israel says, 'The way of the LORD is not fair.' O house of Israel, are not My ways fair? Are not your ways unfair?
30. Thus I will judge you, O house of Israel, each one of you according to his ways," says the Lord GOD. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin.
31. Cast away from you all your transgressions by which you have transgressed; and make you a new heart and a new spirit; for why will you die, O house of Israel?
32. For I have no delight in the death of him who dies," says the Lord GOD. "Therefore turn yourselves and live."

25 Ezek. 18:29, 33:17, 20
26 Ezek. 18:24
27 Ezek. 18:21
28 Ezek. 18:14
29 Ezek. 18:25
30 Ezek. 7:3, 33:20
Mat. 3:2
Rev. 2:5
31 Isa. 1:16
Jer. 32:39
Ezek. 11:19, 36:26
Eph. 4:22-23
32 Ezek. 18:23, 33:11
Lam. 3:33
2 Pet. 3:9

CHAPTER NINETEEN

1. "And take up a weeping for the princes of Israel,
2. And say, 'What *is* your mother? A lioness. She lay down among lions; she reared her cubs among young lions.
3. And she brought up one of her cubs; it became a strong lion and learned to tear the prey. It devoured men.
4. The nations also heard of him. He was taken in their pit, and they brought him with hooks to the land of Egypt.
5. And when she saw that she had waited *and* that her hope was lost, she took another of her cubs and made him a strong lion.
6. And he went up and down among the lions; he became a young lion and learned to catch the prey, *and* devoured men.
7. And he knew desolate palaces, and he laid their cities waste, and the land and its fullness was desolated from the sound of his roaring.
8. And the nations set against him on every side from the provinces, and spread their net over him. He was taken in their pit.
9. And they put him in a cage with hooks, and brought him to the king of Babylon. They brought him in hunting nets, so that his voice should never again be heard on the mountains of Israel.
10. Your mother *is* like a vine in your blood, planted by the waters; she was fruitful and full of branches because of many waters.
11. And she *had* strong rods for the scepters of those who bore rule, and her stature was exalted among the thick branches; and it was seen in her height, with the multitude of her branches.
12. But she was plucked up in fury; she was thrown down to the ground, and the east wind dried up her fruit. Her strong rods were broken and withered; the fire burned them up.
13. And now she *is* planted in the wilderness, in a dry and thirsty ground.
14. And fire has gone out from a rod of her branches, *which* has licked up her fruit so that there is no strong rod in her to be a scepter to rule.' " This is a lamentation, and shall be for a lamentation.

Chap. **19**

1 Ezek. 26:17, 27:2
3 2 Ki. 23:31-32
Ezek. 19:6
4 2 Ki. 23:33
Jer. 22:11-12
2 Chr. 36:4
5 2 Ki. 23:34
6 Jer. 22:13-17
Ezek. 19:3
8 2 Ki. 24:2
Ezek. 19:4
9 Jer. 22:18
Ezek. 6:2
2 Chr. 36:6
10 Deut. 8:7-9
Ezek. 17:6
11 Ezek. 31:3
Dan. 4:11
12 Ezek. 17:10
Hos. 13:15
14 Judg. 9:15
2 Ki. 24:20
Ezek. 17:18
Lam. 4:20

CHAPTER TWENTY

1. And it came to pass in the seventh year, in the fifth *month*, the tenth day of the month, that some of the elders of Israel came to ask of the LORD, and sat before me.
2. And the Word of the LORD came to me, saying,
3. "Son of man, speak to the elders of Israel and say to them, 'Thus says the Lord GOD, "Have you come to inquire of Me? *As* I live," says the Lord GOD, "I will not be inquired of by you." '
4. Will you judge *them*, son of man, will you judge them? Cause them to know the abominations of their fathers.
5. And say to them, 'Thus says the Lord GOD; "In the day that I chose Israel, and

Chap. **20**

1 Ezek. 8:1
3 Ezek. 14:3
4 Ezek. 16:2, 22:2
5 Ex. 3:8, 4:31, 6:7-8, 20:2
Deut. 4:34, 7:6
Ezek. 20:6

lifted up My hand to the seed of the house of Jacob, and made Myself known to them in the land of Egypt; when I lifted up My hand to them, saying, 'I *am* the LORD your God;'
6. In the day *that* I lifted up My hand to them, to bring them out from the land of Egypt into a land that I had searched out for them, flowing *with* milk and honey, which *is* the glory of all lands;
7. Then I said to them, 'Let each man throw away the abominations of his eyes, and do not defile yourselves with the idols of Egypt. I *am* the LORD your God.'
8. But they rebelled against Me and would not hearken to Me. They did not each man throw away the abominations of their eyes, nor did they forsake the idols of Egypt. And I said, 'I will pour out My fury against them to fulfill My anger against them in the midst of the land of Egypt.'
9. But I worked for My name's sake, that it should not be profaned before the heathen among whom they *were, for* I made Myself known to them in their eyes, by bringing them out of the land of Egypt.
10. And I caused them to go out from the land of Egypt, and brought them into the wilderness.
11. And I gave them My statutes and showed them My ordinances, which *if* a man do, he shall even live in them.
12. And also I gave them My Sabbaths to be a sign between Me and them, that *they* might know that I *am* the LORD who sanctifies them.
13. But the house of Israel rebelled against Me in the wilderness; they did not walk in My statutes, and they despised My ordinances, which *if* a man does, he shall even live in them. And they greatly polluted My Sabbaths. And I said, 'I will pour out My fury on them in the wilderness to destroy them.'
14. But I worked for My name's sake, so that it should not be profaned before the heathen in whose sight I brought them out.
15. And also I lifted up My hand to them in the wilderness, *and swore* that *I* would not bring them into the land which I had given *them*—flowing *with* milk and honey, the glory of all lands—
16. Because they despised My judgments and walked not in My statutes; and they polluted My Sabbaths; for their heart went after their idols.
17. Nevertheless My eye spared them—from destroying them; nor did I make an end of them in the wilderness.
18. But I said to their children in the wilderness, 'Do not walk in the statutes of your fathers, nor observe their judgments, nor defile yourselves with their idols.
19. I *am* the LORD your God. Walk in My statutes, and keep My ordinances, and do them,
20. And keep My Sabbaths holy; and they shall be a sign between Me and you, that you may know that I *am* the LORD your God.'
21. But the children rebelled against Me. They did not walk in My statutes, nor keep My ordinances to do them—the ordinances which, *if* a man do, he shall even live in them. And they polluted My Sabbaths, and I said, I would pour out My fury on them, to fulfill My anger against them in the wilderness.
22. Nevertheless I withdrew My hand and worked for My name's sake, that it should not be polluted in the eyes of the heathen, in whose eyes I brought them out.
23. I also lifted up My hand to them in the wilderness, *swearing* that I would scatter them among the heathen and scatter them throughout the lands,
24. Because they had not done My ordinances, but had despised My statutes and had polluted My Sabbaths, and their eyes were after their fathers' idols.
25. Wherefore I also gave them over to *their own* statutes that were not good, and *their own* ordinances by which they could not live.
26. And I defiled them in their own gifts, in that they caused all that opened the womb to pass through *the fire*, that I *might* make them desolate, to the end that they might know that I *am* the LORD." '
27. Therefore, son of man, speak to the house of Israel and say to them, 'Thus says the Lord GOD, "Yet in this your fathers have blasphemed Me, in that they have acted treacherously against Me.
28. When I had brought them into the land which I lifted up My hand to give to them, then they saw every high hill, and all the thick trees, and they offered their sacrifices there. And there they provoked

6 Ex. 3:8, 17 Deut. 8:7-9 Jer. 32:22 Ezek. 20:15 Zech. 7:14 Psa. 48:2 Dan. 8:9
7 Lev. 18:3 Deut. 29:16 Josh. 24:14 Ezek. 18:31 2 Chr. 15:8
8 Ezek. 7:8
9 Num. 14:13 Ezek. 36:21-22
10 Ex. 13:18
11 Lev. 18:5 Deut. 4:8 Psa. 147:19 Neh. 9:13 Rom. 10:5 Gal. 3:12
12 Ex. 20:8 Deut. 5:12 Neh. 9:14
13 Ex. 16:27 Num. 14:22, 29 Psa. 78:40, 95:8-10, 106:23 Prov. 1:25
14 Ezek. 20:9, 22
15 Num. 14:28 Ezek. 20:6 Psa. 95:11, 106:26
16 Num. 15:39 Ezek. 20:13, 24 Amos 5:25 Psa. 78:37 Acts 7:42
17 Psa. 78:38
19 Deut. 5:32, 6-8, 10-12
20 Jer. 17:22
21 Num. 25:1 Deut. 9:23 Ezek. 20:11, 13
22 Ezek. 20:9, 14, 17
23 Lev. 26:33 Deut. 28:64 Jer. 15:4 Psa. 106:27
24 Ezek. 6:9, 20:13, 16
25 Psa. 81:12 Rom. 1:24 2 Thes. 2:11
26 2 Ki. 17:17, 21:6 Jer. 32:35 Ezek. 6:7, 16:20 2 Chr. 28:3, 33:6
27 Rom. 2:24
28 Isa. 57:5 Ezek. 6:13, 16:19

Me with their offerings. There also they made their sweet savor, and poured out their drink offerings.
29. And I said to them, 'What *is* the high place to which you go?' And its name is called High Place to this day." '
30. Therefore say to the house of Israel, 'Thus says the Lord GOD, "Are you defiled in the same way as your fathers? And do you commit whoredoms after their abominations?
31. For when you offer your gifts, when you make your sons to pass through the fire, you defile yourselves with all your idols, even to *this* day. And shall I be inquired of by you, O house of Israel? *As* I live," says the Lord GOD, "I will not be inquired of by you.
32. And what comes into your mind shall not come to pass at all—in that you say, 'We will be like the heathen, like the families of the countries, to serve wood and stone.'
33. *As* I live," says the Lord GOD, "surely with a mighty hand, and with a stretched out arm, and with fury poured out, I will reign over you.
34. And I will bring you out from the people, and I will gather you out of the lands in which you are scattered among them, with a mighty hand and with an outstretched arm and with fury poured out.
35. And I will bring you into the wilderness of the people, and there I will enter into judgment with you face to face.
36. Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you," says the Lord GOD.
37. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.
38. And I will purge out from among you the rebels and those who transgress against Me. I will bring them out from the land where they reside, but they shall not enter into the land of Israel. And you shall know that I *am* the LORD.
39. As for you, O house of Israel," thus says the Lord GOD, "Go everyone and serve his idols, but later, you will surely hearken to Me, and no longer profane My Holy name with your gifts and idols.
40. For in My holy mountain, in the mountain height *of* Israel," says the Lord GOD, "there all the house of Israel, all of those in the land, shall serve Me. There will I receive them, and there will I ask for your offerings and the firstfruits of your offerings, with all your holy things.
41. I will receive you with your sweet savour when I bring you out from the people and gather you out of the lands into which you have been scattered among them. And I will be sanctified in you before the nations.
42. And you shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the land which I lifted up My hand to give to your fathers.
43. And there you shall remember your ways and all your doings in which you have been defiled. And you shall loathe yourselves in your own sight for all your evils which you have committed.
44. And you shall know that I *am* the LORD when I deal with you for My name's sake, not according to your wicked ways nor according to your corrupt doings, O house of Israel," says the Lord GOD.' "
45. And the Word of the LORD came to me, saying,
46. "Son of man, set your face toward the south, and drop a *word* toward the south, and prophesy against the forest of the field in the south.
47. And say to the forest of the south, 'Hear the Word of the LORD. Thus says the Lord GOD, "Behold, I will kindle a fire in you, and it shall burn up every green tree in you, and every dry tree among you. The blazing flame shall not be put out, and all faces from the south to the north shall be burned by it.
48. And all flesh shall see that I the LORD have kindled it. It shall not be put out." ' "
49. And I said, "Ah, Lord GOD! They say of me, 'Does he not speak *in* parables?' "

31 Ezek. 20:26 Psa. 106:37-39
32 Ezek. 11:5
33 Jer. 21:5
35 Jer. 2:9, 35 Ezek. 17:20
36 Num. 14:21-23, 28
37 Lev. 27:32 Jer. 33:13 Psa. 89:30-34
38 Jer. 44:14 Ezek. 34:17 Mat. 25:32
39 Judg. 10:14 Isa. 1:13 Ezek. 23:38 Amos 4:4 Psa. 81:12
40 Isa. 2:2-3, 56:7, 60:7 Ezek. 17:23 Mic. 4:1 Zech. 8:20 Mal. 3:4 Rom. 12:1
41 Eph. 5:2 Phil. 4:18
42 Ezek. 11:17, 20:38, 34:13, 44, 36:23-24, 38:23
43 Lev. 26:39 Ezek. 6:9, 16:61 Hos. 5:15
44 Ezek. 20:38, 24:24, 36:22
46 Ezek. 21:2
47 Isa. 9:18 Jer. 21:14 Ezek. 21:4 Luke 23:31

Chap. **21**

2 Ezek. 20:46 Amos 7:16
3 Job 9:22

CHAPTER TWENTY-ONE

1. And the Word of the LORD came to me, saying,
2. "Son of man, set your face toward Jerusalem, and preach against the holy places, and prophesy against the land of Israel.
3. And say to the land of Israel, 'Thus says the LORD, "Behold, I *am* against you, and will draw My sword out of its

sheath and will cut off from you the
righteous and the wicked.
4. Since I will cut off *both* the righteous
and the wicked from you, therefore My
sword shall be drawn from its sheath
against all flesh from the south to the
north,
5. Thus all flesh shall know that I, the
LORD, have drawn out My sword from its
sheath. It shall not be sheathed again." '
6. And therefore you, son of man, sigh
with the breaking of *your* heart; and
groan with bitterness before their eyes.
7. And it will be when they say to you,
'Why do you sigh?' You shall answer,
'Because of the news *that* it is coming;
and every heart shall melt, and all hands
shall be feeble, and every spirit shall
faint, and all knees shall be weak *as* wa-
ter.' Behold, it comes, and it shall be
done," says the Lord GOD.
8. And the Word of the LORD came to
me, saying,
9. "Son of man, prophesy and say, 'Thus
says the LORD.' Say, 'A sword, a sword
is sharpened and also polished.
10. It is sharpened in order to make a
slaughter; it is polished so that it may
glitter. Or shall we make mirth against
the rod of My son, despising every tree?
11. And He has given it to be polished, to
be taken by the hand. The sword, it is
sharpened, and it is polished, to give it
into the hand of the slayer.'
12. Cry and howl, son of man; for it *shall
be* upon My people; it *shall be* upon all
the princes of Israel: terrors by reason of
the sword shall be upon My people;
therefore slap *your* thigh.
13. Because *it is* a trial, and what if the
sword even despises the rod? It shall be
no more," says the Lord GOD.
14. "And you, son of man, prophesy and
strike *your* hands together; and let the
sword be doubled the third time, the
sword of the slain. It *is* the sword of
great slaughter, closing in on them from
every side;
15. So that *their* heart may melt, and
many stumble at all *their* gates, I have
given the threatening sword. Ah! It is
made like lightning; it is wrapped up for
the slaughter.
16. Sharpen yourself on the right! Set
yourself on the left, wherever your edge
is set.
17. And also I, *even* I, will strike My
hands together, and I will cause My fury
to rest. I the LORD have spoken it."
18. The Word of the LORD came to me
saying,
19. "And you, son of man, set for your-
self two ways, for the sword of the king
of Babylon to come. Both of them shall
come out of one land. And make a sign
at the head of the way to the city.
20. You shall make a way that the sword
may enter *into* Rabbah of the Ammonites,
and *into* Judah, into fortified Jerusalem.
21. For the king of Babylon shall stand at
the parting of the way, at the head of the
two highways, to practice divination. He
shall shake arrows; he shall ask house-
hold idols; he shall look at the liver.
22. At his right hand shall be the divining
for Jerusalem, to set battering rams, to
open the mouth for the slaughter, to lift
up the voice with shouting, to set batter-
ing rams against the gates, to pour out
and to build a siege wall.
23. And it shall be to them a false divi-
nation in their eyes, those who have
sworn solemn oaths. But He brings iniq-
uity to remembrance, that they may be
captured.
24. Therefore thus says the LORD God,
'Because you have made your iniquity to
be remembered, in that your transgres-
sions are discovered, in that your sins are
revealed in all your deeds; because you
have been remembered, you shall be
taken with the hand.
25. And you, O wicked and profane
prince of Israel, whose day has come,
whose iniquity shall have an end.
26. Thus says the Lord GOD, "Remove
the diadem, and take off the crown. This
shall not *be* as it was. Exalt the low one,
and abase the high one.
27. I will overturn, overturn, overturn it.
Also this shall not be until the coming of
Him whose right it is. And I will give it
to Him." '
28. And you, son of man, prophesy and
say, 'Thus says the Lord GOD concerning
the Ammonites, and concerning their re-
proach.' Even say, 'The sword, the sword
is drawn, polished for slaughter to make
an end, that *it may be* like lightning;
29. While they see false visions for you,
while they divine a lie to you, to lay you
on the necks of the wicked that are to be
slain, whose day has come in the time of
final punishment.

4 Ezek. 20:47
5 Isa. 45:23, 55:11
6 Isa. 22:4
7 Ezek. 7:17
9 Deut. 32:41 Ezek. 21:15, 28
11 Ezek. 21:19
12 Jer. 31:19
13 Ezek. 21:27 Job 9:23 2 Cor. 8:2
14 Num. 24:10 1 Ki. 20:30
15 Ezek. 21:10, 28
16 Ezek. 14:17
17 Ezek. 5:13, 21:14, 22:13
20 Jer. 49:2 Amos 1:14
22 Jer. 51:14 Ezek. 4:2,
23 Ezek. 17:13
25 Jer. 52:2 Ezek. 21:29
26 Luke 1:52
27 Gen. 49:10 Luke 1:32
28 Ezek. 25:2-3
29 Ezek. 12:24 Psa. 37:13 Job 18:20

30. Return it to its sheath. In the place where you were created, in the land of your origin, I will judge you.
31. And I will pour out My indignation on you; with the fire of My wrath I will blow against you, and give you into the hand of brutal men who are skillful to destroy.
32. You shall be for fuel to the fire. Your blood shall be in the midst of the land. You shall be remembered no *more*; for I the LORD have spoken it.' "

CHAPTER TWENTY-TWO

1. Moreover the Word of the LORD came to me, saying,
2. "Now you, son of man, will you judge, will you judge the bloody city? And yes, you shall make her know all her abominations.
3. Then you shall say, 'Thus says the Lord GOD, "The city sheds blood in her midst that her time may come, and makes idols unto herself to defile *herself*.
4. You are guilty by the blood that you have shed; and you have defiled yourself with your idols that you have made. And you have caused your days to draw near, and have come unto your years. Therefore I have made you a reproach to the nations, and a mocking to all countries.
5. *Those who are* near and *those* far from you shall mock against you, O infamous one and full of tumult.
6. Behold, the princes of Israel, every one has used his power to shed blood in you.
7. In you they have despised *both* father and mother. In your midst they have dealt with the stranger by oppression. In you they oppressed the orphan and the widow.
8. You have despised My holy things, and have profaned My Sabbaths.
9. In you are men of slander *who* shed blood; and in you they *that* eat on the mountains; in your midst they commit lewdness.
10. In you they have uncovered their fathers' nakedness; in you they have humbled her who was unclean in her impurity.
11. And a man has committed abominations with his neighbor's wife; and a man has lewdly defiled his daughter-in-law; and another has humbled his sister, his father's daughter.

30 Gen. 15:14
Jer. 47:6-7
Ezek. 16:3
31 Ezek. 7:8, 22:2
32 Ezek. 25:10

Chap. **22**

2 Ezek. 20:4
Nah. 3:1
4 Deut. 28:37
2 Ki. 21:16
Dan. 9:16
6 Isa. 1:23
7 Ex. 22:21
Deut. 27:16
8 Lev. 19:30
9 Lev. 19:16
Ezek. 18:6, 11
10 Lev. 18:7-8, 19
11 Lev. 18:9, 15, 20
12 Ex. 22:25, 23:8
Deut. 16:19
Jer. 3:21
13 Ezek. 21:17
14 Ezek. 17:24, 21:7
15 Deut. 4:27
Ezek. 23:27
16 Psa. 9:16
18 Isa. 1:22
Jer. 6:28
Psa. 119:119
22 Ezek. 20:8, 33
25 Hos. 6:9
Mic. 3:11
Mat. 23:14
26 Lev. 10:10
1 Sam. 2:29
Mal. 2:8

12. In you they have taken bribes to shed blood. You have taken usury and excessive increase, and you gained by extortion of your neighbors, and you have forgotten Me," says the Lord GOD.
13. "Therefore behold, I have struck My hand against your dishonest gain which you have made, and at your blood which has been in your midst.
14. Can your heart stand, or can your hands be strong in the day that I shall deal with you? I the LORD have spoken it and *I* will do it.
15. And I will scatter you among the nations and disperse you in the countries, and will consume your uncleanness out of you.
16. And you will be profaned by your own selves in the sight of the heathen, and you shall know that I *am* the LORD." ' "
17. And the Word of the LORD came to me, saying,
18. "Son of man, the house of Israel has become dross to Me. All of them *are* bronze, and tin, and iron, and lead, in the middle of the furnace; they are even the dross of silver.
19. Therefore thus says the Lord GOD, 'Because you have all become dross, behold, therefore I will gather you into the middle of Jerusalem.
20. *As they* gather silver, and bronze, and iron, and lead, and tin, into the middle of the furnace, to blow the fire on it to melt *it*, so I will gather *you* in My anger and in My fury, and I will cast *you in* and melt you.
21. And I will gather you and blow on you with the fire of My wrath, and you shall be melted in the midst of it.
22. As silver is melted in the furnace, so you shall be melted in the midst of it; and you shall know that I the LORD have poured out My fury upon you.' "
23. And the Word of the LORD came to me, saying,
24. "Son of man, say to her, 'You *are* a land that is not cleansed, nor rained upon in the day of indignation.'
25. There is a conspiracy of her prophets in her midst, like a roaring lion tearing the prey. They have devoured souls; they have taken the treasure and precious things; they made many widows in her midst.
26. Her priests have done violence to My law and have profaned My holy things.

They have put no difference between the holy and the profane, and have not taught the difference between the unclean and the clean, and they have hidden their eyes from My Sabbaths, and I am profaned among them.
27. Her rulers in her midst *are* like wolves tearing the prey, to shed blood and to destroy souls, to get unjust gain.
28. And her prophets have covered themselves *with* whitewash, seeing false visions and divining lies unto them, saying, 'Thus says the Lord GOD;' when the LORD has not spoken.
29. The people of the land have used oppression and committed robbery, and they have troubled the poor and needy. Yea, *they* have oppressed the stranger wrongfully.
30. And I sought for a man among them who should build up a wall for the land, and stand in the breach before Me, so that I should not destroy it. But I did not find one.
31. Therefore I have poured out My fury on them. I have burned them up with the fire of My wrath. I have recompensed their own way upon their heads," says the Lord GOD.

27 Isa. 1:23
Ezek. 22:6
28 Ezek. 13:6-7, 10
29 Ex. 23:9
Lev. 19:33
30 Jer. 5:1
Ezek. 13:5
Psa. 106:23
31 Ezek. 9:10, 22:22

CHAPTER TWENTY-THREE

1. The Word of the LORD came again to me,
2. "Son of man, there were two women, the daughters of one mother.
3. And they committed whoredoms in Egypt; they whored in their youth, their breasts were handled, and there their virgin nipples were fondled.
4. And their names *were* Oholah, the oldest, and Oholibah, her sister. And they were Mine, and they bore sons and daughters. And their names: Samaria *is* Oholah, and Jerusalem *is* Oholibah.
5. And Oholah whored when she was Mine. And she lusted after her lovers, *her* Assyrian neighbors,
6. They were clothed with purple, *even their* governors and rulers, all of them desirable young men, horsemen riding upon horses.
7. Thus she bestowed her whoredoms on them, the choice sons of Assyria; *with* all of them, and with all whom she lusted after; she defiled herself with all their idols.
8. Neither did she leave her whoredoms brought from Egypt. For in her youth they lay with her, and they fondled her virgin nipples, and poured their lust upon her.
9. Therefore I have given her into the hand of her lovers, into the hand of the Assyrians after whom she lusted.
10. They uncovered her nakedness. They took her sons and her daughters and killed her with the sword. And she became a byword among women, and they executed judgment on her.
11. And her sister Oholibah saw this, *yet* she was more corrupt in her lustfulness than she, and her whoredoms were greater than her sister's whoredoms.
12. She lusted after the Assyrians her neighbors, *their* governors and rulers, clothed most gorgeously; horsemen riding upon horses, all of them desirable young men.
13. And I saw that she *too* was defiled—in the same way, both of them.
14. And she increased her whoredoms. And she saw men carved on the wall which were images of the Chaldeans engraved with vermilion,
15. Girded with belts on their loins, with flowing turbans on their heads, all of them looking like captains, like the sons of Babylon *in* Chaldea, the land of their birth.
16. And as soon as she saw them she lusted after them with her eyes, and sent messengers to them into Chaldea.
17. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom. And when she was defiled by them, she turned herself from them in disgust.
18. So she uncovered her whoredoms and uncovered her nakedness; then My soul was alienated from her just as My soul was alienated from her sister.
19. Yet she multiplied her whoredoms to recall the days of her youth, in which she had played the harlot in the land of Egypt.
20. And she lusted after her lovers, whose flesh is like the flesh of donkeys and whose issue *is like* the issue of horses.
21. Thus you longed for the wickedness of your youth, when the Egyptians fondled your nipples, for the sake of your youthful breasts.

Chap. **23**

2 Jer. 3:7-8
3 Lev. 17:7
Josh. 24:14
Ezek. 16:22
4 1 Ki. 8:29
Ezek. 16:8, 20
5 Hos. 8:9
8 Ezek. 23:3
9 2 Ki. 17:3
11 Jer. 3:8, 11
12 2 Ki. 16:7
Ezek. 23:6, 23
16 2 Ki. 24:1
17 Ezek. 23:22, 28
18 Jer. 6:8
19 Ezek. 23:3

22. Therefore, O Oholibah, thus says the Lord GOD, 'Behold, I will raise up your lovers against you, from whom your soul is alienated; and I will bring them against you from all around;
23. The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them; all of them desirable young men, governors and rulers, all of them, great lords and renowned; all of them riding upon horses.
24. And they shall come against you *with* weapons, chariots, and wheels, and with an assembly of people; buckler and shield and helmet shall they set against you all around. And I will commit the judgment to them, and they shall judge you by their judgments.
25. And I will direct My jealous anger against you, and they shall deal with you in fury. They shall cut off your nose and your ears, and the survivors shall fall by the sword. They shall take away your sons and your daughters, and the rest of you shall be devoured by the fire.
26. They shall also strip you *of* your clothes and take away your beautiful jewels.
27. So I will make your wickedness to cease from you, and your whoredom from the land of Egypt. And you shall not lift up your eyes to them, nor shall you remember Egypt any more.' "
28. For thus says the Lord GOD, "Behold, I will give you into the hand of *those* who you hate, into the hand of those from whom your soul was alienated.
29. And they shall deal with you in hatred, and shall take away all your labor, and shall leave you naked and bare. And the nakedness of your whoredoms shall be uncovered, both your lewdness and your whoredoms.
30. These *things* will be done to you because you have whored after the nations, and because you are defiled with their idols.
31. You have walked in the way of your sister; therefore I will give her cup into your hand."
32. Thus says the Lord GOD, "You shall drink of your sister's cup deep and large; you shall be laughed to scorn and mocked; for it contains much.

22 Ezek. 16:37, 23:28
23 Jer. 50:21 Ezek. 23:12
26 Ezek. 16:39
27 Ezek. 16:41, 22:15, 23:3, 19
28 Ezek. 16:37, 23:17
29 Ezek. 16:39, 23:26
30 Ezek. 6:9
31 Jer. 25:15
32 Ezek. 22:4-5
34 Isa. 51:17 Psa. 75:8
35 1 Ki. 14:9 Jer. 2:32, 3:21, 13:25 Ezek. 22:12 Neh. 9:26
36 Isa. 58:1 Ezek. 20:4, 22:2
37 Ezek. 16:20-21, 36, 38, 45, 20:26, 31, 23:45
38 Ezek. 22:8
39 2 Ki. 21:4
40 2 Ki. 9:30 Isa. 57:9 Jer. 4:30 Ruth 3:3
41 Isa. 57:7 Ezek. 16:18-19 Hos. 2:8 Amos 2:8, 6:4 Prov. 7:17 Esth. 1:6
45 Ezek. 16:38, 23:37

33. *In* drunkenness and sorrow you are filled, the cup of astonishment and desolation with the cup of your sister Samaria.
34. You shall even drink it and empty it. And you shall break it into pieces, and tear at your own breasts. For I have spoken it," says the Lord GOD.
35. Therefore, thus says the Lord GOD, "Because you have forgotten Me and cast Me behind your back, therefore *you shall also* bear your *own* lewdness and your adulteries."
36. And the LORD said to me, "Son of man, will you judge Oholah and Oholibah, and declare to them their abominations,
37. That they have committed adultery, and blood *is* on their hands? And they have committed adultery with their idols and have also caused their sons whom they bore to Me to pass through the fire to them, to devour them.
38. And moreover they have *also* done this to Me: They have defiled My sanctuary in that day, and have profaned My Sabbaths.
39. And when they had slain their children to their idols, then they came into My sanctuary the same day to profane it. And lo, thus have they done in the midst of My house.
40. And they have even sent for men to come from far, to whom a messenger *was* sent. And lo, they came. You washed yourself for them, painted your eyes, and adorned yourself with ornaments,
41. And sat on a stately bed with a table prepared before it, on which you set My incense and My oil.
42. And the sound of a carefree crowd was with her; and drunkards from the wilderness were brought with the men from the rabble of mankind; and they put bracelets on their hands, and beautiful crowns upon their heads.
43. And I said about the one who was worn *with* adulteries, 'Let them use her as a prostitute, for that is what she is.'
44. And they went in to her, as *they* go in to a woman of harlotry; so they went into Oholah and to Oholibah, the lewd women.
45. But righteous men shall judge them *with* the judgment of adulteresses, and the judgment of women who shed blood;

because they *are* adulteresses, and blood *is* on their hands.
46. For thus says the Lord GOD, 'I will bring up a company against them, and give them over to terror and plunder.
47. And the company shall stone them *with* stones, and cut them down with their swords. They shall kill their sons and their daughters, and burn up their houses with fire.
48. Thus I will cause lewdness to cease out of the land, that all women may be taught, not to go after your lewdness.
49. And they shall recompense your lewdness upon you, and you shall bear the sins of your idols. And you shall know that I *am* the Lord GOD.' "

CHAPTER TWENTY-FOUR

1. And in the ninth year, in the tenth month, on the tenth day of the month, the Word of the LORD came to me, saying,
2. "Son of man, write for yourself the name of the day, even of this same day; for the king of Babylon has set himself against Jerusalem this same day.
3. And speak a parable to the rebellious house, and say to them, 'Thus says the Lord GOD, "Set up a pot; set *it* up, and also pour water into it.
4. Gather its pieces into it, even every good piece, the thigh, and the shoulder. Fill *it with* the choice bones.
5. Take the choice of the flock, and also burn the bones under it; make it boil well, and let them boil its bones in it."
6. 'Wherefore thus says the Lord GOD, "Woe to the bloody city, to the pot whose scum *is* in it, and whose scum has not gone out of it! Bring it out, piece by piece; without casting lots for them.
7. For her blood is in her midst; she set it upon the top of a rock. She did not pour it on the ground, to cover it *with* dust,
8. That it might cause fury to come up to take vengeance. I have set her blood on top of a shining rock, that it should not be covered."
9. Therefore thus says the Lord GOD, "Woe to the bloody city! I will even heap greatly on the pile for fire.
10. And heap on the wood, kindle the fire, consume the flesh, and mix in the spice, and let the bones be burned.
11. Then set it empty on its coals, so that its bronze may be hot and may glow, and *that* its uncleanness may be melted in it, *that* the scum of it may be burned away.
12. She has frustrated all efforts; her heave deposit has not been removed, not even by fire.
13. In your defilement *is* lewdness. Because I tried to purge you, but you would not be purged of your impurity, you shall not be purged from your defilement any more, until I have caused My fury to rest on you.
14. I the LORD have spoken it. It shall come to pass and I will do *it*. I will not hold back, nor will I spare, nor will I repent. According to your ways, and according to your doings, they shall judge you," says the Lord GOD.
15. And the Word of the LORD came to me, saying,
16. "Son of man, behold, I take away from you the desire of your eyes with a stroke. Yet neither shall you mourn nor weep, nor shall your tears run down.
17. Groan *but* be silent; make no mourning *for* the dead; tie your turban on you, and put your sandals on your feet, and do not cover *your* lips, and do not eat the bread of men."
18. So I spoke to the people in the morning. And in the evening my wife died, and I did in the morning as I was commanded.
19. And the people said to me, "Will you not tell us what these *things mean* to us, that you do so?"
20. And I answered them, "The Word of the LORD came to me, saying,
21. 'Speak to the house of Israel. "Thus says the Lord GOD, 'Behold, I will profane My sanctuary, the pride of your power, the delight of your eyes, and that in which your soul delights. And your sons and your daughters whom you have left shall fall by the sword.
22. And you shall do as I have done. You shall not cover your lips nor eat the bread of men.
23. And your turbans *shall be* on your heads, and your sandals on your feet. You shall not mourn nor weep; but you shall rot away for your iniquities and mourn to one another.
24. Thus Ezekiel is a sign to you. According to all that he has done, you shall do. And when this comes, you shall know that I *am* the Lord GOD.' "
25. 'Also, son of man, *will it* not *be* in the

46 Ezek. 16:40
47 Ezek. 16:40, 24:21
2 Chr. 36:17, 19
48 Deut. 13:11
Ezek. 22:15
2 Pet. 2:6
49 Ezek. 20:38, 42, 44, 23:35, 25:5

Chap. **24**

2 2 Ki. 25:1
Jer. 39:1, 52:4
3 Jer. 1:13, Ezek. 11:3, 17:12
6 2 Sam. 8:2
Ezek. 22:3
Joel 3:3
Obad. 11
Nah. 3:10
7 Lev. 17:13
Deut. 12:16
8 Mat. 7:2
9 Ezek. 24:6
Hab. 2:12
11 Ezek. 22:15
13 Ezek. 8:18
14 1 Sam. 15:29
Ezek. 5:11
17 Lev. 10:6, 13:45, 21:10
2 Sam. 15:30
Jer. 16:5
Ezek. 24:22
Mic. 3:7
19 Ezek. 12:9, 37:18
21 Jer. 7:14
Ezek. 7:20, 23:47
22 Jer. 16:6-7
Ezek. 24:17
23 Lev. 26:39
Psa. 78:64
Job 27:15
24 Isa. 20:3
Jer. 17:15
Ezek. 4:3, 6:7, 12:6, 11, 25:5
John 13:19, 14:29
25 Ezek. 24:21

day *when* I take from them their strength, the joy of their glory, the desire of their eyes, and that on which they set their minds, their sons and their daughters,
26. *That* he who escapes in that day shall come to you to cause *you* to hear it *with your* ears?
27. In that day your mouth shall be open to him who has escaped, and you shall speak and be no more dumb. And you shall be a sign to them, and they shall know that I *am* the LORD.' "

CHAPTER TWENTY-FIVE

1. The Word of the LORD came to me, saying,
2. "Son of man, set your face against the Ammonites and prophesy against them.
3. And say to the Ammonites, 'Hear the Word of the Lord GOD. Thus says the Lord GOD, "Because you said, 'Aha,' against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity;
4. Therefore, behold, I will give you to the men of the east for a possession. And they shall set their camp sites among you, and put their dwellings among you. They shall eat your fruit, and they shall drink your milk.
5. And I will make Rabbah a pasture *for* camels, and the Ammonites a crouching place *for* flocks. And you shall know that I *am* the LORD."
6. For thus says the Lord GOD, "Because you have clapped *your* hands and stamped the foot, and rejoiced in heart with all your spite against the land of Israel;
7. Behold, therefore I will stretch out My hand upon you, and will give you as a spoil to the heathen. And I will cut you off from the people, and I will cause you to perish out of the countries. I will destroy you, and you shall know that I *am* the LORD."
8. Thus says the Lord GOD, "Because Moab and Seir say, 'Behold, the house of Judah *is* like all the heathen;'
9. Therefore, behold, I will open the side of Moab from the cities, from his cities, from his borders, the glory of the land, even Beth Jeshimoth, Baal Meon, and Kirjathaim,
10. To the men of the east with the Ammonites. And I will give them for a possession so that the Ammonites may not be remembered among the nations.
11. And I will execute judgments on Moab; and they shall know that I *am* the LORD."
12. Thus says the Lord GOD, "Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended and revenged himself on them;"
13. Therefore thus says the Lord GOD, "I will also stretch out My hand on Edom, and will cut man and beast off from it; and I will make it a waste from Teman, even to Dedan they shall fall by the sword.
14. And I will lay My vengeance on Edom by the hand of My people Israel. And they shall do in Edom according to My anger and according to My fury. And they shall know My vengeance," says the Lord GOD.
15. Thus says the Lord GOD, "Because the Philistines have taken vengeance; yes, have taken vengeance with spite in *their* heart, to destroy it *with* never ending hatred,"
16. Therefore thus says the Lord GOD, "Behold, I will stretch out My hand on the Philistines, and I will cut off the Cherethites, and will destroy the rest of the sea coast.
17. And I will execute great vengeance on them with rebukes; and they shall know that I *am* the LORD, when I shall lay My vengeance upon them." ' "

CHAPTER TWENTY-SIX

1. And it came to pass in the eleventh year, on the first *day* of the month, the Word of the LORD came to me, saying,
2. "Son of man, because Tyre has said against Jerusalem, 'Aha! She is shattered, that was the gate of the people, it has swung open to me; I shall be replenished; now that she is laid waste.'
3. Therefore thus says the Lord GOD, 'Behold, I *am* against you, O Tyre, and will cause many nations to come up against you, *as* the sea causes its waves to come up.
4. And they shall destroy the walls of Tyre and break down her towers. I will also scrape her dust from off her and make her like a bare rock.

26 Ezek. 3:26, 33:21

Chap. **25**

2 Jer. 49:1 Ezek. 21:28, 35:2 Zeph. 2:9
3 Ezek. 26:2 Prov. 17:5
5 Isa. 17:2 Ezek. 21:20, 24:24
6 Ezek. 36:5 Zeph. 2:15 Job 27:23 Lam. 2:15
7 Ezek. 35:3
8 Isa. 15, 16 Jer. 48:1 Ezek. 35:2, 5 Amos 2:1
10 Ezek. 21:32, 25:4
12 Jer. 49:7-8 Amos 1:11 Obad. 10 Psa. 137:7 2 Chr. 28:17
14 Isa. 11:14
15 Jer. 25:20 Amos 1-6 2 Chr. 28:18
16 1 Sam. 30:14 Jer. 47:4 Zeph. 2:4
17 Ezek. 5:15 Psa. 9:16

Chap. **26**

2 Isa. 23 Jer. 25:22 Ezek. 25:3 Amos 1:9 Zech. 9:2
4 Ezek. 26:14

5. It shall be a place for the spreading of nets in the middle of the sea. For I have spoken it,' says the Lord GOD. 'And it shall become a spoil to the nations.
6. And her daughters who *are* in the field shall be killed by the sword; and they shall know that I *am* the LORD.'
7. For thus says the Lord GOD, 'Behold, I will bring Nebuchadnezzar king of Babylon upon Tyre, a king of kings from the north, with horses and with chariots and with a company of horsemen, and many people.
8. He shall kill your daughters with the sword in the field. And he shall make siege walls against you, and build up a siege mound against you, and lift up the shield against you.
9. And he shall set engines of war against your walls, and with his axes he shall break down your towers.
10. Because of his many horses, their dust shall cover you. Your walls shall shake at the sound of the horsemen, and of the wheels, and of the chariots, when he shall enter into your gates, as *men* enter a city that is breached.
11. With the hoofs of his horses he shall trample all your streets. He shall kill your people by the sword, and the pillars of your strength shall go down to the ground.
12. And they shall plunder your riches, and make a pillage of your merchandise. And they shall break down your walls and destroy your pleasant houses. And they shall lay your stones and your timber and your dust in the midst of the waters.
13. And I will cause the noise of your songs to cease; and the sound of your lyres shall be heard no more.
14. And I will make you like a bare rock. You shall be *a place* to spread nets on; you shall be built no more; for I the LORD have spoken,' says the Lord GOD.
15. Thus says the Lord GOD to Tyre, 'Shall not the isles shake at the sound of your fall, when the slain groan, when the slaughter is made in your midst?
16. And all the rulers of the sea shall come down from their thrones, and lay away their robes, and strip off their embroidered garments. They shall clothe themselves *with* trembling; they shall sit on the ground and tremble *every* moment, and be astonished at you.
17. And they shall take up a mourning for you, and say to you, "How are you destroyed who lived by the sea, the famous city which was strong in the sea, she and her people who caused their terror *to be* upon all who lived in it!
18. Now the isles shall tremble in the day of your fall; yea, the isles by the sea shall be troubled at your going." '
19. For thus says the Lord GOD, 'When I shall make you a desolate city, like the cities that have no inhabitants; when I shall bring up the deep upon you, and great waters shall cover you;
20. Then I shall bring you down with those who go down into the pit, with the people of old, and shall set you in the low parts of the earth, in places ruined in days of old, with those who go down to the pit, so that you have no inhabitants (but I establish glory in the land of the living).
21. I will give you terrors, and you *will* be no more. Though you are sought, yet you shall never be found forever' says the Lord GOD."

5 Ezek. 27:32
6 Ezek. 25:5
7 Dan. 2:37
Ezra 7:12
8 Ezek. 21:22
13 Isa. 14:11, 23:16, 24:8
Jer. 7:34, 25:10
Ezek. 28:13
Rev. 18:22
14 Ezek. 26:4-5
15 Jer. 49:21
Ezek. 26:18, 27:28
16 Isa. 23:8
Ezek. 27:35, 32:10,
Jonah 3:6
Job 2:13
17 Isa. 23:4
Ezek. 27:32
Rev. 18:9
18 Ezek. 26:13
20 Ezek. 32:18, 23
21 Ezek. 28:19
Psa. 37:36

CHAPTER TWENTY-SEVEN

1. The Word of the LORD came to me, saying,
2. "And you, son of man, take up a lamentation for Tyre.
3. And say to Tyre, 'Who is situated at the entrance of the sea, a merchant of the people for many isles, thus says the Lord GOD, "O Tyre, you have said, 'I *am* of perfect beauty.'
4. Your borders *are* in the midst of the seas, your builders have perfected your beauty.
5. They have made all your *ship* boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for you.
6. They have made the oaks *of* Bashan your oars; they have made your deck, inlaid with ivory, of boxwood from the coasts of Chittim.
7. Your sail was of fine linen with embroidered work from Egypt, an ensign for you; violet and purple from the coasts of Elishah was your covering.
8. The residents of Sidon and Arvad were your seamen. Your wise ones, O

Chap. **27**
2 Ezek. 26:17
3 Isa. 23:3
Ezek. 28:2, 12
5 Deut. 3:9
6 Jer. 2:10

Tyre, were in you, they *were* your sailors.
9. The elders of Gebal and her wise *men* were with you, reinforcing your seams. All the ships of the sea with their seamen were with you, to exchange your merchandise.
10. Persia and Lud and Put were in your army, your men of war. They hung the shield and helmet in you; they set your splendor.
11. The sons of Arvad and your army *were* on your walls all around, and warriors *were* in your towers. They hung their shields on your walls all around; they have made your beauty perfect.
12. Tarshish *was* your merchant because of the multitude of *your* wealth; with silver, iron, tin, and lead, they traded for your wares.
13. Javan, Tubal, and Meshech *were* your merchants. They traded the persons of men and vessels of bronze for your goods.
14. From the house of Togarmah they gave horses and war-horses and mules in your fairs.
15. The sons of Dedan *were* your merchants; many isles *were* the traffic of your hand. They brought you as tribute tusks of ivory and ebony.
16. Syria *was* your merchant because of the multitude of your works; with emeralds, purple, and embroidered work, and fine linen, and coral, and rubies they gave you for your wares.
17. Judah and the land of Israel *were* your merchants with wheat *from* Minnith and Pannag, and honey, and oil, and balm, they traded for your goods.
18. Damascus *was* your merchant in the multitude of your goods, from the multitude of all riches, in the wine of Helbon, and white wool.
19. Dan and Javan also traded with yarn for your wares; smooth iron, cassia, and cane were among your goods.
20. Dedan *was* your merchant in precious clothes for chariots.
21. Arabia, and all the rulers of Kedar *were* traders with you, in lambs, and rams, and goats; in these they were your merchants.
22. The merchants of Sheba and Raamah *were* also your merchants, with the best of all the spices, and with every precious stone, and gold they gave for your wares.
23. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, Chilmad *were* your merchants.
24. They *were* your merchants in gorgeous fabrics, in violet cloth, and embroidered work, and in carpets of many colors, with tightly bound cords, and cedars among your merchandise.
25. The ships of Tarshish carried your merchandise. And you were filled and made very glorious in the heart of the seas.
26. Your rowers have brought you out into the high seas; the east wind has wrecked you in the heart of the seas.
27. Your riches, and your wares, your goods, your seamen, and your sailors reinforcing your seams, and the traders of your goods, and all your men of war, who *are* in you, and all your company which *is* in your midst, shall fall into the heart of the seas in the day of your ruin.
28. At the sound of the cry of your pilots the countrysides will shake.
29. And all who handle the oar, the mariners, all the sailors of the sea, shall come down from their ships. They shall stand on the land,
30. And shall cause their voice to be heard against you, and shall cry bitterly, and shall throw dust on their heads. They shall wallow themselves in the ashes.
31. And they shall make themselves utterly bald for you, and gird them with sackcloth. And they shall weep for you with bitterness of soul, a bitter wailing.
32. And in their wailing they shall lift up a lamentation for you *and* lament over you, *saying*, 'Who *was* like Tyre, who was fortified in the midst of the sea?
33. When your goods went out by the seas, you filled many people. With the multitude of your riches and your merchandise you enriched the kings of the earth.
34. Now that you are broken by the seas, in the depths of the waters, your merchandise and all your company in your midst have fallen.
35. All the inhabitants of the isles are astonished at you, and their kings are horribly terrified; *their* faces tremble.
36. The merchants among the people shall hiss at you; you have become terrors. And you *will be* no more forever.' " ' "

9 1 Ki. 5:18
Psa. 83:7
11 Ezek. 27:3
12 Gen. 10:4
2 Chr. 20:36
13 Gen. 10:2
Rev. 18:13
14 Ezek. 38:6
15 Gen. 10:7
17 Judg. 11:33
Jer. 8:22
20 Gen. 25:3
21 Gen. 25:13
Isa. 60:7
22 Gen. 10:7,
1 Ki. 10:1-2
Isa. 60:6
Psa. 72:10
23 Gen. 11:31,
25:3
2 Ki. 19:12
25 Isa. 2:16
Ezek. 27:4
Psa. 48:7
26 Psa. 48:7
27 Prov. 11:4
28 Ezek. 26:15
29 Rev. 18:17
30 Jer. 6:26
Job 2:12
Esth. 4:1, 3
Rev. 18:19
31 Jer. 16:6
32 Ezek. 26:17
Rev. 18:18
33 Rev. 18:19
34 Ezek. 26:19,
27:27
35 Ezek. 26:15
36 Jer. 18:16
Ezek. 26:21

CHAPTER TWENTY-EIGHT

1. The Word of the LORD came to me, saying,
2. "Son of man, say to the prince of Tyre. 'Thus says the Lord GOD, "Because your heart *is* lifted up, and you have said, 'I *am* a god, I sit *in* the seat of God, in the midst of the seas;' yet you *are* a man and not God, though you set your heart as the heart of a god;
3. Behold, you *are* wiser than Daniel; there is no secret that they can hide from you!
4. With your wisdom and with your understanding you have made riches for yourselves, and have gotten gold and silver into your treasuries.
5. By your great wisdom *and* by your trade you have multiplied your riches, and your heart is lifted up because of your riches."
6. Therefore thus says the Lord GOD, "Because you have set your heart as the heart of a god,
7. Behold, therefore I will bring strangers upon you, the most ruthless *of* the nations. And they shall draw their swords against the beauty of your wisdom, and they shall defile your brightness.
8. They shall bring you down to the pit, and you shall die the death of those slain in the midst of the seas.
9. Will you yet say before him who kills you, 'I *am* a god'? But you *are* a man, and not God, in the hand of him who kills you.
10. You shall die the death of the uncircumcised by the hand of strangers. For I have spoken," says the Lord GOD.' "
11. And the Word of the LORD came to me, saying,
12. "Son of man, lift up a lamentation over the king of Tyre, and say to him, 'Thus says the Lord GOD, "You seal up the measure of perfection, full of wisdom and perfect in beauty.
13. You have been in Eden the garden of God; every precious stone *was* your covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the turquoise, and the emerald, and gold. The workmanship of your settings and of your sockets was prepared in you in the day that you were created.
14. You *were* the anointed cherub that covers, and I set you so; you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire.
15. You *were* perfect in your ways from the day that you were created, until iniquity was found in you.
16. By the multitude of your merchandise they have filled your midst *with* violence, and you have sinned. Therefore I will cast you as profane from the mountain of God, and I will destroy you, O covering cherub, from among the stones of fire.
17. Your heart was lifted up because of your beauty; you have corrupted your wisdom by reason of your brightness. I will cast you to the ground; I will lay you before kings, that they may behold you.
18. By the multitude of your iniquities, by the unrighteousness of your trade, you have profaned your sanctuaries; therefore I brought forth a fire from your midst; it shall devour you, and I will bring you to ashes upon the earth, before the eyes of all who see you.
19. All who know you among the people shall be astonished at you; you became a terror, and you *will* not *be* any more." ' "
20. And the Word of the LORD came to me, saying,
21. "Son of man, set your face against Sidon, and prophesy against it.
22. And say, 'Thus says the Lord GOD, "Behold, I *am* against you, O Sidon, and I will be glorified in your midst. And they shall know that I *am* the LORD, when I have executed judgments in her and shall be sanctified in her.
23. For I will send a plague into her, and blood into her streets. And the wounded shall fall in her midst by the sword upon her on every side. And they shall know that I *am* the LORD.
24. And there shall be no more a pricking brier, or a painful thorn unto the house of Israel any more, from all who surround them, *those* who hate them. And they shall know that I am the Lord GOD."
25. Thus says the Lord GOD, "When I have gathered the house of Israel from the people among *whom* they are scattered, and have been sanctified in them in the sight of the nations, then they shall dwell in their land that I have given to My servant Jacob.
26. And they shall dwell safely in it, and

Chap. **28**

2 Isa. 31:3
Ezek. 27:3-4, 28:9
2 Thes. 2:4
3 Zech. 9:2
5 Zech. 9:3
Psa. 62:10
7 Ezek. 30:11, 31:12, 32:12
9 Ezek. 28:2
10 Ezek. 31:18, 32:19, 21, 25, 27
12 Ezek. 27:2-3, 28:3
13 Ezek. 26:13, 31:8-9
14 Ex. 25:20
Ezek. 20:40, 28:16
16 Ezek. 28:14
17 Ezek. 28:2, 5
19 Ezek. 26:21, 27:36
21 Isa. 23:4, 12
Jer. 25:22, 27:3
Ezek. 6:2, 25:2, 29:2, 32:30
22 Ex. 14:4, 17
Ezek. 20:41, 28:25, 36:23, 39:13
Psa. 9:16
23 Ezek. 38:22
24 Num. 33:55
Josh. 23:13
25 Isa. 11:12
Ezek. 11:12, 20:41, 28:22, 34:13, 37:21
26 Isa. 65:21
Jer. 23:6, 31:5
Ezek. 36:28
Amos 9:14

shall build houses and plant vineyards. Yea, they shall dwell safely when I have executed judgments upon all those who despise them all around them; and they shall know that I *am* the LORD their God." ' "

CHAPTER TWENTY-NINE

1. In the tenth year, in the tenth *month*, on the twelfth day of the month, the Word of the LORD came to me, saying,
2. "Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt.
3. Speak and say, 'Thus says the Lord GOD, "Behold, I, even I, *am* against you, Pharaoh king of Egypt, the great dragon who lies in the midst of his rivers, who has said, 'My river *is* mine, and I have made it for myself.'
4. But I will put hooks in your jaws, and I will cause the fish of your rivers to stick to your scales, and I will bring you up out of the midst of your rivers, and all the fish of your rivers shall stick to your scales.
5. And I will throw you into the wilderness, you and all the fish of your rivers. You shall fall on the open fields; you shall not be removed nor gathered. I have given you for food to the beasts of the field and to the birds of heaven.
6. And all the people of Egypt shall know that I *am* the LORD because they have been a staff of reed to the house of Israel.
7. When they took you by your hand, you broke and tore off all their shoulder. And when they leaned on you, you broke and made all their loins to be a stand."
8. Therefore thus says the Lord GOD, "Behold, I will bring a sword upon you, and cut off man and beast from you.
9. And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD because he has said, 'The river *is* mine, and I have made it.'
10. Behold, therefore I *am* against you and against your rivers, and I will make the land of Egypt utterly waste, and desolate, from Migdol *to* Syene, even to the border of Ethiopia.
11. No foot of man shall pass through it, nor foot of beast shall pass through it, and you shall not live in it forty years.
12. And I will make the land of Egypt desolate in the midst of the desolate countries; and her cities shall be deserted forty years among the cities *that are* laid waste. And I will scatter the Egyptians among the nations, and will scatter them through the lands."
13. Yet thus says the Lord GOD, "At the end of forty years I will gather the Egyptians from the people where they were scattered.
14. And I will bring back the captives of Egypt, and will cause them to return *to* the land of Pathros, into their homeland. And they shall be a lowly kingdom there.
15. It shall be the lowest of the kingdoms, and shall no more exalt itself above the nations. For I will make them so few, that they shall no more rule over the nations.
16. And it shall never again be the hope of the house of Israel, but will remind them of their iniquity when they turned to follow them. And they shall know that I *am* the Lord GOD." ' "
17. And it came to pass in the twenty-seventh year, in the first *month*, on the first day of the month, the Word of the LORD came to me, saying,
18. "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyre. Every head *was* made bald, and every shoulder was peeled. Yet neither he nor his army had any wages for Tyre, for the service that he had served against it.
19. Therefore thus says the Lord GOD, 'Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon. And he shall carry off her wealth, and take her spoil, and seize her plunder. And it shall be the wages for his army.
20. I have given him the land of Egypt *for* his labor with which he served against it because they worked for Me,' says the Lord GOD.
21. 'In that day I will make a horn spring up to the house of Israel, and I will open your mouth *to prophesy* in their midst. And they shall know that I *am* the LORD.' "

CHAPTER THIRTY

1. And the Word of the LORD came to me, saying,
2. "Son of man, prophesy and say, 'Thus says the Lord GOD, "Howl, 'Woe is the day!'

Chap. **29**

2 Isa. 19:1 Jer. 25:19, 46:2, 25 Ezek. 28:21,
3 Isa. 27:1, 51:9 Jer. 44:30 Ezek. 28:2, 29:10, 32:2 Psa. 75:13-14
4 Isa. 37:29 Ezek. 38:4
5 Jer. 7:33, 8:2, 16:4, 25:33, 34:20
6 2 Ki. 18:21 Isa. 36:6
7 Jer. 37:5, 7, 11 Ezek. 17:17
8 Ezek. 14:17, 32:11-13
10 Ex. 14:2 Jer. 44:1 Ezek. 30:6, 12
11 Ezek. 32:13
12 Ezek. 30:7, 26
13 Isa. 19:23 Jer. 46:26
14 Ezek. 17:6, 14
16 Isa. 30:2-3, 36:4, 6
18 Jer. 27:6 Ezek. 26:7-8
20 Jer. 25:9
21 Ezek. 24:27 Psa. 132:17

Chap. **30**

2 Isa. 13:6

3. For the day *is* near, even the day of the LORD *is* near, a day of clouds. It shall be the time of the nations.
4. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her wealth, and her foundations shall be broken down.
5. Ethiopia, and Libya, and Lydia, and all the mixed people; and Chub, and the men of the land *who are in* covenant with them shall fall by the sword."
6. Thus says the LORD, "Those who uphold Egypt shall also fall, and the pride of her power shall come down. From Migdol to Syene they shall fall in it by the sword," says the Lord GOD.
7. "And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are laid waste.
8. And they shall know that I *am* the LORD, when I have set a fire in Egypt and when all her helpers shall be destroyed.
9. In that day messengers shall go out from Me in ships to terrify the confident Ethiopians, and anguish shall be upon them, as in the day of Egypt; for lo, it is coming."
10. Thus says the Lord GOD, "I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.
11. He and his people with them, the most ruthless of the nations, shall be brought to destroy the land. And they shall draw their swords against Egypt, and fill the land *with* the slain.
12. And I will make the rivers dry, and sell the land into the hand of the wicked. And I will waste the land, and her fullness, by the hand of strangers. I the LORD have spoken."
13. Thus says the Lord GOD, "I will also destroy the idols, and I will cause their images to cease out of Noph. And there shall no more be a prince of the land in Egypt; and I will put a fear in the land of Egypt.
14. And I will make Pathros a ruin, and will set fire in Zoan, and will execute judgments in No.
15. And I will pour My fury upon Sin, the strength of Egypt. And I will cut off the multitude of No.
16. And I will set fire in Egypt; Sin shall be in great convulsion, and No shall be torn asunder, and Noph *shall have* daily woes.
17. The young men of Aven and of Pi Beseth shall fall by the sword; and these *cities* shall go into exile.
18. And at Tehaphnehes also the day shall be held back, when I shatter the yokes of Egypt there. And the pride of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into exile.
19. Thus I will execute judgments in Egypt; and they shall know that I *am* the LORD." ' "
20. And it came to pass in the eleventh year, in the first *month*, on the seventh day of the month, the Word of the LORD came to me, saying,
21. "Son of man, I have broken the arm of Pharaoh king of Egypt. And lo, it shall not be bound up to give healing, nor will a bandage be put on to bind it, to make it strong to hold the sword.
22. Therefore thus says the Lord GOD, 'Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong one and the broken one. And I will cause the sword to fall out of his hand.
23. And I will scatter the Egyptians among the nations, and will scatter them throughout the countries.
24. And I will strengthen the arms of the king of Babylon, and put My sword in his hand. But I will break Pharaoh's arms, and he shall groan before him with the groanings of one who is mortally wounded.
25. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall. And they shall know that I *am* the LORD, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it upon the land of Egypt.
26. And I will scatter the Egyptians among the nations, and scatter them among the countries. And they shall know that I *am* the LORD.' "

3 Ezek. 7:7, 12
Joel 2:1
Zeph. 1:7
4 Jer. 50:15
Ezek. 29:19
5 Jer. 25:20, 24
Ezek. 27:10
6 Ezek. 29:10
7 Ezek. 29:12
9 Isa. 18:1-2
10 Ezek. 29:19
11 Ezek. 28:7
12 Isa. 19:4-6
13 Isa. 19:1, 16
Jer. 43:12, 46:25
Zech. 10:11, 13:2
14 Ezek. 29:14
Nah. 3:8-10
Psa. 78:12, 43
15 Jer. 46:25
16 Ezek. 30:8
18 Jer. 2:16
21 Jer. 46:11, 48:25
22 Psa. 37:17
23 Ezek. 29:12, 30:26
25 Psa. 9:16
26 Ezek. 29:12, 30:23

Chap. **31**

2 Ezek. 31:18

CHAPTER THIRTY-ONE

1. And it came to pass in the eleventh year, in the third *month*, on the first day of the month, the Word of the LORD came to me, saying,
2. "Son of man, speak unto Pharaoh king of Egypt and to his multitude, 'To whom

are you like in your greatness?
3. Behold, Assyria *was like* a cedar in Lebanon, *with* fair branches and forest shade, and of great height. And his top was among the thick boughs.
4. The waters made him great; the deep set him up on high with her rivers running all around his plants, and sent out her little channels to all the trees of the field.
5. Therefore his height was lifted up above all the trees of the field, and his boughs were multiplied, and his branches became long because of the many waters, when he sent out its boughs.
6. All the birds of the heavens nested in his boughs, and under his branches all the beasts of the field bore their young, and under his shadow dwelt all great nations.
7. Thus he was beautiful in his greatness, in the length of his branches. For his root was by abundant waters.
8. The cedars in the garden of God could not hide him; the fir trees were not like his boughs, and the chestnut trees were not like his branches. Nor was any tree in the garden of God like him in his beauty.
9. I have made him beautiful by his many branches, so that all the trees of Eden in the garden of God envied him.'
10. Therefore thus says the Lord GOD, 'Because you have exalted yourself up in stature, and he set his top among the thick boughs, and his heart is lifted up in his height;
11. Therefore I have delivered him into the hand of the mighty one of the nations. He shall surely deal with him; I have expelled him for his wickedness.
12. And strangers have cut him off, the terrible of the nations, and have left him. On the mountains and in all the valleys his branches have fallen, and his boughs have been broken by all the rivers of the land. And all the people of the earth have gone from his shadow, and have left him.
13. Upon his ruin shall all the birds of the heavens remain, and all the beasts of the field shall be upon his branches,
14. To the end that none of all the trees *by* the waters shall exalt themselves in their height, nor set their top among the thick boughs, nor should their trees stand up *fully* in their height, even all that drink water. For all of them are given to death, to the lower parts of the earth, in the midst of the children of men, with those who go down into the pit.'
15. Thus says the Lord GOD, 'In the day when he went down to the grave, I caused a mourning. I covered the deep for him, and I held back its floods, and the great waters were held back. And I caused Lebanon to mourn for him, and all the trees of the field fainted because of him.
16. I made the nations shake at the sound of his fall, when I cast him down to the grave with those who go down into the pit. And all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the lower parts of the earth.
17. They also went down into the grave with him to *those who are* slain with the sword, even his arm, who lived under his shadow in the midst of the nations.
18. To whom are you like in glory and in greatness among the trees of Eden? Yet you shall be brought down with the trees of Eden to the lower parts of the earth. You shall lie in the midst of the uncircumcised with *those* slain by the sword. This is Pharaoh and all *his* multitude,' says the Lord GOD."

3 Dan. 4:10
4 Jer. 51:36
5 Dan. 4:11
6 Ezek. 17:23 Dan. 4:12 Mat. 13:32
8 Gen. 2:8, 13:10 Ezek. 28:13
10 Dan. 5:20
12 Ezek. 28:7, 32:5, 35:8
13 Isa. 18:6 Ezek. 32:4
14 Ezek. 32:18 Psa. 82:7
16 Isa. 14:8, 15 Ezek. 26:15, 32:31
17 Lam. 4:20
18 Ezek. 28:10, 31:2, 32:19, 21, 24

Chap. **32**

2 Ezek. 19:3, 6, 27:2, 29:3, 32:16, 34:18, 38:13
3 Ezek. 12:13, 17:20 Hos. 7:12
4 Ezek. 29:5, 31:13
5 Ezek. 31:12

CHAPTER THIRTY-TWO

1. And it came to pass in the twelfth year, in the twelfth *month*, on the first day of the month, the Word of the LORD came to me, saying,
2. "Son of man, take up a lament for Pharaoh king of Egypt, and say to him, 'You did liken yourself unto a young lion of the nations, whereas you *were* like a sea monster. And you came out with your rivers, and churned the waters with your feet, and fouled their rivers.'
3. Thus says the Lord GOD, 'I will therefore spread out My net over you with an assembly of many people; and they shall lift you up in My net.
4. And I will leave you upon the land; I will cast you upon the face of the field, and cause all the birds of the heavens to settle upon you, and I will let the beasts of all the whole earth gorge themselves on you.
5. And I will put your flesh on the mountains, and fill the valleys with your remains.
6. I will also water the land with your blood in which you swim, even to the

mountains; and the ravines shall be full of you.
7. And when I put you out, I will cover the heaven and make its stars dark; I will cover the sun with a cloud, and the moon shall not give her light.
8. I will make all the bright lights of the heavens dark over you, and will set darkness upon your land,' says the Lord GOD.
9. 'I will also vex the hearts of many people, when I bring your destruction among the nations, among the countries which you have not known.
10. Yea, I will make many people appalled at you, and their kings shall be horribly afraid for you, when I shall brandish My sword before them; and they shall tremble at *every* moment, *each* man for his own life, in the day of your fall.'
11. For thus says the Lord GOD, 'The sword of the king of Babylon shall come upon you.
12. By the swords of the mighty, I will cause your multitude to fall, the terrible of the nations, all of them. And they shall spoil the pride of Egypt, and all its multitude shall be destroyed.
13. I will also destroy all its beasts from beside the abundant waters. Nor shall the foot of man stir them any more, nor shall the hoofs of beasts stir them.
14. And I will make their waters sink, and cause their rivers to run like oil,' says the Lord GOD.
15. 'When I shall make the land of Egypt desolate, and the land is stripped of its fullness; when I shall strike all those who dwell in it, then they shall know that I *am* the LORD.
16. This *is* the lamentation with which they shall mourn her. The daughters of the nations shall mourn her; they shall mourn for her, for Egypt and for all her multitude,' says the Lord GOD."
17. It was also in the twelfth year, on the fifteenth day of the month, *that* the Word of the LORD came to me, saying,
18. "Son of man, wail for the multitude of Egypt, and bring it down, her and the daughters of the majestic nations, to the lower parts of the earth, with those who go down *into* the pit.
19. 'Whom do you surpass in beauty? Go down and be laid with the uncircumcised.'
20. They shall fall in the midst of *those* slain by the sword; she is delivered to the sword; they draw her down and all her multitudes.
21. The strong among the mighty shall speak of him out of the midst of the grave, with those who help him. 'They have gone down, they lie uncircumcised, slain by the sword.'
22. Assyria *is* there and all her company. His graves *are* all around them; all of them are slain, fallen by the sword;
23. Their graves are set in the sides of the pit, and her company is all around her grave. All of them are slain, fallen by the sword, those who caused terror in the land of the living.
24. There *is* Elam and her multitude all around her grave. All of them are slain, fallen by the sword, who have gone down uncircumcised into the lower parts of the earth, who caused their terror in the land of the living. Yet they have borne their shame with those who go down to the pit.
25. They have set her a bed in the midst of the slain with all her multitude. Her graves *are* all around him; all of them uncircumcised, slain by the sword; because their terror was spread throughout the land of the living, they have borne their shame with those who go down to the pit. He is put in the midst the slain.
26. There *is* Meshech, Tubal, and all her multitude. Her graves *are* all around him. All of them are uncircumcised, slain by the sword, because they spread their terror in the land of the living.
27. And they shall not lie with the mighty *that are* fallen of the uncircumcised, who have gone down to the grave with their weapons of war. And they have put their swords under their heads, but their sins are upon their bones, though they *were* the terror of the mighty in the land of the living.
28. Yea, you shall be broken in the midst of the uncircumcised, and shall lie with *those* slain with the sword.
29. There *is* Edom, her kings, and all her princes, who with their might are laid by *those* slain by the sword. They shall be with the uncircumcised and with those who go down to the pit.
30. There *are* the princes of the north, all of them, and all the Sidonians, who have gone down with the slain, ashamed for all the terror, which they have caused;

7 Isa. 13:10 Joel 2:31, 3:15 Amos 8:9 Mat. 24:29 Rev. 6:12-13
10 Ezek. 26:16
11 Jer. 46:26 Ezek. 30:4
12 Ezek. 28:7, 29:19
13 Ezek. 29:11
15 Ex. 7:5, 14:4, 18 Ezek. 6:7 Psa. 9:16
16 2 Sam. 1:17 Ezek. 26:17, 32:2 2 Chr. 35:25
18 Ezek. 26:20, 31:14
19 Ezek. 28:10, 31:2, 18, 32:21, 24
21 Isa. 1:31, 14:9-10 Ezek. 32:19, 25, 27
23 Isa. 14:15 Ezek. 32:24-27, 32
24 Jer. 49:34 Ezek. 32:21, 23
26 Gen. 10:2 Ezek. 27:13, 32:19-20
27 Isa. 14:18-19 Ezek. 32:21
29 Ezek. 25:12
30 Ezek. 28:21, 38:6, 15, 39:2

and they lie uncircumcised with those who are slain by the sword, and bear their shame with those who go down to the pit.
31. Pharaoh shall see them and shall be comforted over all his multitude, even Pharaoh and all his army killed by the sword," says the Lord GOD.
32. "For I had put My terror in the land of the living. And he shall be laid *waste* in the midst of the uncircumcised with *those* slain with the sword, even Pharaoh and all his multitude," says the Lord GOD.

CHAPTER THIRTY-THREE

1. And the Word of the LORD came to me, saying,
2. "Son of man, speak to the children of your people, and say to them, 'When I bring the sword upon a land, and the people of the land take a man from among them, and set him for their watchman;
3. If, when he sees the sword come upon the land, he blows the ram's horn and warns the people,
4. Then whoever hears the sound of the ram's horn and does not take warning, if the sword does come and take him away, his blood shall be on his own head.
5. He heard the sound of the ram's horn and did not take warning. His blood shall be on himself. But if he had taken warning, he would have delivered his life.
6. But if the watchman sees the sword coming, and does not blow the ram's horn and the people are not warned; if the sword comes and takes *any* person from among them, he is taken away in his iniquity. But I will require his blood at the watchman's hand.'
7. And you, son of man, I have set you as watchman to the house of Israel. Therefore you shall hear the Word from My mouth, and warn them from Me.
8. When I say to the wicked, 'O wicked one, you shall surely die;' if you do not speak to warn the wicked from his way, that wicked one shall die in his iniquity; but I will require his blood at your hand.
9. But, if you warn the wicked of his way, to turn from it; if he does not turn from his way, he shall die in his iniquity, but you have delivered your soul.
10. And you, son of man, speak to the house of Israel. Thus *shall* you speak, saying, 'When our transgressions and our sins *are* on us, and we are wasting away in them, how then shall we live?'
11. Say to them, '*As* I live,' says the Lord GOD, 'I have no delight in the death of the wicked, except that the wicked turn from his way, and live. Turn you, turn you from your evil ways; for why will you die, O house of Israel?'
12. Therefore, son of man, say to the children of your people, 'The righteousness of the righteous shall not deliver him in the day of his transgression. As for the wickedness of the wicked, he shall not fall by it in the day he turns from his wickedness. Nor shall the righteous be able to live for his *righteousness* in the day that he sins.'
13. When I shall say to the righteous *that* he shall surely live; if he trusts in his own righteousness and commits iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he has committed, he shall die for it.
14. Again, when I say to the wicked, 'You shall surely die;' if he turns from his sin and does that which is lawful and right;
15. *If* the wicked restores back the pledge, gives back again what he had robbed, walks in the statutes of life without committing iniquity, then he shall surely live; he shall not die.
16. None of his sins that he has committed shall be remembered against him. He has done that which is lawful and right; he shall surely live.
17. Yet the children of your people say, 'The way of the LORD is not fair.' But as for them, it is their way that is not fair.
18. When the righteous turns from his righteousness and commits iniquity, he shall even die in it.
19. But if the wicked turns from his wickedness and does *what is* lawful and right, he shall live in it.
20. Yet you say, 'The way of the LORD is not fair.' O house of Israel, I will judge you, each one according to his ways."
21. And it was in the twelfth year of our exile, in the tenth *month*, on the fifth day of the month, that one who escaped out of Jerusalem came to me, saying, "The city is taken."
22. And the LORD'S hand was on me in

31 Ezek. 31:16

Chap. **33**

2 2 Sam. 18:24-25
2 Ki. 9:17
Ezek. 3:11, 14:17, 33:7
Hos. 9:8
4 Ezek. 18:13
6 Ezek. 33:8
7 Ezek. 3:17
10 Isa. 49:14
Ezek,. 24:23
11 2 Sam. 14:14
Ezek. 18:31
Acts 3:19
2 Pet. 3:9
12 Ezek. 3:20, 18:24, 26
2 Chr. 7:14
13 Ezek. 3:20, 18:24
14 Ezek. 3:18-19, 18:27
15 Ex. 22:1, 4
Lev. 6:2, 4-5, 18:5
Ezek. 18:7, 20:11, 13, 21
16 Ezek. 18:22
17 Ezek. 18:25, 29, 33:20
18 Ezek. 18:26
20 Ezek. 18:25, 33:17
21 2 Ki. 25:4
Ezek. 1:2, 24:26
22 Ezek. 1:3, 24:27

the evening, before he who had escaped came. And He had opened my mouth when he came to me in the morning; and my mouth was opened, and I was dumb no more.
23. And the Word of the LORD came to me, saying,
24. "Son of man, those who live in those wastes of the land of Israel are speaking, saying, 'Abraham was one, and he inherited the land. But we *are* many; the land is given to us for an inheritance.'
25. Wherefore say to them, 'Thus says the Lord, "You eat meat with the blood, and lift up your eyes to your idols, and shed blood; and shall you possess the land?
26. You stand upon your sword, you work abomination, every man defiling his neighbor's wife. And shall you possess the land?" '
27. Speak to them in this way, 'Thus says the Lord GOD, "*As* I live, surely those who *are* in the waste places shall fall by the sword, and I will give him who *is* in the open field to the beasts to be eaten, and those in the forts and in the caves shall die of the plague.
28. For I shall make the land most desolate, and the pride of her power shall cease. And the mountains of Israel shall be desolate, so that none shall pass through.
29. And they shall know that I *am* the LORD, when I have made the land most desolate because of all their abominations which they have committed." '
30. And you, son of man, the children of your people are still talking about you by the walls, and in the doors of the houses, and speaking to one another, each man to his brother, saying, 'I pray you, come and hear what is the word which comes forth from the LORD.'
31. And they come to you as the people come, and they sit before you *as* My people, and they hear your words. But they will not do them. For with their mouth they show much love, *but* their heart goes after their covetousness.
32. And lo, you *are* to them as a singer of love songs *with* a beautiful voice, and able to play well on an instrument; for they hear your words, but they do not do them.
33. And when this comes to pass; (behold, it will come) then they shall know that a prophet has been among them."

24 Isa. 51:2
Ezek. 33:27, 34:2, 36:4
Mic. 3:11
Mat. 3:9
John 8:39
Acts 7:5
25 Gen. 9:4
Lev. 3:17, 7:26, 17:10, 19:26
Ezek. 18:6, 22:6, 9
26 Ezek. 18:6, 22:111
27 Judg. 6:2
1 Sam. 13:6
Ezek. 33:24, 39:4
28 Jer. 44:2, 6, 22
Ezek. 6:2-3, 6, 7:24, 24:21
30 Isa. 29:13
31 Ezek. 8:1, 14:1
Psa. 78:36-37
Mat. 13:23
33 1 Sam. 3:20
Ezek. 2:5

Chap. **34**

2 Jer. 23:1
Zech. 11:17
3 Isa. 56:11
Zech. 11:16
4 Zech. 11:16
Luke 15:4
1 Pet. 5:3
5 1 Ki. 22:17
Isa. 56:9
Ezek. 33:21
Mat. 9:36
8 Ezek. 34:2, 5-6, 10
10 Ezek. 3:18, 34:2, 8
Heb. 13:17
12 Ezek. 30:3

CHAPTER THIRTY-FOUR

1. And the Word of the LORD came to me, saying,
2. "Son of man, prophesy against the shepherds of Israel. Prophesy and say to them, 'Thus says the Lord GOD to the shepherds, "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?
3. You eat the fat and clothe yourselves with the wool; you kill the fat ones, *but* you do not feed the flock.
4. You have not made the weak strong, nor have you healed the sick, nor have you bound up the broken. You have not brought again those that were driven away, nor have you sought that which was lost; but you have ruled them with force and with cruelty.
5. And they were scattered for lack of a shepherd. And they became food to all the beasts of the field when they were scattered.
6. My sheep wandered through all the mountains and upon every high hill. Yea, My flock was scattered upon all the face of the earth, and none searched nor sought for them."
7. Therefore, you shepherds, hear the Word of the LORD,
8. "*As* I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food to every beast of the field because *there was* no shepherd, nor did My shepherds search *for* My flock, but the shepherds fed themselves and did not feed My flock,"
9. Therefore, O shepherds, hear the Word of the LORD.
10. Thus says the Lord GOD, "Behold, I *am* against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock. Nor shall the shepherds feed themselves any more; for I will deliver My flock from their mouth that they may not be food for them."
11. For thus says the Lord GOD, "Behold, I Myself will search for My sheep and seek them out.
12. As a shepherd seeks out his flock in the day that he is among his scattered sheep, so I will seek out My sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land and feed them on the mountains of Israel by the rivers, and in all the places of the land where people live.
14. I will feed them in a good pasture, and their fold shall be upon the high mountains of Israel. There they shall lie in a good fold, and *in* a fat pasture they shall feed upon the mountains of Israel.
15. I will feed My flock, and I will cause them to lie down," says the Lord GOD.
16. "I will seek that which was lost, and bring again those that were driven away, and will bind up the broken, and will strengthen the sick. But I will destroy the fat and the strong; I will feed them with judgment."
17. And you, My flock, thus says the Lord GOD, "Behold, I judge between lamb and lamb, *between* rams and he-goats.
18. Is it a small thing for you to have eaten up the good pasture, but must you trample the rest of your pastures with your feet? And to have drunk of the clear waters, but must you foul the rest of it with your feet?
19. And My flock, they eat *what* your feet have trampled, and they drink *what* your feet have fouled."
20. Therefore thus says the Lord GOD to them, "Behold I Myself will even judge between the fat lamb and the lean lamb.
21. Because you have thrust with side and with shoulder, and with your horns have pushed all the weak until you have scattered them abroad,
22. Therefore I will save My flock, and they shall no more be a prey. And I will judge between lamb and lamb.
23. And I will set up one shepherd over them, and he shall feed them, My servant David. He shall feed them, and he shall be their shepherd.
24. And I the LORD will be their God, and My servant David will be a prince among them. I the LORD have spoken it.
25. And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land. And they shall dwell safely in the wilderness and sleep in the woods.
26. And I will make them, and the places around My hill, a blessing; and I will bring down the shower in its season. There shall be showers of blessing.

13 Isa. 65:9-10
Jer. 23:3
14 Jer. 33:12
Psa. 23:2
16 Isa. 10:16, 40:11
Jer. 10:24
Amos 4:1
Mic. 4:6
Mat. 18:11
Luke 5:32
17 Ezek. 20:37
Mat. 25:32
20 Ezek. 34:17
23 Isa. 40:11
Jer. 30:9
Hos. 3:5
John 10:11
1 Pet. 2:25
Heb. 13:20
24 Ex. 29:45
Ezek. 37:22
25 Lev. 26:6
Isa. 11:6-9
Jer. 23:6
Hos. 2:18
26 Gen. 12:2
Lev. 26:4
Isa. 19:24, 56:7
Zech. 8:13
Psa. 68:9
27 Lev. 26:4
Isa. 4:2
Jer. 2:20, 25:14
Psa. 85:12
28 Jer. 30:10
29 Isa. 11:1
Ezek. 36:3, 6
30 Ezek. 34:24
31 Psa. 100:3
John 10:11

Chap. **35**

2 Deut. 2:5
Amos 1:11
3 Ezek. 6:14
5 Ezek. 25:12
Psa. 137:7
Dan. 9:24
6 Psa. 109:17
7 Judg. 5:6
9 Jer. 49:17
Ezek. 36:11

27. And the tree of the field shall yield her fruit, and the earth shall yield her increase. And they shall be safe in their land, and they shall know that I *am* the LORD, when I have broken the bands of their yoke, and have delivered them out of the hands of those who enslaved them.
28. And no more shall they be a prey to the nations, nor shall the beast of the land devour them. But they shall dwell safely, and none shall terrify *them*.
29. And I will raise up for them plantations of renown, and they shall never again be consumed by famine in the land, nor shall they bear the shame of the nations any more.
30. And they shall know that I, the LORD their God, *am* with them, and they, the house of Israel, *are* My people," says the Lord GOD.' "
31. "And you My sheep, the sheep of My pasture, *are* men, and I *am* your God," says the Lord GOD.

CHAPTER THIRTY-FIVE

1. And the Word of the LORD came to me, saying,
2. "Son of man, set your face against Mount Seir and prophesy against it.
3. And say unto it, 'Thus says the Lord GOD, "Behold, O Mount Seir, I *am* against you, and I will stretch out My hand against you, and I will make you a desolation and a waste.
4. I will raze your cities, and you shall be desolate, and you shall know that I *am* the LORD.
5. Because you have had a perpetual hatred, and have delivered the children of Israel unto the power of the sword at the time of their calamity, at the time of their final punishment,
6. Therefore, *as* I live," says the Lord GOD, "I will prepare you for blood, and blood shall pursue you. Since you have not hated blood, even blood shall pursue you.
7. Thus I will make Mount Seir most desolate, and cut off from it the one passing through, and the one returning.
8. And I will fill his mountains *with* his slain. *In* your hills, and your valleys, and all your rivers, those slain with the sword shall fall in them.
9. I will make you a perpetual desolation forever, and your cities shall not be

inhabited. And you shall know that I *am* the LORD.
10. Because you have said, 'These two nations and these two lands shall be mine, and we shall possess it;' yet the LORD was there;
11. Therefore, *as* I live," says the Lord GOD, "I will even do according to your anger and according to your envy which you have shown out of your hatred against them. And I will make Myself known among them when I have judged you.
12. And you shall know that I *am* the LORD. I have heard all your blasphemies which you have spoken against the mountains of Israel, saying, '*Because* they are laid desolate, they are given to us to consume.'
13. So with your mouth you have boasted *yourself* against Me, and have multiplied your words against Me. I have heard *them*."
14. Thus says the Lord GOD, "The whole earth rejoices when I shall make you a desolation.
15. As you rejoiced at the inheritance of the house of Israel because of its desolation, so I will do unto you. You shall be a desolation, O Mount Seir and all Idumea, even all of it. And they shall know that I *am* the LORD." ' "

CHAPTER THIRTY-SIX

1. "Also, son of man, prophesy to the mountains of Israel, and say, 'O mountains of Israel, hear the Word of the LORD.
2. Thus says the Lord GOD, "Because the enemy has said against you, 'Aha! Even the old high places have become a possession to us.' " '
3. Therefore prophesy and say, 'Thus says the Lord GOD, "Because of the wasting and crushing of you from every side, that you might be a possession to the rest of the nations, and you were lifted up on the tip of the tongue, and are infamous among the people;"
4. Therefore, O mountains of Israel, hear the Word of the Lord GOD. Thus says the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the deserted wastes, and to the cities that are forsaken, which became a prey and a mockery to the rest of the nations all around.

10 Ezek. 48:35 Psa. 48:1, 3, 83:4, 12
11 Mat. 7:2 Jas. 2:13
12 Psa. 9:16
13 1 Sam. 2:3
14 Isa. 65:13
15 Obad. 12, 15

Chap. **36**

1 Ezek. 6:2-3
2 Deut. 32:13 Ezek. 25:3, 35:10
3 Deut. 28:37
4 Ezek. 34:28 Psa. 79:4
5 Deut. 4:24 Ezek. 35:10, 12, 38:19
6 Ezek. 34:29, 36:15 Psa. 123:3-4
7 Ezek. 20:5
10 Isa. 58:12, 61:4 Ezek. 36:33 Amos 9:14
11 Jer. 31:27, 33:12 Ezek. 35:9, 37:6, 13
12 Jer. 15:7 Obad. 17
13 Num. 13:32
15 Ezek. 34:29
17 Lev. 15:19, 18:25, 27-28 Jer. 2:7

5. Therefore thus says the Lord GOD, "Surely in the fire of My jealousy I have spoken against the rest of the nations, and against all Idumea, who have appointed My land to themselves for a possession with all joy of heart, with utter contempt, that they might drive them out and plunder *them*." '
6. So prophesy concerning the land of Israel, and say to the mountains and to the hills, to the rivers and to the valleys, 'Thus says the Lord GOD, "Behold, I have spoken in My jealousy and in My fury because you have borne the shame of the nations."
7. Therefore thus says the Lord GOD, "I have lifted up My hand; surely the nations around you shall bear their shame.
8. But you, O mountains of Israel, you shall put out your branches and yield your fruit to My people Israel; for they will soon return.
9. For, behold, I *am* for you, and I will turn unto you, and you shall be tilled and sown.
10. And I will multiply men on you, all the house of Israel, all of it. And the cities shall have people, and the wastes shall be rebuilt.
11. And I will multiply men and beasts upon you, and they shall increase and be fruitful. And I will make you dwell after your old estates, and I will do better *to you* than at your beginnings. And you shall know that I *am* the LORD.
12. Yea, I will cause men to walk upon you, even My people Israel. And they shall possess you, and you shall be their inheritance, and shall no longer bereave them *of their children*."
13. Thus says the Lord GOD, "Because they say to you, 'You *are* a devourer of men, and you have been bereaved of your nations;'
14. Therefore you shall devour men no more, nor shall you bereave your nations any more," says the Lord GOD.
15. "Nor will I allow you to hear the shame of the nations any more, nor shall you bear the reproach of the people any more, nor shall you cause your nations to stumble any more," says the Lord GOD.' "
16. And the Word of the LORD came to me, saying.
17. "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and by their doings,

even as the uncleanness of a woman's impurity was their way before Me.
18. Therefore I poured My fury upon them because of the blood that they had shed upon the land, and for their idols *by which* they defiled it.
19. And I scattered them among the nations, and they were scattered throughout the countries. I judged them according to their ways and according to their doings.
20. And when they came unto the nations where they went, they even profaned My holy name in that it was said of them, 'These *are* the people of the LORD, and they are gone out of His land.'
21. But I had pity for My holy name, which the house of Israel had profaned among the nations where they were exiled.
22. Therefore say to the house of Israel, 'Thus says the Lord GOD, "I do not do *this* for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations where you went.
23. And I will sanctify My great name, which was profaned among the nations, which you have profaned in their midst. And the nations shall know that I *am* the LORD," says the Lord GOD, "when I shall be sanctified in you before their *very* eyes.
24. For I will take you from among the nations and gather you out of all countries, and will gather you into your own land.
25. And I will sprinkle clean waters upon you, and you shall be clean. I will cleanse you from all your filthiness and from your idols.
26. And I will give you a new heart, and I will put a new spirit within you. And I will take away the stony heart out of your flesh, and I will give you a heart of flesh.
27. And I will put My Spirit within you and cause you to walk in My statutes, and you shall keep My ordinances and do *them*.
28. And you shall dwell in the land that I gave to your fathers. And you shall be My people, and I will be your God.
29. I will also save you from all your uncleannesses, and I will call for the grain, and will increase it, and will lay no famine upon you.

18 Ezek. 16:36, 38, 23:37
19 Ezek. 7:3, 18:30, 39:24
20 Isa. 52:5 Rom. 2:24
21 Ezek. 20:9, 14
22 Psa. 106:8
23 Ezek. 20:41, 28:22
24 Ezek. 34:13, 37:21
25 Isa. 52:15 Jer. 33:8 Heb. 10:22
26 Jer. 32:39 Ezek. 11:19
27 Ezek. 11:19, 37:14
28 Jer. 30:22 Ezek. 11:20, 28:25, 37:25, 27
29 Ezek. 34:29 Psa. 105:16 Mat. 1:21 Rom. 11:26

30. And I will multiply the fruits of the tree and the increase of the field, so that you shall never again receive the curse of famine among the nations.
31. And you shall remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.
32. I do not do *this* for your sake," says the Lord GOD, "be it known to you. Be ashamed and confounded for your ways, O house of Israel."
33. Thus says the Lord GOD, "In the day that I cleanse you from all your iniquities, I will also cause *you* to dwell in the cities, and the waste *places* shall be rebuilt.
34. And the waste land shall be tilled, instead of being desolate before all who pass by.
35. And they shall say, 'This land that was desolate has become like the garden of Eden. And the wasted, desolate and ruined cities now *are* fenced and inhabited.'
36. And the nations that are left all around you shall know that I the LORD build the ruined *places and* planted that which was desolate. I the LORD have spoken it, and I will do it."
37. Thus says the Lord GOD, "I will yet be sought by the house of Israel to act for them. I will increase them with men like a flock.
38. As a holy flock, as the flock of Jerusalem in her appointed feasts, so shall the waste cities be filled with flocks of men. And they shall know that I *am* the LORD." ' "

30 Ezek. 34:27
31 Lev. 26:39 Ezek. 6:9, 16:61, 63, 20:43
32 Deut. 9:5 Ezek. 36:22
33 Ezek. 36:10
35 Isa. 51:3 Ezek. 28:13 Joel 2:3
36 Ezek. 17:24, 22:14, 37:14
37 Ezek. 14:3, 20:3, 31, 36:10

CHAPTER THIRTY-SEVEN

1. The hand of the LORD was on me, and brought me by the Spirit of the LORD, and set me down in the midst of a valley, and it *was* full of bones.
2. And He made me walk among them all around. And behold, very many *were* in the open valley. And lo, *they were* very dry.
3. And He said to me, "Son of man, can these bones live?" And I answered, "O Lord GOD, You know."
4. Again He said to me, "Prophesy to these bones, and say to them, 'O dry bones, hear the Word of the LORD.

Chap. **37**

1 Ezek. 1:3, 3:14, 8:3, 11:24 Luke 4:1
3 Deut. 32:39 1 Sam. 2:6 John 5:21 Rom. 4:17 2 Cor. 1:9

5. Thus says the Lord GOD to these bones, "Behold, I will cause breath to enter into you, and you shall live.
6. And I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you shall live. And you shall know that I *am* the LORD." ' "
7. So I prophesied as I was commanded. And as I prophesied, there was a noise. And behold, a shaking! And the bones came together, a bone to its bone.
8. And as I watched, behold the sinews and the flesh came upon them, and the skin covered them above. But *there was* no breath in them.
9. And He said to me, "Prophesy to the wind, prophesy, son of man, and say to the wind, 'Thus says the Lord GOD, "Come from the four winds, O breath, and breathe on these slain that they may live." ' "
10. So I prophesied as He commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.
11. And He said to me, "Son of man, these bones are the whole house of Israel. Behold, they say, 'Our bones *are* dried and our hope is lost; we ourselves are completely cut off.'
12. Therefore prophesy and say to them, 'Thus says the Lord GOD, "Behold, O My people, I will open your graves and cause you to come up out of your graves, and will bring you into the land of Israel.
13. And you shall know that I *am* the LORD when I have opened your graves, O My people, and have brought you up out of your graves.
14. And I shall put My Spirit in you, and you shall live, and I will place you in your own land. And you shall know that I the LORD have spoken it and have done it," says the LORD.' "
15. And the Word of the LORD came to me, saying,
16. "And you, son of man, take a stick and write on it, 'For Judah and for his companions, the children of Israel.' And take another stick and write on it, 'For Joseph, the stick of Ephraim, and all the house of Israel, his companions.'
17. And join them to one another into one stick. And they shall become one in your hand.

5 Ezek. 37:9
Psa. 104:30
6 Ezek. 6:7, 35:12
Joel 2:27, 3:17
9 Ezek. 37:5
Psa. 104:30
10 Rev. 11:11
11 Isa. 49:14
Psa. 141:7
12 Isa. 26:19
Ezek. 36:24, 37:25
Hos. 13:14
14 Ezek. 36:27
16 Num. 17:2
2 Chr. 11:12-13, 16, 15:9, 30:11, 18
17 Ezek. 37:22, 24
18 Ezek. 12:9, 24:19
19 Ezek. 37:16-17
Zech. 10:6
20 Ezek. 12:3
21 Ezek. 36:24
22 Isa. 11:13
Jer. 3:18
Ezek. 34:23
Hos. 1:11
John 10:16
23 Ezek. 36:25, 28
24 Isa. 40:11
Jer. 23:5
Ezek. 36:27
Luke1:32
John 10:16
25 Isa. 60:21
Ezek. 36:28
Amos 9:15
John 12:34
26 Isa. 55:3
Jer. 32:40
Ezek. 36:10
Psa. 89:3
2 Cor. 6:16
27 Lev. 26:11
Ezek. 11:20
John 1:14
28 Ezek. 20:12, 36:23

18. And when the children of your people shall speak to you, saying, 'Will you not declare to us what do you mean by these?'
19. Say to them, 'Thus says the Lord GOD, "Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel, his companions, and I will put them with him, *even* with the stick of Judah, and will make them one stick, and they shall be one in My hand." '
20. And the sticks *on* which you write shall be in your hand before their eyes.
21. And say to them, 'Thus says the Lord GOD, "Behold, I will take the children of Israel from among the nations where they have gone, and will gather them on every side, and will bring them into their own land.
22. And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all. And they shall no longer be two nations, nor shall they be divided into two kingdoms any more at all.
23. Nor shall they be defiled with their idols, nor with their detestable things, nor with all of their transgressions. But I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them. And they shall be to Me for a people, and I will be their God.
24. And David My servant *shall be* king over them. And there shall be one shepherd to all of them. And they shall walk in My ordinances and obey My laws, and do them.
25. And they shall dwell in the land that I have given to Jacob My servant, the land in which your fathers have dwelt. And they shall dwell in it, even they and their children, and their children's children forever. And My servant David *shall be* their ruler forever.
26. Moreover I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will place them, and multiply them, and will set My sanctuary in their midst forever.
27. And My tabernacle shall be with them. Yea, I will be their God, and they shall be My people.
28. And the nations shall know that I the LORD do sanctify Israel, when My sanctuary shall be in their midst forever." ' "

CHAPTER THIRTY-EIGHT

1. And the Word of the LORD came to me, saying,
2. "Son of man, set your face against Gog, the land of Magog, the chief ruler of Meshech, and Tubal, and prophesy against him.
3. And say, 'Thus says the Lord GOD, "Behold, I *am* against you, O Gog, the chief ruler of Rosh, Meshech and Tubal.
4. And I will turn you back, and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed most gorgeously, a great assembly *with* buckler and shield, all of them swordsmen;
5. Persia, Ethiopia, and Libya with them, all of them *with* shield and helmet;
6. Gomer and all his bands; the house of Togarmah *from* the uttermost parts of the north, and all his bands; *and* many people with you.
7. Be prepared; yea, prepare for yourself, you and all your assembly that are assembled about you, and be a guard for them.
8. After many days you will be summoned. In the latter years you shall come into the land restored from war, gathered out of many people, on the mountains of Israel, which have always been waste. (But she has been brought out of the nations, and they shall dwell securely, all of them.)
9. And you shall go up, coming like a storm. You shall be like a cloud to cover the land, you and all your bands, and many people with you."
10. Thus says the Lord GOD, "And it shall be in that day that things shall come into your heart, and you shall devise an evil plan.
11. And you shall say, 'I will go up to the land of unwalled villages. I will go *to* those that are at rest, who dwell securely, all of them dwelling without walls, and there are no bars nor gates to them,
12. In order to take a spoil, and to steal a prize; to turn your hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, who have gotten cattle and goods, who dwell in the midst of the land.'
13. Sheba and Dedan, and the merchants of Tarshish, and all her villages, shall say to you, 'Have you come to take a spoil? Have you gathered your company to steal a prize, to carry away silver and gold, to take away cattle and goods, to take a great spoil?' " '
14. Therefore, son of man, prophesy and say to Gog, 'Thus says the Lord GOD, "In that day when My people of Israel dwell securely, shall you not know *it*?
15. And you shall come from your place out of the uttermost parts of the north, you and many people with you, all of them riding on horses, a great company and a mighty army.
16. And you shall come up on My people Israel like a cloud, to cover the land. It shall be in the latter days, and I will bring you against My land, so that the nations may know Me when I shall be sanctified in you, O Gog, before their eyes."
17. Thus says the Lord GOD, "*Are* you he of whom I have spoken in former days, by the hand of My servants the prophets of Israel, who prophesied in those days for many years that I would bring you against them?
18. And it shall come to pass at the same time, when Gog comes against the land of Israel," says the Lord GOD, "My hot anger will be aroused.
19. For in My jealousy *and* in the fire of My wrath I have spoken, 'Surely in that day there shall be a great quaking in the land of Israel,
20. So that the fish of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep on the earth, and all the men on the face of the earth, shall quake at My presence. And the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.'
21. And I will call for a sword against him upon all My mountains," says the Lord GOD. "*Each* man's sword shall be against his brother.
22. And I will judge him with pestilence and with blood. And I will rain upon him, and upon his bands, and upon the many people with him, an overflowing shower, and great hailstones, fire and brimstone.
23. Thus I will magnify Myself and sanctify Myself. And I will have Myself known in the eyes of many nations, and they shall know that I *am* the LORD." ' "

Chap. **38**

2 Ezek. 32:26, 35:2-3, 39:1 Rev. 20:8
4 2 Ki. 19:28 Ezek. 23:12, 29:4
5 Ezek. 27:10
6 Gen. 10:2 Ezek. 27:14
7 Isa. 8:9-10 Jer. 46:3-4
8 Deut. 4:30 Isa. 29:6 Jer. 23:6 Ezek. 34:13, 36:1, 4, 38:16
9 Isa. 28:2 Jer. 4:13
11 Jer. 49:31 Ezek. 38:8
12 Judg. 9:37 Ezek. 29:19, 38:8
13 Ezek. 19:3, 5, 27:12, 15, 22
14 Isa. 4:1 Ezek. 38:8
15 Ezek. 38:6, 39:2
16 Ezek. 38:8-9
19 Ezek. 36:5-6 Hag. 2:6-7 Psa. 89:46 Rev. 16:18
20 Jer. 4:24 Hos. 4:3
21 Judg. 7:22 1 Sam. 14:20 Ezek. 14:17 Psa. 105:16
22 Isa. 30:30, 66:16 Jer. 25:31 Ezek. 5:17 Psa. 11:6 Rev. 16:21
23 Ezek. 36:23, 37:28

CHAPTER THIRTY-NINE

1. "Therefore, son of man, prophesy against Gog and say, 'Thus says the Lord GOD, "Behold, I *am* against you, O Gog, the chief ruler of Meshech and Tubal.
2. And I will turn you about, and lead you on. And I will bring you up from the uttermost parts of the north, and I will bring you against the mountains of Israel.
3. And I will strike your bow out of your left hand, and will cause your arrows to fall out of your right hand.
4. You shall fall on the mountains of Israel, you and all your bands, and the people with you. I will give you for food to the birds of prey of every kind, and *to* the beasts of the field.
5. You shall fall upon the face of the open field, for I have spoken it," says the Lord GOD.
6. "And I will send a fire on Magog, and on those who dwell in the isles. And they shall know that I *am* the LORD.
7. And I will make My holy name known in the midst of My people Israel. And I will not *let them* profane My holy name any more. Then the nations shall know that I *am* the LORD, the Holy One in Israel.
8. Behold, it is coming, and it shall be done," says the Lord GOD. "This *is* the day of which I have spoken.
9. And the inhabitants of the cities of Israel shall go out and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the javelins, and the spears. And they shall burn them with fire seven years,
10. So that they shall take no wood out of the field, nor cut down *any* out of the forests; for they shall make fires of the weapons. And they shall plunder those who plundered them, and rob those who robbed them," says the Lord GOD.
11. "And it will be in that day that I will give to Gog a *burial* place there in Israel—the valley of those who pass by, east of the sea. And it shall block off those who pass by. And there they shall bury Gog and all his multitude. And *they* shall call *it*, The Valley of the Multitude of Gog.
12. And the house of Israel shall bury them, to cleanse the land, seven months.
13. And all the people of the land shall bury them, and it shall be to them a *day of* renown, the day that I shall be glorified," says the Lord GOD.
14. "And they shall employ men to continually search the land, burying those who remain on the face of the earth, to cleanse it. At the end of seven months they shall *begin the* search.
15. And as those who pass through the land, pass through, if *any* man sees a bone, then he shall set a sign beside it until the buriers have buried it in The Valley of the Multitude of Gog.
16. And also the name of the city *there is* Multitude. Thus they shall cleanse the land." '
17. "And you, son of man, thus says the Lord GOD, 'Speak to the birds of every kind, and to every beast of the field, "Gather yourselves and come; gather yourselves from all around to My sacrifice that I sacrifice for you, a great sacrifice on the mountains of Israel, so that you may eat flesh and drink blood.
18. You shall eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, lambs, goats, *and* bulls, all of them fatlings of Bashan.
19. And you shall eat fat until you are full, and drink blood until you are drunk, of My sacrifice which I have sacrificed for you.
20. And you shall be filled at My table with horses and chariots, with mighty men, all the men of war," ' says the Lord GOD.
21. And I will set My glory among the nations, and all the nations shall see My judgments which I have executed, and My hand that I have laid on them.
22. So the house of Israel shall know that I *am* the LORD their God from that day and forward.
23. And the nations shall know that the house of Israel was exiled for their iniquity. Because they were unfaithful to Me, therefore I hid My face from them and gave them into the hand of their enemies, and they all fell by the sword.
24. According to their uncleanness and according to their transgressions I have done to them, and hid My face from them.
25. Therefore thus says the Lord GOD, 'Now will I again bring back the captives of Jacob, and will have mercy upon the whole house of Israel, and will be jealous for My holy name;

Chap. 39

1 Ezek. 38:2-3
2 Ezek. 38:4, 15
4 Ezek. 33:27, 38:21
6 Amos 1:4 Psa. 72:10
7 Lev. 18:21 Ezek. 38:16, 39:22
8 Ezek. 38:17 Rev. 16:17, 21:6
10 Isa. 14:2
12 Deut. 21:23
13 Ezek. 28:22
14 Ezek. 39:12
16 Ezek. 39:12
17 Isa. 18:6 Ezek. 39:4 Zeph. 1:7 Rev. 19:17
18 Deut. 32:14 Psa. 22:12 Rev. 19:18
20 Ezek. 76:6 Psa. 76:6 Rev. 19:18
21 Ex. 7:4 Ezek. 38:16, 23
22 Ezek. 39:7, 28
23 Lev. 26:25 Deut. 31:17 Isa. 59:2 Ezek. 36:18-20
24 Ezek. 36:19
25 Jer. 30:3, 18 Ezek. 20:40, 34:13, 36:24 Hos. 1:11

26. *After* they have borne their shame and all their sins by which they have sinned against Me, when they dwell securely in their land and no one terrified them;
27. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;
28. Then they shall know that I *am* the LORD their God who exiled them among the nations. But I have gathered them to their own land, and have not left any of them there.
29. Nor will I hide My face from them any more, for I have poured out My Spirit upon the house of Israel,' says the Lord GOD."

CHAPTER FORTY

1. In the twenty-fifth year of our captivity, in the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was stricken, in the same day the hand of the LORD was on me, and brought me there.
2. In the visions of God He brought me into the land of Israel, and made me rest on a very high mountain, upon which was a structure like a city on the south.
3. And He brought me there, and behold, a man whose appearance *was* like the look of bronze, and a line of flax in his hand, and a measuring reed. And he stood in the gate.
4. And the man said to me, "Son of man, behold with your eyes and hear with your ears, and set your heart on all that I shall show you. For you are brought here so that I might show them to you. Declare all that you see to the house of Israel."
5. And behold, a wall on the outside of the house all around, and in the man's hand *was* a measuring reed, six cubits *long*, with a cubit and a span. And he measured the building's breadth, one reed; and the height, one reed.
6. And he came to the gate which faced eastward, and went up its steps, and measured the threshold of the gate, one reed wide, even the one threshold, one reed wide.
7. And a guardroom *was* one reed long and one reed wide. And between the guardrooms *were* five cubits. And the threshold of the gate by the porch of the gate facing the house, one reed.
8. He also measured the porch of the gateway inside, one reed.
9. And he measured the porch of the gateway, eight cubits; and its pillars, two cubits; also the porch of the gate faced the house.
10. And the gate rooms eastward *were* three on this side, and three on that side; each three of them had the same measure; and the pillars from one side and to the other had the same measure.
11. And he measured the breadth of the gate-opening, ten cubits. The length of the gate *was* thirteen cubits.
12. And the border in front of the guardrooms *was* one cubit on one side, and the space *was* one cubit on the other side. And the guardrooms *were* six cubits on one side and six cubits on the other side.
13. And he measured the gate of the guardroom from *one end of* the roof to *the other end of the* roof, twenty-five cubits wide, from door to door.
14. He also made the pillars sixty cubits, even to the court-pillar, *from* the gate all around.
15. And from the front of the entrance gate to the face of the porch of the inner gate *was* fifty cubits;
16. And latticed windows *were* to the guardrooms and to their pillars inside the gate all around. And so for the porches; and windows *were* all around facing inward; and upon each pillar *were* palm trees.
17. And he brought me into the outer court, and lo, there were chambers, and a pavement made for the court all around. Thirty rooms *were* fronted on the pavement.
18. And the pavement by the side of the gates was equal to the length of the gates; this *was* the lower pavement.
19. And he measured the breadth from the front of the lower gate to the front of the inner court on the outside, a hundred cubits eastward and northward.
20. And the gate which faces toward the north of the outer court, he measured its length and its breadth.
21. And its guardrooms *were* three on one side and three on the other side. And its pillars and its porches were according to the same measure of the first gate: Its length *was* fifty cubits, and its breadth, twenty-five cubits.

26 Lev. 26:5-6
Dan. 9:16
27 Ezek. 28:25-26, 36:23-24, 38:16
28 Ezek. 34:30, 39:22
29 Isa. 54:8
Joel 2:28
Zech. 12:10
Acts 2:17

Chap. **40**

1 Ezek. 1:3, 33:21
2 Ezek. 8:3
Rev. 21:10
3 Ezek. 1:7, 47:3
Dan. 10:6
Rev. 11:1, 21:15
4 Ezek. 43:10, 44:5
5 Ezek. 42:20

16 1 Ki. 6:4
17 1 Ki. 6:5
Ezek. 45:5
Rev. 11:2

22. And their windows, and their porches, and their palm trees, *were* according to the measure of the gate facing the east. And they went up to it by seven steps; and its porches *were* in front of them.
23. And the gate of the inner court *was* across from the gate toward the north and toward the east. And he measured from gate to gate, a hundred cubits.
24. And he led me toward the south, and behold a gate facing south. And he measured its pillars and its porches according to these measures.
25. And *there were* windows in it and in its porches all around, like those windows. The length *was* fifty cubits, and the breadth, twenty-five cubits.
26. And seven steps *were* going up to it, and its arches *were* in front of them. And *it had* palm trees, one on one side and another on the other side, upon its pillars.
27. And *there was* a gate in the inner court southward. And he measured from gate to gate southward, a hundred cubits.
28. And he brought me to the inner court by the south gate. And he measured the south gate according to these measures,
29. And its rooms and its pillars and its arches according to these measures. And *there were* windows in it and in the arches all around. It *was* fifty cubits long and twenty-five cubits wide.
30. And the arches all around *were* twenty-five cubits long and five cubits wide.
31. And its arches *were* toward the outer court; and palm trees on its pillars. And its stairway *had* eight steps.
32 And he brought me into the inner court eastward. And he measured the gate according to these measures.
33. And its guardrooms, and its pillars, and its porches, *were* measured according to these measures. And there *were* windows in it and in its arches all around. It *was* fifty cubits long and twenty-five cubits wide.
34. And its arches *were* toward the outer court. And palm trees *were* on its pillars, from one side to the other side. And its stairway *had* eight steps.
35. And he brought me to the north gate, and measured *it* according to these measures;
36. Its rooms, its pillars, and its arches, and its windows all around. The length *was* fifty cubits, and the breadth twenty-five cubits.
37. And its pillars *were* faced toward the outer court. And palm trees *were* on its pillars, on one side and on the other side. And its stairway *had* eight steps.
38. And the chamber and its door *was* by the pillars of the gates, there they washed the burnt offering.
39. And in the porch of the gate *were* two tables on one side and two tables on the other side, for the slaughtering of the burnt offering and the sin offering and the trespass offering.
40. And to the side outside, as one goes up to the door of the gate northward *were* two tables; and on the other side at the porch of the gate were two tables.
41. Four tables *were* on one side, and four tables *were* on the other side of the gate: eight tables whereupon they slaughter their sacrifices.
42. And the four tables for burnt offering *were* of cut stone, a cubit and a half long, and a cubit and a half wide, and one cubit high. They also laid on them the instruments with which they slaughtered the burnt offering and the sacrifice.
43. And the double hooks of one span *were* fastened in the house all around, and on the tables the flesh of the offering.
44. And outside the inner court *were* the chambers of the singers in the inner court, which *was* at the side of the north gate. And one faced south: one at the side of the east gate faced north.
45. And he said to me, "This chamber facing south *is* for the priests, the keepers of the charge of the house.
46. And the chamber facing north *is* for the priests, the keepers of the charge of the altar. They are the sons of Zadok among the sons of Levi, who come near the LORD to minister to Him."
47. And he measured the court, a square, a hundred cubits long and a hundred cubits wide; and the altar *was* in front of the temple.
48. And he brought me to the porch of the temple and measured *each* pillar of the porch, five cubits on one side and five cubits on the other side. And the gate *was* three cubits wide on one side and three cubits on the other side.
49. The porch *was* twenty cubits long,

30 Ezek. 40:21, 25, 33, 36
39 Lev. 4:2-3, 5:6, 6:6, 7:1
44 1 Chr. 6:31
45 Lev. 8:35 Num. 3:27-28, 32, 38, 18:5 Ezek. 40:46 Psa. 134:1 1 Chr. 9:23 2 Chr. 13:11
46 Num. 18:5 1 Ki. 2:35 Ezek. 43:19, 44:15-16
49 1 Ki. 6:3, 7:21

and eleven cubits wide. And it was by the steps that it was ascended. And columns *were* by the pillars, one on one side and another on the other side.

CHAPTER FORTY-ONE

1. And he brought me to the temple and measured the pillars, six cubits wide on one side and six cubits wide on the other side, which *was* the breadth of the tabernacle.
2. And the breadth of the door *was* ten cubits; and the sides of the door, five cubits on one side, and five cubits on the other side. And he measured its length, forty cubits, and the breadth, twenty cubits.
3. And he went inside and measured the pillar of the door, two cubits; and the door *was* six cubits; and the breadth of the door, seven cubits.
4. And he measured its length, twenty cubits; and the breadth, twenty cubits, before the temple. And he said to me, "This *is* the Holy of Holies."
5. And he measured the wall of the temple, six cubits; and the width of each side room *was* four cubits, all around the temple on *every* side.
6. And the side chambers *were thus*: a side chamber was over a side chamber, three stories, and thirty chambers in each story. And entrances in the wall of the temple for the side chambers all around, that they might be supported, but they *were* not supported by the wall of the temple.
7. The higher side chambers around the temple were wider than the lower chambers. The width of the side chambers as it went up from floor to floor increased. The access from the lowest to the highest went through the middle floor.
8. I also saw the height of the temple all around. The foundations of the side rooms *were* a full reed, six large cubits each joining one another.
9. The width of the outside wall, which *was* for the side chambers outside, *was* five cubits, and space *was* left between the side chambers and the temple.
10. And between the chambers and the temple *was* the width of twenty cubits, circling all around the temple.
11. And the doors of the side chambers facing the open space had one door that opened northward and one door that opened southward. And the width of the opening *was* five cubits on each chamber all around.
12. And the building that *was* facing the courtyard at the end of the way of the west *was* seventy cubits wide. And the wall of the building *was* five cubits wide all around, and its length, ninety cubits.
13. And he measured the temple, a hundred cubits long. And the courtyard, and the building, and its wall, *were* a hundred cubits long.
14. And the width of the front of the temple and of the courtyard eastward *was* a hundred cubits.
15. And he measured the length of the building to the front of the courtyard which *was* behind it with the galleries on the one side and on the other side, was a hundred cubits, including the inner temple and the porches of the court,
16. The doorposts, and the latticed narrow windows, and the galleries all around, their three stories across from the door, were overlaid with wood panelings all around, and *from* the ground up to the windows; and the windows *were* covered,
17. To the area above the door, even to the inside of the temple, and outside, and on all the walls around inside and outside, by measure.
18. And it *was* made with cherubim and palm trees, and a palm tree *was* between cherub and cherub. And each cherub had two faces,
19. The face of a man *was* toward the palm tree on one side, and the face of a young lion toward the palm tree on the other side. It *was* made throughout all the temple all around.
20. From the ground to the area above the door *were* cherubim and palm trees carved, and *on* the wall of the temple as well.
21. The temple doorposts *were* squared, as was the front of the Holy of Holies. The appearance of one side was like the other side.
22. The altar of wood *was* three cubits high, and its length two cubits. And its corners, and its length, and its sides, *were* of wood. And he said to me, "This is the table that is before the LORD."
23. And the temple and the sanctuary had two doors.
24. And the doors had two leaves each,

Chap. **41**

4 1 Ki. 6:20
2 Chr. 3:8
6 1 Ki. 6:5-6
7 1 Ki. 6:8
8 Ezek. 40:5

16 1 Ki. 6:14-15
Ezek. 40:16, 41:26
18 1 Ki. 6:29
2 Chr. 3:5, 7
19 Ezek. 1:10
22 Ex. 30:1, 8
Ezek. 44:16
Mal. 1:7, 12
23 1 Ki. 6:31-35
Ezek. 40:16, 41:16

two turning doors, two for the one door, and two for the other door.
25. And on them, on the temple doors, *were* carved cherubim and palm trees like those on the walls, and thick wood was on the face of the porch outside.
26. And latticed windows, and palm trees, *were* on one side and on the other side, on the sides of the porch, and on the side chambers of the temple, and wooden *canopies*.

CHAPTER FORTY-TWO

Chap. **42**
1 Ezek. 41:12, 15
3 Ezek. 41:16
11 Ezek. 42:4

1. And he brought me out into the outer court, the way northward. And he brought me into the chamber that *was* across from the outer courtyard and which *was* in front of the building to the north.
2. The length of a hundred cubits *was* in front of the north door, and the width *was* fifty cubits.
3. Across from the twenty cubits which belonged to the inner court, and across from the pavement which *was* for the outer court, gallery *was* upon gallery in three stories.
4. And before the chambers *was* a walk way of ten cubits width inside, a path of one cubit. And their doors faced north.
5. And the upper chambers *were* shorter; for the galleries used up more space than the lower and middle ones in the building.
6. For they *were* in three *stories*, but there *were* no columns to them like the columns of the courts. So *the third* story was made narrower than the lower and the middle stories from the ground upward.
7. And the wall that *was* outside near the chambers, toward the outer court on the front of the chambers, its length *was* fifty cubits.
8. For the length of the chambers that *were* in the outer court *was* fifty cubits. And lo, in front of the temple *was* a hundred cubits.
9. And under these chambers *was* the entrance on the east side, as one goes into them from the outer court,
10. In the width of the wall of the court eastward, to the front of the separate area, and to the front of the building *were* chambers.
11. And the way in front of them looked like the chambers which *were* northward, as *was* their length, so *was* their width. And all their exits *were* as their patterns, and as their doors.
12. And by the doors of the chambers that faced southward *was* a door in the end of the pathway, *even* the pathway directly in front of the wall toward the east, as one enters them.
13. And he said to me, "The north chambers *and* the south chambers which *are* in front of the courtyard, they *are* holy chambers, where the priests shall eat, *those* who approach to the LORD shall eat the most holy *things*. There they shall lay the most holy things, and the grain offering, and the sin offering, and the guilt offering. For the place *is* holy.
14. When the priests enter, then they shall not go out of the holy place into the outer court, but they shall lay their clothes there in which they minister, for they are holy. And they shall put on other clothes, and shall approach that which is for the people."
15. Now when he finished measuring the inner temple; he brought me out by the way of the gate whose view is toward the east, and measured it all around.
16. He measured the east side with the measuring reed, five hundred reeds with the measuring reed, all around.
17. He measured the north side, five hundred reeds with the measuring reed all around.
18. He measured the south side, five hundred reeds with the measuring reed.
19. He turned to the west side, measuring five hundred reeds with the measuring reed.
20. He measured it by the four sides. It had a wall all around, five hundred long, and five hundred wide, to make a separation between the holy place and the common place.

13 Lev. 2:3, 10, 6:14, 16-17, 25-26, 29, 24:9
14 Ezek. 44:19
20 Ezek. 40:5, 45:2

CHAPTER FORTY-THREE

Chap. **43**
1 Ezek. 10:19, 46:1
2 Ezek. 1:24, 10:4, 11:23 Rev. 1:15, 14:2, 18:1
3 Jer. 1:10 Ezek. 1:4, 28, 3:23

1. And he led me to the gate, the gate that faces eastward.
2. And behold, the glory of the God of Israel came from the way of the east. And His voice *was* like the sound of many waters. And the earth shined with His glory.
3. And it looked the same as the vision which I saw, even according to the vision

which I saw when I came to destroy the city. And the visions *were* like the vision that I saw by the river Chebar. And I fell on my face.
4. And the glory of the LORD came into the temple by the way of the gate whose view is eastward.
5. And the Spirit took me up and brought me into the inner chamber. And behold, the glory of the LORD filled the temple.
6. And I heard *Him* speaking to me from the temple. And standing by me *was* a Man.
7. And He said to me, "Son of man, the house of Israel shall no more defile the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel forever; neither they, nor their kings, by their whoredom, nor by the dead bodies of their kings in their high places.
8. When they set their threshold by My threshold, and their doorpost by My doorpost; and the wall between Me and them, they have even defiled My holy name by their abominations which they have done. And I have consumed them in My anger.
9. Now *let* them put away their whoredom, and the dead bodies of their kings from Me, and I will dwell in their midst forever.
10. You, son of man, show the house of Israel the temple, so that they may be ashamed of their iniquities. And let them measure *its* pattern.
11. And if they are ashamed of all that they have done, the form of the house, and its arrangement, and its exits, and its entrances, and all its forms, and all its ordinances, and all its forms, and all its laws, make known to them. And write them before their eyes, so that they may observe all its form, and all its ordinances, and do them.
12. This *is* the law of the temple. On the top of the mountain *is* all its border, all around it is most holy. Behold, this is the law of the temple.
13. And these are the measures of the altar by the cubit. The cubit *is* a cubit and a span; even the base *shall be* a cubit, and the width a cubit, and its border by its edge all around *shall be* a span. And this *is* the upper part of the altar.
14. And from the base on the ground even to the lower ledge *shall be* two cubits, and the width one cubit. And from the smaller ledge even to the greater ledge *shall be* four cubits, and the width one cubit.
15. And the altar hearth *shall be* four cubits, and from the altar hearth and upward *shall be* four horns.
16. And the altar hearth *shall be* twelve cubits long, twelve wide, square in its four sides.
17. And the ledge *shall be* fourteen cubits long and fourteen wide in its four sides. And the border around it *shall be* half a cubit, and its base a cubit around. And its steps shall face eastward."
18. And He said to me, "Son of man, thus says the Lord GOD, 'These *are* the ordinances of the altar in the day of its being made to offer upon it burnt offerings, and to sprinkle blood upon it.
19. And you shall give a young bull for a sin offering to the priests the Levites, who *are* of the seed of Zadok, who approach Me to minister to Me,' says the Lord GOD.
20. And you shall take of its blood and put *it* on its four horns, and on the four corners of the ledge, and on the border all around. So you shall cleanse and purge it.
21. You shall also take the bull of the sin offering, and he shall burn *it* in the appointed place of the temple, outside the sanctuary.
22. And on the second day you shall offer a kid of the goats without blemish for a sin offering. And they shall cleanse the altar as they cleansed it with the bull.
23. And when you have finished cleansing it, you shall offer a young bull without blemish and a ram out of the flock without blemish.
24. And you shall offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering to the LORD.
25. Every day *for* seven days you shall prepare a goat *for* a sin offering. They also shall prepare a young bull, and a ram out of the flock, without blemish.
26. Seven days they shall purge the altar and purify it; and they shall consecrate *themselves*.
27. And when these days are expired, it shall be that on the eighth day, and forward, the priests shall make your burnt offerings before the altar, and your peace offerings. And I will accept you,' says the Lord GOD."

4 Ezek. 10:19
5 1 Ki. 8:10-11 Ezek. 3:12, 14, 8:3
6 Ezek. 40:3
7 Ex. 29:45 Lev. 26:30 Jer. 16:18 Ezek. 39:7 Joel 3:17 Psa. 68:16, 99:1, 5, 132:14 1 Chr. 28:2 John 1:14 2 Cor. 6:16
8 2 Ki. 16:14, 21:4-5, 7 Ezek. 8:3, 23:39, 44:7
9 Ezek. 43:7
10 Ezek. 40:4
12 Ezek. 40:2
13 Ezek. 41:8
17 Ex. 20:26
18 Lev. 1:5
19 Ex. 29:10 Lev. 8:14 Ezek. 44:16, 45:18
21 Ex. 29:14 Heb. 13:11
24 Lev. 2:13
25 Ex. 29:35 Lev. 8:33
26 Ex. 29:24
27 Lev. 9:1 Ezek. 20:40-41 1 Pet. 2:5 Rom. 12:1

CHAPTER FORTY-FOUR

1. And he brought me back by the way of the gate of the outer sanctuary which looks eastward. And it *was* shut.
2. And the LORD said to me, "This gate shall be shut; it shall not be opened, and no man shall enter in by it. Because the LORD, the God of Israel, has entered in by it, therefore it shall be shut.
3. *It is* for the prince; being a prince, he shall sit in it to eat bread before the LORD. He shall enter by the way of the porch of that gate, and shall go out by the same way."
4. And he brought me by the way of the north gate before the house. And I looked, and, behold, the glory of the LORD filled the temple of the LORD. And I fell on my face.
5. And the LORD said to me, "Son of man, note carefully: see with your eyes, and hear with your ears all that I say to you concerning all the ordinances of the temple of the LORD, and all its laws. And mark well the entrance of the temple, with all the exits of the sanctuary.
6. And you shall say to the rebellious, to the house of Israel, 'Thus says the Lord GOD, "O house of Israel, let it be more than enough for you, of all your hateful deeds,
7. That you have brought strangers, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary, to profane it, *even* My house, when you offer My bread, the fat and the blood. And they have broken My covenant because of all your abominations.
8. And you have not kept the charge of My holy things, but you have set keepers of My charge in My sanctuary for themselves."
9. Thus says the Lord GOD, "No son of an alien, uncircumcised of heart and uncircumcised of flesh, shall enter into My sanctuary, or any son of a stranger among the children of Israel.
10. But the Levites who have gone far away from Me, when Israel went astray; those who went astray from Me after their idols; they shall even bear their iniquity.
11. Yet they shall be ministers in My sanctuary, as overseers at the gates of the temple and ministering at the temple. They shall kill the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.
12. Because they ministered to them before their idols, and caused the house of Israel to fall into iniquity, therefore I have lifted up My hand against them," says the Lord GOD, "and they shall bear their iniquity.
13. And they shall not come near Me, to do the office of a priest to Me, nor to come near any of My holy things, in the most holy place; but they shall bear their shame and their abominations which they have committed.
14. But I will make them keepers of the charge of the temple for all its service, and for all that shall be done in it.
15. But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer to Me the fat and the blood," says the Lord GOD.
16. "They shall enter My sanctuary, and they shall come near My table, to minister to Me, and they shall keep My charge.
17. And it shall be, when they enter in at the gates of the inner court, they shall be clothed with bleached *linen* clothing. And no wool shall come on them while they serve in the gates of the inner court, and within the temple.
18. Turbans of bleached *linen* shall be on their heads, and they shall have bleached *linen* undergarments on their loins. They shall not clothe themselves with anything that causes sweat.
19. And when they go out into the outer court, even into the outer court of the people, they shall put off their clothes in which they ministered, and lay them in the holy chambers. And they shall put on other clothes, so that they shall not sanctify the people with their own clothes.
20. Nor shall they shave their heads nor allow their hair to grow long; they shall only trim their heads.
21. And the priests shall not drink wine when they enter the inner court.
22. Nor shall they take for their wives a widow, nor her who is divorced. But they shall take virgins of the seed of the house of Israel, or a widow who had a priest before.
23. And they shall teach My people to discern between the holy and profane,

Chap. **44**

1 Ezek. 43:1
2 Ezek. 43:4
3 Gen. 31:54 Ezek. 46:2, 8 1 Cor. 10:18
4 Ezek. 1:28, 3:23
5 Ezek. 40:4
6 Ezek. 2:5, 45:9 1 Pet. 4:3
7 Lev. 3:16, 21:17, 22:25, 26:41 Ezek. 43:8, 44:9 Acts 7:51, 21:28
8 Lev. 22:2 Ezek. 44:14
9 Ezek. 44:7
10 2 Ki. 23:8 Ezek. 48:11
11 Num. 16:9 1 Chr. 26:1 2 Chr. 29:34
12 Isa. 9:16 Ezek. 14:3-4 Mal. 2:8 Psa. 106:26
13 Num. 18:3 2 Ki. 23:9 Ezek. 32:30
14 Num. 18:4 1 Chr. 23:28
15 Deut. 10:8 1 Sam. 2:35 Ezek. 40:46, 44:7, 10,
16 Ezek. 41:22
17 Ex. 28:39
18 Ex. 28:40, 39:28
19 Ex. 30:29 Lev. 6:27 Ezek. 42:14, 46:20 Mat. 23:17
20 Lev. 21:5
21 Lev. 10:9
22 Lev. 21:7
23 Ezek. 22:26 Mal. 2:7

and between the unclean and the clean.
24. And in a dispute they shall stand in judgment; and they shall judge it according to My judgments. And they shall keep My laws and My statutes in all My assemblies, and they shall keep My Sabbaths holy.
25. And he shall not come near any dead person to defile *himself;* but he may defile themselves for father, or for mother, or for son, or for daughter, for brother, or for sister who has had no husband.
26. And after he is cleansed, they shall count seven days for him.
27. And in the day that he goes into the sanctuary, to the inner court, to minister in the sanctuary, he shall offer his sin offering," says the Lord GOD.
28. "And it shall be to them for an inheritance. I *am* their inheritance. And you shall give them no possession in Israel; I *am* their possession.
29. They shall eat the grain offering, and the sin offering, and the guilt offering; and every dedicated thing in Israel shall be theirs.
30. And the first of all the firstfruits of all, and every offering of all, of every *kind* of your sacrifices, shall be the priest's. You shall also give the priest the first of your dough, so that he may cause the blessing to rest in your house.
31. The priests shall not eat of anything that died of itself, or is torn, whether it is bird or animal."

CHAPTER FORTY-FIVE

1. "And, when you shall divide the land by lot for inheritance, you shall offer an offering to the LORD, a holy *portion* of the land. The length *shall be* twenty-five thousand *cubits* long, and the width ten thousand. It shall be holy in all its borders all around.
2. Of this there shall be five hundred by five hundred cubits for the sanctuary, square all around; and fifty cubits around shall be for its open space.
3. And from this measure you shall measure the length of twenty-five thousand, and the width of ten thousand. And in it shall be the sanctuary and the most holy place.
4. It is the holy *portion* of the land for the priests, it shall be for the ministers of the sanctuary who come near to minister to the LORD. And it shall be a place for their houses and a holy place for the sanctuary.
5. And the twenty-five thousand cubits in length, and the ten thousand in width, shall also be for the Levites, the ministers of the house, for themselves for a possession, twenty rooms.
6. And you shall give the possession of the city, five thousand *cubits* wide, and twenty-five thousand long, besides the offering of the holy *portion*. It shall be for the whole house of Israel.
7. And a *portion shall be* for the prince on the one side and on the other side, of the holy district, and of the possession of the city, in front of the holy district, and to the front of the city's possession, from the west side, westward, and from the east side, eastward. And the length *shall be* alongside one of the portions, from the west border to the east border.
8. It shall be for a land to him, for a possession in Israel; and My princes shall never again oppress My people. And they shall give the rest of the land to the house of Israel according to their tribes."
9. Thus says the Lord GOD, "Let it be sufficient for you, O princes of Israel. Remove violence and spoil, and do judgment and justice. Take away your demands on My people," says the Lord GOD.
10. "You shall have a just balance, a just ephah and a just bath.
11. The ephah and the bath shall be of one measure, that the bath may contain the tenth *part* of an homer, and the ephah the tenth *part* of an homer. Its measure shall be according to the homer.
12. And the shekel *shall be* twenty gerahs: twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina.
13. This *is* the heave offering that you shall offer: the sixth of an ephah of an homer of wheat, and the sixth of an ephah of an homer of barley.
14. And as to the statute of oil, the bath of oil, you shall offer the tenth of a bath out of the cor, which is an homer of ten baths; for ten baths *are* an homer;
15. And one lamb out of the flock, out of two hundred, out of the watered *pasture* of Israel; for a grain offering, and for a burnt offering, and for peace offerings, to make atonement for them," says the Lord GOD.
16. "All the people of the land shall give

24 Deut. 17:8 Ezek. 22:26 2 Chr. 19:8
26 Num. 6:10, 19:11
27 Lev. 4:3 Ezek. 44:17
28 Num. 18:20 Deut. 10:9, 18:1-2 Josh. 13:14
29 Lev. 7:6, 27:21, 28 Num. 18:14
30 Ex. 13:2, 22:29, 23:19 Num. 3:13, 15:20, 18:12 Mal. 3:10 Prov. 3:9 Neh. 10:37
31 Ex. 22:31 Lev. 22:8

Chap. **45**

1 Ezek. 47:22, 48:8
3 Ezek. 48:10
4 Ezek. 45:1, 48:10
5 Ezek. 40:17, 48:13
6 Ezek. 48:15
7 Ezek. 48:21
8 Jer. 22:17 Ezek. 22:27, 44:6, 46:18
9 Jer. 22:3 Ezek. 44:6
10 Lev. 19:35-36 Prov. 11:1, 16:11
12 Ex. 30:13 Lev. 27:25 Num. 3:47
15 Lev. 1:4

this offering for the prince in Israel.
17. And it shall be the prince's *part* to give burnt offerings and grain offerings and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all appointed feasts of the house of Israel. He shall prepare the sin offering and the grain offering and the burnt offering and the peace offerings, to make atonement for the house of Israel."
18. Thus says the Lord GOD, "In the first *month*, on the first day of the month, you shall take a bull without blemish, and cleanse the sanctuary.
19. And the priest shall take of the blood of the sin offering and put *it* on the doorposts of the temple, and on the four corners of the ledge of the altar, and on the gateposts of the inner court.
20. And so you shall do on the seventh day of the month for each man who goes astray, and for the simple. So you shall make atonement for the temple.
21. In the first *month*, on the fourteenth day of the month, you shall observe the Passover; for the festival of seven days unleavened bread shall be eaten.
22. And on that day the prince shall prepare for himself and for all the people of the land a bull *for* a sin offering.
23. And the seven days of the feast *of unleavened bread* he shall prepare a burnt offering to the LORD, seven bulls and seven rams, without blemish, daily *for* the seven days, and a kid of the goats daily *for* a sin offering.
24. And he shall prepare a grain offering of an ephah for a bull, and an ephah for a ram, and a hin of oil for an ephah.
25. In the seventh *month*, on the fifteenth day of the month, at the *feast of tabernacles* he shall prepare likewise for these seven days, according to the sin offering, according to the burnt offering, and according to the grain offering, and according to the oil."

18 Lev. 16:16
19 Ezek. 43:20
20 Lev. 4:27
21 Ex. 12:18
Lev. 23:5-6
Num. 9:2-3, 28:16-17
Deut. 16:1
22 Lev. 4:14
23 Lev. 23:8
Num. 28:15, 22, 30, 29:5, 11, 16, 19
24 Ezek. 46:5, 7
25 Lev. 23:34
Num. 29:12
Deut. 16:13

Chap. **46**

2 Ezek. 44:3, 46:8

CHAPTER FORTY-SIX

1. 'Thus says the Lord GOD, "The gate of the inner court that faces eastward shall be shut the six working days. But on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.
2. And the prince shall enter by the way of the porch of that gate outside, and shall stand by the gatepost. And the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate. And he shall go out, but the gate shall not be shut until the sunset.
3. And the people of the land shall worship *at* the door of that gate before the LORD on the Sabbaths and in the new moons.
4. And the burnt offering that the prince shall offer to the LORD on the Sabbath day *shall be* six lambs without blemish, and a ram without blemish.
5. And the grain offering *shall be* an ephah for a ram, and the grain offering for the lambs as he shall be able to give, and a hin of oil to an ephah.
6. And in the day of the new moon *it shall be* a bull without blemish, and six lambs, and a ram. They shall be without blemish.
7. And he shall prepare a grain offering, an ephah for a bull, and an ephah for a ram, and for the lambs as his hand shall be able to get, and a hin of oil to an ephah.
8. And when the prince shall enter, he shall go in by the way of the porch of that gate, and by its way he shall go out.
9. But when the people of the land come before the LORD in the appointed feasts, he who enters by the way of the north gate to worship shall go out by the way of the south gate. And he who enters by the way of the south gate shall go out by the way of the north gate. He shall not return by the way of the gate by which he came in, but shall leave opposite it.
10. And the prince shall go in among them when they go in. And when they go out, he shall go out.
11. And at the feasts and in the appointed seasons, the grain offering shall be an ephah to a bull, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.
12. And when the prince shall prepare a freewill burnt offering or peace offerings voluntarily to the LORD, *one* shall then open to him the gate that faces eastward, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath day. And he shall go out. And after his going out, one shall shut the gate.
13. You shall daily prepare a burnt offering to the LORD, a lamb without blemish,

4 Ezek. 45:17
5 Deut. 16:17
Ezek. 45:24, 46:7, 11
8 Ezek. 46:2
9 Ex. 23:14-17
Deut. 16:16
11 Ezek. 46:5
12 Ezek. 44:3, 46:2
13 Ex. 29:38
Num. 28:3

a *male* of a year. Morning by morning you shall prepare it.
14. And you shall prepare a grain offering for it every morning, the sixth of an ephah, and the third of a hin of oil, to make the fine flour moist; a grain offering every day by an ordinance forever to the LORD.
15. So they shall prepare the lamb, and the grain offering, and the oil, every morning for a burnt offering continually."
16. 'Thus says the Lord GOD, "If the prince gives a gift to any of his sons, the inheritance of it shall be his sons'—it *shall be* their possession by inheritance.
17. But if he gives a gift of his inheritance to one of his servants, then it shall be his to the year of liberty. Afterwards, it shall return to the prince, but his inheritance shall be his sons' for them.
18. And the prince shall not take of the people's inheritance, oppressing them out of their possession. But he shall give his sons their inheritance out of his own possession; so that My people may not be scattered, each man from his possession." ' "
19. And he brought me through the entry which *was* at the side of the gate, into the holy chambers of the priests, facing north. And behold, there *was* a place at the end *of the chamber* westward.
20. And he said to me, "This is the place where the priests shall boil the guilt offering and the sin offering, and where they shall bake the grain offering, so that they may not bring *them* out into the outer court to sanctify the people."
21. And he led me out into the outer court and he made me pass by the four corners of the court. And behold, in every corner of the court there *was* an enclosed court.
22. In the four corners of the court *were* enclosed courts, forty *cubits* long and thirty wide, one measure to the four of them, being made in corners.
23. And a row of building stones *was* all around in them, all around the four of them. And boiling places *were* made under the rows all around.
24. And he said to me, "These *are* the places for those who boil, where the ministers of the house shall boil the sacrifice of the people."

17 Lev. 25:10
18 Ezek. 45:8
20 Lev. 2:4-5, 7
Ezek. 44:19
2 Chr. 35:13
24 Ezek. 46:20

CHAPTER FORTY-SEVEN

1. And he led me again to the door of the house. And behold, water came out from under the threshold of the temple eastward. For the front of the temple *is* east, and the water came down from under the right side of the house, at the south side of the altar.
2. And he led me out by the way of the north gate, and led me around the way outside to the outer gate, by the way facing the east. And behold, water *was* running out of the right side.
3. When the man went out eastward, and a line in his hand, he measured a thousand cubits. And he brought me through the water. The water *was to* the ankles.
4. And he measured a thousand cubits, and brought me through the water—the water *was up to* the knees. And he measured a thousand, and brought me through water *to* the loins.
5. And he measured a thousand; and there was a river which I *was* not able to pass; for the water had risen, water to swim *in*, a river that could not be passed.
6. And he said to me, "Son of man, have you seen this?" And he led me, and caused me to return to the bank of the river.
7. When I returned, then behold, on the bank of the river *were* very many trees, on one side and on the other.
8. And he said to me, "These waters go out toward the east country, and go down into the Arabah, and go into the sea. They are brought out into the sea, and its waters shall be healed.
9. And it shall be that every living creature which swarms in every *place*, there where the rivers go, every thing shall live. And there shall be very many fish because these waters shall come there. And they shall be healed. And all shall live where the river goes.
10. And it will be, the fishermen shall stand on it from En Gedi even to En Eglaim, a spreading place for nets shall be there. Their fish shall be according to their kinds, like the fish of the Great Sea, exceedingly many.
11. But its swamps and its marshes shall not be healed; they shall be given to salt.
12. And all trees *for* food shall go up by the river, on its bank on this side, and on that side. Its leaf shall not fade, nor its

Chap. **47**

1 Joel 3:18
Zech. 13:1, 14:8
Psa. 46:4
Rev. 22:1
3 Ezek. 40:3
7 Ezek. 47:12
Rev. 22:2
8 Deut. 3:17, 4:49
Josh. 3:16
10 Num. 34:3
Josh. 23:4
Ezek. 48:28
12 Jer. 17:8
Ezek. 47:7
Psa. 1:3
Job 8:16
Rev. 22:2

fruit fail. It will bear month by month because its waters come out from the sanctuary. And its fruit shall be for food, and its leaf for healing."
13. Thus says the Lord GOD, "This *shall be* the border by which you shall inherit the land according to the twelve tribes of Israel. Joseph *shall have two* portions.
14. And you shall inherit it, each man like his brother, as I lifted up My hand to give to your fathers; even this land shall fall to you for an inheritance.
15. And this *is* the border of the land to the north side, from the Great Sea, the way of Hethlon, to the entrance of Zedad;
16. Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar Hatticon, which *is* by the border of Hauran.
17. And the border shall be from the sea to Hazar Enan, at the border of Damascus and the north, northward, even the border of Hamath. And *this is* the north side.
18. And you shall measure the east side from between Hauran, and from Damascus, and from Gilead, and the land of Israel, *shall be* the Jordan, from the border to the Eastern Sea. And *this is* the east side.
19. And the south side, southward from Tamar, to the waters of Meriboth Kadesh, the river to the Great Sea. And *this is* the south side, southward.
20. And the west side *is* the Great Sea from the border until one is beside the entrance of Hamath. *This is* the west side.
21. And you shall divide this land for yourselves by the tribes of Israel.
22. And it will be, you shall make it fall by lot for an inheritance to yourselves, and to the strangers who live among you, who shall beget children among you. And they shall be to you as native-born among the children of Israel. They shall be allotted an inheritance among the tribes of Israel.
23. And it shall be, in the tribe in which the stranger resides, there you shall give his inheritance," says the Lord GOD.

13 Gen. 48:5
Ezek. 48:4-5
1 Chr. 5:1
14 Gen. 12:7, 13:15, 15:7, 17:8, 26:3, 28:13
Ezek. 20:5-6, 28, 42, 48:29
15 Num. 34:8
Ezek. 48:1
16 Num. 34:8
2 Sam. 8:8
17 Num. 34:9
Ezek. 48:1
19 Num. 20:13
Deut. 32:51
Ezek. 48:28
Psa. 81:7
22 Rom. 10:12
Gal. 3:28
Eph. 3:6
Col. 3:11
Rev. 7:9-10

Chap. **48**

1 Ezek. 47:15

CHAPTER FORTY-EIGHT

1. "And these *are* the names of the tribes. From the north end, at the hand of the way of Hethlon *to* the entrance of Hamath, Hazar Enan, the border of Damascus northward, at the hand of Hamath. And there shall be to it an east side and a west: one *part* for Dan.
2. And by the border of Dan, from the east side to the west side, one *part* for Asher.
3. And by the border of Asher, from the east side even to the west side, one *part* for Naphtali.
4. And by the border of Naphtali, from the east side to the west side, one *part* for Manasseh.
5. And by the border of Manasseh, from the east side to the west side, one *part* for Ephraim.
6. And by the border of Ephraim, from the east side even to the west side, one *part* for Reuben.
7. And by the border of Reuben from the east side to the west side, one *part* for Judah.
8. And by the border of Judah, from the east side to the west side, shall be the heave offering which you shall offer: twenty-five thousand *cubits* wide and long, as one of the *parts*, from the east side to the west side. And the sanctuary shall be in its middle.
9. The heave offering that you shall offer to the LORD shall be twenty-five thousand cubits long, and ten thousand cubits wide.
10. And for these shall be the holy heave offering for the priests; northward, twenty-five thousand; and westward ten thousand wide; and eastward ten thousand wide, and southward twenty-five thousand long. And the sanctuary of the LORD *shall be* in the middle of it,
11. For the priests who are sanctified, of the sons of Zadok, who have kept My charge, who did not go astray when the children of Israel went astray, as the Levites went astray.
12. And the heave offering shall be theirs, from the heave offering of the land, the holiest of the holy places, by the border of the Levites.
13. And the Levites *shall have* alongside the border of the priests twenty-five thousand *cubits* long, and ten thousand wide. All the length shall be twenty-five thousand, and the width ten thousand.
14. And they shall not sell any of it, nor trade it, nor cause the firstfruits of the land to pass away. For *it is* holy to the LORD.

8 Ezek. 45:1-6
11 Ezek. 44:10, 15
14 Ex. 22:29
Lev. 27:10, 28, 33

15. And the five thousand that are left in the width in front of the twenty-five thousand *shall be* common for the city, for dwelling and for open land. And the city shall be in its midst.
16. And these shall be its measures: the north side, four thousand and five hundred; and the south side, four thousand and five hundred; and on the east side, four thousand and five hundred; and the west side, four thousand and five hundred.
17. And the open land of the city shall be northward, two hundred and fifty, and southward, two hundred and fifty; and eastward, two hundred and fifty; and westward, two hundred and fifty.
18. And the rest in length alongside the heave offering of the holy *parts shall be* ten thousand eastward and ten thousand westward. And it shall be alongside the heave offering of the holy *part*. And its produce shall be for food to those who serve the city.
19. And he who serves the city shall serve it out of all the tribes of Israel.
20. All the heave offering *shall be* twenty-five thousand by twenty-five thousand, four-square. You shall offer the holy heave offering to the possession of the city.
21. And the rest *shall be* for the prince, on this *side*, and on that *side* of the holy heave offering, and of the possession of the city, in the front of the twenty-five thousand of the heave offering to the east border, and westward in the front of the twenty-five thousand to the west border, alongside the *lots* for the prince. And it shall be the holy heave offering. And the sanctuary of the house *shall be* in her midst.
22. And to the prince shall be from the possessions of the Levites, and from the possession of the city, amidst *that* for the prince; between the border of Judah and the border of Benjamin, shall be for the prince.

15 Ezek. 42:20, 45:6
19 Ezek. 45:6
21 Ezek. 45:7, 48:8, 10

23. And the rest of the tribes, from the east side to the west side, Benjamin, one *part*.
24. And by the border of Benjamin, from the east side to the west side, Simeon, one *part*.
25. And by the border of Simeon, from the east side to the west side, Issachar, one *part*.
26. And by the border of Issachar, from the east side to the west side, Zebulun, one *part*.
27. And by the border of Zebulun, from the east side to the west side, Gad, one *part*.
28. And by the border of Gad, at the south side, southward, the border shall be even from Tamar to the waters of Meriboth Kadesh, and to the river toward the Great Sea.
29. This *is* the land which you shall divide by lot to the tribes of Israel for inheritance, and these *are* their parts," says the Lord GOD.
30. "And these *are* the exits of the city on the north side, four thousand and five hundred measures.
31. And the gates of the city *shall be* by the names of the tribes of Israel: three gates northward, one gate of Reuben, one gate of Judah, one gate of Levi.
32. And at the east side four thousand and five hundred, and three gates: and one gate of Joseph, one gate of Benjamin, one gate of Dan.
33. And the south side, four thousand and five hundred measures, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one.
34. The west side, four thousand and five hundred, their gates three: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one.
35. All around *it shall be* eighteen thousand *cubits*. And the name of the city from *that* day shall be, The LORD is There."

28 Ezek. 47:19
29 Ezek. 47:14, 21-22
31 Rev. 21:12
35 Ex. 17:15
Judg. 6:24
Jer. 3:17, 33:16
Joel 3:21
Zech. 2:10
Rev. 21:3, 22:3

The Book of the Minor Prophets

The Prophet

Hosea

CHAPTER ONE

1. The Word of the LORD that came to Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
2. The beginning of the Word of the LORD by Hosea. And the LORD said to Hosea, "Go, take to yourself a wife of whoredoms and children of whoredoms, for the land has utterly committed great whoredoms, departing from the LORD."
3. So he went and took Gomer the daughter of Diblaim, who conceived and bore him a son.
4. And the LORD said to him, "Call his name Jezreel,★ for yet a little *while*, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease.
5. And it shall be, in that day I will break the bow of Israel in the valley of Jezreel."
6. And she conceived again and bore a daughter. And *God* said to him, "Call her name Lo-Ruhamah,★ for I will no more have mercy *on* the house of Israel. But I will utterly take them away.
7. But I will have mercy on the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen."
8. And when she had weaned Lo-Ruhamah she conceived and bore a son.
9. And He said, "Call his name Lo-Ammi,★ for you *are* not My people, and I will not be your God.
10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered. And it shall be in the place where it was said to them, 'You *are* not My people,' there it shall be said to them, '*You are* the sons of the living God.'
11. Then the children of Judah and the children of Israel shall be gathered together, and shall set over themselves one head, and they shall come up out of the land, for great *shall be* the day of Jezreel."

Chap. **1**

2 Deut 31:16
Jer. 2:13
Ezek. 23:3
Hos. 3:1
Psa. 73:27
4 2 Ki. 10:11, 15:10
★ *God will sow*
5 2 Ki. 15:29
6 2 Ki. 17:6
★ *no mercy*
7 2 Ki. 19:35
Zech. 4:6
9 ★ *not my people*
10 Gen. 32:12
John 1:12
1 Pet. 2:10
11 Isa. 11:12

Chap. **2**

1 ★ *My people*
★★ *having obtained mercy*
2 Isa. 50:1
Ezek. 16:25
3 Jer. 13:22
Ezek. 16:4
Amos 8:11
4 John 8:41
5 Hos. 2:8, 12
6 Lam. 3:7, 9
7 Ezek. 16:8
Luke 15:18
8 Isa. 1:3
10 Ezek. 16:37
11 Amos 8:10

CHAPTER TWO

1. "Say to your brethren, Ammi,★ and to your sisters, Ruhamah.★★
2. Contend! Contend with your mother, for she *is* not My wife, nor am I her husband. Let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts,
3. Lest I strip her naked and set her out as in the day that she was born; and lest I make her as the wilderness, and set her like a dry land, and slay her with thirst.
4. And I will not have mercy on her children, for they *are* the children of whoredoms,
5. For their mother has prostituted *herself*. She who conceived them has done shamefully, for she said, 'I will go after my lovers who give me my bread and my water, my wool and my flax, my oil and my drink.'
6. Therefore behold, I will hedge your way with thorns, and make a wall, that she shall not find her paths.
7. And she shall follow after her lovers, but she shall not overtake them. She shall seek them, but shall not find *them*. Then she shall say, 'I will go and return to my first husband, for then *it was* better with me than now,'
8. For she did not know that I gave her grain, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.
9. So I will return and take away My grain in its time, and My wine in its season, and will recover My wool and My flax *given* to cover her nakedness.
10. And now I will uncover her lewdness in the sight of her lovers, and none shall deliver her out of My hand.
11. I will also cause all her joy to cease, her feast days, her new moons, and her sabbaths, and all her appointed feasts.
12. And I will destroy her vines and her fig trees, of which she has said, 'They *are* my rewards that my lovers have given me.' And I will make them a forest, and the beasts of the field shall eat them.

13. And I will visit on her the days of the Baalim, in which she burned incense to them, and she adorned herself with her nose rings and her jewels, and she went after her lovers and forgot Me," says the LORD.
14. "Therefore, behold, I will lure her and bring her into the wilderness, and speak comfortably to her.
15. And I will give her vineyards to her from there, and the valley of Achor for a door of hope. And she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.
16. And it shall be in that day," says the LORD, "you shall call Me Ishi,★ and shall no more call Me Baali,★★
17. For I will take away the names of the Baalim out of her mouth, and they will no more be remembered by their name.
18. And in that day I will make a covenant for them, with the beasts of the field, and with the birds of the heavens, and *with* the creeping things of the ground. And I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.
19. And I will betroth you to Me forever. Yea, I will betroth you to Me in righteousness, and in judgment, and in lovingkindness, and in mercies.
20. I will even betroth you to Me in faithfulness. And you shall know the LORD.
21. And it will be in that day *that* I will answer," says the LORD. "I will answer the heavens, and they shall answer the earth,
22. And the earth shall answer with grain and wine and oil. And they shall answer Jezreel.
23. And I will sow her to Me in the earth. And I will have mercy on *her that was shown* no mercy. And I will say to *her that was* not My people, 'You are My people.' And they shall say, '*You are* my God.' "

15 Ex. 15:1
Josh. 7:26
Jer. 2:2
Ezek. 16:8
16 ★ *my husband*
★★ *my lord*
17 Ex. 23:13
Psa. 16:4
18 Lev. 26:5
Isa. 2:4
Jer. 23:6
Job 5:23
20 Jer. 31:33
John 17:3
21 Zech. 8:12
23 Jer. 31:27
Hos. 1:6, 10

Chap. **3**

1 Jer. 3:20
Hos. 1:2

CHAPTER THREE

1. And the LORD said to me, "Go again. Love a woman beloved by a friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who turn to other gods, and love raisin cakes."
2. So I bought her for fifteen *pieces of* silver, and *for* an homer of barley and a half homer of barley.
3. And I said to her, "You shall abide with me many days. You shall not play the harlot, nor be with any man. And I also *will be* for you,"
4. For the children of Israel shall live many days *with* no king, and no ruler, and with no sacrifice, and no pillars, and no ephod, or teraphim.
5. Afterward the children of Israel shall return and seek the LORD their God and David their king. And they shall fear the LORD and His goodness in the latter days.

3 Deut. 21:13
4 Ex. 28:6
Judg. 17:5
Hos. 10:3
5 Isa. 2:2
Jer. 30:9, 24
Ezek. 34:23-24, 38:8
Hos. 5:6

Chap. **4**

1 Isa. 1:18
3 Amos 5:16
Zeph. 1:3
4 Deut. 17:12
5 Jer. 15:8
6 Isa. 5:13
7 1 Sam. 2:30
Mal. 2:9
9 Isa. 24:2
Jer. 5:31
10 Lev. 26:26
Mic. 6:14
11 Isa. 28:7

CHAPTER FOUR

1. Hear the Word of the LORD, children of Israel, for the LORD *has* a controversy with the inhabitants of the land, "There is no truth, nor mercy, nor knowledge of God in the land.
2. By swearing, and lying, and killing, and stealing, and the committing of adultery they break out; and blood touches blood.
3. Therefore shall the land mourn, and everyone who dwells in it shall languish, with the beasts of the field and with the birds of the heavens. Yes, the fish of the sea shall also be taken away.
4. Yet let no man strive, nor reprove another, for your people *are* as those who strive with the priest.
5. And you shall stumble in the day, and the prophet also shall stumble with you *in the* night, and I will destroy your mother.
6. My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being as a priest to Me. Since you have forgotten the law of your God, I will also forget your children.
7. As they were increased, so they sinned against Me. I will change their glory into shame.
8. They eat up the sin of My people, and they set their heart on their iniquity.
9. And it has become, like people, like priest; and I will punish them for their ways, and reward them for their doings,
10. For they shall eat and not have enough. They shall commit whoredom and not increase because they have stopped taking heed to the LORD.
11. 'Whoredom and wine and new wine take away the heart.

12. My people seek advice from their wooden *idols*, and their rod declares to them, for the spirit of whoredoms has caused them to go astray, and they have gone awhoring away from under their God.
13. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms because its shade is good. So your daughters shall commit whoredom, and your brides shall commit adultery.
14. Will I not punish your daughters when they commit whoredom, or your wives when they commit adultery? *Even* the men themselves go aside with whores, and they sacrifice with temple prostitutes. The people *who* do not understand shall fall.
15. Though you, Israel, play the harlot, yet do not let Judah become guilty. And do not come *to* Gilgal, nor go up to Beth Aven, nor swear, '*As* the LORD lives,'
16. For Israel slides back like a backsliding heifer. Now shall the LORD feed them as a lamb in a large place?
17. Ephraim *is* joined to idols; let him alone.
18. Their drink is sour; they have committed whoredom continually; her rulers dearly love dishonor.
19. The wind has bound her up in her wings, and they shall be ashamed because of their sacrifices."

12 Isa. 44:20
Jer. 2:27
13 Isa. 1:29
Ezek. 6:13
Amos 7:17
Rom. 1:28
15 I Ki. 12:29
Hos. 9:15
Amos 8:14
16 Jer. 3:6
17 Mat. 15:14
18 Mic. 3:11
Psa. 47:9
19 Isa. 1:29
Jer. 51:1

Chap. **5**

1 Hos. 6:9
2 Isa. 29:15
3 Hos. 4:17
Amos. 3:2
4 Hos. 4:12
6 Prov. 1:28

CHAPTER FIVE

1. "Hear this, O priests, and hearken, O house of Israel. And give ear, O house of the king, for judgment *is* toward you because you have been a snare for Mizpah and a net spread over Tabor.
2. And revolters have gone deep *in* slaughtering, and I chasten all of them.
3. I know Ephraim, and Israel is not hidden from me, for now, O Ephraim, you committed whoredom; *and* Israel is defiled.
4. Their doings will not allow *them* to turn to their God; for the spirit of whoredoms *is* in their midst, and they have not known the LORD.
5. And the pride of Israel testifies to his face. Therefore Israel and Ephraim shall fall in their iniquity; Judah also shall fall with them.
6. They shall go with their flocks and with their herds to seek the LORD; but they shall not find Him. He has withdrawn Himself from them.
7. They have acted treacherously against the LORD, for they have begotten strange children. Now, within a month invaders shall devour their land.
8. Blow the ram's horn in Gibeah, and the silver trumpet in Ramah; cry aloud at Beth Aven, 'Behind you, O Benjamin!'
9. Ephraim shall be desolate in the day of rebuke. Among the tribes of Israel I have made known that which shall surely be.
10. The rulers of Judah were like *those who* move a border; I will pour out My wrath upon them like water.
11. Ephraim *is* crushed and broken in judgment because he willingly walked after vanity.
12. Therefore I *am* as a moth to Ephraim, and to the house of Judah as rottenness.
13. When Ephraim saw his sickness, and Judah saw his wound, then Ephraim went to the Assyrian and sent to King Contentious. Yet he could not heal you nor cure you of your wound,
14. For I *will be* to Ephraim as a lion, and as a strong lion to the house of Judah. I, *even* I, will tear and go away. I will take away, and none shall rescue him.
15. I will go; I will return to My place until they confess their guilt and seek My face; in their affliction they will seek Me earnestly."

7 Jer. 3:20
8 Josh. 7:2
Isa. 10:30
Joel 2:1
10 Deut. 19:14
11 Deut. 28:33
Mic. 6:16
12 Prov. 12:4
13 2 Ki. 15:19
Jer. 30:12
14 Psa. 50:22
Lam. 3:10

Chap. **6**

1 Deut. 32:39
Jer. 30:17
2 1 Cor. 15:4
3 2 Sam. 23:4
Isa. 54:13
Psa. 72:6
Job 29:23
5 Jer.23:29
6 Isa. 1:11
Mat. 9:13
John 17:3

CHAPTER SIX

1. Come and let us return to the LORD, for He has torn, and He will heal us; He has smitten, and He will bind us up.
2. After two days He will revive us; in the third day He will raise us up, and we shall live in His sight.
3. Then we shall understand, *if* we follow on to know the LORD. His going out is prepared as the morning; and He shall come to us as the rain, as the latter *and* former rain to the earth.
4. "O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your goodness *is* like a morning cloud, and as the early dew it goes away.
5. So I have cut *them* down by the prophets; I have slain them by the words of My mouth. And the judgments *against you* are as the light that goes forth,
6. For I desire mercy and not sacrifice,

and the knowledge of God more than burnt offerings.
7. But, like men, they have broken the covenant. They have acted like traitors against Me there.
8. Gilead *is* a city of troublemakers, and is polluted with blood.
9. And as troops of robbers wait for a man, the company of priests murder *in* the way of Shechem; for they committed wickedness.
10. I have seen a horrible thing in the house of Israel; the whoredom of Ephraim *is* there; Israel is defiled.
11. Also, O Judah, a harvest is appointed to you, when I reverse the captivity of My people."

CHAPTER SEVEN

1. "When I would have healed Israel, then the iniquity of Ephraim was uncovered, and the wickedness of Samaria, for they have worked falsehood. And the thief comes in, the troop of robbers plunders outside.
2. And they consider not within their hearts that I remember all their evil. Now their own doings have hemmed them in; they are before My face.
3. They make the king glad with their wickedness, and the rulers with their lies.
4. They *are* all adulterers, like an oven heated by the baker; he stops stirring, from kneading the dough, until it is leavened.
5. *In* the day of our king, the rulers have sickened themselves *with* the heat of wine. He stretches out his hand with scorners,
6. For they have made ready their hearts like an oven, while they lie in wait. Their baker sleeps at night; in the morning it burns like a flaming fire.
7. They are all hot as an oven, and devour their judges. All their kings have fallen; there is none among them who calls to Me.
8. Ephraim mixed himself among the people; Ephraim is a cake that is not turned.
9. Strangers have eaten up his strength, and he does not know. Yea, gray hairs are here and there on him, yet he knows it not.
10. And the pride of Israel testifies to his face. And they do not return to the LORD their God, nor seek Him in all this.
11. Ephraim also is like a silly dove without heart; they call *to* Egypt; they go *to* Assyria.
12. When they go, I will spread My net upon them; I will bring them down like the birds of heaven; I will chastise them, as their congregation has heard.
13. Woe to them, for they have fled from Me! Destruction unto them—because they have sinned against Me. Though I have redeemed them, yet they have spoken lies against Me.
14. And they have not cried to Me with their heart, when they howled on their beds; they gather themselves for grain and wine, and they rebel against Me.
15. Though I have bound and strengthened their arms, yet they think evil against Me.
16. They return, but not to the *Most* High. They are like a deceitful bow; their rulers shall fall by the sword from the rage of their tongue. This *shall be* their scorn in the land of Egypt."

CHAPTER EIGHT

1. "Put a ram's horn to your mouth. *He comes* like an eagle against the house of the LORD because they have transgressed My covenant and have rebelled against My law.
2. Israel shall cry to Me, 'My God, we know You.'
3. Israel has thrown off good; the enemy shall pursue him.
4. They have set up kings, but not by Me; they have made princes, and I knew it not. They have made themselves idols *with* their silver and their gold, so that they may be cut off.
5. Your calf, O Samaria, has cast *you* off. My anger is kindled against them. How long shall they be incapable of innocence?
6. For from Israel it *came* also—the craftsman made it, but *it is* not God; for the calf of Samaria shall be broken into shivers.
7. For they sow to the wind, and they shall reap the whirlwind. It has no stalk; the bud shall yield no meal; but if it does yield, strangers shall swallow it up.
8. Israel is swallowed up; now they shall be among the Gentiles as a vessel in which there is no pleasure;

7 Job 31:33

Chap. **7**

1 Hos. 5:1
2 Jer. 17:1
3 Rom. 1:32
4 Jer. 9:2
7 Isa. 64:7
8 Psa. 106:35
9 Hos. 8:7
10 Isa. 9:13
Hos. 5:5
11 Hos. 5:13, 11:11
12 Lev. 26:14
Deut. 28:15
2 Ki. 17:13
13 Mic. 6:4
14 Jer. 3:10
Zech. 7:5
Job 35:9
16 Hos. 9:3, 6
Psa. 73:9, 78:57

Chap. **8**

1 Deut. 28:49
Jer. 4:13
2 Psa. 78:34
Tit. 1:16
4 2 Ki. 15:13, 17, 25
5 Jer. 13:27
6 Isa. 40:19
7 Prov. 22:8
8 2 Ki. 17:6
Jer. 22:28

9. For they have gone up to Assyria, a wild donkey alone by himself. Ephraim has hired lovers.
10. Yea, though they have hired among the nations, now I will gather them. And they shall sorrow in a little while under the burden of kings and princes.
11. Because Ephraim has multiplied altars to sin, altars shall be to him for sin.
12. I have written to him the great things of My law, but they were counted as a strange thing.
13. They sacrifice flesh *for* the sacrifices of My offerings, and eat it; but the LORD does not receive them. Now He will remember their iniquity and punish their sins. They shall return *to* Egypt;
14. For Israel has forgotten his Maker, and builds temples. And Judah has multiplied cities. But I will send a fire on his cities, and it shall burn up her palaces."

CHAPTER NINE

1. O Israel, rejoice not for joy, like the people, for you have gone whoring away from your God; you have loved a reward upon every grain floor.
2. The threshing floor and the winepress shall not feed them, and the new wine shall fail in her.
3. They shall not dwell in the LORD'S land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.
4. They shall not pour wine to the LORD, nor shall they be pleasing to Him. Their sacrifices *shall be* like the bread of sorrows to them; all who eat of them shall be defiled, for their bread is for their appetite, it shall not come into the house of the LORD.
5. What will you do in the solemn day, and in the day of the feast of the LORD?
6. For lo, they have left because of destruction. Egypt shall gather them up; Memphis shall bury them. Nettles shall possess the desirable things of their silver; thorns *shall be* in their tents.
7. The days of her judgment have come; the days of vengeance have come; Israel shall know it. The prophet is a fool, the spiritual man *is* insane because of the multitude of your iniquity and your great hatred.
8. The watchman of Ephraim *was* with my God. The prophet *is* a fowler's snare in all his ways, *and* enmity in the house of his God.
9. They have deeply corrupted themselves, as *in* days of Gibeah. Therefore He will remember their iniquity; He will punish *them for* their sins.
10. "I found Israel like grapes in the wilderness. I saw your fathers as the firstfruit in the fig tree at her first season. But they went *to* Baal Peor and set themselves apart to a shameful thing; and they became abominations, like the things they loved.
11. Ephraim is like a bird—their glory shall fly away from birth, and from the womb, and from conception.
12. Though they bring up their children, yet I will make them childless, without a man. Yea, woe also to them when I depart from them!
13. Ephraim, when I looked toward Tyre, was planted in a pleasant place. But Ephraim shall bring out his children to the murderer."
14. Give them, O LORD; what will You give? Give them a miscarrying womb and dry breasts.
15. "All their wickedness *is* in Gilgal, for there I hated them. I will drive them out of My house for the wickedness of their doings. I will love them no more; all their rulers *are* revolters.
16. Ephraim is stricken; their root is dried up; they shall bear no fruit. Yea, though they bear, yet I will slay the beloved fruit of their womb."
17. My God shall cast them away because they did not hearken to Him. And they shall be wanderers among the nations.

CHAPTER TEN

1. Israel was a luxuriant vine, which produced fruit freely. According to the multitude of his fruit, he has increased the altars. Accordingly, they have made beautiful images after the goodness of his land.
2. Their heart is divided; now they shall be guilty. He shall break down their altars, and He shall spoil their images,
3. For now they shall say, "We have no king because we did not fear the LORD; what then should a king do to us?"
4. They have spoken words, swearing falsely in making a covenant. Thus

9 Jer. 2:24
Ezek. 16:33-34
10 Isa. 10:8
Ezek. 16:37, 26:7
Hag. 2:6
Dan. 2:37
12 Deut. 4:6, 8
Psa. 119:18
13 Jer. 14:10
Amos 8:7
Zech. 7:6
14 Deut. 32:18
Jer. 17:27
Isa. 29:23

Chap. **9**

1 Isa. 22:12-13
Jer. 44:17
3 Lev. 25:23
Jer. 2:7
Ezek. 4:13
Hos. 8:13
4 Jer. 6:20
7 Mic. 2:11
9 Judg. 19:22
Hos. 10:9
10 Num. 25:3
Psa. 81:12, 106:28
12 Deut. 31:17
13 Ezek. 26, 27, 28
14 Luke 23:29
15 Isa. 1:23
16 Ezek. 24:21

Chap. **10**

1 Hos. 8:11
Nah. 2:2
2 1 Ki. 18:21
Mat. 6:24
4 Amos 5:7

judgment springs up like hemlock in the furrows of the field.
5. Because of the calves of Beth Aven, the people of Samaria shall fear, for its people shall mourn over it, as well as its idolatrous priests who rejoiced over it for its glory, because its *glory* has departed from it.
6. It shall also be carried to Assyria for a present to King Contentious. Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.
7. As for Samaria, her king is cut off as a bough on the water.
8. Also the high places of Aven, the sin of Israel, shall be destroyed. The thorn and the thistle shall come up on their altars; and they shall say to the mountains, "Cover us," and to the hills, "Fall on us."
9. "O Israel, you have sinned from the days of Gibeah. There they stood; war upon the sons of violent deeds shall not overtake them in Gibeah.
10. When I desire, I shall chastise them; and the people shall be gathered against them, when they shall bind themselves to their two perversities.
11. And Ephraim *is* like a trained heifer, that loves to thresh, and I passed the yoke over her fair neck. I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods."
12. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for *it is* time to seek the LORD, until He comes and rains righteousness on you.
13. You have plowed wickedness; you have reaped iniquity; you have eaten the fruit of lies because you trusted in your way, in the multitude of your mighty men.
14. Therefore a tumult shall arise among your people, and all your fortresses shall be spoiled, as the ruin *of* Beth Arbel by Shalman in the day of battle. The mother was dashed in pieces with *her* children.
15. Thus He does to you, Bethel, because of your great wickedness. In a morning the king of Israel shall be utterly cut off.

CHAPTER ELEVEN

1. "When Israel *was* a child, then I loved him and called My son out of Egypt.
2. The more they called them, the more they went from them. They *continued* to sacrifice to the Baalim, and burn incense to graven images.
3. I also taught Ephraim to walk; I took them on My arm. But they did not know that I healed them.
4. I drew them with cords of a man, with bands of love; and I was to them as those who take off the yoke on their jaws, and I gently gave food to him.
5. He shall not return to the land of Egypt, but the Assyrian *shall be* his king because they refused to return *to Me*.
6. And the sword shall remain on his cities, and shall destroy his branches, and devour them because of their own counsels.
7. And My people are bent on backsliding from Me. Though they called to the Most High, none would at all exalt *Him*.
8. How shall I give you up, Ephraim? How shall I deliver you, Israel? How shall I make you like Admah? How shall I set you as Zeboiim? My heart is turned within Me; My compassions are kindled together.
9. I will not carry out the heat of My anger; I will not return to destroy Ephraim, for I *am* God and not man, the Holy One in your midst; and I will not enter into the city.
10. They shall walk after the LORD; He shall roar like a lion. When He shall roar, then the children shall tremble from the west.
11. They shall tremble like a bird out of Egypt, and like a dove out of the land of Assyria. And I will place them in their houses," says the LORD.
12. "Ephraim circles around Me with lying, and the house of Israel with deceit. And Judah is still wayward toward God, and toward the Holy One, Who is faithful."

CHAPTER TWELVE

1. "Ephraim feeds on wind and follows after the east wind. He daily multiplies lies and desolation. And they make a covenant with the Assyrians, and oil is carried into Egypt.
2. The LORD also has a quarrel with Judah and will punish Jacob according to his ways; according to his doings He will repay him.
3. He took his brother by the heel in the womb, and by his strength he had power with God.

5 2 Ki. 23:5
8 Deut. 9:21 Isa. 2:19 Luke 23:30
10 Jer. 16:16
11 Mic. 4:13
12 Jer. 4:3
13 Prov. 22:8 Gal. 6:7-8

Chap. **11**

1 Ex. 4:22 Mat. 2:15

3 Ex. 15:26 Deut. 1:31
4 Lev. 26:13 Psa. 78:25
7 Jer. 3:6
8 Gen. 14:8 Jer. 9:7
9 Num. 23:19
10 Joel 3:16
11 Isa. 60:8 Ezek. 28:25-26

Chap. **12**

1 2 Ki. 17:4 Isa. 30:6
2 Mic. 6:2
3 Gen. 25:26, 32:28

4. Yes, he wept and cried to Him, and he had struggled with the Angel and he prevailed. He found him *in* Bethel, and there He spoke with us,
5. Even the LORD God of hosts; the LORD *is* His name.
6. Therefore return to your God; keep mercy and judgment, and wait for your God continually.
7. "He *is* a merchant; the balances of deceit *are* in his hand; he loves to oppress.
8. And Ephraim said, 'Yet I have become rich, I have found much wealth for myself. *In* all my labors they shall find in me no iniquity that is sin.'
9. And I the LORD, who have been your God from the land of Egypt, will yet make you to dwell in tents as in the days of the appointed feast.
10. I have also spoken by the prophets, and I have multiplied visions and have used parables by the hand of the prophets."
11. *Is there* iniquity in Gilead? Surely they are altogether vanity; they sacrifice bulls in Gilgal. Yea, their altars *are* as heaps in the furrows of the fields.
12. And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.
13. And by a prophet the LORD brought Israel out of Egypt, and by a prophet he was kept.
14. Ephraim provoked *Me* to anger most bitterly; therefore his blood shall be cast upon him, and his Lord shall return his reproach unto him.

CHAPTER THIRTEEN

1. When Ephraim spoke there was trembling. He exalted himself in Israel; but when he offended in Baal *worship*, he died.
2. And now they sin more and more, and have made themselves a molten image of their silver, and idols according to their own understanding, all of it the work of the craftsmen. They say of them, "Let the men who sacrifice kiss the calves."
3. Therefore they shall be as the morning cloud and as the early dew that passes away, as the chaff storm driven from a threshing floor, and as the smoke out of the chimney.
4. "Yet I *am* the LORD your God from the land of Egypt, and you shall know no God but Me, for there is no Savior besides Me.
5. I have known you in the wilderness, in the land of great dryness.
6. When they were fed, they became full. They were filled and their heart was exalted. Therefore they have forgotten Me.
7. Therefore I will be as a lion to them; as a leopard by the way I will watch.
8. I will meet them like a bear that is bereaved of her cubs, and will tear open their chests. And there I will devour them like a lion—as the wild beast would tear them.
9. O Israel, you have destroyed yourself; but in Me *is* your help.
10. Where *is* your king now, that he may save you in all your cities; and your judges of whom you said, 'Give me a king and princes'?
11. I gave you a king in My anger, and took *him* away in My wrath.
12. The iniquity of Ephraim is bound up; his sin *is* hidden.
13. The pains of a woman in travail shall come upon him. He *is* an unwise son; for he should not delay long at the time of the breaking forth of children.
14. I will ransom them from the power of the grave; I will redeem them from death. O Death, where *are* your plagues? O Grave, I will be your destruction! And compassion shall be hidden from My eyes."
15. Though he is fruitful among his brothers, an east wind shall come. The wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up. He shall plunder the treasure of all desirable vessels.
16. Samaria shall become desolate, for she has rebelled against her God. They shall fall by the sword. Their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

CHAPTER FOURTEEN

1. O Israel, return to the LORD your God, for you have fallen because of your iniquity.
2. Take with you words, and return to the LORD. Say to Him, "Take away all *our* iniquity, and receive *us* graciously, that we may repay *with* the sacrifices of our lips.
3. Assyria shall not save us; we will not

4 Gen. 28:12
5 Ex. 3:15
6 Mic. 6:8
7 Amos 8:5
8 Rev. 3:17
9 Lev. 23:42
10 2 Ki. 17:13
12 Gen. 28:5
13 Ex. 12:50
14 Dan. 11:18

Chap. **13**

3 Dan. 2:35
4 Isa. 43:11
5 Deut. 2:7, 8:15
6 Deut. 8:12
7 Jer. 5:6
Lam. 3:10
8 2 Sam. 17:8
10 Deut. 32:38
1 Sam. 8:5
2 Ki. 17:4
11 1 Sam. 8:7
12 Deut. 32:34
13 Isa. 13:8
14 Jer. 15:6
1 Cor. 15:54
15 Jer. 4:11
16 2 Ki. 8:12

Chap. **14**

1 Joel 2:13
2 Heb. 13:15
3 Psa. 10:14, 33:17

ride on horses. Nor shall we say any more to the work of our hands, 'Our gods'—for in You the fatherless finds mercy."
4. "I will heal their backslidings; I will love them freely; for My anger has turned away from him.
5. I will be as the dew to Israel; he shall blossom as the lily and cast out his roots like Lebanon.
6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

5 Prov. 19:12
6 Gen. 27:27
Psa. 52:8
7 Jer. 15:6
9 Prov. 10:29

7. Those who dwell under his shadow shall return; they shall revive like the grain, and grow like the vine. Their scent *shall be* as the wine of Lebanon.
8. Ephraim *shall say*, 'What *have* I to do any more with idols?' I have heard *him* and watched him; I *am* like a leafy cypress tree. Your fruit is found from Me."
9. Who *is* wise? He shall understand these things. *Who has* understanding? He shall know them, for the ways of the LORD are right, and the just shall walk in them; but transgressors shall fall in them.

The Prophet
Joel

CHAPTER ONE

1. The Word of the LORD that came to Joel, the son of Pethuel.
2. Hear this, you old men, and give ear, all you inhabitants of the land. Has this been in your days or even in the days of your fathers?
3. Tell your children of it, and let your children tell their children, and their children another generation.
4. That which the creeping locust has left, the swarming locust has eaten. And that which the swarming locust has left, the locust larvae has eaten. And that which the locust larvae has left, the destroying locust has eaten.
5. Awake, drunkards, and weep; and howl, all you drinkers of wine because of the new wine; for it is cut off from your mouth,
6. For a nation has come up on My land, strong and without number, whose teeth *are* the teeth of a lion, and he has the jaw teeth of a great lion.
7. He has laid My vine waste and splintered My fig tree. He has stripped it and cast *it* away; its branches are bared white.
8. Weep like a virgin clothed with sackcloth for the husband of her youth.
9. The grain offering and the drink offering are cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.
10. The field is wasted; the land mourns,

Chap. **1**
2 Joel 2:2
3 Psa. 78:4
4 Deut. 28:38
5 Isa. 32:10
6 Prov. 30:25
Rev. 9:8
7 Isa. 5:6
8 Isa. 22:12
Jer. 3:4
Prov. 2:17
9 Joel 2:14
10 Isa. 24:7
Jer. 12:11
11 Jer. 14:3-4
12 Isa. 24:11
Jer. 48:33
Joel 1:10
13 Jer. 4:8
14 Lev. 23:36
2 Chr. 20:3, 13
15 Isa. 13:6, 9
Jer. 30:7
16 Deut. 12:6-7
18 Hos. 4:3

for the grain is wasted. The new wine is dried up; the fresh oil is wasted away.
11. Be ashamed, O you husbandmen; howl, O you vinedressers, for the wheat and for the barley; because the harvest of the field has perished.
12. The vine is dried up, and the fig tree is wasted away, *the* pomegranate and the palm tree, and the apple tree; all the trees of the field are dried up, for joy has withered away from the sons of men.
13. Gird yourselves and lament, you priests; howl, you ministers of the altar. Come, lie all night in sackcloth, you ministers of my God, for the grain offering and the drink offering are held back from the house of your God.
14. Sanctify a fast; call a solemn assembly; gather the elders and all the people of the land *unto* the house of the LORD your God, and cry out to the LORD.
15. Alas for the day! For the day of the LORD *is* at hand, and it shall come as a destruction from the Almighty.
16. Is not the food cut off before our eyes, and joy and gladness from the house of our God?
17. The seed is rotten under their clods; the storage bins are desolate; the barns are broken down, for the grain has dried up.
18. How the beasts groan! The herds of cattle are troubled because they *have* no pasture. Yes, the flocks of sheep are devastated.

19. O LORD, to You will I cry; for the fire has burned up the pastures of the wilderness, and the flame has burned all the trees of the field.
20. The beasts of the field also cry to You; for the rivers of water are dried up, and the fire has burned up the pastures of the wilderness.

CHAPTER TWO

1. Blow the ram's horn in Zion, and sound an alarm in My holy mountain!" Let all the inhabitants of the land tremble, for the day of the LORD comes, for *it is* near at hand—
2. A day of darkness and of gloominess, a day of clouds and of thick darkness. As the morning *is* spread across the mountains, *so comes* a great people and a mighty people; there has never been the like, nor shall there ever be again, even to the years of many generations.
3. A fire devours before them, and behind them a flame burns. The land *is* as the garden of Eden before them, and behind them a desolate wilderness—and nothing shall escape them.
4. Their appearance *is* as the appearance of horses; and as war horses, so they run.
5. They shall leap with the noise of chariots on the tops of mountains, with the noise of a flame of fire that devours the stubble, like a mighty people set in battle array.
6. In their presence the people shall *greatly* tremble; all faces shall grow pale.
7. They shall run like mighty men. They shall climb the wall like men of war, and they shall march each one in his path, and they shall not break their ranks.
8. And each one shall not crowd another; they go every one in his *own* path. And when they fall upon the sword, they shall not be wounded.
9. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.
10. The earth shall quake before them; the heavens shall tremble. The sun and the moon shall grow dark, and the stars shall withdraw their shining.
11. And the LORD shall utter His voice before His army; for His camp *is* exceedingly great; for powerful *is He* who executes His Word, for the day of the LORD *is* great and very terrible; and who can endure it?

19 Psa. 50:15
20 1 Ki. 17:7
Psa. 104:21
Job 38:41

Chap. **2**

1 Num. 10:5
Jer. 4:5
Obed. 15
Zeph. 1:14
2 Ex. 10:14
Joel 1:6
Amos 5:18
3 Gen. 2:8
Isa. 51:3
Zech. 7:14
4 Rev. 9:7
5 Rev. 9:9
6 Jer. 8:21
Nah. 2:10
Lam. 4:8
9 Jer. 9:21
John 10:1
10 Isa. 13:10
Psa. 18:7
Mat. 24:29
11 Jer. 25:30, 30:7, 50:34
Amos 5:18
Zeph. 1:15
Mal. 3:2
Rev. 18:8
12 Jer. 4:1
Hos. 12:6
13 Gen. 37:34
Ex. 34:6
2 Sam. 1:11
Psa. 34:18
Job 1:20
14 Josh. 14:12
2 Ki. 19:4
Joel 1:9, 13
Hag. 2:19
15 Num. 10:3
Joel 1:14
16 Ex. 19:10
17 Ex. 32:11-12
Ezek. 8:16
Psa. 42:10
Mat. 23:35
18 Isa. 60:10
19 Joel 1:10
Mal. 3:10
20 Ex. 10:19
Deut. 11:24
Jer. 1:14
22 Joel 1:19
23 Lev. 26:4
Deut. 11:14
Isa. 41:16
Hab. 3:18
Zech. 10:7
25 Joel 1:4

12. "Therefore even now," says the LORD, "turn to Me with all your heart, and with fasting, and with weeping, and with mourning.
13. Yes, rend your heart and not your garments, and return to the LORD your God: for He *is* gracious and merciful, slow to anger, and of great kindness, and He repents of the evil.
14. Who knows *if* He will return and repent and leave a blessing behind Him—a grain offering and a drink offering unto the LORD your God?"
15. Blow a ram's horn in Zion, sanctify a fast, call a solemn assembly.
16. Gather the people, sanctify the congregation, assemble the elders, gather the children and those who suck the breasts. Let the bridegroom go forth out of his chamber, and the bride out of her room.
17. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, "Spare Your people, O LORD, and give not Your inheritance to shame, that the nations should rule over them. Why should they say among the people, 'Where *is* their God?' "
18. Then the LORD will be jealous for His land and pity His people.
19. Yea, the LORD will answer and say to His people, "Behold, I will send you grain, and wine, and oil, and you shall be satisfied with them. And I will no more make you a curse among the nations.
20. But I will remove the northern army far off from you, and will drive him into a barren and deserted land, with his face toward the eastern sea and his back toward the western sea. And his stench shall come up, and his rotten odor shall come up because he has magnified his deeds.
21. Fear not, O land; be glad and rejoice, for the LORD will magnify his deeds.
22. Do not be afraid, beasts of the field; for the pastures of the wilderness grow green; for the tree bears its fruit, and the fig tree and the vine yield their strength.
23. Be glad then, children of Zion, and rejoice in the LORD your God, for He has given you the former rain in just measure, and He will cause the rain to come down for you, the former rain and the latter rain as before.
24. And the threshing floors shall be full of wheat, and the vats shall overflow with wine and oil.
25. And I will restore to you the years

which the swarming locust has eaten, the locust larvae, and the destroying locust, and the cutting locust, My great army which I sent among you.
26. And you shall eat in plenty, and be satisfied, and praise the name of the LORD your God, who has dealt with you wondrously; and My people shall never *again* be ashamed.
27. And you shall know that I *am* in the midst of Israel, and that I *am* the LORD your God, and there is none else; and My people shall never *again* be ashamed.
28. And afterward it shall be *that* I will pour out My Spirit on all flesh. And your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions.
29. And also I will pour out My Spirit upon the servants and upon the handmaids in those days.
30. And I will show wonders in the heavens and in the earth—blood and fire and pillars of smoke.
31. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD.
32. And it shall be *that* whoever shall call on the name of the LORD shall be saved; for salvation shall be in Mount Zion and in Jerusalem, as the LORD has said, and among the remnant whom the LORD shall call."

26 Lev. 26:5
27 Lev. 26:11
Isa. 45:5
28 Isa. 54:13
Ezek. 39:29
Zech. 12:10
Acts 21:9
29 Gal. 3:28
30 Mat. 24:29
Mark 13:24
Luke 21:11
31 Isa. 13:9-10
Mal. 4:5
32 Isa. 11:11, 46:13
Jer. 31;7
Mic. 4:7
Rom. 9:27, 10:13, 11:26

CHAPTER THREE

1. "For, behold, in those days and in that time—*when* I will bring back the exiles of Judah and Jerusalem—
2. I will also gather all nations and will bring them down into the valley of Jehoshaphat. And I will fight with them there for My people and for My inheritance Israel, whom they have scattered among the nations, and divided My land.
3. And they have cast lots for My people, and have given a boy for a prostitute, and sold a girl for wine, so that they might drink.
4. Yea, and what *have* you to do with Me, O Tyre and Sidon, and all the borders of Philistia? *Will you* give Me a reward? And if you reward Me, swiftly and speedily I will return your reward upon your own head,
5. Because you have taken My silver and My gold, and have carried My good treasures into your temples.
6. You have also sold the children of Judah and the children of Jerusalem to the children of the Greeks, that you might remove them far from their border.
7. Behold, I will raise them up out of the place where you have sold them, and will return your reward upon your own head.
8. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the LORD has spoken it."
9. Proclaim this among the nations, "Prepare for war!" Wake up the mighty men, let all the men of war draw near; let them come up.
10. Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say, "I *am* strong."
11. Gather yourselves and come, all you nations, and gather yourselves together all around; cause Your mighty ones to come down there, O LORD.
12. Let the nations be awakened and come up to the valley of Jehoshaphat; for there I will sit to judge all the nations all around.
13. Put in the sickle, for the harvest is ripe. Come, come down; for the press is full; the vats overflow—for their wickedness is great.
14. Multitudes, multitudes in the valley of decision; for the day of the LORD *is* near in the valley of decision!
15. The sun and the moon shall be darkened, and the stars shall withdraw their shining.
16. The LORD shall also roar out of Zion and utter His voice from Jerusalem. And the heavens and the earth shall shake. But the LORD *will be* the hope of His people and the strength of the children of Israel.
17. "Then you shall know that I *am* the LORD your God dwelling in Zion, My holy mountain. And Jerusalem shall be a holy thing, and no stranger shall pass through her any more.
18. And it shall be, in that day the mountains shall drop down new wine, and the hills shall flow *with* milk, and all the rivers of Judah shall flow *with* waters; and a fountain shall come forth from the house of the LORD, and shall water the valley of Acacias.

Chap. 3

1 Jer. 30:3
Ezek. 38:14
2 Isa. 66:16
Ezek. 38:22
Zech. 14:2
3 Obad. 11
Nah. 3:10
4 Amos 1:6
5 Dan. 11:38
7 Isa. 43:5-6
Jer. 23:8
8 Jer. 6:20
Ezek. 23:42
9 Ezek. 38:7
10 Isa. 2:4
Mic. 4:3
Zech. 12:8
11 Isa. 13:3
Psa. 103:20
12 Isa. 2:4
Psa. 96:13
13 Isa. 63:3
Jer. 51:33
Mat. 13:39
Rev. 14:15, 19
14 Joel 2:1
16 Isa. 51:5-6

19. Egypt shall be a desolation, and Edom shall be a desolate wilderness, from violence *done* against the children of Judah, whose innocent blood they poured out in their land.
20. But Judah will dwell forever, and Jerusalem from generation to generation.
21. And I will cleanse their blood *which* I did not cleanse; and the LORD is dwelling in Zion."

21 Isa. 4:4

The Prophet Amos

CHAPTER ONE

1. The words of Amos, who was among the shepherds of Tekoa; the word which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.
2. And he said, "The LORD will roar from Zion and utter His voice from Jerusalem; and the pastures of the shepherds shall mourn, and the top of Carmel shall dry up."
3. Thus says the LORD, "For three transgressions of Damascus, yea for four, I will not turn away its punishment; because they have threshed Gilead with threshing instruments of iron.
4. But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-Hadad.
5. I will also break the *gate* bar of Damascus, and cut off the inhabitant from the Valley of Aven, and from him who holds the scepter from the house of Eden. And the people of Syria shall go into captivity to Kir," says the LORD.
6. Thus says the LORD, "For three transgressions of Gaza, yea for four, I will not turn away its punishment; because they deported *the children of Judah as* exiles to deliver *them* up to Edom.
7. But I will send a fire on the wall of Gaza, which shall devour its palaces.
8. And I will cut off the people from Ashdod, and him who holds the scepter from Ashkelon, and I will turn My hand against Ekron. And the rest of the Philistines shall perish," says the Lord GOD.
9. Thus says the LORD, "For three transgressions of Tyre, yea for four, I will not turn away its punishment. Because they delivered up *the children of Judah as* exiles to Edom, and did not remember the brotherly covenant.
10. But I will send a fire upon the wall of Tyre, which shall devour its palaces."
11. Thus says the LORD, "For three transgressions of Edom, yea for four, I will not turn away its punishment. Because he pursued his brother with the sword, and cast off all mercy, and his anger raged perpetually, and he kept his wrath forever.
12. But I will send a fire upon Teman, which shall devour the palaces of Bozrah."
13. Thus says the LORD, "For three transgressions of the children of Ammon, yea for four, I will not turn away its punishment. Because they have ripped up the pregnant women of Gilead, to make their own border larger.
14. But I will kindle a fire in the wall of Rabbah, and it shall devour its palaces with shouting in the day of battle, with a tempest in the day of the whirlwind.
15. And their king shall go into captivity, he and his princes together," says the LORD.

Chap. 1
1 2 Sam. 14:2; Amos 7:10; Zech. 14:5
2 1 Sam. 25:2; Isa. 33:9; Joel 3:16
3 Isa. 8:4
4 Jer. 17:27, 49:27
5 Jer. 51:30
6 Jer. 47:4-5
7 Jer. 47:1
8 Isa. 23:1; Ezek. 25:16; Zeph. 2:4; Psa. 81:14
9 I Ki. 5:1; Isa. 23:1
11 Isa. 21:11; Jer. 49:8
12 Obad. 9, 10
13 Jer. 49:1; Ezek. 25:2
14 Deut. 3:11; Amos 2:2
15 Jer. 49:3

CHAPTER TWO

1. Thus says the LORD, "For three transgressions of Moab, yea for four, I will not turn away its punishment; because he burned the bones of the king of Edom into lime.
2. But I will send a fire upon Moab, and it shall devour the palaces of Kerioth. And Moab shall die with great noise, with shouting, with the sound of a ram's horn.
3. And I will cut off the judge from its midst, and will slay all its princes with him," says the LORD.

Chap. 2
1 2 Ki. 3:27
2 Jer. 48:41
3 Num. 24:17; Jer. 48:7

4. Thus says the LORD, "For three transgressions of Judah, yea for four, I will not turn away its punishment; because they have despised the laws of the LORD, and have not kept His commandments. And their lies caused them to err, those after which their fathers walked.
5. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."
6. Thus says the LORD, "For three transgressions of Israel, yea for four, I will not turn away its punishment; because they sold the righteous for silver, and the poor for a pair of sandals;
7. They trample the head of the poor into the dust of the earth, and turn aside the way of the meek. And a man and his father will go *in* to the same woman, to defile My holy name.
8. And beside every altar they lay themselves down upon garments taken in pledge, and they drink the wine of the condemned *in* the house of their god.
9. Yet I destroyed the Amorite before them, whose height *was* like the height of the cedars, and whose strength *was* as the oaks; yet I destroyed his fruit from above and his roots from below.
10. Also I brought you up from the land of Egypt and led you forty years through the wilderness to possess the land of the Amorite.
11. And I raised up prophets from your sons and Nazarites from your young men. *Is it* not even so, O children of Israel?" says the LORD.
12. "But you gave the Nazarites wine to drink, and commanded the prophets, saying, 'Do not prophesy.'
13. Behold, I will press you down, as a cart full of sheaves *is* pressed down.
14. Therefore the flight shall perish from the swift, and the strong shall not strengthen his power, nor shall the mighty deliver his life;
15. Nor shall he who handles the bow stand. And the swift-footed shall not deliver himself; neither shall he that rides the horse deliver himself.
16. And the stout-hearted among the mighty shall flee away naked in that day," says the LORD.

CHAPTER THREE

1. Hear this word that the LORD has spoken against you, children of Israel, against the whole family which I brought up from the land of Egypt, saying,
2. "You only have I known of all the families of the earth; therefore I will punish you *for* all your iniquities.
3. Can two walk together unless they be agreed?
4. Will a lion roar in the forest when he has no prey? Will a young lion cry out of his den if he has caught nothing?
5. Will a bird fall into a trap *on* the ground, when there is no bait for it? Will a trap spring up from the ground, and nothing at all be caught?
6. If a ram's horn is blown in a city, will the people not also tremble? If there is a calamity in a city, has the LORD not also done it?
7. Surely the Lord GOD will do nothing unless He reveals His secret unto His servants the prophets.
8. The lion has roared—who will not fear? The Lord GOD has spoken—who can but prophesy?
9. Make *it* heard at the palaces of Ashdod, and the palaces in the land of Egypt, and say, 'Gather yourselves on the mountains of Samaria, and behold the great tumults in its midst, and the oppressed within it,
10. For they do not know to do right,' says the LORD, 'those who store up violence and robbery in their palaces.' "
11. Therefore thus says the Lord GOD, "An enemy! And he *shall be* all around the land; and he shall bring you down from your strength, and your palaces shall be plundered."
12. Thus says the LORD, "As the shepherd takes two legs out of the mouth of the lion, or a piece of an ear, so shall the children of Israel be taken out—those who dwell in Samaria in the corner of a bed, and in Damascus *on* a couch.
13. Hear and testify in the house of Jacob," says the Lord GOD, the God of hosts,
14. "For in the day that I shall visit the transgressions of Israel on him, I will also visit the altars of Bethel. And the horns of the altar shall be cut off and shall fall to the ground.
15. And I will strike the winter house together with the summer house, and the houses of ivory shall perish. And the great houses shall be swept away," says the LORD.

4 Lev. 26:14
Isa. 28:15
Jer. 16:19
Ezek. 20:13, 16, 18
5 Jer. 17:27
Hos. 8:14
6 Isa. 29:21
7 Lev. 20:3
Ezek. 22:11
Amos 5:12
8 Ex. 22:26
1 Cor. 8:10
9 Num. 21:24
Deut. 2:31
Isa. 5:24
Mal. 4:1
10 Ex. 12:51
Deut. 2:7
11 Num. 6:2
Judg. 13:5
12 Isa. 30:10
Jer. 11:21
Mic. 2:6
13 Isa. 1:14
14 Jer. 9:23
Psa. 33:16

Chap. 3

2 Deut. 7:6
Psa. 147:19
Mat. 11:22
Rom. 2:9
6 Isa. 45:7
7 Gen. 6:13
John 15:15
8 Acts 4:20
10 Jer. 4:22
15 Judg. 3:20
1 Ki. 22:39
Jer. 36:22

CHAPTER FOUR

1. Hear this word, cows of Bashan who *are* in the mountain of Samaria—who oppress the poor, who crush the needy, who say to their husbands, "Bring in *wine* that we may drink."
2. The Lord GOD has sworn by His holiness, "Behold, the days shall come upon you when they will lift you up with meat hooks, and your posterity with fishhooks.
3. And you shall go out at the breaches *in the walls*, each woman straight before her. And you shall *be* cast off to Harmon," says the LORD.
4. "Come to Bethel and transgress; to Gilgal and multiply transgressing *at* Gilgal. And bring your sacrifices for the morning, your tithes for three years;
5. And offer a sacrifice of thanksgiving from that *which is* leavened, and cry out; call out the voluntary offerings, for so you love *to do*, O children of Israel!" says the Lord GOD.
6. "And I also have given you cleanness of teeth in all your cities, and lack of bread in all your places, yet you have not returned to Me," says the LORD.
7. "And I have also withheld the rain from you, when *there were* yet three months to the harvest. And I caused rain to fall on one city and caused it not to rain on another city; one field was rained on, and the field on which it did not rain dried up.
8. So two *or* three cities wandered to one city to drink water, but they were not satisfied; yet you have not returned to Me," says the LORD.
9. "I have stricken you with blasting and mildew. When your gardens and your vineyards, and your fig trees, and your olive trees increased, the creeping locust devoured them; yet you have not returned to Me," says the LORD.
10. "I have sent the plague among you after the manner of Egypt; I have slain your young men with the sword, and have taken away your horses. And I have made the stench of your camps to come up into your nostrils; yet you have not returned to Me," says the LORD.
11. "I have overthrown some among you as God overthrew Sodom and Gomorrah, and you were like a firebrand plucked out of the burning; yet you have not returned to Me," says the LORD.

Chap. 4

1 Ezek. 39:18
Psa. 22:12
2 Jer. 16:16
Hab. 1:15
Psa. 89:35
3 Ezek. 12:5
4 Num. 28:3
Deut. 14:28
Ezek. 20:39
Hos. 4:15
5 Lev. 7:13, 22:18
Deut. 12:6
6 Isa. 26:11
Jer. 5:3
Hag. 2:17
9 Deut. 28:22
Joel 1:4
Hag. 2:17
10 Ex. 9:3, 6
Deut. 28:27
2 Ki. 13:7
Psa. 78:50
11 Gen. 19:24
Isa. 13:19
12 Ezek. 13:5
13 Isa. 47:4
Jer. 10:16
Mic. 1:3
Psa. 139:2
Dan. 2:28

Chap. 5

1 Jer. 7:29
4 Isa. 55:3
Jer. 29:13
5 Hos. 4:15
Amos 4:4, 8:14
7 Amos 6:12
8 Amos 4:13
Psa. 104:20
Job 9:9, 38:34
10 1 Ki. 22:8
Isa. 29:21
11 Mic. 6:15
12 Isa. 29:21
Amos 2:6

12. "Therefore I will do this to you, O Israel; and because I will do this to you, prepare to meet your God, O Israel!"
13. For lo, He forms the mountains and creates the wind, and declares to man what his thought *is*. He who makes the morning darkness, and treads upon the high places of the earth—the LORD, the God of hosts, *is* His name.

CHAPTER FIVE

1. Hear this word which I take up against you, even a lamentation, O house of Israel.
2. The virgin of Israel has fallen; she shall rise no more; she lies forsaken on her land. There is none to raise her up,
3. For thus says the Lord GOD, "The city that went out *by* a thousand shall leave a hundred, and that which went out *by* a hundred shall have ten left in the house of Israel,"
4. For thus says the LORD to the house of Israel, "Seek Me, and you shall live.
5. But do not seek Bethel, nor enter into Gilgal, and do not pass to Beersheba; for Gilgal shall surely go into exile, and Bethel shall come to nothing.
6. Seek the LORD and you shall live, lest He break out like a fire *on* the house of Joseph and devour it, and there be none to quench it in Bethel—
7. You who turn judgment to wormwood and leave off righteousness *in* the earth!"
8. Seek Him Who created the Pleiades and Orion, and Who turned the deep darkness into the morning, and Him Who darkened the day *into* night. Seek Him Who calls for the waters of the sea, and pours them out on the face of the earth—the LORD *is* His name,
9. Who causes destruction to flash out against the strong, and destruction against the fortress.
10. They hate him who rebukes in the gate, and they despise him who speaks uprightly.
11. Therefore—because of your trampling upon the poor, and because you take tribute of grain from him—though you have built houses of carved stone, you shall not dwell in them; though you have planted desirable vineyards, you shall not drink wine from them,
12. For I know your many transgressions and your many sins. They afflict the just, they take a bribe, and they turn

aside the poor in the gate.
13. Therefore the prudent shall keep silent in that time; for it *is* an evil time.
14. Seek good and not evil, that you may live; and so the LORD, the God of hosts, shall be with you, as you have spoken.
15. Hate the evil, and love the good, and establish judgment in the gate. It may be that the LORD God of hosts will be gracious *to* the remnant of Joseph.
16. Therefore the LORD, the God of hosts, the Master, says this, "Wailing *shall be* in all streets; and they shall say in all the highways, 'Alas! Alas!' And they shall call the tiller to mourning, and those who are skillful in mourning to wailing.
17. And there *shall be* wailing in all vineyards; for I will pass through you," says the LORD.
18. Woe to those desiring the day of the LORD! What *is* this for you? The day of the LORD *is* darkness and not light;
19. As *if* a man fled from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a snake bit him.
20. *Shall* not the day of the LORD *be* darkness and not light? Even very dark, and no brightness in it?
21. "I hate, I despise your feast days, and I will take no delight in your solemn assemblies.
22. Though you offer Me burnt offerings and your grain offerings, I will not accept them. Nor will I regard the peace offerings of your fat animals.
23. Take the noise of your songs away from Me; for I will not hear the melody of your harps.
24. But let judgment roll down like waters, and righteousness like a mighty stream.
25. Have you offered sacrifices and offerings to Me forty years in the wilderness, O house of Israel?
26. But now you have carried the tabernacle of your Moloch and Chiun, your images, the star of your gods which you made for yourselves.
27. So I will cause you to go into exile beyond Damascus," says the LORD, Whose name *is* the God of hosts.

CHAPTER SIX

1. Woe to those at ease in Zion, and trust in the mountain of Samaria, who are named chief of the nations. And the house of Israel came to them.
2. Pass over to Calneh, and see; and from there go to Hamath the great. Then go down to Gath of the Philistines. *Are they* better than these kingdoms, or *is* their border greater than your border?
3. You who put the evil day far away, and cause the seat of violence to come near;
4. Who lie upon beds of ivory, and those sprawling upon their couches, and eating lambs out of the flock, and the calves out of the midst of the stall;
5. Who sing idle songs to the sound of the harp; and invent instruments of music for themselves, like David;
6. Who drink wine in bowls, and anoint themselves with the best of oils—but do not grieve for the affliction of Joseph!
7. Therefore now they shall go into exile with the first of the exiles. And the feasting of those who recline themselves shall cease.
8. The Lord GOD has sworn by Himself—thus says the LORD, the God of hosts, "I despise the glory of Jacob, and hate his palaces; and I will shut up the city and all its fullness.
9. And it shall be if ten men remain in one house, then they shall die.
10. And a *dead* man's uncle shall take him up, and he who burns *the bodies*, to bring the bones out of the house, and shall say to *him* left in the recesses of the house, "Are any *bodies* still with you?" And he shall say, "No." Then he shall say, "Hold your tongue, for no one shall mention the name of the LORD."
11. For, behold, the LORD commands, and He will strike the great house into pieces, and the little house *into* cracks.
12. Shall horses run upon the rock? Will one plow *there* with oxen? For you have turned justice into gall, and the fruit of righteousness into hemlock—
13. You who rejoice over nothing, who say, "Have we not taken horns to ourselves by our own strength?"
14. "But behold, I will raise a nation up against you, O house of Israel," says the LORD, the God of hosts. "And they shall afflict you from the entrance to Hamath to the river of the Arabah."

CHAPTER SEVEN

1. The Lord GOD made me see this: And behold, He is forming locusts at

13 Amos 6:10
14 Mic. 3:11
15 Joel 2:14
Rom. 12:9
16 Jer. 9:17
17 Ex. 12:12
18 Isa. 5:19
Jer. 17:15
Joel 2:2
19 Jer. 48:44
21 Lev. 26:31
Isa. 1:11-16
22 Isa. 66:3
Mic. 6:6-7
24 Hos. 6:6
Mic. 6:8
25 Deut. 32:17
Josh. 24:14
Isa. 43:23
26 1 Ki. 11:33
27 2 Ki. 17:6
Amos 4:13

Chap. **6**

1 Ex. 19:5
Luke 6:24

2 2 Ki. 18:34
Isa. 10:9
Jer. 2:10
Nah. 3:8
3 Ezek. 12:27
Amos 5:12, 18
Psa. 94:20
5 Isa. 5:12
1 Chr. 23:5
6 Gen. 37:25
8 Jer. 51:14
Ezek. 24:21
Psa. 47:4
10 Amos 5:13, 8:3
11 Isa. 55:11
Amos 3:15
12 Hos. 10:4
14 1 Ki. 8:65
Jer. 5:15

the beginning of the growth of the late grass—even behold, the late grass after the king's mowings.
2. And it came to pass that when they had made an end of eating the tender plant of the land, then I said, "O Lord GOD, forgive, I pray You. How can Jacob stand? For he *is* small."
3. The LORD repented for this; "It shall not be," says the LORD.
4. The Lord GOD made me see this: And behold, the Lord GOD was calling to contend by fire. And it consumed the great deep, and *it was* devouring part of it.
5. Then I said, "O Lord GOD, I pray You, cease. How can Jacob stand? For he *is* small."
6. The LORD repented for this; "This also shall not be," says the Lord GOD.
7. He made me see this: And behold, the LORD was standing upon a wall made by a plumb line, with a plumb line in His hand.
8. And the LORD said to me, "Amos, what do you see?" And I said, "A plumb line." Then the LORD said, "Behold, I will set a plumb line in the midst of My people Israel. I will not again pass by them any more.
9. And the high places of Isaac shall be desolate, and the holy places of Israel shall be laid waste; and I will rise up against the house of Jeroboam with the sword."
10. Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, "Amos has plotted against you in the midst of the house of Israel; the land is not able to bear all his words.
11. For thus Amos says, 'Jeroboam shall die by the sword, and Israel shall surely go into exile out of his land.' "
12. And Amaziah said to Amos, "O seer, go, flee for yourself into the land of Judah; and eat bread there, and prophesy there.
13. But do not prophesy again any more at Bethel; for it is the king's temple, and it *is* the king's royal house."
14. Then Amos answered and said to Amaziah, "I *was* no prophet, nor *was* I a prophet's son. But I *was* a shepherd and a gatherer of fruit *from* sycamore trees.
15. And the LORD took me from behind the flock, and the LORD said to me, 'Go, prophesy to My people Israel.'
16. Now therefore hear the Word of the LORD. You say, 'Do not prophesy against Israel, and do not drop *words* against the house of Isaac.'
17. Therefore thus says the LORD, 'Your wife shall be a harlot in the city, and your sons and your daughters shall fall by the sword, and your land shall be divided by line. And you shall die in a defiled land; and Israel shall surely go into exile out of his land.' "

Chap. 7
2 Isa. 51:19
3 Deut. 32:36 Jonah 3:10 Jas. 5:16
5 Amos 7:2-3
8 2 Ki. 21:13 Isa. 28:17 Mic. 7:18 Lam. 2:8
9 Gen. 26:23, 46:1 2 Ki. 15:10 Amos 5:5, 8:14
10 1 Ki. 12:32 2 Ki. 14:23
13 1 Ki. 12:32 Amos 2:12
14 1 Ki. 20:35 2 Ki. 2:5 Zech. 13:5
16 Ezek. 21:2 Mic. 2:6
17 Isa. 13:16 Jer. 28:12, 29:21, 32 Hos. 4:13 Zech. 14:2

CHAPTER EIGHT

1. The Lord GOD made me see this: And behold, a basket of summer fruit!
2. And He said, "Amos, what do you see?" And I said, "A basket of summer fruit." Then the LORD said to me, "The end has come to My people Israel: I will not again pass by them any more.
3. And the songs of the temple shall be howlings in that day," says the Lord GOD. "The dead bodies *shall be* many. In every place one shall throw *them* out with silence."
4. Hear this, you who trample upon the needy, even to make the poor of the land to fail,
5. Saying, "When will the new moon be gone so that we may sell grain? And the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and perverting the balances by deceit;
6. That we may buy the poor for silver and the needy for a pair of sandals; and sell the chaff of the wheat?"
7. The LORD has sworn by the Glory of Jacob, "Surely I will never forget any of their works.
8. Shall not the land tremble for this, and all who dwell in it mourn? And all of it shall rise up like a flood. And it shall overflow and sink like the Nile of Egypt.
9. And it shall be in that day," says the Lord GOD, "I will cause the sun to go down at noon, and I will darken the earth in the light of day.
10. And I will turn your feasts into mourning, and all your songs into weeping; and I will bring up sackcloth on all loins, and baldness on every head. And I will make it like the mourning of an only son, and the end of it like a bitter day.
11. Behold, the days come," says the

Chap. 8
2 Ezek. 7:2 Amos 7:8
3 Amos 5:23, 6:9-10
4 Psa. 14:4 Prov. 30:14
5 Neh. 13:15 Mic. 6:10
6 Amos 2:6
7 Hos. 8:13 Amos 6:8
8 Hos. 4:3 Amos 9:5
9 Isa. 13:10, 59:9-10 Jer. 15:9 Mic. 3:6 Job 5:14
10 Isa. 15:2-3 Jer. 6:26, 48:37 Ezek. 27:31 Zech. 12:10
11 I Sam. 3:1 Ezek. 7:26 Psa. 74:9

Lord GOD, "that I will send a famine in the land; not *a famine* of bread nor a thirst for water, but of hearing the words of the LORD.
12. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the LORD, and shall not find *it*.
13. In that day the beautiful virgins and the young men shall faint for thirst.
14. Those who swear by the sin of Samaria and say, '*As* your God lives, O Dan,' and, '*As* the way of Beersheba lives'—even they shall fall and never rise up again."

14 Deut. 9:21
Hos. 4:15
Amos 5:5
Acts 9:2, 19:9, 23, 24:14

Chap. **9**

1 Amos 2:14
Hab. 3:13
Psa. 68:21
2 Jer. 51:53
Psa. 139:8
4 Lev. 17:10, 26:33
5 Amos 8:8
Mic. 1:4
6 Amos 4:13, 5:8
Psa. 104:3

CHAPTER NINE

1. I saw the LORD standing by the altar. And He said, "Strike the lintel of the door, so that the thresholds shall shake; and break them on the heads of all of them. And I will kill the last of them with the sword. Not one of them fleeing will get away, and not a fugitive of them will escape.
2. If they dig into the grave, there My hand shall take them. And if they go up to the heavens, I will bring them down from there.
3. And if they hide themselves in the top of Carmel, I will search and take them out from there. And if they are hidden from My sight in the bottom of the sea, I will command the serpent there, and he shall bite them.
4. And if they go into captivity before their enemies, I will command the sword there, and it shall kill them; and I will set My eyes upon them for evil, and not for good."
5. And the Lord GOD of hosts *is* He Who touches the land, and it shall melt, and all who dwell in it shall mourn. And all of it shall rise up like a flood, and sink down like the Nile of Egypt.
6. *It is* He Who builds His staircase in the heavens, and He has founded the *heavens* over the earth; He Who calls for the waters of the sea, and pours them out upon the face of the earth; the LORD *is* His name.
7. "Are you not like the children of the Ethiopians to Me, O children of Israel," says the LORD? "Have I not brought Israel up out of the land of Egypt—and the Philistines from Caphtor, and the Syrians from Kir?
8. Behold, the eyes of the Lord GOD *are* on the sinful kingdom, and I will destroy it from the face of the earth; except that I will not completely destroy the house of Jacob," says the LORD.
9. "For lo, I will command, and I will shake the house of Israel among all the nations, as one shakes with a sieve, yet not a grain shall fall *to* the earth.
10. All the sinners of My people shall die by the sword, who say, 'The evil shall not draw near, or confront us.'
11. In that day I will raise up the tabernacle of David that has fallen, and close up its breaches; and I will raise up its ruins, and I will build it as in the days of old;
12. So that they may possess the remnant of Edom, and of all the nations *on* whom My name is called," says the LORD who is doing this.
13. "Behold, the days come," says the LORD, "that the plowman shall overtake the reaper, and the treader of grapes him who sows seed. And the mountains will drop sweet wine, and all the hills will flow with it.
14. And I will bring back the exiles of My people Israel, and they shall build the cities which are desolate, and they shall live *in* them. And they shall plant vineyards and drink their wine. They shall also make gardens and eat their fruit.
15. And I will plant them in their land, and they shall no more be pulled up out of their land which I have given them," says the LORD your God.

7 Deut. 2:23
Jer. 47:4
Amos 1:5
8 Jer. 30:11
Amos 9:4
Obad. 16-17
10 Amos 6:3
11 Acts 15:16
12 Num. 24:18
Obad. 19
13 Lev. 26:5
Joel 3:18
14 Isa. 61:4
Jer. 30:3
15 Ezek. 34:28

The Prophet
Obadiah

1. The vision of Obadiah. Thus says the Lord GOD concerning Edom—for we have heard a message from the LORD, and a messenger is sent among the nations *saying*, "Rise up, even let us rise up against her for battle."
2. "Behold, I have given you *to be* small among the nations; you are greatly despised.
3. The pride of your heart has deceived you—you who dwell in the clefts of the rock, whose habitation *is* up high, who says in his heart, 'Who shall bring me down *to* the ground?'
4. Though you rise high like the eagle, and though *you* set your nest among the stars, I will bring you down from there," says the LORD.
5. "If thieves came to you, if robbers by night (how you have been cut off!), would they not have stolen until they had enough? If the grape-gatherers came to you, would they not leave gleanings?
6. How are the things of Esau searched out! His hidden things are sought out!
7. All the men of your confederacy went with you only to the border; the men who were at peace with you have deceived you, *and* have defeated you. They are setting your bread as a snare under you; *there is* no understanding in them.
8. Shall I not in that day even destroy the wise men out of Edom, and understanding out of the mount of Esau," says the LORD?
9. "And your mighty ones, *O* Teman, shall be afraid, so that each man from the mount of Esau may be cut off by slaughter.
10. Shame shall cover you for the violence against your brother Jacob, and you shall be cut off forever.
11. On the day of your standing on the other *side*, on the day that the strangers were capturing his force, and foreigners entered his gates and cast lots for Jerusalem, even you *were* like one of them.
12. But you should not have looked on the day of your brother in the day of his disaster; nor should you have rejoiced over the children of Judah in the day of their destruction; nor should you have spoken arrogantly in the day of distress.
13. You should not have entered into the gate of My people in the day of their calamity; also, you should not have looked on their affliction in the day of their calamity. Nor should you have laid hands on their treasure in the day of their calamity.
14. Nor should you have stood on the crossroads to cut off those of his who escaped; nor should you have delivered up his survivors in the day of distress,
15. For the day of the LORD *is* near on all the nations; as you have done, it shall be done to you. Your reward shall return upon your own head,
16. For as you have drunk upon My holy mountain, *so* all the nations shall drink forever. Yes, they shall drink, and they shall swallow, and they shall be as *though* they had not existed.
17. But upon Mount Zion shall be deliverance; and there shall be holiness. And the house of Jacob shall possess their own possessions.
18. And the house of Jacob shall be a fire, and the house of Joseph a flame. And the house of Esau *shall be* for stubble. And they shall kindle in them and burn them up. And no survivor shall be of the house of Esau;" for the LORD has spoken it.
19. And *those of* the south shall possess the mountain of Esau and the low country of the Philistines. And they shall possess the fields of Ephraim and the fields of Samaria; and Benjamin *shall possess* Gilead.
20. And the exiles of this army *shall go* to the children of Israel who shall possess *the land* of the Canaanites to Zarephath; even the exiles of Jerusalem who *are* in Sepharad shall possess the cities of the south.
21. And deliverers shall go up into the mountain of Zion to judge the mountain of Esau; and the kingdom shall be the LORD'S.

1 Isa. 21:11 Jer. 49:14 Ezek. 25:12 Joel 3:19 Mal. 1:3
3 Isa. 14:13-15 Rev. 18:7
4 Hab. 2:9 Job 20:6
5 Deut. 24:21 Jer. 49:9
7 Isa. 19:11 Jer. 38:22
8 Isa. 29:14 Job 5:12
9 Jer. 49:7 Psa. 76:5
10 Gen. 27:41 Ezek. 35:9
11 Nah. 3:10
12 Mic. 4:11 Prov. 17:5
14 Psa. 31:8
15 Ezek. 30:3 Hab. 2:8
16 Joel 3:17
17 Amos 9:8
18 Zech. 12:6
19 Zeph. 2:7
20 1 Ki. 17:9 Jer. 32:44
21 Jas. 5:20 Rev. 11:15

The Prophet
Jonah

CHAPTER ONE

1. And the Word of the LORD came to Jonah the son of Amittai, saying,
2. "Arise, go to Nineveh, that great city, and cry against it; for their wickedness has come up before Me."
3. But Jonah rose up to flee to Tarshish from the presence of the LORD. And he went down to Joppa. And he found a ship going to Tarshish. And he paid its fare, and went down into it, in order to go with them to Tarshish, away from the presence of the LORD.
4. But the LORD hurled a great wind upon the sea, and there was a mighty tempest in the sea, so that the ship threatened to break up.
5. Then the seamen were afraid, and each man cried to his god. And they threw out the wares that were in the ship, into the sea in order to lighten *it*. But Jonah had gone down into the hold of the ship; and he lay there, and was fast asleep.
6. So the chief of the seaman came to him and said to him, "Why are you sleeping, O sound sleeper? Arise, call upon your God! It may be that your God will notice us, and we will not perish."
7. And they said, each one to his fellow, "Come and let us cast lots, so that we may know who has caused this evil to come upon us." And they cast lots, and the lot fell on Jonah.
8. Then they said to him, "Please tell us, for what reason this evil *has come* upon us. What is your business? And where do you come from? Where *is* your country? And of what people *are* you?"
9. And he said to them, "I *am* a Hebrew; and I fear the LORD, the God of heaven, Who has made the sea and the dry land."
10. Then the men were afraid *with* a great fear. And they said to him, "What is this you have done?" For the men knew that he was fleeing from the presence of the LORD because he had told them.
11. Then they said to him, "What shall we do to you, that the sea may be calm to us?" For the sea was raging and growing more tempestuous.
12. And he said to them, "Pick me up and throw me out into the sea. And the sea shall be calm to you; for I know that this great storm *has come* on you for my sake."
13. But the men rowed hard to bring it to the land; but they could not, for the sea grew more tempestuous against them.
14. And they cried to the LORD and said, "We beg You, O LORD, we beg You, let us not perish for this man's life, and do not lay upon us innocent blood, for You, O LORD, have done as it pleased You."
15. And they lifted Jonah up and threw him out into the sea; and the sea ceased from its raging.
16. Then the men feared the LORD exceedingly, and offered a sacrifice to the LORD, and vowed vows.
17. And the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Chap. 1

1 Mat. 12:39
2 Gen. 10:11, 18:20
3 Gen. 4:16 Josh. 19:46
4 Psa. 107:25
5 1 Sam. 24:3
6 Joel 2:14 Psa. 107:28
7 Josh. 7:14 1 Sam. 14:41
8 Josh. 7:19
9 Psa. 146:6 Acts 17:24
12 John 11:50
13 Prov. 21:30
14 Deut. 21:8 Psa. 115:3
15 Psa. 89:9 Luke 8:24
16 Mark 4:41 Acts 5:11
17 Mat. 12:40 Luke 11:30

Chap. 2

2 Isa. 14:9 Psa. 65:2, 120:1 Lam. 3:55
3 Psa. 42:7, 88:6
4 1 Ki. 8:38 Psa. 31:22
5 Psa. 69:1 Lam. 3:54
6 Psa. 16:10
7 Psa. 18:6
8 2 Ki. 17:15 Jer. 10:8
9 Hos. 14:2 Psa. 3:8, 50:14

CHAPTER TWO

1. And Jonah prayed to the LORD his God out of the fish's belly,
2. And he said, "I cried to the LORD by reason of mine affliction. And He answered me. Out of the belly of the unseen I cried for help, *and* You heard my voice,
3. For You cast me *into the* depths of the seas, and the current surrounded me. All Your billows and Your waves passed over me.
4. Then I said, 'I am cast off from Your eyes, yet I will look again toward Your holy temple.'
5. The waters encompassed me, *even* to the soul; the depth closed around me; the seaweed was wrapped about my head.
6. I went down to the bottoms of the mountains; the earth with her bars *closed* around me forever; yet You have brought up my life from the ruin, O LORD my God.
7. When my soul fainted within me, I remembered the LORD; and my prayer came to You, into Your holy temple.
8. They who take heed to lying vanities forsake their *own* mercy;
9. But I will sacrifice to You with the

voice of thanksgiving; I will fulfill that which I have vowed. Salvation *belongs* to the LORD!"
10. And the LORD spoke to the fish, and it vomited Jonah out on the dry land.

CHAPTER THREE

1. And the Word of the LORD came to Jonah the second time, saying,
2. "Arise, go to Nineveh, that great city, and cry out to it the proclamation that I am declaring to you."
3. And Jonah arose and went to Nineveh, according to the Word of the LORD. And Nineveh was a very great city of three days' journey across.
4. And Jonah began to enter into the city a day's journey, and he cried and said, "Yet forty days and Nineveh shall be overthrown!"
5. And the people of Nineveh believed God. And they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them,
6. For word came to the king of Nineveh, and he arose from his throne. And he laid aside his robe from him, and covered himself *with* sackcloth, and sat in ashes.
7. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his great ones, saying, "Do not let man or beast, herd or flock taste anything; do not let them feed, nor drink water.
8. But let man and animal be covered *with* sackcloth, and cry mightily to God. And let them each one turn from his evil way, and from the violence that *is* in their hands.
9. Who knows? God may repent, and He may have pity and turn away from His fierce anger, so that we do not perish."
10. And God saw their works, that they turned from their evil way. And God repented of the evil that He had said He would do to them, and He did not do *it*.

Chap. 3

3 Gen. 30:8
Psa. 36:6
4 Deut. 18:22
5 Mat. 12:41
Luke 11:32
6 Job 2:8
7 Joel 2:15
2 Chr. 20:3
8 Isa. 58:6, 59:6
9 2 Sam. 12:22
Joel 2:14
10 Jer. 18:8
Amos 7:3, 6

CHAPTER FOUR

1. But Jonah was exceedingly displeased, and it kindled *anger* in him.
2. And he prayed to the LORD and said, "Please, O LORD, *was* this not my saying when I was still in my land? Therefore on account of this I fled to Tarshish, for I knew that You *are* a gracious God, and merciful, slow to anger, and of great kindness, and One Who repents of the evil.
3. And now, O LORD, I beseech You, take my life from me, for better *is* my death than my life."
4. And the LORD said, "Is your anger rightly kindled in you?"
5. And Jonah went out of the city and sat on the east of the city. And he made himself a booth there and sat under it in the shade, until he might see what would happen to the city.
6. And the LORD God prepared a plant, and it grew up over Jonah, to be shade over his head, in order to deliver him from his misery. So Jonah rejoiced *with* great joy over the plant.
7. But God *also* prepared a worm as the morning dawned the next day. And it attacked the plant, and it withered.
8. And it came to pass when the sun rose, God ordained a scorching east wind. And the sun beat on the head of Jonah, so that he fainted. And he asked for his life to die. And he said, "Better *is* my death than my life."
9. And God said to Jonah, "Is it right for your anger to be kindled over the plant?" And he said, "My anger is rightly kindled, *even* to death."
10. And the LORD said, "You have had pity on the plant, for which you had not labored, nor made it grow, which came up overnight, and *also* perished in a night.
11. And should I not spare Nineveh, that great city, in which are more than a hundred and twenty thousand men who do not know between *their* right *and their* left hand, besides much livestock?"

Chap. 4

2 Ex. 34:6
Joel 2:13
Jonah 1:3
Psa. 86:5
3 1 Ki. 19:4
Jonah 4:8
8 Jonah 4:3
11 Deut. 1:39
Jonah 1:2, 11, 3:2-3
Psa. 36:6, 145:9

The Prophet
Micah

CHAPTER ONE

1. The Word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.
2. Hear, all you people! Hearken, O earth, and *all* its fullness. And let the Lord GOD be witness against you, *even* the LORD from His holy temple,
3. For behold, the LORD *is* coming out of His place, and will come down and tread on the high places of the earth.
4. And the mountains shall melt under Him, and the valleys shall split open, as wax before the fire, and as waters that are poured down a steep place.
5. All this *is* for the transgression of Jacob, and for the sins of the house of Israel. What *is* the transgression of Jacob? *Is it* not Samaria? And what *are* the high places of Judah? *Are they* not Jerusalem?
6. "And I will make Samaria as a heap of ruins in the field, and as planting places for a vineyard; and I will hurl down her stones into the valley, and I will uncover her foundations.
7. And all her graven images shall be smashed to pieces, and all her gifts shall be burned with the fire, and I will destroy all *her* idols, for she gathered them as the hire of a harlot, and they shall return as the hire of a harlot."
8. Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like jackals, *and* mourn like the ostrich,
9. For her wounds *are* not curable; for it has come to Judah; it has reached to the gate of My people, even to Jerusalem.
10. Do not declare *it* in Gath; weep not at all; in the house of Leaphrah roll yourself *in* the dust.
11. Pass over to them, O inhabitant of Shaphir, in *the* nakedness of *your* shame. The inhabitant of Zaanan has not gone out; the mourning of Beth Ezel shall take from you its protection,
12. For the inhabitant of Maroth waited carefully for good, *but instead* evil came down from the LORD to the gate of Jerusalem.
13. O inhabitant of Lachish, bind the chariot to the stallion—she *was* the beginning of sin to the daughter of Zion—for the transgressions of Israel were found in you.
14. Therefore you shall give parting gifts to Moresheth Gath; the houses of Achzib *are* for a lying thing to the kings of Israel.
15. Yet I will bring an heir to you, O inhabitant of Mareshah. The glory of Israel shall come to Adullam.
16. Make yourself bald, and cut off *your hair* for the children of your delight; make your baldness large like the eagle; for they go into exile from you.

Chap. 1

1 Jer. 26:18
2 Psa. 11:4
4 Amos 9:5
6 2 Ki. 19:25
Ezek. 13:14
7 Hos. 2:5
8 Psa. 102:6
9 2 Ki. 18:13
10 2 Sam. 1:20
12 Amos 3:6
13 2 Ki. 18:14
14 Josh. 15:44
2 Sam. 8:2
2 Ki. 18:14
15 Josh. 15:44
2 Chr. 11:7
16 Isa. 15:2
Jer. 7:29
Job 1:20
Lam. 4:5

Chap. 2

4 2 Sam. 1:17
6 Ezek. 21:2

CHAPTER TWO

1. Woe to those who plot wickedness and prepare evil on their beds! When the morning is light they practice it because it is in the power of their hand.
2. And they covet and seize fields, and houses, and take them away. And they oppress a man and his household, even a man and his inheritance.
3. Therefore thus says the LORD, "Behold, against this family I *am* plotting an evil from which you shall not remove your necks; nor shall you go proudly, for it *is* an evil time.
4. In that day one shall take up a parable against you and mourn a bitter lamentation, saying, 'We shall be completely laid waste. He has exchanged the portion of my people. How He has removed *it* from me! To the apostate He has divided our fields.' "
5. Therefore there shall not be for you anyone casting a line by lot in the congregation of the LORD.
6. "Do not prophesy," they say to those who prophesy. They say, "Do not prophesy about these things, for we shall not be made ashamed."
7. O you that are named the house of Jacob, "Is the Spirit of the LORD limited, are these His doings? Do not My words do good to him who walks uprightly?
8. Even recently, My people have risen up like an enemy; you strip off a cloak along with an outer robe from those who trustingly pass by you, as those returning *from* war.

9. You have thrown the women of My people out from their pleasant houses; from their young children you have taken away My majesty forever.
10. Arise and depart! For this *is* not *your* rest because it is polluted, it shall destroy you, even with a grievous destruction.
11. If a man, walking in lying spirit and deceit, says, 'I will prophesy unto you of wine and of strong drink,' he shall even be the prophet for this people.
12. I will surely gather all of you, O Jacob; I will surely gather the remnant of Israel. I will put them together like the sheep of Bozrah, like the flock in the midst of their fold. They shall make great noise by reason of the multitude of men.
13. The one breaking through has come up before them; they have broken up, and have passed through the gate, and have gone out of it. And their king shall pass before them, and the LORD at the head of them."

CHAPTER THREE

1. And I said, "Hear, I pray you, O heads of Jacob and magistrates of the house of Israel. *Is it* not for you to know justice?
2. You who hate the good and love the evil; who tear the skin off *My people* and strip the flesh from their bones;
3. Who also eat the flesh of My people, and tear their skin off of them—and break their bones and chop them into pieces, like meat for the pot, and like flesh for the caldron."
4. Then they shall cry to the LORD, but He will not answer them. He will even hide His face from them at that time, as they have done evil in their doings.
5. Thus says the LORD concerning the prophets who mislead *the* people, who bite with their teeth and cry, "Peace!"—and even prepare war against those who do not put something in their mouths:
6. "Therefore night shall be to you *without* a vision; and darkness and not divination. And the sun shall go down over the prophets, and the day shall be darkness over them.
7. And the seers shall be ashamed, and the diviners confounded; yea, they shall all cover their mouths, for *there is* no answer *from* God."
8. But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare to Jacob his transgression, and to Israel his sin.
9. Hear this, I pray you, you heads of the house of Jacob, and magistrates of the house of Israel, who hate judgment and pervert all equity.
10. They build up Zion with blood, and Jerusalem with iniquity.
11. Her heads judge for a bribe, and her priests teach for pay, and her prophets divine for silver, yet they will lean on the LORD and say, "*Is* not the LORD among us? No evil can come on us!"
12. Therefore, on account of you, Zion shall be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the temple as high places of the forest.

CHAPTER FOUR

1. But it shall be in the last days *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
2. And many nations shall come and say, "Come and let us go up to the mountain of the LORD, and to the house of the God of Jacob. And He will teach us of His ways, and we will walk in His paths"—for the law shall go forth out of Zion, and the Word of the LORD from Jerusalem.
3. And He shall judge among many people, and will rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up a sword against nation, neither shall they learn war anymore.
4. But they shall sit each one under his *own* vine and under his *own* fig tree; and no one shall make them afraid; for the mouth of the LORD of hosts has spoken,
5. For all people will walk, *each* one in the name of his god; and we will walk in the name of the LORD our God forever and ever.
6. "In that day," says the LORD, "I will gather the lame, and I will gather the exiled ones, and those that I have afflicted.
7. And I will make the lame into a remnant, and she who was cast off into a mighty nation; and the LORD shall reign over them in Mount Zion from henceforth, even forever.
8. And you, O tower of the flock, the stronghold of the daughter of Zion, unto

10 Lev. 18:25
Deut. 12:9
Jer. 3:2
12 Jer. 31:10
Ezek. 36:37
Mic. 4:6-7
13 Isa. 52:12
Hos. 3:5

Chap. **3**

1 Jer. 5:4-5
3 Ezek. 11:3
Psa. 14:4
4 Isa. 1:15
Psa. 18:41
Prov. 1:28
5 Isa. 56:10-11
Ezek. 13:10, 18
Mat. 7:15
6 Isa. 8:20
Ezek. 13:23
7 Amos 8:11
8 Isa. 58:1
10 Jer. 22:13
Ezek. 22:27
Zeph. 3:3
11 Isa. 1:23, 48:2
Jer. 6:13, 7:4
Ezek. 22:12
12 Jer. 26:18
Psa. 79:1
Mic. 4:2

Chap. **4**

1 Ezek. 17:22
3 Isa. 2:4
Joel 3:10
Psa. 72:7
4 1 Ki. 4:26
Zech. 3:10
5 Zech. 10:12
6 Ezek. 34:13, 16
Psa. 147:2
7 Isa. 9:6
Mic. 2:12
Dan. 7:14
Luke 1:33
Rev. 11:15
8 Gen.35:21

you it shall come, *even* the dominion of your former kingdom shall return to the daughter of Jerusalem."
9. Now why do you cry aloud? Is there no king among you? Has your counselor perished? For pangs have taken you like a woman giving birth.
10. Be in pain and deliver, daughter of Zion, like a woman giving birth, for now you shall go out from the city, and you shall dwell in the field; and you shall go to Babylon. There you shall be delivered; there the LORD shall redeem you from the hand of your enemies.
11. Now also many nations are gathered against you, who say, "Let her be defiled, and let our eyes look upon Zion."
12. But they do not know the thoughts of the LORD, nor do they understand His counsel, for He has gathered them like the sheaves to the threshing floor.
13. "Arise and thresh, O daughter of Zion; for I will make your horn iron, and I will make your hoofs bronze; and you shall crush in pieces many people. And I will consecrate their gain to the LORD, and their wealth to the Lord of the whole earth."

CHAPTER FIVE

1. Now gather yourself in troops, daughter of troops; one has laid a siege against us; they shall strike the judge of Israel with a rod on the cheek.
2. "And you, Bethlehem Ephrathah, you being least among the thousands of Judah, out of you He shall come forth to Me, that is to become Ruler in Israel. He Whose goings forth *have been* from of old, from the days of eternity."
3. Therefore He will give them over until the time that she who is in travail has given birth; then the rest of His brethren shall return to the children of Israel.
4. And He shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD His God. And they shall live, for now He shall be great to the ends of the earth.
5. And this *One* shall be *our* peace. When the Assyrian shall come into our land, and when he shall walk in our palaces, then we shall raise against him seven shepherds and eight anointed ones from among men.
6. And they shall waste the land of Assyria with the sword, and the land of Nimrod at her own entrances. And thus He shall deliver us from Assyria when he comes into our land, and when he treads within our border.
7. And the remnant of Jacob shall be in the midst of many people, as dew from the LORD, as showers on grass, which does not wait for man, nor wait for the sons of men.
8. And the remnant of Jacob shall be among the Gentiles, in the midst of many people, like a lion among the beasts of the forest, like a young lion among the flocks of sheep, who, if he goes through, both tramples and tears in pieces, and none can deliver.
9. Your hand shall be high above your adversaries, and all your enemies shall be cut off.
10. "And it shall be in that day," says the LORD, "I will cut off your horses out of your midst, and I will destroy your chariots.
11. And I will cut off the cities of your land, and throw down all your strongholds.
12. And I will cut off witchcrafts out of your hand, and there shall not be fortune-tellers among you.
13. I will also cut off your graven images, and your sacred pillars out of the midst of you; and you shall never again worship the work of your hands.
14. And I will pluck your groves out of the midst of you; thus I will destroy your cities.
15. And I will execute vengeance in anger and fury upon the heathen, such as they have never heard."

CHAPTER SIX

1. Hear now what the LORD says, "Arise, contend with the mountains and let the hills hear your voice.
2. O mountains, hear the LORD'S controversy; and you, strong foundations of the earth, for the LORD has a controversy with His people, and He will plead His case with Israel.
3. O My people, what have I done to you? And in what way have I made you weary? Testify against Me!
4. For I brought you up out of the land of Egypt, and redeemed you out of the house of slaves; and I sent Moses, Aaron, and Miriam before you.

9 Isa. 13:8
Jer. 8:19, 30:6
11 Obad. 12
Lam. 2:16
12 Isa. 21:10, 55:8
13 Isa. 18:7
Jer. 51:33
Zech. 4:14
Dan. 2:44

Chap. **5**

1 Lam. 3:30
2 Gen. 49:10
Ex. 18:25
1 Sam. 23:23
Isa. 9:6
Psa. 90:2
Mat. 2:6
John 1:1, 7:42
3 Mic. 4:7, 10
4 Isa. 40:11, 52:13
Ezek. 34:23
Zech. 9:10
Psa. 72:8
5 Isa. 9:6
Psa. 72:7
6 Gen. 10:8
Luke 1:71
7 Deut. 32:2
Mic. 5:3
Psa. 72:6
10 Zech. 9:10
12 Isa. 2:6
13 Isa. 2:8
Zech. 13:2
15 2 Thes. 1:8

Chap. **6**

2 Isa. 1:18
Hos. 12:2
Psa. 50:1, 4
3 Jer. 2:5, 31
4 Deut. 4:20

5. O My people, remember now what Balak king of Moab planned, and what Balaam the son of Beor answered him from Shittim to Gilgal, so that you may know the righteousness of the LORD."
6. With what shall I come before the LORD, *to* bow myself before God the Most High? Shall I come before Him with burnt offerings, with calves of a year old?
7. Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my life?
8. He has shown you, O man, what *is* good. And what does the LORD require of you but to do justice and to love mercy and to walk humbly with your God?
9. Hearken! The LORD cries unto the city, and it is wisdom to have regard for Your name. "Hear the rod and *Him* who has appointed it.
10. Are there yet treasures of wickedness in the house of the wicked, and the scant measure that is abominable?
11. Shall I count pure those with wicked balances, and those with a bag of deceitful weights?
12. *For* her rich men are full of violence, and her inhabitants have spoken lies, and their tongue *is* deceitful in their mouth.
13. Therefore I also have made *you* sick by striking you, making *you* desolate because of your sins.
14. You shall eat, but not be satisfied; and your hunger *shall be* in your midst. And you shall conceive, but shall not deliver; and that which you deliver I will give up to the sword.
15. You shall sow, but you shall not reap; you shall tread the olives, but you shall not anoint yourself with oil; and *make* sweet wine, but shall not drink wine,
16. For the statutes of Omri are kept, and all the works of the house of Ahab, and you walk in their counsels, so that I should make you a desolation and your inhabitants a hissing; therefore you shall bear the reproach of My people."

CHAPTER SEVEN

1. Woe is me! For I am like the gatherings of summer fruits, like the grape gleanings of the vintage. There is no cluster to eat; *but* my soul desires the first-ripe fruit.
2. The good man has perished from the earth, and there is none upright among men, for they all lie in wait for blood; each one hunts his brother *with* a net.
3. They use both hands diligently to do evil. The ruler asks for a bribe, and the judge for a reward; and the great man speaks the evil desire of his soul. Thus they weave it together.
4. The best of them *is* like a briar; the most upright *is sharper* than a hedge of thorns. The day of your watchmen *and* your punishment comes; now they shall be confused.
5. Put no trust in a friend; put no hope in a guide; keep the door of your mouth from her who lies *in* your bosom,
6. For the son dishonors the father; the daughter rises up against her mother, the daughter-in-law against her mother-in-law. A man's enemies are the men of his own household.
7. Therefore I will look to the LORD; I will wait for the God of my salvation. My God will hear me!
8. Rejoice not against me, O my enemy; for *if* I fall, I shall arise; for *if* I sit in darkness, the LORD shall be a light to me.
9. I will bear the indignation of the LORD because I have sinned against Him, until He pleads my cause and executes judgment for me. He will bring me forth to the light, and I shall behold His righteousness.
10. Then my enemy shall see it; and shame shall cover her who said to me, "Where is the LORD your God?" My eyes shall behold her; now she shall be trampled like the mud of the streets.
11. *In* the day that your walls are to be built, in that day the decree shall go far and wide.
12. *In* that day *people* shall come even to you from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.
13. But the land shall be wasted because of those who dwell in it, for the fruit of their doings.
14. Feed your people with your rod, the flock of your inheritance, who dwell alone in the woods, in the midst

5 Num. 22:5, 25:1
Josh. 24:9
Judg. 5:11
7 2 Ki. 16:3
Isa. 1:11
Ezek. 23:37
Psa. 50:9
Job 29:6
8 Gen. 18:19
Deut. 10:12
1 Sam. 15:22
Isa. 1:17
10 Amos 8:5
11 Hos. 12:7
12 Jer. 9:3, 5
13 Lev. 26:16
Psa. 107:17
14 Lev. 26:26
15 Amos 5:11
16 1 Ki. 16:25
Isa. 25:8
Hos. 5:11

Chap. **7**

1 Isa. 17:6, 28:4
2 Isa. 57:1
Hab. 1:15
Psa. 12:1
4 Isa. 55:13
Ezek. 2:6
6 Mat. 10:21
8 Prov. 24:16-17
Psa. 37:24
9 Lam. 3:39
10 Psa. 35:26, 42:3
12 Isa. 11:16
13 Jer. 21:14
14 Isa. 37:24
Psa. 28:9

of Carmel; let them feed *in* Bashan and Gilead, as in the days of old.
15. "According to the days of your coming out of the land of Egypt I will show to them marvelous things."
16. The nations shall see and be ashamed at all their might; they shall lay their hand on *their* mouths; their ears shall be deaf.
17. They shall lick the dust like a snake; they shall move out of their holes like worms of the earth. They shall be afraid of the LORD our God, and shall fear because of You.
18. Who *is* a God like You, Who pardons iniquity and passes over the transgression of the remnant of His heritage? He does not keep His anger forever because He delights *in* mercy.
19. He will turn again; He will have compassion upon us. He will subdue our iniquities. Yea, You will cast all their sins into the depths of the sea.
20. You will perform the truth to Jacob, and mercy to Abraham, which You have sworn to our fathers from the days of old.

15 Psa. 68:22
16 Isa. 26:11
Job 21:5
17 Isa. 49:23
Psa. 18:45, 72:9
18 Ex. 15:11, 34:6
Jer. 50:20
Mic. 4:7
Isa. 57:16
Psa. 103:9
20 Psa. 105:9
Luke 1:72

The Prophet
Nahum

CHAPTER ONE

1. The burden against Nineveh. The book of the vision of Nahum the Elkoshite.
2. God *is* jealous, and an avenging LORD; the LORD is avenging and full of wrath. The LORD takes vengeance against His foes, and He keeps *wrath* against His enemies.
3. The LORD *is* slow to anger, and great in power. And He does not by any means acquit the wicked. The LORD *has* His way in the whirlwind and in the storm, and the clouds *are* the dust of His feet.
4. He rebukes the sea and makes it dry, and dries up all the rivers; Bashan languishes and Carmel and the flower of Lebanon withers.
5. The mountains quake from Him, and the hills melt, and the earth is decimated at His presence, yea the world and all who dwell in it.
6. Who can stand before His fury? And who can stand up in the fierceness of His anger? His fury is poured out like fire, and the rocks are broken asunder because of Him.
7. The LORD *is* good, a stronghold in the day of trouble; and He knows those who trust in Him.
8. But with an overflowing flood He will make an utter end, and darkness shall pursue His enemies.
9. What do you imagine against the LORD? He will make an utter end *of it*; affliction shall not rise up the second time,
10. For as thorns are woven together, and as their drunkards are drunken, they shall be devoured like fully dry stubble.
11. One who devises evil against the LORD has come forth from you, a wicked counselor.
12. Thus says the LORD, "Though they be secure and likewise many, yet they shall be cut down, then he shall pass away. And though I have afflicted you, I will afflict you no more,
13. For now I will break his yoke off you, and will burst your bonds asunder."
14. And the LORD has commanded concerning you, "Your name shall not be perpetuated any more; I will cut off the graven image and the molten image out of the house of your gods. I will make your grave; for you are worthless."
15. Behold upon the mountains the feet of him who brings good news, who publishes peace! O Judah, keep your appointed feasts, fulfill your vows; for the wicked shall pass through you no more; he is completely cut off.

Chap. **1**

1 Zeph. 2:13
2 Ex. 20:5
Josh. 24:19
3 Ex. 34:6-7
Psa. 18:7
Job 9:4
Neh. 9:17
4 Isa. 33:9
Mat. 8:26
6 Mal. 3:2
7 Jer. 33:11
9 I Sam. 3:12
Psa. 2:1
10 2 Sam. 23:6
Nah. 3:11
Mal. 4:1

CHAPTER TWO

1. The destroying one★ has come up against you. Guard the rampart. Watch the way, make your loins strong, fortify *your* power mightily,
2. For the LORD will restore the glory of Jacob, as the excellency of Israel, for the

Chap. **2**

1 ★ Or, *the disperser* or *hammer*

plunderers have plundered them, and have ravaged their vine branches.
3. The shields of his mighty ones are dyed red; the mighty men *are* in scarlet; the chariots flame like iron torches in the day of battle preparation. And the cypress spears are made to quiver.
4. The chariots race madly in the streets; they jostle against each other in the open squares. Their appearance *is* like torches; they run to and fro like lightning.
5. He shall remember his nobles; they shall stumble in their walking; they shall make haste to its wall, and the defense shall be prepared.
6. The gates of the rivers shall be opened, and the palace shall be helpless.
7. And the queen is uncovered and she is carried away. And her slave women are moaning like the sound of doves, as they beat their breast.
8. But Nineveh from old *is* like a pool of water; yet they shall flee away. "Stand, Stand!" they *shall* cry, but none looks back.
9. Seize the silver; seize the gold; for *there is* no end to the treasures; rich with all precious vessels.
10. *She is* empty and void and waste; and the heart melts, and the knees tremble, and much pain is in all the loins; and all their faces gather blackness.
11. Where is the den of the lions, and the feeding place of the young lions, where the lion *and* the lioness walked, *and* the lion's cub, and no one made *them* afraid?
12. The lion tears in pieces enough for his cubs, and strangles for his lionesses, and fills his caves *with* prey, and his dens with torn flesh.
13. "Behold, I *am* against you," says the LORD of hosts, "and I will consume her chariots in the smoke, and the sword shall devour your young lions. I will cut off your prey from the earth, and the voice of your messengers shall be heard no more.

CHAPTER THREE

1. Woe to the bloody city! It *is* steeped in lies, and full of plunder; the victim never departs.
2. The sound of a whip, and the noise of the rattling of a wheel, and of a galloping horse, and of a bounding chariot.
3. The horseman lifts up both the bright sword and the glittering spear. And many *are* slain, and *there are* masses of dead bodies, and no end of corpses; they stumble over the dead bodies,
4. Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts who sells nations by her whoredoms, and families by her witchcrafts.
5. "Behold, I *am* against you," says the LORD of hosts; "and I will lift your skirts over your face. And I will cause the nations to see your nakedness, and the kingdoms your shame.
6. And I will cast abominable filth upon you, and will make you vile, and will set you as a gazing stock.
7. And it shall be that all those who look upon you shall flee from you, and say, 'Nineveh is laid waste; who will weep for her?' From where shall I seek comforters for you?"
8. Are you better than No Amon, that dwelt among the Nile branches, that had waters all around her, whose rampart *was* the sea, the waters her wall?
9. Ethiopia and Egypt *were* her strength, yea, without end. Put and Lubim were among your helpers.
10. Yet she *went* into exile; she went into captivity, and her young children also were dashed to pieces at the head of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains.
11. You also shall be drunken; you shall be hidden, you also shall seek protection from the enemy.
12. All your strongholds shall be like fig trees with the first fruits; if they are shaken, they shall even fall into the mouth of the eater.
13. Behold, your people in your midst *are* women. The gates of your land shall surely be opened to your enemies; the fire shall devour your bars.
14. Draw waters for the siege; fortify your strongholds; go into the clay, and tread the mortar; make the brick mold strong.
15. There fire shall devour you; the sword shall cut you off, it shall eat you up like the locust. Make yourself as many as the larvae, multiply yourself like the locusts.
16. You have multiplied your merchants above the stars of heaven; the locust

9 Zeph. 1:18
11 Job 4:10-11
12 Jer. 51:34
13 2 Ki. 18:17-25, 19:9-13, 23
Nah. 3:5

Chap. 3

4 Isa. 47:9,12
5 Isa. 47:2-3
Nah. 2:13
6 Heb. 10:33
7 Jer. 15:5
Rev. 18:10
8 Jer. 46:25
Amos 6:2
10 Isa. 13:16
Hos. 13:16
Joel 3:3
Obad. 11
Psa. 137:9
Lam. 2:19
11 Jer. 25:17
Nah. 1:10
12 Rev. 6:13
13 Jer. 50:37
Jer. 51:30
Psa. 147:13
14 Nah. 2:1
15 Joel 1:4

larvae shall strip and fly away.
17. Your rulers *are* like the locusts, and your officials are a swarm of locusts that camp in the hedges in the cold day; the sun rises, and they flee, and the place where they *are* is not known.
18. Your shepherds slumber, O king of Assyria. Your nobles are at rest in the dust; your people are scattered upon the mountains, and no one is gathering them.
19. There is no healing of your bruise; your wound is grievous; all who hear the news of you shall clap their hands over you; for upon whom has your wickedness not passed continually?

17 Rev. 9:7
18 Ex. 15:16
1 Ki. 22:17
Jer. 50:18
Ezek. 31:3
Psa. 76:6
19 Isa. 37:18-20
Mic.1:9
Zeph. 2:15
Lam. 2:15

The Prophet
Habakkuk

CHAPTER ONE

1. The burden which Habakkuk the prophet saw.
2. O LORD, how long shall I cry and You will not hear? I cry out to You *of* violence, and You do not save!
3. Why do You show me wickedness, and trouble? For destruction and violence *are* before me; and there is strife, and contention rises up.
4. Therefore the law has become ineffective, and judgment does not always go forth, for the wicked entraps the righteous; therefore judgment goes forth perverted.
5. "Look among the nations, and behold and be amazed and stunned; for *I* will work a work in your days *which* you will not believe, not even if it is declared to you,
6. For lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land to possess dwelling places that are not their own.
7. They *are* terrible and fearful; their law and their majesty proceed from themselves.
8. Their horses also are swifter than the leopards, and are more fierce than the evening wolves. And their horsemen shall spread themselves, and their horsemen shall come from afar. They shall fly like the vulture hurrying to devour.
9. "All of them shall come for violence; their faces are set sternly as the east wind;★ and they gather captives like the sand.
10. And they shall scoff at the kings, and the rulers *shall* be a scorn to them. They shall laugh at every stronghold, for they shall heap up dust and capture it.
11. Then he sweeps on *like* wind, and he transgresses and is guilty, *crediting* his power to his god."
12. *Are* You not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, You have ordained them for judgment; and, my Rock, You have established them for correction.
13. *You are* of purer eyes than to behold evil, and cannot look upon iniquity. Why do You look upon those who deal treacherously? Will you be silent when the wicked swallows the man that is more righteous than he?
14. For You make man like the fish of the sea, like creeping things with no ruler over them.
15. He takes up all of them with the hook; he catches him with his net and gathers him with his dragnet; therefore he rejoices and exults.
16. Therefore he sacrifices to his net and burns incense to his dragnet; because by them his portion *is* fat and his food rich.
17. Shall he therefore empty his net, and shall he slay nations without pity?

Chap. **1**
2 Lam. 3:8
4 Jer. 12:1
5 Isa. 29:14
6 2 Chr. 36:6
9 ★ *their faces shall look toward the east.*
11 Dan. 5:4
12 Isa. 10:5-7
16 Deut. 8:17

CHAPTER TWO

1. I will stand on my watch and set myself on the tower, and will watch to see what He will say to me, and what I shall answer when I am reproved.
2. And the LORD answered me and said, "Write the vision, and make *it* plain on

Chap. **2**
1 Isa. 21:8, 11
2 Isa. 8:1

the tablets, so that a man may read it swiftly,
3. For the vision *is* still for an appointed time, but it shall speak at the end, and it does not lie. Though it lingers, wait for it; because it will surely come. It will not delay.
4. Behold, his soul is puffed up, *and* is not upright; but the just shall live by his faith.
5. Yea also, because he transgresses by wine, he is a proud man and *he is* not content. He widens his desire like the grave, and he *is* like death, and cannot be satisfied, but gathers all nations to himself, and heaps to himself all the people.
6. Shall not all these lift up a parable against him, and a mocking riddle against him, and say, 'Woe to him who increases *what is* not his! How long then, shall he heap up many pledges upon himself?'
7. Shall not your creditors who strike you rise up suddenly, and *those* who oppress you awake, and you become a prize to them?
8. Because you have stripped many nations, all the rest of the people shall strip you; because of men's blood, and the violence of the land, of the city, and of all who dwell in it.
9. Woe *to* him who robs evil gain for his house, to set his nest on high, to be delivered from the power of evil!
10. You have devised ignominy to your house, to make an end of many people, and are sinning against your soul,
11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it.
12. Woe *to* him who builds a town with blood, and establishes a city by iniquity!
13. Behold, *is it* not of the LORD of hosts that the people labor for the fire; yea, and the nations weary themselves only for vanity?
14. For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.
15. Woe *to* him who gives his neighbor drink, mixing in your venom to make *him* drunk, that you may gaze upon their nakedness!
16. You are filled with shame instead of glory; drink also, and *be* seen as one uncircumcised! The cup of the LORD'S right hand shall turn upon you, and disgrace *shall be* your glory,

3 Dan. 10:14
Heb. 10:37
4 John 3:36
8 Isa. 33:1
9 Obad. 4
15 Hos. 7:5

Chap. **3**

6 Nah. 1:5
10 Ex. 14:22

17. For the violence of Lebanon shall cover you, and the destruction of beasts shall terrify them because of the blood of man, and for the violence of the land, of the city, and of all those dwelling in it.
18. What does an image profit, for its maker has carved it; a molten image, and a teacher of lies? For does the maker trust in his work—*which are* but dumb idols?
19. Woe *to* him who says to the wood, 'Awake!' To a dumb stone, 'Arise!' Can it teach? Behold, it *is* overlaid *with* gold and silver, yet no breath is in its midst.
20. But the LORD *is* in His holy temple; let all the earth keep silence before Him."

CHAPTER THREE

1. A prayer of Habakkuk the prophet concerning erring ones:
2. O LORD, I have heard the report about You; I am afraid. O LORD, give new life *to* Your work in the midst of years; in the midst of the years make it known; in wrath remember compassion.
3. God comes from Teman, and the Holy One from Mount Paran. Selah. His glory covers the heavens, and His praise fills the earth.
4. And *His* brightness is as the light; rays *of power* from His hand *are* His, and there is the hiding of His power.
5. A plague went before Him, and lightning went forth at His feet.
6. He stood and measured the earth; He looked and shook nations, and the everlasting mountains were shattered; the eternal hills bowed down. His ways *are* everlasting.
7. I saw the tents of Cushan under calamity; the curtains of the land of Midian trembled.
8. Was the LORD displeased against rivers? Or *was* Your anger against the rivers? Or Your wrath against the sea, that You ride upon Your horses, upon Your chariots of victory?
9. You brandish Your naked bow *according to* the oaths of the arrows of *Your* word. Selah. You have cleaved the earth *with* rivers.
10. The mountains have seen You and they tremble. The overflowing water passed over; the deep uttered its voice *and* lifted up its hands on high.
11. The sun *and* moon stood still in their lofty dwellings. At the light of Your

arrows they go, and at the shining of Your glittering spear.
12. You march through the land in indignation; You thresh nations in anger.
13. You went forth for the salvation of Your people, for salvation with Your anointed. You struck the head out of the house of the wicked, to lay bare the foundation even to the neck. Selah.
14. You pierced through the head of his warriors with his own shafts; they storm out as a whirlwind to scatter me; their rejoicing *is* to devour the meek secretly.
15. You trod upon the sea *with* Your horses, through the foaming of mighty waters.
16. I heard and my inward parts trembled; my lips quivered at the sound. Rottenness entered into my bones, and I trembled in myself that I should wait for the day of trouble; when he comes up against the people, that he invades.
17. Though the fig tree shall not blossom, and fruit shall not be on the vines; the labor of the olive shall fail, and the fields shall yield no food. The flock shall be cut off from the fold, and there shall be no herd in the stalls;
18. Yet I will rejoice in the LORD, I will joy in the God of my salvation.
19. The LORD God *is* my strength, and He will make my feet like deer's *feet*, and He will make me to walk upon my high places. *To the chief singer on my stringed instruments*.

15 Psa. 77:19
16 Psa. 119:120
19 Deut. 32:13
2 Sam. 22:34

The Prophet
Zephaniah

CHAPTER ONE

1. The Word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.
2. "I will utterly consume all things from the face of the earth," says the LORD.
3. "I will consume man and beast; I will consume the birds of the heavens, and the fish of the sea, and the stumbling blocks, with the wicked; and I will cut off man from off the face of the earth," says the LORD.
4. "I will also stretch out My hand upon Judah and upon all the people of Jerusalem. And I will cut off the remnant of Baal from this place, the name of the idolatrous priests, with the priests,
5. And those worshiping the host of heaven upon the housetops, and those worshiping, swearing to the LORD, also swearing by Milcom;
6. And those who have turned away from the LORD, and who have not sought the LORD, nor asked of Him."
7. Be silent before the face of the Lord GOD, for the day of the LORD *is* at hand, for the LORD has appointed a sacrifice; He has consecrated His guests.
8. "And it shall be in the day of the LORD'S sacrifice, I will punish the rulers, and the king's children, and all who are clothed *in* strange garments.
9. And in that day I will punish all those who leap over the threshold, who fill their masters' houses *with* violence and deceit.
10. And it shall be in that day," says the LORD, "the sound of a cry from the Fish Gate, and a howling from the Second Quarter, and a great crashing from the hills.
11. Howl, people of Maktesh, for all the merchant people are cut down; all those who are laden with silver are cut off.
12. And it shall be in that time *that* I will search Jerusalem with lamps, and punish the men who are settled on their lees; who say in their heart, 'The LORD will not do good, nor will He do evil.'
13. And their goods shall become a prize and their houses a desolation. They shall also build houses, but not live *in them*, and they shall plant vineyards, but not drink their wine."
14. The great day of the LORD *is* near; *it is* near and comes swiftly, the sound of the day of the LORD. The mighty man shall cry bitterly there.

Chap. 1
1 Hos. 4:3
4 Hos. 10:5
5 Josh. 23:7
2 Ki. 23:12
6 Isa. 1:4
Jer. 2:13
Hos. 7:7
7 Isa. 13:6, 34:6
Jer. 46:10
Hab. 2:20
Zech. 2:13
8 Jer. 39:6
10 2 Chr. 33:14
11 Jas. 5:1
12 Jer. 48:11
Psa. 94:7
13 Amos 5:11
Mic. 6:15
14 Joel 2:1, 11

15. That day *is* a day of wrath, a day of trouble and distress, a day of ruin and devastation, a day of darkness and gloominess, a day of clouds and thick darkness,
16. A day of the ram's horn and alarm against the fortified cities, and against the high towers.
17. "And I will bring distress on men, so that they shall walk as the blind because they have sinned against the LORD. And their blood shall be poured out as dust, and their flesh as dung."
18. Neither their silver nor their gold will be able to deliver them in the day of the LORD'S wrath; but the whole earth shall be devoured by the fire of His jealousy, for He shall make even a full end, yea, a terrible end of all who dwell upon the earth.

CHAPTER TWO

1. Gather yourselves together; yea, gather together, O nation not desired—
2. Before the decree is brought forth, and the day passes like the chaff; before the fierce anger of the LORD comes upon you, before the day of the LORD'S anger comes upon you.
3. Seek the LORD, all you meek of the earth who have executed His judgment; seek righteousness; seek meekness. It may be that you shall be hidden in the day of the LORD'S anger,
4. For Gaza shall be forsaken, and Ashkelon a desolation. They shall drive out Ashdod at noonday, and Ekron shall be rooted up.
5. Woe *to* the inhabitants of the sea coast, the nation of the Cherethites! The Word of the LORD is against you, Canaan, the land of the Philistines: "I will destroy you, so that no inhabitant *survives*."
6. And the sea coast will be pastures, meadows of shepherds, and folds for flocks.
7. And the coast shall be for the remnant of the house of Judah; they shall feed on them. In the houses of Ashkelon they shall lie down in the evening, for the LORD their God shall visit them and return them from their exile.
8. "I have heard the reproach of Moab, and the curses of the children of Ammon, *with* which they have cursed *against* My people and have magnified *themselves* against their border.
9. Therefore, *as* I live," says the LORD of hosts, the God of Israel, "surely Moab shall be like Sodom, and the children of Ammon like Gomorrah; a possession of nettles, and salt pits, and a perpetual desolation. The remnant of My people shall plunder them, and the remnant of My people shall possess them."
10. This shall be their lot in return for their pride because they have cursed and magnified themselves against the people of the LORD of hosts.
11. The LORD *will be* awesome against them; for He will make all the gods of the earth as nothing; then shall all the isles of the nations worship Him, *each* man from his own place.
12. "You Ethiopians also *shall be* slain by My sword."
13. And He will stretch out His hand against the north and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness.
14. And flocks shall lie down in her midst, all the beasts of the nation; both the pelican and the bittern shall roost in the capitals of its pillars; birds shall sing in the windows, desolation *shall be* at the threshold, for He will make bare the cedar work.
15. This *is* the rejoicing city, dwelling confidently, who says in her heart, "I *am*, and there is none besides me." How she has become a desolation, a resting place for animals! Everyone who passes by her shall hiss, and shall shake his fist.

CHAPTER THREE

1. Woe to her who is rebellious and defiled—to the tyrannical city!
2. She did not obey the voice; she did not receive correction. She did not trust in the LORD; she did not draw near to her God.
3. Her princes within her are roaring lions; her judges evening wolves. They gnaw bones and leave nothing for the morning.
4. Her prophets are proud, men of deceit; her priests have defiled the sanctuary; they have done violence *to* the law.
5. The just LORD *is* in her midst; He will not act unrighteously. Every morning He brings His judgment to the light; He fails not; but the unrighteous knows no shame.
6. "I have cut off the nations; their

15 Isa. 22:5
Jer. 30:7
16 Jer. 4:19
17 Deut. 28:29
Jer. 9:22
Psa. 79:3
18 Ezek. 7:19
Zeph. 1:2-3, 3:8

Chap. **2**

1 Joel 2:16
2 2 Ki. 23:26
Isa. 17:13
Job 21:18
3 Amos 5:6, 5:15
Psa. 76:9
4 Jer. 6:4
Zech. 9:5-6
5 Josh. 13:3
Ezek. 25:16
6 Isa. 17:2
7 Jer. 29:14
Mic. 5:7-8
Luke 1:68
8 Jer. 48:27, 49:1
Ezek. 25:3
9 Deut. 29:23
Isa. 15
Amos 1:13
Zeph. 2:7
10 Isa. 16:6
Jer. 48:29
11 Gen. 10:5
Mal. 1:11
John 4:21
12 Isa. 18:1
Jer. 46:9
Psa. 17:13
13 Isa. 10:12
Nah. 1:1
14 Isa. 13:21, 34:11
Jer. 22:14
Zeph. 2:6
15 Isa. 47:8
Nah. 3:19
Lam. 2:15
Rev. 18:7

Chap. **3**

2 Jer. 5:3, 22:21
3 Ezek. 22:27
Mic. 3:9
Hab. 1:8
4 Ezek. 22:26
Hos. 9:7
5 Deut. 32:4
Jer. 3:3
Ezek. 22:26
Mic. 3:11

towers are desolate. I made their streets waste, so that none passes by; their cities are laid waste, without a man, there is no inhabitant.
7. I said, 'Surely you will fear Me; you will receive instruction;' then her dwelling shall not be cut off *by* all that I appointed for her. But they were more eager to do all their corrupt deeds.
8. Therefore wait for Me," says the LORD, "until the day I arise as a witness; for My judgment *is* to gather the nations, for Me to assemble the kingdoms, to pour out upon them My indignation, all My hot anger, for all the earth shall be burned up with the fire of My jealous wrath;
9. For then I will *give* a pure language to the people, that they may all call upon the name of the LORD, to serve Him *with* one accord.
10. From beyond the rivers of Ethiopia, My worshipers, the daughter of My scattered ones, shall bring My offering.
11. In that day you shall not be ashamed for all your doings *in* which you have transgressed against Me; for then I will take away out of your midst those who rejoice in pride, and you shall never again be haughty in My holy mountain.
12. I will also leave in your midst an afflicted and poor people, and they shall trust in the name of the LORD.
13. The remnant of Israel shall not do iniquity nor speak lies, and a deceitful tongue shall not be found in their mouth; for they shall feed and lie down, and none shall make *them* afraid."
14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all your heart, O daughter of Jerusalem.
15. The LORD has turned away your judgments; He has cast out your enemy. The King of Israel, the LORD, *is* in your midst; you shall not fear evil any more.
16. In that day it shall be said to Jerusalem, "Fear not! Do not let your hands be slack, O Zion.
17. The LORD your God *is* mighty in your midst; He will save; He will rejoice over you with joy; He will rest in His love; He rejoices over you with singing."
18. "I will gather the ones who grieve over the appointed feasts, who are among you, and will lift the burden of reproach from her.
19. Behold, at that time I will deal with all those who afflict you. And I will save her who is lame, and gather her who was driven out. And I will give them praise and fame in all the land where they have been put to shame.
20. At that time I will bring you, even in the time that I gather you; for I will give you for a name and for a praise among all the people of the earth, when I turn back your captivity before your eyes," says the LORD.

7 Gen. 6:12
Jer. 8:6
8 Joel 3:2
Zeph. 1:18
Prov. 20:22
9 Isa. 19:18
10 Psa. 68:31
Acts 8:27
11 Mat. 3:9
12 Isa. 14:32
13 Isa. 60:21
Ezek. 34:28
Mic. 4:7
Rev. 14:5
14 Isa. 12:6
15 Ezek. 48:35
John 1:49
Rev. 7:15
16 Isa. 35:3-4
Heb. 12:12
17 Isa. 62:5
Jer. 32:41
Zeph. 3:15
18 Lam. 2:6
19 Ezek. 34:16
Mic. 4:6-7
20 Isa. 11:12
Ezek. 28:25

The Prophet
Haggai

CHAPTER ONE

1. In the second year of Darius the king, in the sixth month, on the first day of the month, the Word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high Priest, saying,
2. "Thus the LORD of hosts speaks, saying, 'This people says, "The time has not come, the time that the LORD'S house should be built." ' "
3. Then came the Word of the LORD by Haggai the prophet, saying,
4. "*Is it* time for you yourselves to dwell in your finished houses, and shall this My house lie waste?"
5. And now therefore thus says the LORD of hosts, "Consider your ways.
6. You have sown much, but bring in little; *you* eat, but you do not have enough; you drink, but you are not filled with drink; you dress, but no one is warm; and he who earns wages, earns wages to put into a bag with holes."
7. Thus says the LORD of hosts, "Consider your ways.
8. Go up to the mountain and bring wood, and build this house; and I will take pleasure in it, and I will be glorified," says the LORD.
9. "You looked for much, and behold, it came to little! And when you brought *it* home, then I blew on it. Why?" says the LORD of hosts. "Because of My house that is waste, and you, *each* man runs to his own house.
10. Therefore the heavens above you have held back the dew, and the earth has held back its fruit.
11. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground brings forth, and upon men, and upon livestock, and upon all the labor of your hands."
12. Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him. And the people feared before the LORD.
13. Then Haggai, the LORD'S messenger, spoke the message of the LORD to the people, saying, " 'I *am* with you,' says the LORD."
14. And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on the house of the LORD of hosts, their God,
15. In the twenty-fourth day of the sixth month, in the second year of Darius the king.

Chap. 1
1 Ezra 4:24, 5:2
1 Chr. 3:17, 6:15
3 Ezra 5:1
4 2 Sam. 7:2
5 Lam. 3:40
6 Deut. 28:38
Zech. 8:10
9 Hag. 2:16-17
10 Deut. 28:23
Lev. 26:19
1 Ki. 8:35
11 1 Ki. 17:1
2 Ki. 8:1
Hag. 2:17
12 Ezra 5:2
13 Mat. 28:20
Rom. 8:31
14 Hag. 2:21
Ezra 1:1, 5:2, 8
2 Chr. 36:22

CHAPTER TWO

1. In the seventh *month*, in the twenty-first day of the month, the Word of the LORD came by the prophet Haggai, saying,
2. "Now speak to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,
3. 'Who *is* left among you who saw this temple in her first glory? And how do you see it now? In comparison, *is it* not in your eyes as nothing?
4. Yet now be strong, O Zerubbabel,' says the LORD. 'And be strong, O Joshua, son of Jehozadak, the high priest; and be strong all you people of the land,' says the LORD, 'and work; for I *am* with you,' says the LORD of hosts.
5. 'According to the word that I covenanted with you when you came out of Egypt, so My Spirit remains among you. Do not fear.'
6. For thus says the LORD of hosts, 'Once *again*—it *is* yet a little while—I will shake the heavens, and the earth, and the sea, and the dry land.
7. And I will shake all the nations; and the desire of all nations shall come; and I will fill this house with glory,' says the LORD of hosts.
8. 'The silver *is* Mine, and the gold *is* Mine,' says the LORD of hosts.
9. 'The glory of this latter temple shall be greater than that of the former,' says the

Chap. 2
3 Zech. 4:10
Ezra 3:12
4 Zech. 8:9
5 Ex. 29:45-46
Isa. 63:11
Neh. 9:20
6 Joel 3:16
Hag. 2:21
Heb. 12:26
7 Gen. 49:10
Mal. 3:1
9 Psa. 85:8-9
Luke 2:14
John 1:14
Eph. 2:14

LORD of hosts. 'And in this place I will
give peace,' says the LORD of hosts."
10. In the twenty-fourth day of the ninth
month, in the second year of Darius, the
word of the LORD came by Haggai the
prophet, saying,
11. "Thus says the LORD of hosts, 'Now
ask the priests concerning the law, sa-
ying,
12. "If one carries holy flesh in the *skirt*
of his garment, and touches his *skirt* to
bread, or boiled food, or wine, or oil, or
any food, will it *also* become holy?" ' "
And the priests answered and said, "No."
13. Then Haggai said, "If one who is un-
clean by a dead body touches any of
these, shall it *also* be unclean?" And the
priests answered and said, "It shall be
unclean."
14. And Haggai answered and said, " 'So
is this people, and so *is* this nation before
Me,' says the LORD. 'And so is every
work of their hands; and that which they
offer there *is* unclean.
15. And now, I ask you, consider from
this day and onward—from before the
placing of a stone upon a stone in the
temple of the LORD—
16. *How that one* came *expecting* a heap
of twenty *measures*, and there were *but*
ten; one came to the wine vat to draw off
fifty *measures* from the winepress, and
there were *but* twenty.

11 Lev. 10:10-11
Deut. 33:10
Mal. 2:7
13 Num. 19:11
14 Tit. 1:15
15 Hag. 1:5
16 Hag. 1:6, 9
Zech. 8:10
17 Deut. 28:22
1 Ki. 8:37
Jer. 5:3
Amos 4:6, 8-11
Hag. 1:9, 11
18 Zech. 8:9
19 Zech. 8:12
21 Hag. 1:14, 2:6-7
22 Mic. 5:10
Zech. 9:10
Dan. 2:44
23 Isa. 42:1, 43:10
Jer. 22:24
S. of S. 8:6

17. I struck you with blight and with mil-
dew, and with hail, in all the labors of
your hands; yet you did not *return* to
Me,' says the LORD.
18. 'Now consider from this day and for-
ward, from the twenty-fourth day of the
ninth *month*, from the day that the foun-
dation of the LORD'S temple was laid,
consider this:
19. *Is* the seed still in the barn? Yea, as
yet the vine, and the fig tree, and the
pomegranate, and the olive tree have not
brought forth. From this day *forward* I
will bless *you*.' "
20. And a second time the Word of the
LORD came to Haggai in the twenty-
fourth day of the month, saying,
21. "Speak to Zerubbabel, governor of
Judah, saying, 'I will shake the heavens
and the earth.
22. And I will overthrow the throne of
the kingdoms, and I will destroy the
strength of the kingdoms of the nations.
And I will overthrow the chariots and
their riders. And the horses and their rid-
ers shall come down, each one by the
sword of his brother.
23. In that day,' says the LORD of hosts,
'I will take you, O Zerubbabel, My ser-
vant, the son of Shealtiel,' says the
LORD, 'and will make you like a signet
ring; for I have chosen you,' says the
LORD of hosts."

The Prophet
Zechariah

CHAPTER ONE

1. In the eighth month, in the second year of Darius, the Word of the LORD came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
2. "The LORD has been very angry with your fathers.
3. Therefore you say to them, 'Thus says the LORD of hosts, "Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts.
4. "Be not as your fathers, to whom the former prophets have proclaimed to them, saying, 'Thus says the LORD of hosts, "Turn now from your evil ways and your evil doings." ' But they did not hearken, nor attend to Me," says the LORD.
5. "Your fathers, where *are* they? And the prophets, do they live forever?
6. But My words and My statutes which I commanded My servants the prophets, did they not overtake your fathers? And they returned and said, 'As the LORD of hosts planned to do to us, according to our ways and according to our doings, so He has done with us.' " ' "
7. On the twenty-fourth day of the eleventh month, it *is* the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
8. "I watched by night. And behold! A man riding on a red horse, and he stood among the myrtle trees in the ravine. And behind him were red, speckled and white horses."
9. Then I said, "O my lord, what *are* these?" And the angel who talked with me said to me, "I will show you what these *are*."
10. And the man who stood among the myrtle trees answered and said, "These *are* those whom the LORD has sent to walk to and fro through the earth."
11. And they answered the angel of the LORD who stood among the myrtle trees, and said, "We have walked to and fro through the earth, and behold, all the earth sits still and is at peace."
12. Then the angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy upon Jerusalem and upon the cities of Judah against which You have cursed these seventy years?"
13. And the LORD answered the angel who talked with me *with* good words and comfortable words.
14. So the angel who talked with me said to me, "Cry aloud, saying, 'Thus says the LORD of hosts, "I am jealous for Jerusalem and for Zion *with* a great jealousy.
15. And with great anger I am angry at the heathen that are at ease—*in* that I was but a little angry, but they furthered the affliction."
16. Therefore thus says the LORD, "I have returned to Jerusalem with mercies. My house shall be built in it," says the LORD of hosts. "And a line shall be stretched over Jerusalem." '
17. Cry aloud again, saying, 'Thus says the LORD of hosts, "My cities shall yet overflow through prosperity, and the LORD shall yet comfort Zion, and shall yet choose Jerusalem." ' "
18. Then I lifted up my eyes and looked, and behold, four horns!
19. And I said to the angel who talked with me, "What *are* these?" And he answered me, "These *are* the horns that have scattered Judah, Israel, and Jerusalem."
20. And the LORD showed me four craftsmen.
21. And I said, "What *are* these coming to do?" And He spoke, saying, "These *are* the horns which have scattered Judah, so that no man lifted up his head. But these have come to terrify them, to throw down the horns of the nations who lifted up *their* horns over the land of Judah to scatter it."

Chap. 1

1 Hag. 1:1
Ezra 4:24, 5:1
Mat. 23:35
3 Jer. 25:5, 35:15
Mic. 7:19
Mal. 3:7
Luke 15:20
Jas. 4:8
4 Isa. 31:6
Jer. 3:12, 18:11
Ezek. 18:30
Hos. 14:1
2 Chr. 36:15-16
6 Isa. 55:1
Lam. 1:18, 2:17
8 Zech. 6:2-7
Rev. 6:4
10 Heb. 1:14
11 Psa. 103:20-21
12 Jer. 25:11-12
Zech. 7:5
Dan. 9:2
13 Jer. 29:10
14 Joel 2:18
Zech. 8:2
15 Isa. 47:6
16 Isa. 12:1, 54:8
Zech. 2:1-2, 10, 8:3
17 Isa. 14:1, 51:3
Zech. 2:12, 3:2
19 Ezra 4:1, 4, 7, 5:3
21 Psa. 75:4-5

CHAPTER TWO

1. I lifted up my eyes again and looked, and behold! A man with a measuring line in his hand.
2. Then I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what *is* its breadth and what is its length."
3. And behold, the angel who talked with me went out, and another angel went out to meet him.

Chap. 2

1 Ezek. 40:3
2 Rev. 11:1

4. And he said to him, "Run, speak to this young man, saying, 'Jerusalem shall be inhabited, *as* towns without walls for the multitude of men and livestock in her midst.
5. And I,' says the LORD, 'will be to her a wall of fire all around, and will be the glory in her midst.' "
6. "Ho! Ho! Flee then from the land of the north," says the LORD, "for I have scattered you as the four winds of the heavens," says the LORD.
7. "Ho! O Zion, escape, you who live with the daughter of Babylon."
8. For thus says the LORD of hosts; "After His glory, He sent me unto the nations who plundered you; for he who touches you touches the apple of His eye,
9. For behold, I will shake My hand over them, and they shall be a prize for their servants. And you shall know that the LORD of hosts has sent me.
10. Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in your midst," says the LORD.
11. "And many nations shall be joined to the LORD in that day, and shall be My people; and I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you.
12. And the LORD shall possess Judah, His portion in the holy land, and shall choose Jerusalem again.
13. Be silent, all flesh, before the LORD; for He has risen out of His holy dwelling place."

CHAPTER THREE

1. And He showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
2. And the LORD said to Satan, "May the LORD rebuke you, Satan! May even the LORD Who has chosen Jerusalem rebuke you! *Is* this not a brand plucked out of the fire?"
3. Now Joshua was clothed with filthy garments, and stood before the angel.
4. And He answered and spoke to those who stood before him, saying, "Take the filthy garments from off him." And to him He said, "Behold, I have caused your iniquity to pass from you, and I will clothe you with ceremonial robes."

4 Jer. 31:27
Ezek. 36:10
5 Isa. 26:1, 60:19
6 Deut. 28:64
Isa. 48:20
Ezek. 17:21
7 Rev. 18:4
8 Deut. 32:10
9 Isa. 19:16
Zech. 4:9
10 Lev. 26:12
Isa. 12:6
11 Ex. 12:49
Isa. 2:2-3
Ezek. 33:33
Zech. 3:10
12 Deut. 32:9
Zech. 1:17
13 Isa. 57:15
Hab. 2:20

Chap. **3**

1 Hag. 1:1
Psa. 109:6
2 Amos 4:11
Rom. 8:33, 11:5
Jude 9
3 Isa. 64:6
4 Isa. 61:10
Luke 15:22

5 Ex. 29:6
7 Lev. 8:35
Deut. 17:9
Ezek. 44:16
Zech. 4:14
8 Isa. 8:18, 11:1, 42:1
Ezek. 12:11, 34:23
Zech. 6:12
Psa. 71:7
9 Isa. 28:16
Jer. 31:34
Mic. 7:18
Psa. 118:22
Rev. 5:6
10 Isa. 36:16
Mic. 4:4
Zech. 2:11

Chap. **4**

1 Zech. 2:3
Dan. 8:18
2 Rev. 1:12, 4:5
3 Rev. 11:4
6 Hos. 1:7
7 Jer. 51:25
Psa. 118:22
Ezra 3: 11, 13
Mat. 21:21

5. And I said, "Let them set a clean mitre on his head." And they set a clean mitre on his head and clothed him with garments. And the angel of the LORD stood by.
6. And the angel of the LORD charged Joshua, saying,
7. "Thus says the LORD of hosts, 'If you will walk in My ways, and if you will keep My charge, then you shall also judge My house, and shall also keep My courts, and I will give you places to walk among these who stand by.
8. Hear now, O Joshua the high priest, you and your fellows who sit before you; for they *are* men wondered at, for behold, I will bring forth My Servant the Branch!
9. For behold, the stone that I have set before Joshua: On one stone *are* seven eyes. Behold, I will engrave its engraving *upon it*,' says the LORD of hosts, 'and I will remove the iniquity of that land in one day.
10. In that day,' says the LORD of hosts, 'you shall call, each man to his neighbor, to sit under the vine and under the fig tree.' "

CHAPTER FOUR

1. And the angel that talked with me came again and awakened me, as a man that is awakened out of his sleep.
2. And he said to me, "What do you see?" And I said, "I see, and behold, a lampstand, all of it gold, and a bowl on its top, and its seven lamps upon it, and seven pipes to the seven lamps on its top;
3. And two olive trees beside it, one on the right side of the bowl, and the other on the left side of it."
4. And I answered and spoke to the angel who talked with me, saying, "What *are* these, my lord?"
5. Then the angel who talked with me answered and said to me, "Do you know what these *are*?" And I said, "No, my lord."
6. Then he answered and spoke to me, saying, "This *is* the Word of the LORD to Zerubbabel, saying, 'Not by might, nor by power, but by My Spirit,' says the LORD of hosts.
7. 'Who *are* you, O great mountain? Before Zerubbabel *you shall become* a

plain; and he shall bring forth the head stone with shoutings, "Grace! Grace unto it!" ' "
8. And the Word of the LORD came to me, saying,
9. "The hands of Zerubbabel have laid the foundation of this house. His hands shall also finish *it*." And you shall know that the LORD of hosts has sent me to you.
10. "For who has despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel. These seven are the eyes of the LORD which run to and fro through the whole earth."
11. And I answered and said to him, "What *are* these two olive trees on the right side of the lampstand and on its left side?"
12. And I answered again and said to him, "What *are* the two olive branches beside the two golden pipes, emptying the golden *oil* out of themselves?"
13. And he answered me and said, "Do you not know what these *are*?" And I said, "No, my lord."
14. And he said, "These *are* the two anointed ones who stand by the LORD of the whole earth."

CHAPTER FIVE

1. Then I again lifted up my eyes and looked. And behold! A flying scroll.
2. And he said to me, "What do you see?" And I answered, "I see a flying scroll; its length *is* twenty cubits, and its width ten cubits."
3. And he said to me, "This *is* the curse that goes forth over the face of the whole earth; for everyone who steals shall be cut off according to it; and everyone who swears from now on shall be cut off according to it."
4. "I will bring it forth," says the LORD of hosts; "and it shall enter into the house of the thief, and into the house of him who swears falsely by My name. And it shall remain in the midst of his house, and shall devour it, and its timber and its stones."
5. Then the angel who talked with me went forth and said to me, "Now lift up your eyes and see what this *is* that goes forth."
6. And I said, "What *is* it?" And he said, "This *is* the measuring container★ that goes forth." And moreover he said, "This *is* their resemblance throughout all the earth."
7. And behold, a round lead cover was lifted up, and a woman *was* sitting upon the measuring container.
8. And he said, "This *is* wickedness." And he threw her down into the midst of the measuring container. And he thrust down the round lead cover over its opening.
9. And I lifted up my eyes and looked, and behold, two women came out. And the wind *was* in their wings; for they had wings like the wings of a stork. And they lifted up the measuring container between the earth and the heavens.
10. And I said to the angel who talked with me, "Where *are* they going with the measuring container?"
11. And he said to me, "To build a house for it in the land of Shinar;★ and when it is prepared she shall be set there in her own place."

9 Isa. 43:16
Zech. 2:8-9, 11, 6:15
Ezra 3:10, 6:15
10 Hag. 2:3
Zech. 3:9
Prov. 15:3
2 Chr. 16:9
11 Zech. 4:3
14 Josh. 3:11, 13
Zech. 3:7, 6:5
Rev. 11:4

Chap. **5**

1 Ezek. 2:9
3 Mal. 4:6
4 Lev. 19:12, 14:45
Zech. 8:17
Mal. 3:5
6 ★ Heb.: *ephah*
11 Gen. 10:10
Jer. 29:5, 28
★ *Babylon*

Chap. **6**

2 Zech. 1:8
Rev. 6:5
4 Zech. 5:10
5 1 Ki. 22:19
Zech. 4:14
Psa. 104:4
Dan. 7:10
Luke 1:19
Heb. 1:7, 14
6 Jer. 1:14
7 Gen. 13:17
Zech. 1:10
8 Eccl. 10:4

CHAPTER SIX

1. And I turned and lifted up my eyes and looked. And behold! Four chariots were coming from between two mountains. And the mountains *were* mountains of bronze.
2. The first chariot *had* red horses; and the second chariot *had* black horses;
3. And in the third chariot *had* white horses; and in the fourth chariot had dappled horses and strong ones.
4. And I answered and said to the angel who talked with me, "What *are* these, my lord?"
5. And the angel answered and said to me, "These *are* the four spirits of the heavens who go forth from standing before the Lord of all the earth.
6. The black horses in it go forth into the north country; and the white go forth after them; and the dappled go forth to a south country."
7. And the strong *ones* went forth and were anxious to go, so that they might walk to and fro through the earth. And he said, "Go! Walk to and fro through the earth." So they walked to and fro through the earth.
8. And He cried to me and spoke to me, saying, "Behold, these who go toward the north country have caused My Spirit to rest in the north country."

9. And the Word of the LORD came to me saying,
10. "Take from Heldai, Tobijah, and Jedaiah, from the exiles who have come from Babylon; and in that same day you go and enter the house of Josiah the son of Zephaniah.
11. And take silver and gold, and make crowns, and set them on the head of Joshua the son of Jehozadak, the high priest.
12. And speak to him, saying, 'Thus speaks the LORD of hosts, saying, "Behold the Man whose name *is* The BRANCH! And He shall grow up out of His place, and He shall build the temple of the LORD.
13. Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne. And He shall be a priest upon His throne; and the counsel of peace shall be between them both." '
14. And the crowns shall be for a memorial in the temple of the LORD to Helem and to Tobijah and to Jedaiah, and to Hen the son of Zephaniah.
15. And the ones who are far off shall come and build in the temple of the LORD." And you shall know that the LORD of hosts has sent me to you. And *this* shall come to pass, if you will diligently obey the voice of the LORD your God.

11 Ex. 29:6
12 Zech. 3:8
Mat. 16:18
Luke 1:78
John 1:45
Eph. 2:20
Heb. 3:3
13 Isa. 22:24
Psa. 110:4
Heb. 3:1
14 Ex. 12:14
Mark 14:9
15 Isa. 57:19
Eph. 2:13

CHAPTER SEVEN

1. And it came to pass in the fourth year of king Darius, the Word of the LORD came to Zechariah on the fourth day of the ninth month, in Chislev.
2. And Sherezer and Regem-Melech and his men had been sent *to* the house of God, to pray before the LORD,
3. And to speak to the priests who were in the house of the LORD of hosts, and to the prophets, saying, "Should I weep in the fifth month and fast, separating myself, as I have done these many years?"
4. And came the Word of the LORD of hosts to me, saying,
5. "Speak to all the people of the land, and to the priests, saying, 'When you fasted and mourned in the fifth and seventh months, even those seventy years, did you truly fast to Me, *even* to Me?
6. And when you ate, and when you drank, did you not eat for yourselves, and drink for yourselves?
7. Are not *these* the words which the LORD proclaimed by the former prophets, when Jerusalem was inhabited and prosperous, and her cities all around her, and the south and the plain were inhabited?' "
8. And the Word of the LORD came to Zechariah, saying,
9. "Thus speaks the LORD of hosts, saying, 'Judge true judgment, and show mercy and compassion every man to his brother.
10. And do not oppress the widow or the orphan, the stranger or the poor. And do not imagine evil in your heart, *against* your brother.'
11. But they refused to hearken, and turned a stubborn shoulder, and made heavy their ears against hearing.
12. And they made their hearts adamant stone against hearing the law and the words which the LORD of hosts has sent through His Spirit, by the former prophets. And therefore great wrath came from the LORD of hosts.
13. And it will be, as He called, and they did not hear, so *when* they called, and I did not hear," says the LORD of hosts.
14. "But I scattered them with a whirlwind among all the nations whom they did not know. And thus the land has been desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate."

Chap. **7**

2 1 Sam. 13:12
3 Deut. 17:9
Zech. 8:19
Mal. 2:7
5 Isa. 58:5
Jer. 41:1
Zech. 1:12
Rom. 14:6
7 Jer. 17:26
9 Isa. 58:6-7
Jer. 7:23
10 Ex. 22:21
Isa. 1:17
Jer. 5:28
Mic. 2:1
Psa. 36:4
11 Neh. 9:29
Acts 7:57
12 Ezek. 11:19
Dan. 9:11
Neh. 9:29
2 Chr. 36:16
14 Deut. 28:64

CHAPTER EIGHT

1. And the Word of the LORD of hosts came to me, saying,
2. "Thus says the LORD of hosts, 'I was jealous for Zion *with* great jealousy, and I was jealous for her *with* great fury.'
3. Thus says the LORD, 'I have returned to Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the LORD of hosts, the holy mountain.'
4. Thus says the LORD of hosts, 'There shall yet be old men and old women sitting in the streets of Jerusalem, and *each* man *with* his staff in his hand because of their great age.
5. And the streets of the city shall be full of boys and girls playing in its streets.'
6. Thus says the LORD of hosts, 'If it is

Chap. **8**

2 Nah. 1:2
3 Isa. 1:21, 2:2-3
Jer. 31:23
4 1 Sam. 2:31
Isa. 65:20
6 Gen. 18:14
Luke 1:37

marvelous in the eyes of the remnant of this people in those days, will it *not* also be marvelous in My eyes?' says the LORD of hosts.
7. Thus says the LORD of hosts, 'Behold, I will save My people from the east country, and from the west country.
8. And I will bring them, and they shall dwell in the midst of Jerusalem. And they shall be My people, and I will be their God, in truth and in righteousness.'
9. Thus says the LORD of hosts, 'Let your hands be strong, you who hear in these days these words by the mouth of the prophets, that in the day the foundation of the house of the LORD of hosts is laid, the temple is to be built,
10. For before these days there was no hire for man, nor was there hire for beast; and there was no peace to him from the adversary who went out or came in, for I did set all men every one against his neighbor.
11. But now I *will* not *be* to the remnant of this people as in the former days,' says the LORD of hosts,
12. 'For they shall sow in peace; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.
13. And it shall come to pass, that as you were a curse among the nations, O house of Judah and house of Israel, so I will save you, and you shall be a blessing. Do not fear, but let your hands be strong.'
14. For thus says the LORD of hosts, 'As I thought to punish you when your fathers provoked Me to wrath,' says the LORD of hosts, 'and I did not repent;
15. So again I have thought in these days to do good to Jerusalem and to the house of Judah. Fear not.
16. These *are* the things that you shall do. *Each* man speak the truth to his neighbor. Execute the judgment of truth and peace in your gates.
17. And let no one imagine evil in your heart *against* his neighbor; and do not love a false oath, for all these are things that I hate,' says the LORD."
18. And the Word of the LORD of hosts came to me, saying,
19. "Thus says the LORD of hosts, 'The fast of the fourth *month*, and the fast of the fifth *month*, and the fast of the seventh *month*, and the fast of the tenth *month*, shall be to the house of Judah for joy and gladness, and cheerful feasts. Therefore love truth and peace.'
20. Thus says the LORD of hosts, 'It shall yet come to pass, that there shall come people and inhabitants of many cities.
21. And the residents of one shall go to another, saying, "Let us go at once to pray before the face of the LORD, and to seek the LORD of hosts; I will go also."
22. And many people and strong nations shall come to seek the LORD of hosts in Jerusalem and to pray before the face of the LORD.'
23. Thus says the LORD of hosts, 'In those days it shall come to pass, that ten men, out of all languages of the nations, shall take hold, and will seize the skirt of a man, a Jew, saying, "We will go with you, for we have heard that God is with you." ' "

7 Isa. 11:11
Ezek. 37:21
8 Jer. 4:2, 31:1, 33
9 Hag. 2:4, 18
Ezra 5:1-2
10 Hag. 1:6, 9
12 Joel 2:22
Hag. 1:10
Psa. 67:6
13 Gen. 12:2
Jer. 42:18
Ruth 4:11
14 Jer. 31:28
2 Chr. 36:16
16 Eph. 4:25
17 Prov. 3:29
19 2 Ki. 25:25
Jer. 41:1-2, 52:4, 6, 12
Zech. 8:16
Esth. 8:17
21 Isa. 2:3
Mic. 4:1-2
22 Isa. 60:3
23 Isa. 3:6
1 Cor. 14:25

CHAPTER NINE

1. The burden of the Word of the LORD against the land of Hadrach, and its resting place, Damascus (when the eyes of man, and all the tribes of Israel, *shall be* toward the LORD);
2. And Hamath also borders on it; Tyre and Sidon, though they are very wise.
3. And Tyre shall build herself a stronghold, and shall heap up silver like the dust, and gold like the mud of the streets;
4. Behold, the LORD will cast her out, and He will strike her power in the sea, and she shall be burned up with fire.
5. Ashkelon shall see and be afraid; Gaza also shall see it and writhe in anguish; and Ekron shall be ashamed for her hope. And the king shall perish from Gaza, and Ashkelon shall not be inhabited.
6. "And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.
7. And I will take away the blood from out of his mouth, and his abominations from between his teeth. But the remnant, even they *shall be* for our God. And he shall be as a governor in Judah, and Ekron like a Jebusite.
8. And I will camp around My house because of the army, because of him who passed by, and because of him who returns. And no tyrant shall pass through

Chap. **9**

1 Jer. 23:33
Amos 1:3
Psa. 145:15
2 Chr. 20:12
2 1 Ki. 17:9
Isa. 23
Jer. 49:23
Ezek. 26, 28:3
4 Isa. 23:1
Ezek. 26:17
6 Amos 1:8
8 Psa. 34:7

them any more, for now I have seen with My eyes.
9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your King comes to you. He is triumphant and victorious, *yet* meek and riding on a donkey, even on a colt, the foal of a donkey.
10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem. And the battle bow shall be cut off, and He shall speak peace to the nations; and His dominion shall be from sea to sea, and from the River to the ends of the earth.
11. You also, by the blood of your covenant I have freed your prisoners out of the pit in which *there* is no water.
12. Turn to the stronghold, prisoners of hope; even today do I declare that I shall restore double to you,
13. For I bent Judah for me *and* I filled the bow with Ephraim, and I will raise up your sons, O Zion, against your sons, O Greece, and make you as the sword of a mighty man."
14. And the LORD shall be seen over them, and His arrow shall go forth like the lightning; and the Lord GOD shall blow the ram's horn, and shall go out with the whirlwinds from the south.
15. The LORD of hosts shall defend them; and they shall devour and subdue with slingstones. And they shall drink and be boisterous, as through wine. And they shall be filled like a bowl, and like the corners of the altar.
16. And the LORD their God shall save them in that day as the flock of His people; for *they are as* stones of a crown, lifted up as a banner over His land,
17. For how great *is* its goodness and how great its beauty! Grain shall make the young men flourish, and new wine the virgins.

CHAPTER TEN

1. Ask rain from the LORD in the time of the latter rain; the LORD Who makes storm clouds, and gives them showers of rain, and to every one vegetation in the field,
2. For the household idols speak lawlessness, and the diviners have seen a lie and have told false dreams. They comfort in vain; therefore they wandered like sheep; they were afflicted because there was no shepherd.
3. "My anger was kindled against the shepherds, and I will punish the he-goats; for the LORD of hosts has visited His flock, the house of Judah, and has made them as His beautiful horse in battle.
4. Out of them came forth the cornerstone; out of them the tent peg; out of them the battle bow; out of them every master together.
5. And they shall be like mighty ones who trample down their enemies in the mud of the streets in the battle. And they shall fight because the LORD *is* with them, and they shall make the riders on horses ashamed.
6. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will return to save them; for I have mercy upon them. And they shall be as though I had not cast them off; for I *am* the LORD their God, and I will answer them.
7. And Ephraim shall be like a mighty one, and their heart shall rejoice as through wine. And their children shall see and be glad; their heart shall rejoice in the LORD.
8. I will signal for them and gather them; for I have redeemed them. And they shall increase as they formerly increased.
9. And I will sow them among the people, and they shall remember Me in distant countries; and they shall live with their children and they shall return.
10. I will bring them again also out of the land of Egypt, and I will gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; until no more *room* shall be found for them.
11. And they shall pass through the sea of affliction, and shall strike the waves of the sea; and all the depths of the Nile shall dry up. And the pride of Assyria shall be humbled, and the scepter of Egypt shall depart away.
12. And I will strengthen them in the LORD; and they shall walk up and down in His name," says the LORD.

CHAPTER ELEVEN

1. Open your doors, O Lebanon, so that the fire may devour your cedars.
2. Howl, fir tree; for the cedar has fallen; because the majestic *trees* are devastated.

9 Jer. 23:5
Zech. 2:10
Luke 19:38
10 Hos. 1:7
Mic. 5:10
11 Ex. 24:8
Isa. 42:7
12 Isa. 49:9
14 Isa. 21:1
Psa. 18:14
16 Isa. 11:12, 62:3
Mal. 3:17
17 Joel 3:18
Psa. 31:19

Chap. **10**

1 Deut. 11:14
Jer. 14:22
Joel 2:23
2 Judg. 17:5
Jer. 10:8
Ezek. 34:5
Hab. 2:18
Job 13:4
3 Ezek. 34:17
S. of S. 1:9
Luke 1:68
4 Isa. 22:23, 28:16
5 Psa. 18:42
6 Jer. 3:18
Ezek. 37:21
Hos. 1:7
Zech. 13:9
7 Psa. 104:15
8 Isa. 5:26, 49:19
Ezek. 36:37
9 Deut. 30:1
Hos. 2:23
10 Isa. 11:11, 49:20
11 Isa. 11:15, 14:25
Ezek. 30:13
12 Mic. 4:5

Chap. **11**

1 Zech. 10:10
2 Isa. 32:19

Howl, O oaks of Bashan; for the thick forest has come down.
3. There *is* the sound of the howling of the shepherds; for their glory is destroyed. There *is* the sound of the roaring of young lions; for the pride of Jordan is destroyed,
4. For thus says the LORD my God, "Feed the flock of the slaughter,
5. Those buying them slaughter them, and hold themselves not guilty. And those who sell them say, 'Blessed *be* the LORD, for I am rich;' and their shepherds do not pity them,
6. For I will no more pity the people of the land," says the LORD; "but lo, I will deliver the men, each one into his neighbor's hand and into his king's hand. And they shall strike the land, and I will not deliver them out of their hand."
7. And I fed the flock of slaughter, even the most miserable of the flock. And I took two staffs for myself; the one I called Grace, and the other I called Union. And I fed the flock.
8. I also cut off three shepherds in one month; and my soul loathed them, and their soul also abhorred me.
9. And I said, "I will not feed you; that which dies, let it die; and that which is to be cut off, let it be cut off. And those left, let them eat, every one the flesh of another."
10. And I took my staff Grace, and broke it apart, to annul my covenant which I had made with all the people.
11. And it was annulled in that day; and so the poor of the flock who were watching me knew that it *was* the Word of the LORD.
12. And I said to them, "If *it is* good, give me my price; and if not, let it go." So they weighed my price—thirty *pieces* of silver.
13. And the LORD said to me, "Throw it to the potter"—the princely price at which I was valued by them. And I took the thirty *pieces* of silver and threw them to the potter in the house of the LORD.
14. Then I broke my other staff Union apart, that I might break the brotherhood between Judah and Israel.
15. And the LORD said to me, "Take to yourself yet the instruments of a foolish shepherd,
16. For lo, I will raise up a shepherd in the land who will not care for those who are cut off, nor will he seek the young, nor will he heal that which is broken, nor will he feed that which stands. But he shall eat the flesh of the fat and break their hoofs in pieces.
17. Woe to the worthless shepherd who abandons the flock! The sword *shall be* on his arm and on his right eye; his arm shall be completely dried up, and his right eye shall be utterly darkened."

5 Deut. 29:19 Jer. 2:3, 50:7 Hos. 12:8
7 Zeph. 3:12 Mat. 11:5
8 Hos. 5:7
9 Jer. 15:2
11 Zeph. 3:12
12 Ex. 21:32 Mat. 26:15
13 Mat. 27:9
15 Ezek. 34:2
17 Jer. 23:1 Ezek. 34:2 John 10:12

CHAPTER TWELVE

1. The burden of the Word of the LORD for Israel. Thus says the LORD, who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him,
2. "Behold, I will make Jerusalem a cup of trembling unto all the people all around, when they shall be in the siege both against Judah and against Jerusalem.
3. And in that day I will make Jerusalem a burdensome stone for all people. All who burden themselves with it shall be cut in pieces, though all the nations of the earth be gathered together against it.
4. In that day," says the LORD, "I will strike every horse with terror, and his rider with madness. And I will open My eyes upon the house of Judah, and will strike every horse of the people with blindness.
5. And the governors of Judah shall say in their heart, 'The people of Jerusalem *shall be* my strength in the LORD of hosts their God.'
6. In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire among the sheaves. And they shall devour all the people all around, on the right hand and on the left hand. And Jerusalem shall be inhabited again in her place, even in Jerusalem.
7. The LORD also shall save the tents of Judah first, so that the glory of the house of David and the glory of the people of Jerusalem may not be magnified above Judah.
8. In that day the LORD shall defend the inhabitants of Jerusalem. And it shall be, he who is feeble among them at that day *shall be* like David; and the house of David *shall be* like God, like the angel of the LORD before them.

Chap. **12**

1 Num. 16:22 Isa. 42:5, 44:24, 51:17, 57:16 Eccl. 12:7
2 Isa. 51:17
3 Zech. 12:4, 6, 8, 13:1 Mat. 21:44
4 Ezek. 38:4 Psa. 76:6
6 Obad. 18

9. And it shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.
10. And I will pour upon the house of David, and upon the people of Jerusalem, the spirit of grace and of supplication. And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourns for his only *son*, and shall be in bitterness over Him, as the bitterness over the firstborn.
11. In that day shall be a great mourning in Jerusalem, like the mourning of Hadad Rimmon in the valley of Megiddo.
12. And the land shall mourn, every family apart; the family of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;
13. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
14. All the families who remain, every family apart and their wives apart."

CHAPTER THIRTEEN

1. "In that day there shall be a fountain opened to the house of David, and to the people of Jerusalem, to cleanse them from sin and for uncleanness.
2. And it shall be in that day," says the LORD of hosts, "I will cut off the names of the idols out of the land, and they shall be remembered no more. And also I will cause the *lying* prophets and the unclean spirits to pass out of the land.
3. And it shall be when any shall yet prophesy, his father and his mother who gave birth to him shall say to him then, 'You shall not live; for you speak lies in the name of the LORD.' And his father and his mother who gave him birth shall thrust him through when he prophesies.
4. And it shall come to pass in that day, that the prophets shall be ashamed, each one of his vision, when he prophesies. And they shall not wear a hairy garment in order to deceive.
5. But he shall say, 'I *am* no prophet; I *am* a man, a tiller of the ground; for a man taught me to be a servant from my youth.'
6. And *one* shall say to him, 'What *are* these wounds in your hands?' Then he shall answer, 'Those with which I was wounded *in* the house of those who love me.' "
7. "Awake, O sword, against My Shepherd, and against the Man who is My companion," says the LORD of hosts. "Strike the Shepherd, and the sheep shall be scattered. And I will turn My hand upon the little ones.
8. And it shall come to pass in all the land," says the LORD, "two parts in it shall be cut off *and* die; but the third shall be left in it.
9. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call upon My name, and I will answer them; I will say, 'It *is* My people;' and they shall say, 'The LORD is my God.' "

9 Hag. 2:22
10 Jer. 6:26, 31:9
50:4
Ezek. 39:29
Joel 2:28
Amos 8:10
John 19:34
Rev. 1:7
11 2 Ki. 23:29
Acts 2:37
12 Luke 3:31
Rev. 1:7

Chap. **13**

1 Heb. 9:14
2 Ex. 23:13
2 Pet. 2:1
3 Deut. 18:20
4 2 Ki. 1:8
Mic. 3:6-7
5 Amos 7:14
7 Isa. 40:11
Mat. 26:31
Luke 12:32
John 10:30
8 Rom. 11:5
9 Isa. 48:10
Jer. 30:22
Psa. 50:15
1 Pet. 1:6

Chap. **14**

1 Isa. 13:9
2 Joel 3:2
4 Ezek. 11:23
Joel 3:12
5 Joel 3:11
Amos 1:1
Mat. 24:30
7 Isa. 30:26
Mat. 24:36
8 Ezek. 47:1
Joel 2:20

CHAPTER FOURTEEN

1. Behold, the day of the LORD comes, and your spoil shall be divided in your midst,
2. "For I will gather all nations to battle against Jerusalem; and the city shall be taken, and the houses plundered, and the women raped. And half of the city shall go into exile, and the rest of the people shall not be cut off from the city."
3. And the LORD shall go out and fight against those nations, as when He fought in the day of battle.
4. And His feet shall stand in that day upon the Mount of Olives, which *is* before Jerusalem on the east, and the Mount of Olives shall split in two, from the east and to the west, and make a very great valley. And half of the mountain shall move toward the north, and half of it toward the south.
5. "And you shall flee to the valley of My mountains; for the valley of the mountains shall reach to Azal. And you shall flee as you fled from before the earthquake in the days of Uzziah king of Judah." And the LORD my God shall come, and all the saints with You.
6. And it shall come to pass in that day, that the light shall not be clear, nor dark.
7. And it will be one day which shall be known to the LORD, neither day nor night; but it shall come to pass that at evening time it shall be light.
8. And it shall be in that day, that living waters shall go out from Jerusalem; half of them shall go toward the eastern sea,

and half of them toward the western sea. In summer and in winter it shall be.
9. And the LORD shall be King over all the earth; in that day there shall be one LORD, and His name shall be one.
10. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem. And it shall be raised up and remain in its place, from Benjamin's Gate to the place of the First Gate; to the Corner Gate, and from the Tower of Hananeel to the king's winepresses.
11. And they shall dwell in it, and there shall never again be any more utter destruction, but Jerusalem shall dwell safely.
12. And this shall be the plague with which the LORD will smite all the people who have fought against Jerusalem. Their flesh shall consume away while they stand on their feet, and their eyes shall consume away in their sockets. And their tongue shall consume away in their mouth.
13. And it shall be in that day *that* a great panic from the LORD shall be among them. And they shall each one lay hold of his neighbor, and his hand shall rise up against the hand of his neighbor.
14. And Judah also shall fight at Jerusalem; and the wealth of all the nations all around shall be gathered—gold, and silver, and clothing in great abundance.
15. And likewise shall be the plague of the horse, the mule, the camel, and the donkey, and of all the beasts which shall be in these camps—*it shall be* as this plague.
16. And it shall come to pass that everyone who is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.
17. And it shall be, whoever will not come up from all the families of the earth to Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
18. And if the family of Egypt that has no rain, does not come up to present themselves, *this* shall be the plague with which the LORD shall strike the nations that do not come up to keep the Feast of Tabernacles.
19. This shall be Egypt's punishment, and the punishment of all the nations who do not come up to keep the Feast of Tabernacles.
20. In that day there shall be on the bells of the horses, "HOLINESS TO THE LORD." And the pots in the LORD'S house shall be like the bowls before the altar.
21. Yea, every pot in Jerusalem and in Judah shall be holiness to the LORD of hosts. And all those who sacrifice shall come and take of them, and boil in them. And in that day there shall no longer be merchants in the house of the LORD of hosts.

9 Eph. 4:5-6
Rev. 11:15
10 Jer. 23:6, 31:40
Zech. 12:6
Neh. 3:1
11 Jer. 23:6, 31:40
13 Judg. 7:22
1 Sam. 14:15, 20
Ezek. 38:21
2 Chr. 20:23
14 Ezek. 39:10, 17
15 Zech. 14:12
16 Lev. 23:34
Isa. 60:6, 66:23
Hos. 12:9
Neh. 8:14
John 7:2
17 Isa. 60:12
18 Deut. 11:10
20 Isa. 23:18
21 Isa. 35:8
Joel 3:17
Eph. 2:19-22
Rev. 21:27, 22:15

The Prophet
Malachi

CHAPTER ONE

1. The burden of the Word of the LORD to Israel by Malachi.
2. "I have loved you," says the LORD. "But you say, 'In what way do You love us?' *Was* not Esau Jacob's brother?" says the LORD. "Yet I loved Jacob.
3. And I hated Esau and made his mountains a desolation, and his inheritance *to be* for the jackals of the wilderness."
4. If Edom says, "We are beaten down, but we will return and build the waste places,"—thus says the LORD of hosts, "They shall build, but I will throw down; and they shall be called the border of wickedness, and the people *with* whom the LORD *is* indignant forever.
5. And your eyes shall see, and you shall say, 'The LORD will be magnified beyond the border of Israel.' "
6. "A son honors his father, and a servant his master. If then I *am* a father, where is My honor? And if I *am* a master, where is My fear?—says the LORD of hosts to you, O priests who despise My name. And you say, 'In what way do we despise Your name?'
7. You offer defiled bread upon My altar. And you say, 'In what way do we defile You?' In your saying, 'The table of the LORD *is* contemptible.'
8. And if you offer the blind for sacrifice, *is it* not evil? And if you offer the lame and the sick, *is it* not evil? Offer it now to your governor. Will he be pleased with you, or accept your person?" says the LORD of hosts.
9. "And now entreat the favor of God, that He will be gracious unto you. This has been by your *own* hand—*and now* will He show regard for you?" says the LORD of hosts.
10. "Who *is there* among you who will even shut the *temple* doors or kindle *a fire on* My altar without *being paid?* I have no pleasure in you," says the LORD of hosts. "I will not accept an offering from your hand,
11. For from the rising of the sun even to its going down, My name shall be great among the nations; and in every place incense shall be offered to My name, and a pure offering, for My name *shall be* great among the nations," says the LORD of hosts.
12. "But you are profaning it when you say, 'The table of the LORD, it *is* polluted; and its fruit, His food, *is* contemptible.'
13. You also said, 'Behold, what a weariness *it is*!' And you have snuffed at it *in contempt*," says the LORD of hosts. "And you bring that which was taken by violence, and the lame, and the sick, and thus you brought an offering. Should I accept it from your hand?" says the LORD.
14. "But cursed *be* a deceiver who has in his flock an *acceptable* male—yet he vows and sacrifices to the LORD a blemished *one*, for I *am* a great King," says the LORD of hosts, "and My name *is* feared among the nations."

Chap. 1

2 Deut. 7:8, 10:15
Rom. 9:13
3 Jer. 49:18
Ezek. 35:3
Obed. 10
5 Psa. 35:27
6 Ex. 20:12
Mal. 2:14
Luke 6:46
7 Deut. 15:21
Ezek. 41:22
8 Lev. 22:22
Job 42:8
9 Hos. 13:9
10 Isa. 1:11
I Cor. 9:13
11 Isa. 59:19, 60:3, 5, 66:19
I Tim. 2:8
Rev. 8:3
12 Mal. 1:7
13 Lev. 22:20
14 Psa. 47:2
Mal. 1:8
I Tim. 6:15

CHAPTER TWO

1. "And now, O priests, this commandment is for you.
2. If you will not hear, and if you will not lay *it* to heart to give glory to My name," says the LORD of hosts, "then I will send a curse upon you, and I will curse your blessings. Yea, I have indeed cursed them *already* because you do not lay *it* to heart.
3. Behold, I will rebuke your seed; and I will spread dung upon your faces, even the dung of your appointed feasts. And one shall carry you away with it.
4. And you shall know that I have sent this commandment to you, so that My covenant might be with Levi," says the LORD of hosts.
5. "My covenant with him was *one* of life and peace, and I gave them to him *for* fear; that he might fear Me, and he was in awe before My name.
6. The law of truth was in his mouth, and iniquity was not found in his lips. He walked with Me in peace and uprightness, and turned away many from iniquity,
7. For the priest's lips should keep knowledge, and *the people* should seek the law at his mouth; for he is the messenger of the LORD of hosts.
8. But you have departed out of the way; you have caused many to stumble at the

Chap. 2

2 Deut. 28:15
3 I King 14:10
5 Num. 25:12
Deut. 33:9
Ezek. 34:25
6 Deut. 33:10
Jer. 23:22
Jas. 5:20
7 Deut. 17:9
Gal. 4:14
8 Jer. 18:15
Neh. 13:29

law. You have corrupted the covenant of Levi," says the LORD of hosts.
9. "Therefore I have also made you contemptible and base before all the people, just as you have not kept My ways but have been partial in the law."
10. Have we not all one father? Has not one God created us? Why do we deal treacherously, each man against his brother, by profaning the covenant of our fathers?
11. Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah has profaned the sanctuary of the LORD which He loves, and *has* married the daughter of a foreign god.
12. The LORD will cut off from the tents of Jacob the man who does this—the one who calls and the one who answers—and him who offers an offering to the LORD of hosts.
13. And this *is* a second *thing* you have done, covering the altar of the LORD *with* tears, weeping and groaning, so that He does not regard the offering and no longer receives it *with* delight from your hand.
14. Yet you say, "Why?" Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously—yet she *is* your companion and your covenant wife.
15. And did He not make *you* one? Yet the vestige of the Spirit *is in* him. And why one? That He might seek a godly seed. Therefore guard your spirit, and do not act treacherously *against* the wife of your youth.
16. The LORD, the God of Israel, says, "I hate divorce—and the covering of violence with one's garment," says the LORD of hosts. "Therefore guard your spirit, and do not act treacherously."
17. You have wearied the LORD with your words. Yet you say, "In what way have we wearied Him?" When you say, "Every evildoer *is* good in the eyes of the LORD, and He delights in them;" or, "Where *is* the God of judgment?"

CHAPTER THREE

1. "Behold, I will send My messenger, and he will prepare the way before Me. And the Lord, Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, in Whom you delight. Behold, He comes," says the LORD of hosts.
2. "But who can endure the day of His coming? And who shall stand when He appears? For He *is* like a refiner's fire, and like fuller's soap.
3. And He shall sit as a refiner and purifier of silver. And He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.
4. Then the offering of Judah and Jerusalem shall be pleasing to the LORD, as in the days of old and as in former years.
5. And I will come near to you for judgment. And I will be a swift witness against the sorcerers, and against the adulterers, and against those who swear falsely, and against those who extort from the hired laborer's wages—and *against* those who turn away the widow, the orphan, and the stranger because they did not fear Me," says the LORD of hosts,
6. "For I *am* the LORD, I change not. Therefore you sons of Jacob are not consumed.
7. From the days of your fathers, you have gone away from My statutes, and have not kept *them*. Return to Me, and I will return to you," says the LORD of hosts. "But you say. 'In what way shall we return?'
8. Will a man rob God? Yet you are robbing Me. But you say, 'How have we robbed You?' In tithes and offerings!
9. You *are* cursed with a curse; for you are robbing Me, *even* this whole nation.
10. Bring all the tithes into the treasure house, so that there may be food in My house. And prove Me now with this," says the LORD of hosts, "to see if I will not surely open the windows of heaven for you, and pour out a blessing for you, until *there is* not enough *room to receive it*.
11. And I will rebuke the devourer for your sakes, and it shall not destroy the fruit of your ground; nor shall your vine cast her fruit before the time in the field," says the LORD of hosts.
12. "And all nations shall call you blessed; for you shall be a delightful land," says the LORD of hosts.

9 I Sam. 2:30
10 Job 31:15
I Cor. 8:6
11 Ezra 9:1
Neh. 13:23
12 Neh. 13:29
14 Prov. 2:17, 5:18
15 Ezra 9:2
Mat. 19:4
I Cor. 7:14
16 Deut. 24:1
Mat. 5:32
17 Isa. 43:24

Chap. 3

1 Isa. 40:3; 63:9
Hag. 2:7
Mat. 3:1; 11:10
Luke 1:76
John 3:1
2 Isa. 4:4
Mal. 4:1
Mat. 3:10
Rev. 6:17
3 Isa. 1:25
I Pet. 2:5
4 Mal. 1:11
5 Zech. 5:4
Jas. 5:4
6 Num. 23:19
Lam. 3:22
Rom. 11:29
Jas. 1:17
7 Zech. 1:3
Mal. 1:6
Acts 7:51
8 Neh. 13:10
10 Gen. 7:11
2 Ki. 7:2
Prov. 3:9
Neh. 10:38
1 Chr.26:20
2 Chr. 31:10, 11
11 Amos 4:9
12 Dan. 8:9

13. "Your words have been all too strong against Me," says the LORD. "Yet you say, 'What have we spoken *so strongly* against You?'
14. You have said, 'It *is* vain to serve God; and, what profit *is it* that we have kept His charge, and that we have walked mournfully before the LORD of hosts?
15. And now we *are* calling the arrogant blessed. Yea, they that work wickedness are built up, they even tempt God, and are delivered.' "
16. Then those fearing the LORD spoke together, *each* man to his neighbor. And the LORD listened and heard. And a book of remembrance was written before Him for those who feared the LORD, and for those who thought upon His name.
17. "And they shall be Mine," says the LORD of hosts, "in the day that I will make up My own special jewels. And I will spare them as a man spares his own son who serves him."
18. Then you shall return, and discern between the righteous and the wicked, between the one who serves God, and the one who does not serve Him.

13 Mal. 2:17
14 Job 21:14
15 Psa. 73:12, 95:9
16 Isa. 65:6
Psa. 56:8, 66:16
Heb. 3:13
Rev. 20:12
17 Ex. 19:5
Deut. 7:6
Isa. 62:3
Psa. 103: 13, 135:4
18 Psa. 58:11

Chap. 4

1 Joel 2:31
Amos 2:9
Obad. 18
Mal. 3:18
2 Pet. 3:7
2 Mal. 3:16
Luke 1:78
Eph. 5:14
Rev. 2:28
3 Mic. 7:10
4 Ex. 20:3
Deut. 4:10
Psa. 147:19
5 Joel 2:31
Mat. 11:14
Luke 1:17
6 Zech. 5:3, 14:12

CHAPTER FOUR

1. "For behold, the day is coming, burning like a consuming oven; and all the proud, and every doer of wickedness, shall be stubble. And the day that comes shall burn them up," says the LORD of hosts, "and will leave them neither root nor branch.
2. But unto you who fear My name, the Sun of Righteousness shall arise, and healing will be in His wings. And you shall go out and grow up like calves of the stall.
3. And you shall trample the wicked, for they shall be ashes under the soles of your feet in the day that I *am* preparing," says the LORD of hosts.
4. "Remember the law of Moses My servant, which I commanded to him in Horeb for all Israel, *with* the statutes and judgments.
5. Behold, I *will* send you Elijah the prophet before the coming of the great and dreadful day of the LORD.
6. And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and strike the earth *with* utter destruction."

DIVISION THREE

The Writings

Psalms
Proverbs
Job
Song of Solomon
Ruth
Lamentations
Ecclesiastes
Esther
Daniel
Ezra/Nehemiah
I Chronicles/II Chronicles

The Book of the

Psalms

BOOK ONE*
(PSALMS 1-41)

PSALM ONE

1. Blessed is the man who does not walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornful.
2. But his delight is in the law of the LORD; and in His law does he meditate day and night.
3. And he shall be like a tree planted by the streams of water that brings forth its fruit in its season, and its leaf shall not wither, and all that he does shall prosper.
4. The wicked are not so, but they are like chaff which the wind drives away.
5. Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous;
6. For the LORD knows the way of the righteous, but the way of the wicked shall perish.

PSALM TWO

1. Why do the nations rage and the people plot in vain?
2. The kings of the earth set themselves, and the rulers take counsel together against the LORD and against His Christ, saying,
3. "Let us break Their bands asunder and cast away Their cords from us."
4. He who sits in the heavens laughs; the LORD scoffs at them.
5. Then He shall speak to them in His wrath, and in His fury He terrifies them.
6. "Yea, I have set My king upon Zion, My holy mountain."
7. "I will declare the decree of the LORD. He has said to Me, 'You are My Son; this day I have begotten You.
8. Ask of Me, and I shall give the nations for Your inheritance, and the uttermost parts of the earth for Your possession.
9. You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel.' "
10. Now therefore be wise, O kings; be admonished, O judges of the earth.
11. Serve the LORD with fear and rejoice with trembling.
12. Kiss the Son, lest He be angry and you perish in the way, for His wrath can flame up in a moment. Blessed are all who take refuge in Him.

Psalm 1

1 Jer. 15:17
Psa. 26:4
Prov. 4:14
2 Josh. 1:8
Psa. 119:1, 35
3 Gen. 39:3
Isa. 3:10
Jer. 17:8
Ezek. 47:12
4 Isa. 17:13
Job 21:18
6 Psa. 37:18
2 Tim. 2:19

Psalm 2

1 Psa. 65:7
Acts 4:25
2 John 1:41
3 Luke 19:14
4 Psa. 37:13
Prov. 1:26
6 2 Sam. 5:7
7 Acts 13:33
8 Psa. 22:27
9 Psa. 89:23
Rev. 2:27
11 Phil. 2:12
Heb. 12:28
12 Isa. 30:18
Psa. 34:8
John 5:23
Rom. 9:33
Rev. 6:16

PSALM THREE

A Psalm of David, when he fled from his son Absalom. ★

1. O LORD, how my foes have increased! Many are the ones who rise up against me.
2. Many are saying of my soul, "There is no deliverance for him in God." Selah.
3. But You, O LORD, are a shield about me, my glory, and the One Who lifts up my head.
4. I cried to the LORD with my voice, and He answered me out of His holy mountain. Selah.
5. I lay down and sleep. I awake, for the LORD has sustained me.
6. I am not afraid of ten thousands of people who have set *themselves* against me all around.
7. Arise, O LORD! Save me, O my God, for You have struck all my enemies on the cheekbone. You have broken the teeth of the wicked.
8. Salvation belongs to the LORD. Your blessing be upon Your people. Selah.

PSALM FOUR

To the Chief Musician, for stringed instruments. A Psalm of David.

1. Answer me when I call, O God of my righteousness. You gave me relief *when I was* in distress; be gracious to me, and hear my prayer.
2. O sons of men, how long will my glory be put to shame? How long will you love delusions and seek after lies? Selah.
3. But know that the LORD has set apart the godly for Himself. The LORD will hear when I call to Him.
4. Tremble, and sin not: commune with your own heart upon your bed, and be still. Selah.
5. Offer the sacrifices of righteousness, and put your trust in the LORD.
6. There are many who say, "Who will show us any good?" LORD, lift up the light of Your countenance upon us.
7. You have put gladness in my heart,

Psalm 3

★ 2 Sam. 15-18
1 2 Sam. 15:12
2 Psa. 71:11
3 Psa. 27:6, 28:7
4 Psa. 2:6, 34:4
5 Lev. 26:6
Prov. 3:24
6 Psa. 27:3
7 Job 16:10
Lam. 3:30
8 Isa. 43:11

Psalm 4

1 Psa. 17:6, 18:6, 19-20
3 2 Pet. 2:9
2 Tim. 2:19
4 Psa. 77:6
Eph. 4:26
5 Deut. 33:19
Psa. 37:3, 50:14
6 Num. 6:26
7 Isa. 9:3

See Appendix B, The Structure of the Book of Psalms, p. 1248.

more than when their grain and their wine increased.
8. I will both lie down in peace and sleep, for You alone, LORD, make me dwell in safety.

PSALM FIVE

To the Chief Musician, for flutes.
A Psalm of David.

1. Give ear to my words, O LORD; consider my meditation.
2. Hearken to the voice of my cry, my King and my God, for to You do I pray.
3. My voice You shall hear in the morning, O LORD; in the morning I will direct my prayer to You, and I will look up,
4. For You are not a God that has pleasure in wickedness; nor shall evil dwell with You.
5. The boasters shall not stand in Your sight. You hate all workers of iniquity.
6. You shall destroy those who speak lies; the LORD abhors the bloody and deceitful man.
7. But I, in the abundance of Your lovingkindness, I will come into Your house; I will bow down in Your fear toward Your holy temple.
8. Lead me, O LORD, in Your righteousness because of my enemies; make Your way straight before my face,
9. For there is no truth in their mouth; their inward part is destruction; their throat is an open grave; they flatter with their tongue.
10. Hold them guilty, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against You.
11. But let all who put their trust in You rejoice; let them always shout for joy because You defend them. And let those who love Your name exult ★ in You,
12. For You, O LORD, will bless the righteous; with favor You will surround him as with a shield.

PSALM SIX

To the Chief Musician, for
eight-stringed instruments.
A Psalm of David.

1. O LORD, rebuke me not in Your anger, nor chasten me in the heat of Your fury.
2. Be gracious unto me, O LORD, for I am weak; O LORD, heal me, for my bones are troubled.
3. My soul also is exceedingly troubled; but You, O LORD—how long?
4. Return, O LORD, return; deliver my soul; save me for Your mercy's sake,
5. For in death there is no memory of You; in the grave who shall give You thanks?
6. I am weary in my groaning; all the night I make my bed to swim; I drench my couch with my tears.
7. My eye wastes away because of grief; it grows weak because of all my enemies.
8. Depart from me, all you workers of iniquity, for the LORD has heard the voice of my weeping.
9. The LORD has heard my supplication; the LORD will receive my prayer.
10. Let all my enemies be ashamed and greatly dismayed; let them turn back and be ashamed suddenly.

PSALM SEVEN

A song of David, which he sang
to the LORD, concerning the
words of Cush, the Benjamite.

1. O LORD my God, in You have I taken refuge; save me from all who pursue me and deliver me,
2. Lest he tear my soul like a lion, ripping it in pieces, and there is no one to deliver.
3. O LORD my God, if I have done this—if there is iniquity in my hands,
4. If I have rewarded evil to the one who was at peace with me, or if I have plundered my enemy without cause—
5. Then let the enemy pursue my soul and take it; yea, let him trample down my life upon the earth and lay my honor in the dust. Selah.
6. Arise, O LORD, in Your anger; lift up Yourself against the rage of my enemies, and awake for me at the judgment which You have commanded.
7. And let the congregation of the people surround You; and rule over them from on high.
8. The LORD shall judge the people; judge me, O LORD, according to my righteousness, and according to my integrity within me.
9. O let the evil of the wicked come to an end, but establish the righteous, for the righteous God tries the hearts and reins.

8 Lev. 25:18
Psa. 3:5

Psalm **5**

2 Psa. 3:4
3 Psa. 80:5
6 Psa. 55:23
Rev. 21:8
8 Psa. 25:5
9 Psa. 62:4
Luke 11:44
Rom. 3:13
11 Isa. 65:13
★ *to be extremely joyful*

Psalm **6**

2 Hos. 6:1
3 John 12:27
5 Psa. 30:9
7 Job 17:7
8 Psa. 3:4
Mat. 25:41

Psalm **7**

1 Psa. 31:15
2 Isa. 38:13
Psa. 50:22
3 1 Sam. 24:11
2 Sam. 16:7
4 1 Sam. 24:7
6 Psa. 44:23, 94:2
8 Psa. 18:20
9 1 Sam. 16:7

10. My shield is with God, who saves the upright in heart.
11. God is a righteous judge, and a God Who has indignation every day.
12. If he does not turn, He will whet His sword; He has bent His bow and made it ready.
13. Yea, He has also prepared for Himself weapons of death; He has made His arrows fiery shafts.
14. Behold, he labors with iniquity, and he has conceived mischief, and has brought forth falsehood.
15. He dug a pit and hollowed it out, and has fallen into the ditch which he made.
16. His mischief shall return upon his own head, and his violence shall come down upon his own crown.
17. I will give thanks to the LORD according to His righteousness, and will sing praise to the name of the LORD Most High.

PSALM EIGHT

To the Chief Musician, on the harp.
A Psalm of David.

1. O LORD our Lord, how excellent is Your name in all the earth! You have set Your glory above the heavens!
2. Out of the mouths of babes and sucklings You have ordained strength because of Your adversaries, to silence the enemy and the avenger.
3. When I consider Your heavens, the work of Your fingers, the moon and the stars which You have ordained,
4. What is man that You are mindful of him, and the son of man that You care for him?
5. For You have made him a little lower than God and have crowned him with glory and honor.
6. You made him to have dominion over the works of Your hands; You have put all things under his feet:
7. All sheep and oxen, yea, and the beasts of the field;
8. The birds of heaven, the fish of the sea, and all that pass through the paths of the seas.
9. O LORD, our Lord, how excellent is Your name in all the earth!

PSALM NINE

To the Chief Musician. "To die for the Son."
A Psalm of David.

1. I will praise You, O LORD, with my whole heart; I will tell of all Your marvelous works.
2. I will be glad and rejoice in You; I will sing praise to Your name, O Most High.
3. When my enemies have turned back, they shall fall and perish before You,
4. For You have maintained my right and my cause; You sat upon the throne giving righteous judgment.
5. You have rebuked the nations; You have destroyed the wicked; You have blotted out their name forever and ever.
6. Endless ruin has overtaken the enemy, You have uprooted the cities, the memory of them has perished.
7. But the LORD shall endure forever; He has prepared His throne for judgment.
8. And He shall judge the world in righteousness; He shall govern the people with justice.
9. The LORD also will be a refuge for the oppressed, a refuge in times of trouble.
10. And those who know Your name will put their trust in You, for You, LORD, have not forsaken those who seek You.
11. Sing praises to the LORD, Who dwells in Zion; declare among the nations His deeds.
12. For He Who avenges blood remembers them; He forgets not the cry of the humble.
13. Have mercy upon me, O LORD; consider my trouble *which I suffer* from those who hate me, You who lift me up from the gates of death,
14. So that I may declare all Your praise in the gates of the daughter of Zion; I will rejoice in Your salvation.
15. The nations have sunk down in the grave that they made; their own foot is caught in the net which they hid.
16. The LORD has made Himself known. He has executed judgment; the wicked are snared in the work of their own hands. Selah.
17. The wicked shall be turned into the grave, *and* all the nations that forget God,
18. For the needy shall not always be forgotten; the expectation of the poor shall not perish forever.
19. Arise, O LORD; let not man prevail. Let the nations be judged in Your sight.
20. Put them in fear, O LORD, let the nations know that they are but men. Selah.

10 Psa. 125:4
12 Deut. 32:41
14 Job 15:35
15 Job 4:8
16 Esth. 9:25

Psalm **8**

1 Psa. 113:4, 148:13
2 Psa. 44:16 Matt. 21:16 1 Cor. 1:27
3 Psa. 111:2
4 Job 7:17
6 Gen. 1:26 Heb. 2:8
9 Psa. 8:1

Psalm **9**

2 Psa. 5:11, 83:18
5 Prov. 10:7
7 Heb. 1:11
8 Psa. 96:13
9 Psa. 32:7
10 Psa. 91:14
11 Psa. 107:22
12 Gen. 9:5
14 Psa. 13:5
15 Psa. 7:15-16
16 Ex. 7:5 Psa. 92:3
17 Job 8:13
18 Psa. 12:5 Prov. 23:18

PSALM TEN

1. Why do You stand afar off, O LORD? Why do You hide Yourself in times of trouble?
2. The wicked in his pride pursues the poor; let them be taken in the schemes that they have imagined,
3. For the wicked boasts of his heart's desire, and blesses the covetous but despises the LORD.
4. Through the pride of his countenance the wicked will not seek God; in all his thoughts there is no place for God.
5. His ways prosper at all times. He is haughty, and Your judgments are far from him. As for all his enemies, he sneers at them.
6. He has said in his heart, "I shall not be moved; from generation to generation, *I shall* never *be* in adversity."
7. His mouth is full of cursing and deceit and fraud; under his tongue are mischief and iniquity.
8. He sits in the hiding places of the villages; in the secret places he murders the innocent. His eyes are on the watch for the helpless.
9. He lies in wait secretly like a lion in his den. He lies in wait to catch the helpless; he catches the helpless and drags him off in his net.
10. He crouches and bows down, and the hapless fall into his mighty grasp.
11. He has said in his heart, "God has forgotten; He hides His face; He will never see!"
12. Arise, O LORD; O God, lift up Your hand; forget not the humble.
13. Why do the wicked spurn God? He has said in his heart, "You will not call into account."
14. You have seen it, for You behold mischief and vexation to repay it with Your hand. The poor commits himself to You; You are the Helper of the fatherless.
15. Break the arm of the wicked and the evil one; seek out his wickedness until You find none.
16. The LORD is King forever and ever; the nations have perished out of His land.
17. LORD, You have heard the desire of the humble; You will prepare their heart, You will cause Your ear to hear,
18. To defend the fatherless and the oppressed, so that the man of the earth may no more oppress.

Psalm **10**

2 Psa. 7:16
3 Psa. 94:4
Prov. 28:4
4 Psa. 14:1
6 Isa. 56:12
Eccl. 8:11
Rev. 18:7
7 Rom. 3:14
11 Job 22:13
12 Mic. 5:9
14 Psa. 68:5
2 Tim. 1:12
16 Psa. 29:10
18 Psa. 82:3

Psalm **11**

1 Psa. 56:11
2 Psa. 64:3-4
3 Psa. 82:5
4 Psa. 33:18, 34:15-16
5 Gen. 22:1
6 Gen. 43:34
1 Sam. 1:4
Psa. 45:7, 75:8

Psalm **12**

2 Psa. 10:7
6 2 Sam. 22:31
Psa. 18:30
Prov. 30:5

PSALM ELEVEN

To the Chief Musician.
A Psalm of David.

1. In the LORD I have taken refuge; how *then* can you say to me, "Flee like a bird to your mountain"?
2. For lo, the wicked bend their bow; they make ready their arrow on the string, so that they may secretly shoot at the upright in heart.
3. If the foundations are destroyed, what can the righteous do?
4. The LORD is in His holy temple; the LORD'S throne is in heaven. His eyes behold; His searching gaze tests the children of men.
5. The LORD tries the righteous, but His soul hates the wicked and the one who loves violence.
6. Upon the wicked He shall rain snares, fire and brimstone; and a scorching wind shall be the portion of their cup,
7. For the LORD is righteous, He loves righteousness; the upright will behold His face.

PSALM TWELVE

To the Chief Musician.
On an eight-stringed harp.
A Psalm of David.

1. Help, O LORD, for the godly man ceases; for the faithful disappear from among the children of men.
2. They speak falsehood each one with his neighbor; with flattering lips and a double heart they speak.
3. The LORD shall cut off all flattering lips, *and* the tongue that speaks proud things,
4. Who have said, "With our tongue we shall prevail; our lips are our own; who is lord over us?"
5. "For the oppression of the poor, for the sighing of the needy, I will now arise," says the LORD. "I will set him in safety from *him who puffs at him*."
6. The words of the LORD are pure words, like silver tried in a furnace of earth, purified seven times.
7. You shall keep them, O LORD; You shall preserve them from this generation forever.
8. The wicked walk on every side when vileness is exalted among the sons of men.

PSALM THIRTEEN

To the Chief Musician.
A Psalm of David.

1. How long will You forget me, O LORD? Forever? How long will You hide Your face from me?
2. How long shall I take counsel in my heart, having sorrow in my heart daily? How long shall my enemy be exalted over me?
3. Consider *and* answer me, O LORD my God; enlighten my eyes, lest I sleep the sleep of death,
4. Lest my enemy say, "I have overcome him," and my foes rejoice when I am moved.
5. But as for me, I have trusted in Your mercy; my heart shall rejoice in Your salvation.
6. I will sing to the LORD because He has dealt bountifully with me.

PSALM FOURTEEN

To the Chief Musician.
A Psalm of David.

1. The fool has said in his heart, "There is no God!" They are corrupt; they have done abominable works, there is none who does good.
2. The LORD looked down from heaven upon the children of men to see if there were any who understand, who seek *after* God.
3. They have all turned aside, together they have become corrupt; there is none who does good, no, not *even* one.
4. Have all the workers of iniquity no knowledge, those who devour My people as men eat bread and do not call upon the LORD?
5. There they are in great fear, for God is with the generation of the righteous.
6. You have put to shame the counsel of the poor; but the LORD is his refuge.
7. Oh, that the salvation of Israel were come out of Zion! When the LORD turns away the captivity of His people, Jacob shall rejoice, and Israel shall be glad.

PSALM FIFTEEN

A Psalm of David.

1. LORD, who shall dwell in Your tabernacle? Who shall dwell upon Your holy hill?
2. He who walks uprightly, and works righteousness, and speaks the truth in his heart;
3. He does not slander with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor;
4. In whose eyes a vile person is despised, but he honors those who fear the LORD; he who swears to his own hurt and does not change it;
5. He who has not put out his money at usury, nor has he taken a bribe against the innocent. He who does these things shall never be moved.

PSALM SIXTEEN

A Secret Treasure of David.

1. Preserve me, O God, for in You do I take refuge.
2. I have said to the LORD, "You are my LORD; I have no goodness apart from You."
3. As for the saints in the earth, "They are the excellent ones in whom is all my delight."
4. Their sorrows shall be multiplied who run after another god. I will not pour out their drink offerings of blood; and I will not take their names upon my lips.
5. The LORD is the portion of my inheritance and of my cup; You shall uphold my lot.
6. The lines have fallen to me in pleasant places; yea, I have a beautiful inheritance.
7. I will bless the LORD Who has given me counsel; my heart also instructs me in the nights.
8. I have set the LORD always before me. Because He is at my right hand, I shall not be moved.
9. Therefore My heart is glad, and My glory rejoices; My flesh also shall rest in safety,
10. For You will not abandon My soul to the grave; neither will You allow Your Holy One to see corruption.
11. You will make known to Me the path of life; in Your presence is fullness of joy. At Your right hand are pleasures forevermore.

PSALM SEVENTEEN

A Prayer of David.

1. Hear the right, O LORD; attend unto my cry; give ear unto my prayer, for it is not from lips of deceit.

Psalm **13**
1 Job 13:24
3 Jer. 51:39
Ezra 9:8

Psalm **14**
1 Psa. 10:4
2 Psa. 33:13
4 Isa. 64:7
6 Psa. 9:9
7 Psa. 53:6
Job 42:10

Psalm **15**
1 Psa. 24:3
3 Ex. 23:1
4 Esth. 3:2
5 2 Pet. 1:10

Psalm **16**
2 Job 35:7
4 Ex. 23:13
10 Psa. 49:15
11 Mat. 7:14

2. Let my judgment come forth from Your presence; let Your eyes behold things that are upright.
3. You have tried my heart; You have visited me in the night; You have tested me, and You shall find nothing; I have purposed *that* my mouth shall not transgress.
4. Concerning the works of men, by the words of Your lips, I have kept *myself* from the paths of the violent.
5. My steps have held fast to your paths, my feet have not slipped.
6. I have called upon You, for You will answer me, O God; incline Your ear to me; hear my speech.
7. Show Your marvelous lovingkindness, O Savior of those seeking refuge in You; by Your right hand *save them* from those who rise up against them.
8. Keep me as the apple of Your eye; hide me under the shadow of Your wings
9. From the face of the wicked who oppress me—my deadly enemies who encircle me.
10. They have closed their pitiless hearts; with their mouth they speak proudly.
11. They have now surrounded us in our steps. They have set their eyes to cast us down to the earth,
12. They are like a lion that longs to tear his prey, and like a young lion stalking in secret places.
13. Arise, O LORD, confront him, bring him down; deliver my soul from the wicked by Your sword,
14. From men by Your hand, O LORD, from men of the world whose portion is in this life, and whose belly You fill with Your treasure. They are full of children, and will leave their riches to their babes.
15. As for me, I will behold Your face in righteousness; I shall be satisfied, when I awake, with Your likeness.

Psalm **17**

3 Job 23:10
5 Psa. 119:133
6 Psa. 116:2
10 1 Sam. 2:3
15 Psa. 4:6-7, 16:11
1 John 3:2

Psalm **18**

1 Psa. 144:1
2 Heb. 2:13

PSALM EIGHTEEN

To the Chief Musician. A Psalm of David, the servant of the LORD, who spoke to the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul; and he said:

1. I love You, O LORD, my strength.
2. The LORD is my Rock, and my fortress, and my deliverer; my God, my Rock in Whom I take refuge; He is my shield, and the horn of my salvation, my high tower.
3. I will call on the LORD, Who is worthy to be praised, so shall I be saved from my enemies.
4. The cords of death hemmed me in, and the floods of ungodliness assailed me.
5. The cords of the grave surrounded me; the snares of death confronted me.
6. In my distress I called on the LORD, and I cried to my God; He heard my voice out of His temple, and my cry came before Him into His ears.
7. Then the earth shook and trembled; and the foundations also of the hills moved and were shaken because He was angry.
8. Smoke went up out of His nostrils, and fire out of His mouth devoured; coals flamed forth from Him.
9. And He bowed the heavens and came down, and thick darkness was under His feet.
10. And He rode upon a cherub, and flew; yea, He soared upon the wings of the wind.
11. He made darkness His secret place; His pavilion around Him *was* dark waters *and* thick clouds of the skies.
12. At the brightness before Him, His dark clouds passed through with hailstones and coals of fire.
13. The LORD also thundered in the heavens, and the Most High gave forth His voice with hailstones and coals of fire.
14. Yea, He sent out His arrows and scattered them; and He shot out lightnings and routed them.
15. Then the channels of waters were seen, and the foundations of the world were laid bare at Your rebuke, O LORD, at the blast of the breath of Your nostrils.
16. He sent from on high, He took me, He drew me out of many waters.
17. He delivered me from my strong enemy, and from those who hated me, for they were too strong for me.
18. They confronted me in the day of my calamity, but the LORD was my stay.
19. He brought me forth also into a large place; He delivered me because He delighted in me.
20. The LORD rewarded me according to my righteousness; according to the cleanness of my hands He has repaid me,

3 Psa. 76:4
4 Psa. 116:
7 Acts 4:31
9 Psa. 144:5
10 Psa. 99:1
11 Psa. 97:2
12 Psa. 97:3
13 Psa. 29:3
14 Josh. 10:10
Isa. 30:30
Psa. 144:7
19 Psa. 31:8
20 1 Sam. 24:19

21. For I have kept the ways of the LORD, and have not wickedly departed from my God;
22. For all His ordinances were before me, and I did not put away His statutes from me.
23. I was also blameless before Him, and I kept myself from my iniquity.
24. Therefore the LORD has recompensed me according to my righteousness, according to the cleanness of my hands in His eyes.
25. With the merciful, You will show Yourself merciful; with an upright man You will show Yourself upright;
26. With the pure You will show Yourself pure; and with the crooked You will show Yourself cunning;
27. For You will save the afflicted people, but the haughty eyes you will bring low;
28. For You will light my lamp; the LORD my God will make my darkness light;
29. For by You I have run through a troop; and by my God I have leaped over a wall.
30. As for God, His way is perfect; the Word of the LORD is tried. He is a shield to all those who take refuge in Him,
31. For who is God besides the LORD? Or, who is a Rock except our God?
32. The God who girds me with strength and makes my way perfect,
33. Who makes my feet like hinds' feet, and sets me on my high places.
34. He trains my hands for battle, so that my arms can bend a bow of bronze.
35. You have also given me the shield of Your salvation; and Your right hand has held me up, and Your gentleness has made me great.
36. You have broadened the path beneath me, so that my ankles have not turned.
37. I have pursued my enemies and overtaken them; nor did I turn back until they were destroyed.
38. I have shattered them, and they cannot rise again; they have fallen under my feet,
39. For You have girded me with strength for the battle; You have subdued under me those who rose up against me.
40. You have also made my enemies turn their backs to me and I destroyed them who hated me.

24 1 Sam. 26:23
25 1 Ki. 8:32
26 Lev. 26:23-24, 27-28
Prov. 3:34
27 Psa. 101:5
Prov. 6:17
28 Job 18:6, 29:3
30 Deut. 32:4
Psa. 12:6, 17:7, 119:140
Prov. 30:5
Rev. 15:3
31 Deut. 32:31, 39
1 Sam. 2:2
Isa. 45:5
Psa. 86:8
32 Psa. 91:2
33 Deut. 32:13, 33:29
2 Sam. 2:18
Hab. 3:19
34 Psa. 144:1
36 Prov. 4:12

41 Jer. 11:11
Prov. 1:28
Job 27:9
42 Zech. 10:5
43 2 Sam. 8
Isa. 52:15
45 Mic. 7:17
47 Psa. 47:3
48 Psa. 59:1
49 Rom. 15:9
50 Psa. 144:10

Psalm **19**

1 Gen. 1:6-7
Isa. 40:22
4 Rom. 10:18
5 Eccl. 1:5
7 Psa. 111:7

41. They cried, but there was none to save—even unto the LORD, but He did not answer them.
42. Then I beat them small as the dust before the wind; I cast them out like the dirt in the streets.
43. You have delivered me from the strivings of the people; You have made me the head of the nations; a people whom I have not known shall serve me.
44. As soon as they hear of me, they shall obey me; the sons of strangers cringe before me.
45. The sons of strangers fade away and come trembling out of their strongholds.
46. The LORD lives; and blessed be my Rock, and let the God of my salvation be exalted.
47. The God who avenges me and subdues the people under me,
48. He delivers me from my enemies; yea, You lift me up above those who rise up against me; You have delivered me from the violent man.
49. Therefore I will give thanks to You, O LORD, among the nations, and sing praises to Your name,
50. He gives great deliverance to His king, and shows mercy to His anointed, to David and to his seed forevermore.

PSALM NINETEEN

To the Chief Musician.
A Psalm of David.

1. The heavens declare the glory of God, and the firmament proclaims His handiwork.
2. Day after day they pour forth speech, and night after night they reveal knowledge.
3. There is no speech nor language where their voice is not heard.
4. Their line has gone out through all the earth and their words to the ends of the world. In them He has set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber, and rejoices as a strong man *set* to run a race,
6. Its going forth is from one end of heaven, and its circuit is to the other end. And there is nothing hidden from its heat.
7. The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple.
8. The precepts of the LORD are right, rejoicing the heart; the commandments

of the LORD are pure, enlightening the eyes.
9. The fear of the LORD is clean, enduring forever; the judgments of the LORD are true and righteous altogether,
10. More to be desired than gold, yea, much fine gold; sweeter also than honey and the honeycomb.
11. Moreover by them Your servant is warned; in keeping them there is great reward.
12. Who can understand his errors? Oh, cleanse me from *my* secret faults;
13. And keep back Your servant also from presumptuous sins; do not let them rule over me; then I shall be blameless, and I shall be innocent of great transgression.
14. Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my Rock and my Redeemer.

PSALM TWENTY

To the Chief Musician.
A Psalm of David.

1. May the LORD answer you in the day of trouble, the name of the God of Jacob set you on high,
2. May He send you help from the sanctuary, and strengthen you out of Zion.
3. May He remember all your offerings and accept your burnt sacrifice. Selah.
4. May He grant you according to your own heart and fulfill all your plans.
5. We will shout for joy in your victory, and in the name of our God we will set up banners; may the LORD fulfill all your prayers.
6. Now I know that the LORD saves His anointed; He will answer him from His holy heaven with the saving strength of His right hand.
7. Some trust in chariots and some in horses, but we will remember the name of the LORD our God.
8. They are brought down and fallen, but we have risen and stand upright.
9. Save, O LORD; let the King hear us when we call.

PSALM TWENTY-ONE

To the Chief Musician.
A Psalm of David.

1. The king shall rejoice in Your strength, O LORD; and in Your salvation how greatly shall he rejoice!
2. You have given him his heart's desire and have not withheld the prayer of his lips. Selah.
3. For You do meet him with the blessings of goodness; You set a crown of pure gold on his head.
4. He asked life from You; You give to him length of days forever and ever.
5. His glory is great through Your salvation; honor and majesty You have laid upon him,
6. For You have made him most blessed forever; You made him exceedingly joyful with Your presence;
7. For the king trusts in the LORD and in the mercy of the Most High; he shall not be moved.
8. Your hand shall find all Your enemies; Your right hand shall find those who hate You.
9. You shall make them as a fiery oven in the time of Your anger; the LORD will swallow them up in His wrath, and the fire shall devour them.
10. Their offspring shall You destroy from the earth, and their descendents from among the sons of men;
11. For they intended evil against You; they imagined a wicked thing which they are not able to perform,
12. For You shall make them turn their back; You shall aim Your arrows upon Your strings against their faces.
13. Be exalted, O LORD, in Your strength; so we will sing and praise Your power.

PSALM TWENTY-TWO

To the Chief Musician, "on the deer of the dawn." A Psalm of David.

1. My God, My God, why have You forsaken Me, and *why are You so* far from helping Me, and from the words of My groaning?
2. O my God, I cry in the daytime, but You do not answer; and in the night season, and am not silent.
3. Yet You are holy, O You enthroned upon the praises of Israel.
4. Our fathers trusted in You; they trusted, and You delivered them.
5. They cried to You and were delivered; they trusted in You and were not ashamed.
6. But I am a worm, and no man; a

14 Isa. 47:4

Psalm **20**

1 Psa. 46:7, 11
2 Psa 3:4, 110:2, 119:28
3 Psa. 51:19, Acts 10:4
4 1 Sam. 1:17, Psa. 21:2, 145:19
5 Psa. 9:14, 60:4

Psalm **21**

4 Psa. 61:5-6
12 Job 7:20

Psalm **22**

1 Mark 15:34
3 Deut. 10:21
5 Isa. 49:23
6 Isa. 53:3 Job 25:6

reproach of men and despised by the people.
7. All who see Me mock Me; they shoot out the lip; they shake the head, saying,
8. "He trusted on the LORD; let Him deliver Him; let Him rescue Him, since He delights in Him!"
9. For You are He who took Me out of the womb, causing Me to trust while on My mother's breasts.
10. I was cast upon You from birth; You are My God from My mother's womb.
11. Be not far from Me; for trouble is near, for there is none to help.
12. Many bulls have encircled around Me; strong bulls of Bashan have surrounded Me.
13. They opened wide their mouths at Me, like a ravening and a roaring lion.
14. I am poured out like water, and all My bones are out of joint; My heart is like wax; it is melted in the midst of My bowels.
15. My strength is dried up like a potsherd, and My tongue clings to My jaws;
16. Dogs have surrounded Me; a band of evildoers have encircled Me; they have pierced My hands and My feet; and You have brought Me into the dust of death.
17. I can count all My bones; they look and gloat over Me.
18. They divide My garments among them and cast lots upon My vesture.
19. But You, O LORD, be not far from Me; O My strength, hasten to help Me!
20. Deliver My soul from the sword, My precious *life* from the power of the dog.
21. Save Me from the lion's mouth; yea, and from the wild ox's horns. You have answered Me.
22. I will declare Your name to My brethren; in the midst of the congregation I will praise You.
23. You who fear the LORD, praise Him; all of you, the seed of Jacob, glorify Him; and stand in awe of Him all of you, the seed of Israel,
24. For He has not despised nor abhorred the affliction of the afflicted; and He has not hidden His face from him, but when he cried to Him, He heard.
25. From You comes my praise in the great congregation; I will pay my vows before those who fear Him.
26. The meek shall eat and be satisfied; those who seek the LORD shall praise Him; may your heart live forever.
27. All the ends of the earth shall remember and turn to the LORD; and all the families of the nations shall worship before You,
28. For the kingdom is the LORD'S and He rules over the nations.
29. All the rich of the earth shall eat and worship; all those who go down to the dust shall bow before Him; even he who cannot keep his own soul alive.
30. A seed shall serve Him; it shall be told of the LORD to the coming generation.
31. They shall come and shall declare His righteousness unto a people that shall yet be born, that He has done this.

7 Job 16:4
Mat. 27:39
8 Psa. 91:14
Mat. 27:43
9 Psa. 71:6
10 Isa. 46:3
12 Psa. 68:30
13 Lam. 2:16
14 Dan. 5:6
15 Prov. 17:22
John 19:28
16 Mat. 27:35
17 Luke 23:27, 35
18 Luke 23:34
20 Psa. 35:17
21 Isa. 34:7
2 Tim. 4:17
22 Rom. 8:29
Heb. 2:12
23 Psa. 135:19
24 Heb. 5:7
25 Psa. 35:18
Eccl. 5:4
28 Mat. 6:13
29 Isa. 26:19
Psa. 45:12
30 Psa. 87:6
31 Psa. 78:6

PSALM TWENTY-THREE

A Psalm of David.

1. The LORD is my Shepherd; I shall not want.
2. He makes me to lie down in green pastures; He leads me beside the still waters.
3. He restores my soul; He leads me in the paths of righteousness for His name's sake.
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me.
5. You prepare a table for me in the presence of my enemies. You anoint my head with oil; my cup runs over.
6. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.

Psalm **23**

1 Isa. 40:11
John 10:11
Phil. 4:19
2 Ezek. 34:14
Rev. 7:17
3 Psa. 5:8
4 Isa. 43:2
Psa. 3:6, 44:19
Job 10:21-22
5 Psa. 92:10

PSALM TWENTY-FOUR

A Psalm of David.

1. The earth is the LORD'S, and the fullness of it, the world, and those who dwell in it,
2. For He has founded it upon the seas and established it upon the waters.
3. Who shall ascend into the hill of the LORD? Or who shall stand in His holy place?
4. He who has clean hands and a pure heart, who has not lifted up his soul to vanity and has not sworn deceitfully.
5. He shall receive the blessing from the LORD and righteousness from the God of his salvation.
6. This is the generation of those who

Psalm **24**

1 Ex. 9:29
Job 41:11
1 Cor. 10:26, 28
3 Psa. 15:1
4 Psa. 15:4
Job 17:9
Mat. 5:8
1 Tim. 2:8
6 Psa. 27:8

seek Him, who seek Your face, O God of Jacob. Selah.
7. Lift up your heads, O you gates; and be lifted up, O you everlasting doors; that the King of glory may come in.
8. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.
9. Lift up your heads, O you gates; lift them up, you everlasting doors; that the King of glory may come in.
10. Who is this King of glory? The LORD of hosts, He is the King of glory. Selah.

PSALM TWENTY-FIVE

A Psalm of David.

1. To You, O LORD, do I lift up my soul.
2. O my God, I trust in You; do not let me be ashamed, let not my enemies triumph over me.
3. Yea, let none who wait on You be ashamed; let them be ashamed who deal treacherously without cause.
4. Show me Your ways, O LORD; teach me Your paths.
5. Lead me in Your truth and teach me, for You are the God of my salvation; on You do I wait all the day long.
6. Remember, O LORD, Your tender mercies and Your lovingkindness, for they have been of old.
7. Do not remember the sins of my youth, nor my transgressions; according to Your lovingkindness remember me for Your goodness' sake, O LORD.
8. Good and upright is the LORD; therefore He will teach sinners in the way.
9. The meek He will guide in judgment; and the meek He will teach His way.
10. All the paths of the LORD are mercy and truth to those who keep His covenant and His testimonies.
11. For Your name's sake, O LORD, pardon my iniquity, for it is great.
12. What man is he who fears the LORD? He shall teach him in the way that He shall choose.
13. His soul shall dwell at ease, and his seed shall inherit the earth.
14. The secret of the LORD is with those who fear Him, and He will show them His covenant.
15. My eyes are ever toward the LORD, for He shall pluck my feet out of the net.
16. Turn unto me, and be gracious unto me, for I am desolate and afflicted.

7 Isa. 26:2
Hag. 2:7
Mal. 3:1
Psa. 97:6

Psalm **25**

1 Psa. 86:4
2 Isa. 28:16
Psa. 13:4, 34:8
4 Ex. 33:13
Psa. 5:8
6 Isa. 63:15
Psa. 103:17
7 Jer. 3:25
Psa. 51:1
Job 13:26
11 Psa. 31:3, 79:9
Rom. 5:20
12 Psa. 37:23
13 Psa.37:11
Prov. 19:23
14 Prov. 3:32
John 7:17
15 Psa. 141:8
16 Psa. 69:16
18 2 Sam. 16:12
22 Psa. 130:8

Psalm **26**

1 2 Ki. 20:3
Psa. 7:8, 28:7
Prov. 29:25
2 Psa. 17:3
3 2 Ki. 20:3
4 Psa. 1:1
5 Psa. 1:1, 31:6
6 Psa. 73:13
8 Psa. 27:4
9 Psa. 28:3
10 1 Sam. 8:3
12 Psa. 40:2, 27:11, 111:1

Psalm **27**

1 Ex. 15:2, Isa. 60:19, Psa. 62:2
2 Psa. 14:4
3 Psa. 3:6

17. The troubles of my heart are enlarged; O bring me out of my distresses.
18. Look upon my affliction and my pain, and forgive all my sins.
19. Consider my enemies, for they are many; and they hate me with cruel hatred.
20. O keep my soul and deliver me; let me not be ashamed, for I take refuge in You.
21. Let integrity and uprightness preserve me, for I wait on You.
22. Redeem Israel, O God, out of all his troubles.

PSALM TWENTY-SIX

A Psalm of David.

1. Judge me, O LORD, for I have walked in my integrity. I have trusted also in the LORD without wavering.
2. Examine me, O LORD, and prove me; try my reins and my heart,
3. For Your lovingkindness is before my eyes; and I have walked in Your truth.
4. I have not sat with deceitful men, neither will I go in with hypocrites.
5. I have hated the congregation of evildoers and will not sit with the wicked.
6. I will wash my hands in innocence; so I will go about Your altar, O LORD,
7. That I may cry out with the voice of thanksgiving and tell of all Your wonderful works.
8. LORD, I have loved the dwelling place of Your house, and the place where Your glory dwells.
9. Do not take away my soul with sinners, nor my life with bloody men,
10. In whose hands are evil devices, and their right hand is full of bribes.
11. But as for me I will walk in my integrity; redeem me and be gracious unto me.
12. My foot stands in an even place; in the congregations I will bless the LORD.

PSALM TWENTY-SEVEN

A Psalm of David.

1. The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?
2. When the wicked, my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
3. Though an army should encamp against me, my heart shall not be afraid;

though war should rise against me, even then I will be confident.
4. One thing I have desired from the LORD, that I will seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to inquire in His temple,
5. For in the time of trouble He shall hide me in His pavilion, in the secret place of His tabernacle He shall hide me; He shall set me upon a rock.
6. And now my head shall be lifted up above my enemies round about me; therefore I will offer sacrifices with shouts of joy in His tabernacle. I will sing; yea, I will sing praises unto the LORD.
7. Hear, O LORD, when I cry with my voice; and be gracious unto me and answer me.
8. When You said, "Seek My face," my heart said to You, "Your face, O LORD, will I seek."
9. Hide not Your face from me. Turn not Your servant away in anger; You have been my help; leave me not, neither forsake me, O God of my salvation.
10. Though my father and my mother forsake me, the LORD will take me up.
11. Teach me Your way, O LORD, and lead me in a level path because of my enemies.
12. Deliver me not over to the will of my enemies, for false witnesses have risen up against me, and he that breathes out violence.
13. I would have fainted unless I had believed that I would see the goodness of the LORD in the land of the living.
14. Wait for the LORD; be of good courage, and He shall make your heart strong; yea, wait, I say, *wait* on the LORD.

PSALM TWENTY-EIGHT

A Psalm of David.

1. I will cry to You, O LORD; my Rock, do not be silent to me, lest, if You be silent to me, I become like those who go down into the pit.
2. Hear the voice of my supplications when I cry to You, when I lift up my hands toward Your holy place.
3. Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbors, yet evil is in their hearts.
4. Give them according to their deeds, and according to the wickedness of their practices, give them according to the work of their hands; give them what they deserve.
5. Because they do not regard the works of the LORD, nor the work of His hands, He shall tear them down and not build them up.
6. Blessed is the LORD because He has heard the voice of my supplications.
7. The LORD is my strength and my shield; my heart trusted in Him, and I am helped. Therefore my heart greatly rejoices, and with my song I will praise Him.
8. The LORD is their strength, and He is the saving strength of His anointed.
9. Save Your people and bless Your inheritance; be their shepherd and carry them forever.

4 Psa. 26:8, Psa. 90:17, Luke 2:37
5 Psa. 40:2, 91:1
6 Psa. 3:3
9 Psa. 69:17
10 Isa. 49:15
11 Psa. 25:4
13 Ezek. 26:20

Psalm **28**

1 Psa. 83:1, 88:4
2 Psa. 5:7, 138:2
3 Psa. 12:2
4 Rev. 18:6
5 Isa. 5:12
7 Psa. 13:5, 18:2
8 Psa. 20:6
9 Deut. 9:29 Ezra 1:4

PSALM TWENTY-NINE

A Psalm of David.

1. To the LORD, O you sons of the mighty, give to the LORD glory and strength.
2. Give to the LORD the glory due to His name; worship the LORD in the beauty of holiness.
3. The voice of the LORD is upon the waters; the God of glory thunders; the LORD is above many waters.
4. The voice of the LORD is powerful, the voice of the LORD is full of majesty.
5. The voice of the LORD breaks the cedars; yea, the LORD breaks the cedars of Lebanon.
6. He also makes them to skip like a calf, Lebanon and Sirion like a young wild ox.
7. The voice of the LORD hews out flames of fire.
8. The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh.
9. The voice of the LORD causes the does to give birth and strips the forests bare; and in His temple everyone says "Glory!"
10. The LORD sits upon the flood; yea, the LORD sits as King forever.
11. The LORD will give strength to His people; the LORD will bless His people with peace.

Psalm **29**

1 1 Chr. 16:28
2 2 Chr. 20:21
3 Job 37:4-5
5 Isa. 2:13
6 Deut. 3:9 Psa. 114:4
8 Num. 13:26
10 Psa. 10:16
11 Psa. 28:8

PSALM THIRTY

A Psalm and Song at the dedication of the House of David.

1. I will praise You, O LORD, for You have lifted me up and have not

Psalm **30**

1 Psa. 25:2, 28:9

allowed my foes to rejoice over me.
2. O LORD my God, I cried to You, and You have healed me.
3. O LORD, You have brought up my soul from the grave; You have kept me alive, so that I should not go down to the pit.
4. Sing praises to the LORD, O you saints of His, and give thanks to His holy name,
5. For His anger is only for a moment; His favor is for a lifetime. Weeping may endure for a night, but joy comes in the morning.
6. And in my prosperity I said, "I shall never be moved."
7. O LORD, by Your favor You have made my mountain to stand strong; You hid Your face, and I was troubled.
8. I cried to You, O LORD; and I made supplication to the LORD.
9. "What profit is in my blood, in going down to the pit? Shall the dust praise You? Shall it declare Your truth?
10. Hear, O LORD, and be gracious unto me; LORD, be my helper."
11. You have turned my mourning into dancing; You have torn off my sackcloth and have clothed me with gladness,
12. To the end that my glory may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

3 Psa. 86:13
5 Psa. 63:3, 103:9
7 Psa. 104:29
9 Psa. 6:5
12 Psa. 57:8

PSALM THIRTY-ONE

To the Chief Musician.
A Psalm of David.

1. In You, O LORD, have I taken refuge, let me never be ashamed; deliver me in Your righteousness.
2. Bow down Your ear to me; deliver me quickly; be my strong Rock, a fortress of defense to save me;
3. For You are my Rock and my fortress; therefore for Your name's sake lead me and guide me.
4. Pull me up out of the net that they have hidden for me, for You are my strength.
5. Into Your hand I commit My spirit; You have redeemed Me, O LORD God of truth.
6. I have hated those who take heed to lying vanities, but I trust in the LORD.
7. I will be glad and rejoice in Your lovingkindness, for You have looked upon my affliction; You have known the troubles of my soul
8. And have not given me over into the hand of the enemy; You have set my feet in a broad place.
9. Be gracious unto me, O LORD, for I am in distress; my eye is consumed with grief, yea, *even* my soul and my body;
10. For my life is spent with grief and my years with sighing; my strength fails because of my iniquity, and my bones have wasted away.
11. Because of all my adversaries I have become a reproach, but especially among my neighbors, and a dread to my friends; those from outside who saw me fled from me.
12. I am forgotten as a dead man, out of mind; I am like a broken vessel,
13. For I have heard the *whispering* slander of many; terror is on every side; they plotted together against me, they planned to take away my life.
14. But I trusted in You, O LORD; I said, "You are my God."
15. My times are in Your hand; deliver me from the hand of my enemies, and from those who persecute me.
16. Make Your face shine upon Your servant; save me in Your lovingkindness.
17. Let me not be ashamed, O LORD, for I have called upon You; let the wicked be ashamed. Let them be silent in the grave.
18. Let the lying lips be put to silence—the lips which speak arrogantly against the righteous with pride and contempt.
19. Oh, how great is Your goodness, which You have laid up for those who fear You, which You have prepared for those who take refuge in You before the sons of men!
20. You shall hide them in the secret place of Your presence from the plottings of man; You shall hide them in a shelter away from the strife of tongues.
21. Blessed is the LORD, for He has shown His wondrous lovingkindness in a besieged city,
22. For I said in my haste, "I am cut off from before Your eyes;" nevertheless You heard the voice of my supplications when I cried to You.
23. O love the LORD, all you His saints! The LORD preserves the faithful, and fully repays the proud doer.
24. Be strong, and let your heart take courage, all you who hope in the LORD.

Psalm **31**

1 Psa. 22:5
2 Psa. 71:2
3 Psa. 18:2, 23:3
5 Luke 23:46
6 Jonah 2:8
7 John 10:27
8 Deut. 32:30
9 Psa. 6:7
11 Isa. 53:4
Psa. 64:8
Job 19:13
13 Jer. 20:10
Lam. 2:22
Mat. 27:1
16 Psa. 4:6
17 Psa. 25:2, 115:17
18 Psa. 94:4, 120:2
19 Isa. 64:4
20 Psa. 27:5
Job 5:21
22 Psa. 116:11
Lam. 3:54
23 Psa. 34:9
24 Psa. 27:14

PSALM THIRTY-TWO

A Psalm of David. A Contemplation.

1. Blessed is the man whose transgression is forgiven, whose sin is covered.
2. Blessed is the man to whom the LORD does not impute iniquity and in whose spirit there is no guile.
3. When I kept silent, my bones wore away through my groaning all the day long,
4. For by day and by night Your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah.
5. I acknowledged my sin to You, and my iniquity I have not hidden. I said, "I will confess my transgression to the LORD," and You forgave the iniquity of my sin. Selah.
6. For this *reason* let every godly one pray to You in a time when You may be found; surely in the floods of great waters they shall not come near him.
7. You are my hiding place; You shall preserve me from trouble; You shall encircle me with songs of deliverance. Selah.
8. *You said*, "I will instruct you and teach you in the way which you should go; I will counsel you, My eye shall be upon you.
9. Be not like the horse, or like the mule, which have no understanding—which must be harnessed with bit and bridle, else they will not come near you."
10. The wicked has many sorrows, but His steadfast love surrounds him who trusts in the LORD.
11. Be glad in the LORD and rejoice, you righteous; and shout for joy, all you upright in heart.

PSALM THIRTY-THREE

1. Rejoice in the LORD, O you righteous ones; praise is becoming for the upright.
2. Praise the LORD with lyre; sing unto Him with a harp of ten strings.
3. Sing unto Him a new song; play skillfully with shouts of joy,
4. For the Word of the LORD is upright; and all His works are *done* in faithfulness.
5. He loves righteousness and justice; the earth is full of the lovingkindness of the LORD.
6. By the Word of the LORD were the heavens made, and all the host of them by the breath of His mouth.
7. He gathered the waters of the sea together like a heap, putting the depths in storehouses.
8. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him,
9. For He spoke, and it was done; He commanded, and it stood fast.
10. The LORD brings the counsel of the nations to nothing; He frustrates the plans of the people.
11. The counsel of the LORD stands forever, the thoughts of His heart to all generations.
12. Blessed is the nation whose God is the LORD, and the people He has chosen for His own inheritance.
13. The LORD looks down from heaven; He beholds all the sons of men.
14. From His dwelling place He looks intently upon all the inhabitants of the earth.
15. Together He fashions their hearts alike; He considers all their works.
16. The king is not saved by a great army; a mighty man is not delivered by much strength.
17. A horse is a vain thing for safety; neither shall it deliver any by its great strength.
18. Behold, the eye of the LORD is upon those who fear Him, upon those who hope in His lovingkindness,
19. To deliver their soul from death and to keep them alive in famine.
20. Our soul waits for the LORD; He is our help and our shield,
21. For our heart shall rejoice in Him because we have trusted in His holy name.
22. Let Your lovingkindness, O LORD, be upon us, according as we hope in You.

PSALM THIRTY-FOUR

A Psalm of David, when he feigned madness before Abimelech, who drove him away, and he departed.

1. I will bless the LORD at all times; His praise shall always be in my mouth.
2. My soul shall make its boast in the LORD; the humble shall hear and be glad.
3. O magnify the LORD with me, and let us exalt His name together.
4. I sought the LORD, and He answered me, and delivered me from all my fears.

Psalm **32**

1 Psa. 85:2
2 John 1:47
2 Cor. 5:19
4 Job 33:7
5 Prov. 28:13
I John 1:9
6 Isa. 55:6
1 Tim. 1:16
7 Ex. 15:1
Psa. 9:9
9 Prov. 26:3
Job 35:11
10 Prov. 16:20
Rom. 2:9
11 Psa. 64:10

Psalm **33**

1 Psa. 32:11, 147:1
2 Psa. 92:3
3 Psa. 96:1
5 Psa. 11:7, 119:64
6 Psa. 48:5
Job 26:13
Heb. 11:3
7 Job 26:10
9 Gen. 1:3
Psa. 148:5
10 Isa. 8:10
11 Job 23:13
12 Ex. 19:5
Deut. 7:6
13 Psa. 11:4
Job 28:24
15 Jer. 32:19
16 Psa. 44:6
17 Psa. 20:7
Prov. 21:31
18 Psa. 34:15, 147:11
Job 36:7
19 Job 5:20
20 Psa. 130:6
21 John 16:22

Psalm **34**

1 Eph. 5:20
2 Jer. 9:24
Psa. 119:74
3 Luke 1:46
4 Mat. 7:7

5. They looked to Him and were radiant; and their faces were not ashamed.
6. This poor man cried, and the LORD heard, and saved him out of all his troubles.
7. The angel of the LORD encamps around those who fear Him and delivers them.
8. O taste and see that the LORD is good; blessed is the man who takes refuge in Him.
9. O fear the LORD, all you saints, for there is nothing lacking to those who fear Him.
10. The young lions do lack and suffer hunger, but those who seek the LORD shall not lack any good thing.
11. Come, hearken to me, you children; I will teach you the fear of the LORD.
12. Who is the man that desires life, and loves many days, that he may see good?
13. Keep your tongue from evil and your lips from speaking guile.
14. Depart from evil and do good; seek peace and pursue it.
15. The eyes of the LORD are upon the righteous, and His ears are open to their cry.
16. The face of the LORD is against those who do evil, to cut off the memory of them from the earth.
17. The righteous cry, and the LORD hears, and delivers them out of all their troubles.
18. The LORD is near to the broken-hearted and saves those who are of a contrite spirit.
19. Many are the afflictions of the righteous, but the LORD delivers him out of them all.
20. He keeps all His bones; not one of them is broken.
21. Evil shall slay the wicked; and those who hate the righteous shall be condemned.
22. The LORD redeems the soul of His servants; and none of them who take refuge in Him shall be condemned.

PSALM THIRTY-FIVE

A Psalm of David.

1. Contend, O LORD, with those who contend with me; fight against those who fight against me.
2. Take hold of shield and buckler, and stand up for my help.

6 Psa. 3:4, 34:17, 19
7 2 Ki. 6:17 Dan. 6:22
8 Psa. 2:12 1 Pet. 2:3
10 Psa. 84:11
11 Psa. 32:8
12 1 Pet. 3:10
14 Psa. 37:27 Heb. 12:14
15 Job 36:7
16 Lev. 17:10 Prov. 10:7
17 Psa. 145:19
18 Psa. 145:18 Isa. 57:15
19 Psa. 34: 6, 17 Prov. 24:16
20 John 19:36
21 Psa. 94:23
22 1 Ki. 1:29 Psa. 71:23

Psalm **35**

1 Ex. 14:25 Psa. 43:1
2 Isa. 42:13
4 Psa. 70:2-3
5 Psa. 1:4 Job 21:18
6 Psa. 73:18
7 Psa. 9:15
8 1 Thes. 5:3
10 Ex. 15:11
12 John 10:32
13 Job 30:25
15 Job 16:9, 30:1, 8
16 Job 16:9 Lam. 2:16
17 Hab. 1:13 Psa. 22:20
19 Psa. 13:4, 38:19, 69:4 Job 15:12
21 Psa. 22:13, 40:15

3. Also draw out the spear and the lance against those who pursue me; say to my soul, "I am your salvation."
4. Let them be ashamed and brought to confusion, those who seek after my soul; let them be turned back and humiliated, those who devise evil against me.
5. Let them be as chaff before the wind; and let the angel of the LORD drive them away.
6. Let their way be dark and slippery; and let the angel of the LORD pursue them;
7. For without cause they have hidden their net for me; without cause they have dug a pit for my soul.
8. Let destruction come upon him in a time he will not know; and let his net which he has concealed catch him, let him fall into destruction.
9. And my soul shall be joyful in the LORD; it shall rejoice in His salvation.
10. All my bones shall say, "O LORD, Who is like You, who delivers the poor from him stronger than he; yea, *even* the poor and the needy from him who plunders him?"
11. Cruel witnesses rose up; they asked me of things that I knew nothing about.
12. They rewarded me evil for good, bereaving my soul.
13. But when they were sick, my clothing was sackcloth; I humbled my soul with fasting; and my prayer returned into my own bosom.
14. I went about as though it were a friend or brother; I bowed down as one mourning for his mother.
15. But in my stumbling they rejoiced and gathered themselves together; the attackers whom I did not know gathered themselves against me. They slandered without ceasing.
16. As profane mockers, they gnashed at me with their teeth.
17. O LORD, how long will You look on? Rescue my soul from their ravages, my precious *life* from the lions.
18. I will give You thanks in the great congregation; I will praise You among a mighty throng.
19. Let not those who are my enemies without cause rejoice over me; let not those who hate me wink the eye,
20. For they do not speak peace, but they devise deceitful things against those who are quiet in the land.
21. And they open wide their mouths

against me; they say, "Aha, aha! Our eyes have seen it."
22. You have seen, O LORD; do not keep silence; O LORD, do not be far from me.
23. Stir up Yourself and awaken to my defense, even to my cause, my God and my Lord.
24. Judge me, O LORD my God, according to Your righteousness; and do not let them rejoice over me.
25. Do not let them say in their hearts, "Aha! We have our desire!" Do not let them say, "We have swallowed him up."
26. May those who rejoice at my distress be altogether ashamed and humiliated; let them be clothed with shame and dishonor who magnify themselves against me.
27. Let those who delight in my vindication be jubilant and rejoice; and let them say without ceasing, "The LORD be magnified, Who delights in the peace of His servant."
28. And my tongue shall speak of Your righteousness and of Your praise all the day long.

PSALM THIRTY-SIX

To the Chief Musician. A Psalm of David, the servant of the LORD.

1. The wicked utters transgression in his heart. There is no fear of God before his eyes,
2. For he flatters himself in his own eyes until his iniquity is found to be hateful.
3. The words of his mouth are iniquity and deceit; he has stopped acting wise and doing good.
4. He plots iniquity upon his bed; he sets himself in a way that is not good; he does not hate evil.
5. Your lovingkindness, O LORD, is in the heavens; Your faithfulness reaches to the skies.
6. Your righteousness is like the great mountains; Your judgments are like the great deep; O LORD, You preserve man and beast.
7. How precious is Your lovingkindness, O God! Therefore the children of men take refuge under the shadow of Your wings.
8. They shall be abundantly satisfied with the richness of Your house; and You shall make them drink of the river of Your pleasures,

22 Ex. 3:7
Psa. 10:1, 28:1
23 Psa. 44:23
24 2 Thes. 1:6
25 Lam. 2:16
26 Psa. 109:29
27 Rom. 12:15

Psalm **36**

1 Rom. 3:18
3 Jer. 4:22
4 Isa. 65:2
Prov. 4:16
6 Rom. 11:33
7 Psa. 17:8
8 Psa. 65:4
Job 20:17
Rev. 22:1
9 Jer. 2:13
Psa. 36:8-9
1 Pet. 2:9
Rev. 21:6

Psalm **37**

1 Psa. 73:3
Prov. 23:17
2 Psa. 90:5-6
4 Isa. 58:14
5 Psa. 55:22
Mat. 6:25
6 Job 11:17
7 Lam. 3:26
8 Psa. 73:3
Eph. 4:26
9 Isa. 57:13
10 Job 7:10
Heb. 10:36
11 Mat. 5:5
12 Psa. 35:16
13 1 Sam. 26:10
Psa. 2:4
15 Psa. 9:16

9. For with You is the fountain of life; in Your light we shall see light.
10. O continue Your lovingkindness to those who know You, and Your righteousness to the upright in heart.
11. Do not let the foot of pride come against me, and do not let the hand of the wicked move me.
12. There the evildoers have fallen; they are cast down, and cannot rise.

PSALM THIRTY-SEVEN

A Psalm of David.

1. Do not fret yourself because of evildoers, and do not be envious against the workers of iniquity,
2. For they shall soon be cut down like the grass; and wither as the green herb.
3. Trust in the LORD, and do good; dwell in the land, and cherish faithfulness.
4. Delight yourself in the LORD, and He shall give you the desires of your heart.
5. Commit your way unto the LORD; trust also in Him, and He will bring it to pass.
6. And He shall bring forth your righteousness like the light, and your judgment like the noonday.
7. Rest in the LORD, and wait patiently for Him; do not fret yourself because of him who prospers in his way; because of him who carries out wicked schemes.
8. Cease from anger, and forsake wrath; do not fret yourself, it leads only to evil,
9. For evildoers shall be cut off, but those who wait upon the LORD, they shall inherit the earth.
10. It is but a little while, and the wicked shall be no more; yea, you shall diligently consider his place, *but* he shall not be *there*.
11. But the meek shall inherit the earth and shall delight themselves in the abundance of peace.
12. The wicked plots against the righteous and gnashes against him with his teeth.
13. The LORD laughs at him, for He sees that his day is coming.
14. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, to kill those who walk uprightly.
15. Their sword shall enter into their own heart, and their bows shall be broken.

16. Better is the little that a righteous man has than the riches of many wicked,
17. For the arms of the wicked shall be broken, but the LORD upholds the righteous.
18. The LORD knows the days of the upright, and their inheritance shall be forever.
19. They shall not be ashamed in the time of evil, and in the days of famine they shall be satisfied.
20. But the wicked shall perish, and the enemies of the LORD shall be like the beauty of pastures—they are consumed, and like smoke they vanish.
21. The wicked borrows and does not pay again, but the righteous is gracious and gives,
22. For those blessed of Him shall inherit the earth; and those cursed of Him shall be cut off.
23. The steps of a good man are made firm by the LORD, and He delights in his way.
24. Though he fall, he shall not be utterly cast down, for the LORD upholds him with His hand.
25. I have been young, and now I am old; yet I have not seen the righteous forsaken or his children begging bread.
26. All the day long he deals graciously and lends, and his children are blessed.
27. Depart from evil and do good; and live forevermore.
28. For the LORD loves justice and does not forsake His saints; they are preserved forever, but the seed of the wicked shall be cut off.
29. The righteous shall inherit the earth and dwell in it forever.
30. The mouth of the righteous speaks wisdom, and his tongue talks of justice.
31. The law of his God is in his heart; none of his steps shall slide.
32. The wicked watches the righteous and seeks to kill him.
33. The LORD will not leave him in his hand, nor condemn him when he is judged.
34. Wait on the LORD and keep His way, and He shall exalt you to inherit the earth; when the wicked are cut off, you shall see it.
35. I have seen the ruthless wicked in great power and spreading himself like a luxuriant tree in its native soil.
36. Yet he passed away, and lo, he was no more; and I searched for him, but he could not be found.
37. Mark the blameless man and behold the upright one, for the end of that man is peace.
38. But the sinners shall be destroyed together; the prosperity of the wicked shall be cut off.
39. But the salvation of the righteous is from the LORD; He is their strength in the time of trouble.
40. And the LORD shall help them and deliver them; He shall deliver them from the wicked, and save them because they take refuge in Him.

16 Prov. 15:16
17 Psa. 10:15
18 Isa. 60:21
Psa. 1:6
19 Psa. 33:19
20 Psa. 102:3
21 Psa. 112:5, 9
22 Prov. 3:33
23 1 Sam. 2:9
24 Prov. 24:16
25 Job 15:23
26 Deut. 15:8
27 Psa. 34:14
28 Isa. 30:18
Psa. 21:10
29 Prov. 2:21
30 Mat. 12:35
31 Deut. 6:6
Heb. 8:10, 10:16
32 Psa. 10:8
33 Psa. 109:31
2 Pet. 2:9
34 Psa. 27:14, 52:5-6
35 Job 5:3
36 Job 20:5
37 Isa. 32:17
38 Psa. 1:4
39 Psa. 3:8, 9:9
40 Isa. 31:5
1 Chr. 5:20

PSALM THIRTY-EIGHT

A Psalm of David,
to bring to remembrance.

1. O LORD, do not rebuke me in Your wrath; neither chasten me in Your fury,
2. For Your arrows stick fast in me, and Your hand presses heavily upon me.
3. There is no soundness in my flesh because of Your anger; nor rest in my bones because of my sin,
4. For my iniquities have gone over my head; like a heavy burden they are too heavy for me.
5. My wounds are putrefied and fester because of my foolishness.
6. I am troubled; I am bowed down greatly; I go mourning all the day long,
7. For my loins are filled with a burning; and there is no soundness in my flesh.
8. I am feeble and painfully broken; I groan because of the anguish of my heart.
9. My LORD, all my desire is before You; and my sighing is not hidden from You.
10. My heart pants; my strength fails me; as for the light of my eyes, it also is gone from me.
11. My loved ones and My friends stand apart from My plague; and My neighbors stand far off.
12. And those who seek my life lay snares for me; and those who seek my hurt speak mischievous things, and plot deceptions all the day long.
13. But like a deaf one, I do not hear; and I am like a dumb one who opens not his mouth.
14. Thus I am as a man who hears not, and in whose mouth are no reproofs,
15. For in You, O LORD, do I hope; You will answer, O LORD my God,

Psalm **38**

1 Psa. 6:1
2 Psa. 32:4
Job 6:4
3 Psa. 6:2
4 Ezra 9:6
Mat. 11:28
6 Psa. 35:14
Job 30:28
7 Job 7:5
8 Job 3:24
10 Psa. 6:7
11 Psa. 31:11
Luke 10:31, 23:49
12 2 Sam. 16:7, 17:1
13 2 Sam. 16:10
Psa. 39:2, 9
15 Psa. 39:7

16. For I said, "Hear me, lest they rejoice over me; when my foot slips, they magnify themselves against me."
17. For I am ready to fall, and my pain is always before me,
18. For I will confess my iniquity; I am full of anxiety because of my sin.
19. And my enemies are vigorous; they are strong; and those who hate me without reason are multiplied.
20. And those who render evil for good oppose me because I follow what is good.
21. Forsake me not, O LORD; O my God, be not far from me.
22. Make haste to help me, O LORD my salvation.

PSALM THIRTY-NINE

To the Chief Musician, to Jeduthun. A Psalm of David.

1. I said, "I will take heed to my ways so that I do not sin with my tongue; I will keep my mouth with a bridle while the wicked are before me."
2. I became dumb, keeping silent; I said nothing good, and yet my sorrow grew worse.
3. My heart was hot within me; while I was musing, the fire burned; then I spoke with my tongue:
4. "O LORD, make me to know my end and the measure of my days, what it is, that I may know how short lived I am.
5. Behold, You have made my days as a handbreadth, and the span of my days is as nothing before You. Surely every man at his best state is altogether vanity. Selah.
6. Surely every man walks about in a vain show! Surely they are in an uproar in vain. He heaps up riches and does not know who shall gather them.
7. And now, LORD, what do I wait for? My hope is in You.
8. Deliver me from all my transgressions; make me not the reproach of the fool.
9. I was dumb; I did not open my mouth because You have done it.
10. Remove Your stroke away from me; I am consumed by the blow of Your hand.
11. You correct a man for iniquity with rebukes, and you make his beauty to vanish away like a moth. Surely every man is vanity. Selah.
12. Hear my prayer, O LORD, and give ear to my cry. Do not be silent at my tears; for I am a stranger with You, a sojourner, as all my fathers were.
13. Look away from me, that I may recover strength before I depart and am no more."

16 Psa. 13:4, 35:26
18 Prov. 28:13 2 Cor. 7:9
20 Psa. 35:12
21 Psa. 35:22

Psalm **39**

1 1 Ki. 2:4
2 Psa. 38:13
6 Luke 12:20
8 Psa. 44:13
9 Lev. 10:3 Job 2:10
11 Job 13:28
12 Gen. 47:9
13 Job 10:20, 14:10

PSALM FORTY

To the Chief Musician. A Psalm of David.

1. I waited patiently for the LORD, and He inclined unto me and heard my cry.
2. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my steps.
3. And He has put a new song in my mouth, *even* praise to our God; many shall see and fear, and shall trust in the LORD.
4. Blessed is the man who makes the LORD his trust and does not respect the proud, nor those who turn aside to lies.
5. O LORD my God, many things You have done, Your wonderful works and Your thoughts which are toward us; there is none to compare unto You; if I could declare and speak of them, they would be more than can be told.
6. Sacrifice and offering You did not desire; My ears You have opened★; burnt offering and sin offering You have not required.
7. Then I said, "Lo, I come; in the scroll of the book it is written of Me;
8. I delight to do Your will, O My God; and Your law is within My heart."
9. I have preached righteousness in the great congregation; lo, I have not kept back my lips, O LORD, You know.
10. I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not hidden Your lovingkindness and Your truth from the great congregation.
11. Do not withhold Your tender mercies from me, O LORD; let Your lovingkindness and Your truth always preserve me,
12. For evils without number have encircled me; my iniquities have taken hold on me, so that I am not able to look up; they are more than the hairs of my head, and my heart fails me.
13. Be pleased, O LORD, to deliver me; O LORD, make haste to help me.
14. Let them be ashamed and confounded together, those who seek after my soul to destroy it; let them be driven backward and put to shame, those who delight in my hurt.
15. Let them be desolate as a reward for their shame, those who say to me, "Aha, aha!"

Psalm **40**

1 Psa. 27:14
2 Psa. 27:5, 69:2, 14
3 Psa. 33:3
4 Psa. 34:8
5 Isa. 55:8
6 Ex. 21:6 Heb. 10:5
★ Septuagint reads: *but a body you prepared for me*.
8 Jer. 31:33 Psa. 37:31 John 4:34
9 Psa. 22:22, 119:13
10 Acts 20:20
11 Psa. 43:3
12 Psa. 38:4
13 Psa. 70:1
14 Psa. 35:4
15 Psa. 70:3, 73:19

16. Let all those who seek You rejoice and be glad in You, and let the one who loves your salvation always say, "Let the LORD be magnified."
17. But I am poor and needy; may the LORD think upon me; You are my help and my deliverer; O my God, do not delay.

16 Psa. 35:27, 70:4
17 Psa. 70:5

PSALM FORTY-ONE

To the Chief Musician.
A Psalm of David.

1. Blessed is he who considers the poor; the LORD will deliver him in time of trouble.
2. The LORD will watch over him and keep him alive; and he shall be blessed upon the earth; and You will not deliver him over to the will of his enemies.
3. The LORD will strengthen him upon his sickbed; You will sustain him in all his sickness.
4. I said, "LORD, be gracious unto me; heal my soul, for I have sinned against You."
5. My enemies speak evil of me, saying, "When will he die, and his name perish?"
6. And if he comes to see me, he speaks falsehood; his heart gathers iniquity to itself; he goes out and speaks of it.
7. All who hate me whisper against me; they plot evil against me.
8. They say, "A wicked thing is poured out upon him, and he who lies down shall rise no more."
9. Even a man, my close friend in whom I trusted, who ate of my bread, has lifted up his heel against me.
10. But You, O LORD, be gracious unto me and raise me up, so that I may repay them.
11. By this I know that You delight in me because my enemy does not triumph over me.
12. And as for me, You uphold me in my integrity; and You set me before Your face forever.
13. Blessed is the LORD, the God of Israel, from everlasting to everlasting. Amen and Amen!

Psalm **41**

2 Psa. 27:12
9 2 Sam. 15:12
Obad. 7
Psa. 55:12
Job 19:19
John 13:18
12 Psa. 34:15
Job 36:7
13 Psa. 106:48

BOOK TWO
(PSALMS 42-72)
PSALM FORTY-TWO

To the Chief Musician.
A contemplation for the sons of Korah.

1. As the hart pants after the water brooks, so my soul pants after You, O God.
2. My soul thirsts for God, for the living God; when shall I come and appear before God?
3. My tears have been my food day and night, while they say to me all the day, "Where is your God?"
4. I remember these things, I pour out my soul within me; for I used to go along with the multitude; I led them to the house of God with the voice of joy and praise, a multitude keeping the feast.
5. Why are you cast down, O my soul, and moan within me? Hope in God, for I shall yet praise Him for the salvation of His countenance.
6. O my God, my soul is cast down within me; therefore I will remember You from the land of Jordan, and of the Hermons from mount Mizar.
7. Deep calls unto deep at the noise of Your waterfalls; all Your waves and Your billows have gone over me.
8. The LORD will command His loving-kindness in the daytime, and in the night His song shall be with me, *even* a prayer to the God of my life.
9. I will say to God my Rock, "Why have You forgotten me? Why do I go mourning because of the oppression of the enemy?"
10. As with a crushing in my bones, my enemies taunt me while they say to me all day long, "Where is your God?"
11. Why are you cast down, O my soul? And why do you moan within me? Hope in God, for I shall yet praise Him, the salvation of my countenance, and my God.

Psalm **42**

2 Psa. 63:1
3 Psa. 80:5
4 Isa. 30:29
Job 30:16
5 Psa. 42:11
6 Psa. 133:3
7 Psa. 88:7
8 Job 35:10
9 Psa. 38:6
10 Joel 2:17
Mic. 7:10
11 Psa. 43:5

PSALM FORTY-THREE

1. Vindicate me, O God, and plead my cause against an ungodly nation. Oh, deliver me from the deceitful and unjust man,
2. For You are the God of my strength; why do You cast me off? Why do I go mourning under the oppression of the enemy?
3. Oh, send out Your light and Your truth; let them lead me; let them bring me to Your holy mountain and to Your tabernacles.
4. Then I will go to the altar of God, to God my exceeding joy; yea, upon the lyre I will praise You, O God, my God.
5. Why are you cast down, O my soul? And why do you moan within me? Hope in God, for I shall yet praise Him, the salvation of my countenance, and my God.

Psalm **43**

1 Psa. 26:1, 35:1
2 Psa. 42:9
3 Psa. 3:4, 40:11, 57:3
3 Psa. 3:4
5 Psa. 42:5, 11

PSALM FORTY-FOUR

To the Chief Musician.
A contemplation for the sons of Korah.

1. We have heard with our ears, O God; our fathers have told us the work which You did in their days, in the days of old.
2. You drove out the nations with Your hand and planted them; You did afflict the people and cast them out,
3. For not by their own sword did they possess the land, neither did their own arm save them; but it was Your right hand, and Your arm, and the light of Your countenance because You favored them.
4. You are my King, O God; command deliverance for Jacob.
5. Through You we will push back our enemies; through Your name we will trample those who rise up against us,
6. For I will not trust in my bow, neither shall my sword save me.
7. But You have saved us from our enemies and have put them to shame, those who hated us.
8. In God we boast all the day long and praise Your name forever. Selah.
9. Yet You have cast us off, and have shamed us, and You do not go forth with our armies.
10. You make us turn back from the adversary and those who hate us plunder for themselves.
11. You have given us like sheep to be eaten and have scattered us among the heathen.
12. You have sold Your people for no great price, gaining nothing from their sale.
13. You make us a curse to our neighbors, a scorn and a mockery to those who are round about us.
14. You make us a byword among the nations, a shaking of the head among the people.
15. My confusion is before me all day long, and the shame of my face has covered me
16. Because of the voice of him who slanders and reviles, and because of the enemy and avenger.
17. All this has come upon us, yet we have not forgotten You nor have we dealt falsely in Your covenant.
18. Our heart has not turned back, nor have our steps turned aside from Your way,

Psalm **44**

1 Ex. 12:26
Psa. 78:3
2 Ex. 15:17
Deut. 7:1
Psa. 80:8
3 Deut. 7:7-8, 8:17
Josh. 24:12
4 Psa. 74:12
5 Dan. 8:4
6 Psa. 33:16
7 Psa. 40:14
8 Jer. 9:24
Psa. 34:2
9 Psa. 60:1
10 Lev. 26:17
Deut. 28:25
11 Deut. 28:64
Psa. 60:1
Rom. 8:36
12 Isa. 52:3-4
Jer. 15:13
13 Deut. 28:37
14 Jer. 24:9
Psa. 22:7
Job 16:4
16 Psa. 8:2
17 Dan. 9:13
18 Job 23:11
19 Isa. 34:13
Psa. 23:4
20 Deut. 6:14
Psa. 88:9
21 Psa. 139:1
Job 31:14
22 Rom. 8:36
23 Psa. 7:6
24 Psa. 13:1
Job 13:24

Psalm **45**

2 Luke 4:22
3 Isa. 9:6, 49:2, Heb. 4:12
Rev. 1:16
4 Rev. 6:2
6 Psa. 93:2
Heb. 1:8
7 1 Ki. 1:39
Isa. 61:1
Psa. 21:6, 33:5, 79:4,
8 S. of S. 1:3
9 1 Ki. 2:19
10 Deut. 21:13

19. Yet You have crushed us in the place of jackals and covered us with the shadow of death.
20. If we have forgotten the name of our God, or stretched out our hands to a strange god,
21. Shall not God search this out? For He knows the secrets of the heart.
22. Yea, for Your sake we are put to death all day long; we are counted as sheep for the slaughter.
23. Awake! Why do You sleep, O LORD? Arise! Do not cast us off forever.
24. Why do You hide Your face, and forget our affliction and our oppression?
25. For our soul is bowed down to the dust; our belly cleaves to the earth.
26. Arise for our help, and redeem us for the sake of Your steadfast love.

PSALM FORTY-FIVE

To the Chief Musician. "Concerning the Lilies." A contemplation for the sons of Korah. A Song of Loves.

1. My heart overflows with a goodly matter; I speak of my works to the King; my tongue is the pen of a ready writer.
2. You are more excellent than the children of men; grace is poured upon Your lips; therefore God has blessed You forever.
3. Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty.
4. And ride victoriously in Your majesty in behalf of truth and meekness and righteousness; and let Your right hand teach You awesome things.
5. Your arrows are sharp in the heart of the King's enemies, whereby the people fall under You.
6. Your throne, O God, is forever and ever; a scepter of justice is the scepter of Your kingdom.
7. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness above Your fellows.
8. All Your garments smell of myrrh, and aloes and cassia, out of the ivory palaces, stringed instruments have made You glad.
9. Kings' daughters are among Your honorable women; on Your right hand stands the queen in gold from Ophir.
10. Hearken, O daughter, and consider and incline your ear; and forget also your own people and your father's house.

11. Then the King will greatly desire your beauty; for He is your Lord, so honor Him.
12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat your favor.
13. The king's daughter is all glorious within; her clothing is trimmed with gold.
14. She shall be brought to the King in embroidered garments; the virgins, her companions who follow after her, shall be brought to You.
15. They shall be led with joy and gladness; they shall enter into the King's palace.
16. Your sons shall be in the place of your fathers; you will make them princes in all the land.
17. I will make Your name to be remembered in all generations; therefore the people shall praise You forever and ever.

11 Isa. 54:5, Psa. 95:6
12 Isa. 49:23
13 Isa. 61:10
14 S. of S. 1:4
16 1 Pet. 2:9 Rev. 1:6, 20:6

PSALM FORTY-SIX

To the Chief Musician.
A Song for the sons of Korah.

1. God is our refuge and strength, a very present help in trouble.
2. Therefore we will not fear, though the earth should change and though the mountains be carried into the midst of the sea,
3. Though its waters roar and foam, though the mountains shake with the swelling of it. Selah.
4. There is a river whose streams make the city of God rejoice, the holy dwelling place of the Most High.
5. God is in the midst of her; she shall not be moved; God shall help her at the approach of the morning.
6. The nations raged, the kingdoms were shaken; He uttered His voice, the earth melted.
7. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.
8. Come, behold the works of the LORD who makes desolations upon the earth,
9. Who makes wars to cease to the ends of the earth; He breaks the bow and cuts the spear in two; He burns the chariots in the fire.
10. "Be still, and know that I am God! I will be exalted among the nations, I will be exalted in the earth."
11. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Psalm **46**

1 Deut. 4:7
3 Psa. 93:3-4
4 Isa. 8:7, 60:14, Psa.48:1, 8
5 Isa. 12:6
6 Josh. 2:9 Psa. 2:1
7 Psa. 9:9
8 Psa. 66:5
9 Isa. 2:4 Ezek. 39:9 Psa. 76:3
10 Isa. 2:11, 17

PSALM FORTY-SEVEN

To the Chief Musician.
A Psalm for the sons of Korah.

1. Clap your hands, all you people; shout to God with the voice of triumph,
2. For the LORD Most High is awesome; He is a great King over all the earth.
3. He shall subdue the people under us and nations under our feet.
4. He shall choose our inheritance for us, the excellency of Jacob whom He loved. Selah.
5. God has gone up with a shout, the LORD with the sound of a horn.
6. Sing praises to God, sing praises; sing praises to our King, sing praises,
7. For God is King of all the earth; sing praises with understanding.
8. God reigns over the nations; God sits upon the throne of His holiness.
9. The rulers of the peoples are gathered together, the people of the God of Abraham for the shields of the earth are God's; He is greatly exalted.

Psalm **47**

1 Isa. 55:12
2 Deut. 7:21 Mal. 1:14 Psa. 76:12
3 Psa. 18:47
4 1 Pet. 1:4
5 Psa. 68:33
7 Zech. 14:9 1 Cor. 14:15
8 Psa. 93:1 1 Chr. 16:31 Rev. 19:6
9 Psa. 89:18

PSALM FORTY-EIGHT

A Song and Psalm for the sons of Korah.

1. Great is the LORD, and highly to be praised in the city of our God, in His holy mountain.
2. Beautiful in its loftiness, the joy of all the earth is mount Zion on the sides of the north, the city of the great King.
3. God in her palace has shown Himself to be a fortress,
4. For lo, the kings assembled themselves; they advanced together.
5. They saw and so they marveled; they were troubled, and hurried away.
6. Fear took hold upon them there, and pain, like a woman in labor.
7. You break the ships of Tarshish with an east wind.
8. As we have heard, so we have seen in the city of the LORD of hosts, in the city of our God. God will establish it forever. Selah.
9. We have thought of Your lovingkindness, O God, in the midst of Your temple.
10. As is Your name, O God, so is Your praise to the ends of the earth. Your right hand is full of righteousness.
11. Let mount Zion rejoice! Let the daughters of Judah shout for joy because of Your judgments!

Psalm **48**

1 Isa. 2:2-3 Mic. 4:1 Zech. 8:3 Psa. 46:4
2 Isa. 14:13 Jer. 3:19 Psa. 50:2 Mat. 5:35
4 2 Sam. 10:6, 14, 16, 18-19
6 Ex. 15:15
7 Jer. 18:17 Ezek. 27:26
9 Psa. 26:3
10 Deut. 28:58

12. Walk around Zion, and go all around her; count her towers;
13. Consider her ramparts, go through her palaces, so that you may tell it to the coming generation,
14. For this God is our God forever and ever; He will guide us even unto death.

PSALM FORTY-NINE

To the Chief Musician.
A Psalm for the sons of Korah.

1. Hear this, all you people; give ear, all inhabitants of the world:
2. Both low and high, rich and poor together.
3. My mouth shall speak of wisdom, and the thoughts of my heart shall be of understanding.
4. I will incline my ear to a parable; I will open my dark saying upon the lyre.
5. Why should I fear in the days of evil, when the iniquity of my supplanters surrounds me?
6. Those who trust in their wealth and in their many riches boast themselves.
7. No man can by any means redeem his brother, nor give to God a ransom for him—
8. For the redemption of their soul is costly, and no payment is ever enough.
9. That he should live forever and never see corruption,
10. For he sees wise men die; likewise the fool and the brutish person perish together, and leave their wealth to others.
11. Their inward thought is that their houses shall go on forever, and their dwelling places to all generations; they call their lands after their own names.
12. Nevertheless man, though high in honor, does not remain; he is like the beasts that perish.
13. This is the way of the foolish, and of their followers who delight in their sayings. Selah.
14. Like sheep they are appointed to the grave; death shall be their shepherd and the upright shall have the rule over them in the morning; and their form shall decay in the grave *far from* their home.
15. But God will redeem my soul from the power of the grave, for He will receive me. Selah.
16. Be not afraid when one becomes rich, when the wealth of his house increases;

Psalm **49**

4 Psa. 78:2
Mat. 13:35
6 Mark 10:24
7 Job 36:18
8 Mat. 16:26
9 Psa. 89:48
10 Eccl. 2:16, 18
11 Gen. 4:17
13 Luke 12:20
14 Mal. 4:3
Psa. 47:3
Job 4:21
Dan. 7:22
15 Hos. 13:14
18 Deut. 29:19
19 Job 33:30
20 Eccl. 3:19

Psalm **50**

1 Isa. 9:6
2 Psa. 80:1
3 Psa. 97:3
Dan. 7:10
4 Deut. 4:26
5 Ex. 24:7
Deut. 33:3
6 Psa. 75:7
7 Ex. 20:2
8 Jer. 7:22
Hos. 6:6
9 Acts 17:25
12 Job 41:11
14 Deut. 23:21
Heb. 13:15
15 Psa. 22:23
Job 22:27

17. For when he dies he shall take nothing with *him*; his wealth shall not descend after him.
18. Though during his life he blessed his soul; yea, men will praise you when you do well to yourself.
19. He shall go to the generation of his fathers; they shall never see light.
20. A man in honor, but without understanding, is like the beasts; they shall perish.

PSALM FIFTY

A Psalm of Asaph.

1. The mighty God, God, the LORD, has spoken and called the earth from the rising of the sun to its going down.
2. Out of Zion, the perfection of beauty, God has shined forth.
3. Our God shall come, and He shall not keep silent; a fire shall devour before Him, and it shall be very tempestuous all around Him.
4. He shall call to the heavens from above, and to the earth, so that He may judge His people:
5. "Gather My saints unto Me, those who have made a covenant with Me by sacrifice."
6. And the heavens shall declare His righteousness, for God Himself is judge. Selah.
7. "Hear, My people, and I will speak, O Israel, and I will testify against you; I am God, even your God.
8. I will not reprove you for your sacrifices, or your burnt offerings which are continually before Me.
9. I will take no bull out of your house, nor he-goats out of your folds,
10. For every beast of the forest is Mine and the livestock upon a thousand hills.
11. I know all the birds of the mountains; and the wild beasts of the field are Mine.
12. If I were hungry, I would not tell you, for the world is Mine, and all the fullness of it.
13. Will I eat the flesh of bulls, or drink the blood of goats?
14. Offer to God thanksgiving; and pay your vows to the Most High;
15. And call upon Me in the day of trouble; and I will deliver you, and you shall honor Me."

16. But to the wicked God says, "What right have you to declare My statutes, and to take up My covenant in your mouth?
17. Yea, you hate to be taught, and you cast My words behind you.
18. When you saw a thief, then you were pleased to be with him, and you have taken part with adulterers.
19. You give your mouth to evil, and your tongue frames deceit.
20. You sit; you speak against your brother; you slander your own mother's son.
21. These things you have done, and I have kept silence; you thought that I was like yourself, but I will rebuke you, and set them in order before your eyes.
22. Now consider this, you who forget God, lest I tear you in pieces, and there be none to deliver.
23. Whoever offers praise glorifies Me; and he who sets his conduct aright, I will show him the salvation of God."

PSALM FIFTY-ONE

To the Chief Musician. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.

1. Have mercy upon me, O God, according to Your lovingkindness; according to the greatness of Your compassion, blot out my transgressions.
2. Wash me thoroughly from my iniquity, and cleanse me from my sin,
3. For I acknowledge my transgressions, and my sin is ever before me.
4. Against You, You only, have I sinned, and done evil in Your sight, that You might be justified when You speak and be in the right when You judge.
5. Behold, I was brought forth in iniquity, and in sin did my mother conceive me.
6. Behold, You desire truth in the inward parts; and in the hidden part You shall make me to know wisdom.
7. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
8. Make me to hear joy and gladness that the bones which You have broken may rejoice.
9. Hide Your face from my sins, and blot out all my iniquities.
10. Create in me a clean heart, O God, and renew a steadfast spirit within me.
11. Cast me not away from Your presence, and take not Your Holy Spirit from me.
12. Restore to me the joy of Your salvation, and let *Your* free spirit uphold me.
13. Then I will teach transgressors Your ways, and sinners shall turn back to You.
14. Deliver me from the guilt of shedding blood, O God, O God of my salvation, then my tongue shall sing aloud of Your righteousness.
15. O LORD, open my lips, and my mouth shall declare Your praise,
16. For You do not desire sacrifice, or else I would give it; You do not take pleasure in burnt offering.
17. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.
18. Do good in Your good pleasure to Zion; build the walls of Jerusalem.
19. Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls upon Your altar.

PSALM FIFTY-TWO

To the Chief Musician. A contemplation. A Psalm of David, when Doeg the Edomite came and told Saul, and said to him, "David has come to the house of Ahimelech."

1. Why do you boast yourself in evil, O mighty man? The mercy of God endures forever.
2. Your tongue devises destruction, like a sharp razor, working deceitfully.
3. You love evil more than good, and lying more than to speak righteousness. Selah.
4. You love all devouring words, O deceitful tongue.
5. God will likewise destroy you forever; He shall take you away, and pluck you out of your tent, and root you out of the land of the living. Selah.
6. And the righteous shall see, and fear, and shall laugh at him, saying,
7. "Behold, the man who did not make God his stronghold, but trusted in the abundance of his riches. He strengthened himself in his wickedness."
8. But I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever.

16 Isa. 5:21-26
Psa. 50:16-17
17 Neh. 9:26
Rom. 2:21
18 Rom. 1:32
1 Tim. 5:22
19 Psa. 52:2
21 Psa. 10:11, 90:8
Eccl. 8:11
22 Isa. 51:13
Psa. 9:17
Job 8:13
23 Psa. 27:6
Gal. 6:16

Psalm **51**

1 Isa. 43:25
Col. 2:14
2 1 John 1:7
Heb. 9:14
4 2 Sam. 12:13
Luke 15:21
Rom. 3:4
5 Job 14:4
7 Lev. 14:4
Isa. 1:18
Heb. 9:19
8 Mat. 5:4
9 Jer. 16:17
10 Ezek. 18:31
Acts 15:19
11 Gen. 4:14
Luke 11:13
Eph. 4:30
12 2 Cor. 3:17
14 2 Sam. 12:9
Psa. 35:28
16 1 Sam. 15:22
Isa. 1:11
Jer. 7:22
Psa. 40:6
17 Isa. 57:15, 66:2
Psa. 34:18
19 Mal. 3:3
Psa. 4:5

Psalm **52**

1 1 Sam. 21:7
2 Psa. 50:19, 57:4
3 Jer. 9:4-5
5 Prov. 2:22
6 Mal. 1:5
Psa. 37:34, 58:10
Job 22:19
7 Psa. 49:6
8 Jer. 11:16
Hos. 14:6

9. I will praise You forever because You have done it; and I will wait on Your name, for it is good in the presence of Your saints.

PSALM FIFTY-THREE

To the Chief Musician on Mahalath.
A contemplation. A Psalm of David.

1. The fool has said in his heart, "There is no God." They are corrupt, and have worked out abominable wickedness; there is no one who does good.
2. God looked down from heaven upon the children of men to see if there were any who understand, who are seeking after God.
3. Every one has turned away; they have altogether become corrupt; no one is doing good, no, not even one.
4. Will the workers of iniquity never learn? They eat up my people as they eat bread; they have not called upon God.
5. There they were in great fear where no fear was, for God has scattered the bones of him who camps against you; you have put them to shame because God has rejected them.
6. Oh, that the salvation of Israel were come out of Zion! When God brings back His people out of exile, let Jacob rejoice and Israel be glad.

PSALM FIFTY-FOUR

To the Chief Musician, on stringed instruments. A contemplation.
A Psalm of David, when the Ziphites came and said to Saul, "Does not David hide himself among us?"

1. Save me, O God, by Your name, and vindicate me by Your might.
2. Hear my prayer, O God; give ear to the words of my mouth,
3. For strangers have risen up against me, and violent men seek after my soul; they have not set God before them. Selah.
4. Behold, God is my helper; the LORD is with those who uphold my soul.
5. He shall reward evil to my enemies. Destroy them in Your faithfulness.
6. I will freely sacrifice to You; I will praise Your name, O LORD, for it is good,
7. For He has delivered me out of all trouble, and my eye has seen its desire upon my enemies.

9 Psa. 54:6

Psalm **53**

1 Psa. 10:4
Rom. 3:10
2 Psa. 33:13
2 Chr. 15:2
4 Jer. 4:22
5 Lev. 26:17
Ezek. 6:5
6 Psa. 14:7

Psalm **54**

3 Psa. 86:14
4 Psa. 118:7
5 Psa. 89:49
6 Psa. 52:9
7 Psa. 59:10

Psalm **55**

2 Isa. 38:14
3 2 Sam. 16:7-8
4 Psa. 116:3
9 Jer. 6:7
12 Psa. 35:26, 41:9
13 2 Sam. 15:12
Jer. 9:4
Psa.41:9
14 Psa. 42:4
15 Num. 16:30
17 Luke 18:1
18 2 Chr. 32:7-8
19 Deut. 33:27

PSALM FIFTY-FIVE

To the Chief Musician.
For stringed instruments.
A contemplation. A Psalm of David.

1. Give ear to my prayer, O God, and hide not Yourself from my supplication.
2. Attend to me, and answer me; I am distraught in my trouble and moan in my complaint
3. Because of the voice of the enemy; because of the oppression of the wicked—for they cast mischief upon me, and in anger they hate me.
4. My heart is pained within me; and the terrors of death have fallen upon me.
5. Fear and trembling have come upon me, and horror has overwhelmed me.
6. And I said, "Oh, that I had wings like a dove! I would fly away and be at rest.
7. Lo, then I would wander far off; I would lodge in the wilderness. Selah.
8. I would hasten to a place of shelter from the windy storm and tempest."
9. Destroy, O LORD, and divide their tongues; for I have seen violence and strife in the city.
10. They go around her upon her walls by day and night; and iniquity and mischief are in her midst.
11. Wickedness is in her midst; oppression and guile will not depart from her streets,
12. For it is not an enemy who reviled me—then I could have borne it. It is not one who hates me who magnified himself against me—or I would hide myself from him.
13. But it is you, a man my equal, my companion and my familiar friend.
14. We took sweet counsel together and walked into the house of God with the throng.
15. Let death take hold upon them, and let them go down alive into the grave; for evil is among them and in their dwellings.
16. As for me, I will call upon God, and the LORD will save me.
17. Evening and morning, and at noon, I will cry aloud in my distress; and He shall hear my voice.
18. He has redeemed my soul in peace from the battle that was against me, for there were many against me.
19. God shall hear and afflict them, even He who is enthroned of old. Selah. Those

who never change their ways and have no fear of God.
20. He has put forth his hands against those who were at peace with him; he has broken his covenant.
21. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet they were drawn swords.
22. Cast your burden upon the LORD, and He will sustain you; He will never allow the righteous to be moved.
23. But You, O God, will bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days but I will trust in You.

PSALM FIFTY-SIX

To the Chief Musician. "Concerning the silent dove—those far off." Of David, a secret treasure— when the Philistines took him in Gath.

1. Be gracious unto me, O God, for man would swallow me up; fighting all the day, he oppresses me.
2. Those who lie in wait for me would trample me, for many are those who proudly fight against me.
3. When I am afraid, I will trust in You.
4. In God—I will praise His word—in God I have put my trust; I will not be afraid. What can flesh do to me?
5. All day long they pervert my words; all their thoughts are against me for evil.
6. They stir up strife; they hide themselves; they watch my steps as they wait for my soul.
7. Because of iniquity cast them out. In Your anger cast down the people, O God.
8. You number my wanderings, O put my tears into Your bottle; are they not in Your book?
9. When I cry out to You, then my enemies will be turned back. This I know because God is for me.
10. In God—I will praise His word; in the LORD—I will praise His word.
11. In God I have put my trust; I will not be afraid. What can man do to me?
12. Your vows are upon me, O God; I will give thank offerings to You,
13. For You have delivered my soul from death. Have You not kept my feet from falling, so that I may walk before God in the light of the living?

20 Psa. 7:4
Acts 12:1
21 Psa. 28:3
22 Psa. 37:5, 24, Mat. 6:25
23 Psa. 5:6
Prov. 10:27
Job 15:32
Eccl. 7:17

Psalm **56**

1 Psa. 57:1
2 Psa. 54:5, 57:3
4 Isa. 31:3
Psa. 118:6
5 Psa. 59:3
6 Psa. 71:10
9 Rom. 8:31
13 Psa. 116:8
Job 33:30

Psalm **57**

1 Isa. 26:20
Psa. 17:8
2 Psa. 138:8
3 Psa. 43:3
4 Prov. 30:14
5 Psa. 108:5
6 Psa. 9:15
7 Psa. 108:1
8 Psa. 16:9
9 Psa. 108:3
10 Psa. 103:11
11 Psa. 57:5

Psalm **58**

3 Isa. 48:8
4 Eccl. 10:11

PSALM FIFTY-SEVEN

To the Chief Musician. "Do not destroy." A secret treasure of David when he fled from Saul in the cave.

1. Be gracious unto me, O God, be gracious unto me; for my soul trusts in You; yea, in the shadow of Your wings I will make my refuge until these great troubles pass by.
2. I will cry to God Most High, to God who fulfills His purpose for me.
3. He shall send from heaven and save me; He rebukes him who would swallow me up. Selah. God shall send forth His mercy and His truth.
4. My soul is among lions; I lie among those who breathe out fire, the sons of men whose teeth are spears and arrows, and their tongue a sharp sword.
5. Be exalted, O God, above the heavens; let Your glory be above all the earth.
6. They have prepared a net for my steps; my soul is bowed down; they have dug a pit before me; into the midst of it they have fallen themselves. Selah.
7. My heart is fixed, O God, my heart is fixed; I will sing and give praise.
8. Awake, my glory! Awake, harp and lyre! I myself will awake the dawn.
9. I will praise You, O LORD, among the people; I will sing of You among the nations,
10. For Your steadfast mercy is great *even* unto the heavens and Your truth to the clouds.
11. Be exalted above the heavens, O God; let Your glory be above all the earth.

PSALM FIFTY-EIGHT

To the Chief Musician. "Do not destroy." A secret treasure of David.

1. Do you indeed speak righteousness, O mighty lords? Do you judge uprightly, O sons of men?
2. Yea! In *your* heart you work wickedness; you weigh out the violence from your hands in the earth.
3. The wicked are estranged from the womb; they who speak lies go astray from birth.
4. Their venom is like the venom of a serpent; he stops his ear like the deaf adder,
5. Which will not listen to the charmer's voice, *though* a skillful caster of spells.

6. O God, break their teeth in their mouth; shatter the fangs of the young lions, O LORD.
7. Let them melt away like waters which run off continually. When he aims his arrows, let them be as though they were cut off.
8. Let them be as a slug which is melting away; as a miscarriage of a woman, so they may never see the sun.
9. Before your pots can feel the thorns, He shall take them away as with a whirlwind—whether green or dry.
10. The righteous shall rejoice when he sees the vengeance; he shall bathe his footsteps in the blood of the wicked,
11. So that a man shall say, "Truly, there is a reward for the righteous; truly, there is a God Who is judging in the earth."

6 Job 4:10
8 Job 3:16
9 Prov. 10:25
10 Psa. 68:23
11 Psa. 92:15

PSALM FIFTY-NINE

To the Chief Musician. "Do not destroy." A secret treasure of David, when Saul sent, and they watched the house to kill him.

1. Deliver me from my enemies, O my God; defend me from those who rise up against me.
2. Deliver me from the workers of evil and save me from bloody men,
3. For behold, they lie in wait for my soul; the mighty are gathered against me—not for my transgression, nor for my sin, O LORD.
4. Without my fault they run and prepare themselves; awaken to help me, and look upon me.
5. And You therefore, O LORD God of hosts, the God of Israel, awake to punish all the nations; show no mercy to any wicked traitors. Selah.
6. They return at evening; they snarl like a dog, and prowl about the city.
7. Behold, they bellow out with their mouths; swords are in their lips, for they say, "Who hears?"
8. But You, O LORD, shall laugh at them; You shall hold all the nations in derision.
9. Because of His strength will I wait for You, for God is my strong tower.
10. The God of my steadfast love shall go before me; God shall let me see my desire upon my enemies.
11. Do not kill them, lest my people forget; scatter them by Your power and bring them down, O LORD, our shield,
12. For the sin of their mouth and the word of their lips, let them even be taken in their pride, and for the cursing and lying which they speak.
13. Consume them in wrath; consume, so that they may be no more; and let them know that God rules in Jacob to the ends of the earth. Selah.
14. And at evening they shall return; they snarl like a dog, and prowl about the city.
15. They wander up and down for food, and growl if they are not satisfied.
16. But I will sing of Your power; yea, I will sing aloud of Your mercy in the morning; for You have been my fortress and refuge in the day of my trouble.
17. To You, O my Strength, I will sing; for God is my fortress and the God who shows me steadfast love.

Psalm **59**

3 Psa. 56:6
4 Psa. 35:23
6 Psa. 59:14
7 Psa. 10:11, 57:4
Prov. 12:18
8 Prov. 1:26
9 Psa. 62:2
10 Psa. 21:3, 54:7
12 Prov. 12:13
14 Psa. 59:6
15 Job 15:23
17 Psa. 18:1

PSALM SIXTY

To the Chief Musician. "On the Lily of Testimony." A secret treasure of David, for teaching. When he struggled with Aram-Naharaim and with Aram of Zobah, when Joab returned and struck twelve thousand of Edom in the Valley of Salt.

1. O God, You have rejected us; You have broken us, You were angry; restore us to Yourself again.
2. You made the earth to tremble; You have split it open; heal the breaks of it, for it is shaking.
3. You have shown Your people hard things; You have made us to drink the wine of staggering.
4. You have given a banner to those who fear You that it may be displayed because of the truth. Selah.
5. Save with Your right hand and answer me, that Your beloved may be delivered.
6. God has spoken in His holiness: "I will rejoice; I will divide Shechem and measure out the valley of Succoth.
7. Gilead is Mine, and Manasseh is Mine; and Ephraim is the strength of My head; Judah is My scepter;
8. Moab is My washpot; upon Edom I will cast My shoe; over Philistia I shout in triumph."
9. Who will bring me into the fortified city? Who will lead me into Edom?
10. Have not You, O God, cast us off? And *was it not* You, O God, *Who* did not go out with our armies?

Psalm **60**

1 Psa. 44:9
2 2 Chr. 7:14
3 Jer. 25:15
Psa. 71:20
4 Psa. 20:5
5 Psa. 108:6
6 Gen. 12:6
Josh. 1:6, 13:27
Psa. 89:35

11. O give us help against our foe, for vain is the help of man.
12. Through God we shall do great things, for it is He who shall tread down our enemies.

PSALM SIXTY-ONE

To the Chief Musician. On stringed instruments. A Psalm of David.

1. Hear my cry, O God; attend unto my prayer.
2. From the end of the earth I cry to You when my heart is overwhelmed; lead me to the Rock higher than me,
3. For You have been a shelter for me, a strong tower against the enemy.
4. I will dwell in Your tabernacle forever; I will take refuge in the hiding place of Your wings. Selah.
5. For You, O God, have heard my vows; You have given *me* the heritage of those who fear Your name.
6. May You add to the days of the king's life; may his years be as many generations.
7. May he abide before God forever; prepare mercy and truth to preserve him.
8. So I will sing praise to Your name forever, so that I may daily perform my vows.

PSALM SIXTY-TWO

To the Chief Musician. To Jeduthun. A Psalm of David.

1. Only for God does my soul wait in silence; from Him comes my salvation.
2. He only is my Rock and my salvation; He is my fortress; I shall not be greatly moved.
3. How long will you imagine mischief against a man? You shall be slain, all of you; you shall be like a bowing wall and as a tottering fence.
4. They only consult to cast him down from his great height; they delight in lies; they bless with their mouth, but inwardly they curse. Selah.
5. My soul, wait in silence for God alone; for from Him comes my hope.
6. He only is my Rock and my salvation; He is my strong tower; I shall not be moved.
7. In God is my salvation and my glory, the Rock of my strength; my refuge is in God.
8. Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us. Selah.
9. Surely men of low degree are vanity, and men of high degree are a lie; when weighed in the balance, they are altogether lighter than vanity.
10. Trust not in oppression, and do not take pride in stolen goods; if riches increase, do not set your heart upon them.
11. God has spoken once; twice I have heard this: that power belongs to God.
12. Also to You, O LORD, belongs mercy; for You give to every man according to his work.

PSALM SIXTY-THREE

A Psalm of David, when he was in the wilderness of Judah.

1. O God, You are my God, earnestly I will seek You! My soul thirsts for You. My flesh longs for You, as in a dry and thirsty land where no water is,
2. To see Your power and Your glory—as I have seen You in the sanctuary.
3. Because Your lovingkindness is better than life, my lips shall praise You.
4. Thus I will bless You as long as I live; I will lift up my hands in Your name.
5. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise You with joyful lips
6. When I remember You upon my bed and meditate on You in the night watches.
7. Because You have been my help, therefore in the shadow of Your wings I will rejoice.
8. My soul follows hard after You; Your right hand upholds me.
9. But those who seek my life to destroy it shall go into the depths of the earth.
10. They shall fall by the sword; they shall be a serving for jackals.
11. But the king shall rejoice in God; everyone who swears by Him shall glory, but the mouth of those who speak lies shall be stopped.

PSALM SIXTY-FOUR

To the Chief Musician. A Psalm of David.

1. Hear my voice, O God, in my complaint; preserve my life from fear of the enemy.
2. Hide me from the secret counsel of the wicked, from the rebellion of the workers of iniquity,
3. Who sharpen their tongue like a sword

Psalm **61**

3 Prov. 18:10
4 Psa. 91:4
7 Psa. 40:11

Psalm **62**

1 Psa. 33:20
2 Psa. 59:9, 17
3 Isa. 30:13
4 Psa. 28:3
7 Jer. 3:23
8 1 Sam. 1:15
Lam. 2:19
9 Isa. 40:17
Psa. 39:5
10 Luke 12:15
11 Job 33:14
12 Mat. 16:27

Psalm **63**

1 Psa. 42:2
2 Psa. 27:4
6 Psa. 42:8
11 Deut. 6:13

Psalm **64**

3 Psa. 58:7

and bend their bows to shoot their arrows, even bitter words;
4. So that they may shoot at the blameless from concealment—suddenly they shoot at him, and fear not.
5. They encourage themselves in an evil plan; they talk of laying snares secretly; they say, "Who shall see them?"
6. They plot injustices, saying, "We have made a perfect plan." For the inward thought and heart of man is cunning.
7. But God shall shoot at them with an arrow; suddenly they shall be wounded.
8. So they shall make their own tongue a stumbling block for themselves. Everyone seeing them shall shake the head.
9. And all men shall fear and shall declare the work of God, for they shall wisely consider His doing.
10. The righteous shall be glad in the LORD and shall take refuge in Him, and all the upright in heart shall glory.

PSALM SIXTY-FIVE

To the Chief Musician.
A Psalm and Song of David.

1. Praise waits for You, O God, in Zion; and to You shall the vow be performed.
2. O You Who hears prayer, unto You shall all flesh come.
3. Iniquities prevail against me; as for our transgressions, You shall forgive them.
4. Blessed is the one whom You choose and cause to come near You, that he may dwell in Your courts; we shall be satisfied with the goodness of Your house, even Your holy temple.
5. By awesome works in righteousness You will answer us, O God of our salvation; You are the hope of all the ends of the earth and of those of the distant sea.
6. The mountains are established by Your strength; You are clothed with power,
7. You Who still the roaring of the sea, the noise of their waves, and the uproar of the peoples.
8. And the inhabitants of the furthermost places *of the earth* stand in awe of Your signs; You make the beginning of the morning and the evening to rejoice.
9. You visit the earth and water it; You enrich it greatly; the river of God is full of water; You provide their grain, for in this way You have prepared it.
10. You water its ridges abundantly; You deepen its furrows; You make it soft with showers; You bless its growth.
11. You crown the year with Your goodness, and Your paths drop fatness.
12. They drop upon the pastures of the wilderness; and the little hills gird themselves with joy.
13. The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy and sing.

PSALM SIXTY-SIX

To the Chief Musician. A Song. A Psalm.

1. Make a joyful noise to God, all the earth.
2. Sing forth the honor of His name; make His praise glorious.
3. Say to God, "How awesome are Your works! Through the greatness of Your power, Your enemies submit themselves in obedience to You.
4. All the earth shall worship You and shall sing praises to You; they shall sing praises to Your name." Selah.
5. Come and see the works of God; He is awesome in His deeds toward the sons of men.
6. He turned the sea into dry land; they went through the river on foot; there we rejoiced in Him.
7. He rules by His power forever; His eyes keep watch upon the nations; let not the rebellious exalt themselves. Selah.
8. O bless our God, O peoples, and make the sound of His praise to be heard,
9. *He* Who keeps us in life and does not allow our feet to slide,
10. For You have tested us, O God. You have refined us as silver is refined.
11. You have brought us into the net. You have laid affliction upon our loins.
12. You have caused men to ride over our head. We have gone through fire and through water, but You have brought us out to a place of abundance.
13. I will come into Your house with burnt offerings; I will pay You my vows,
14. Which my lips have uttered and my mouth has spoken when I was in trouble.
15. I will offer to You burnt sacrifices of fatlings, with the incense of rams; I will offer bulls with goats. Selah.
16. Come and hear, all you who fear God, and I will declare what He has done for my soul.

5 Psa. 10:11
8 Psa. 31:11
9 Jer. 50:28, 51:10

Psalm **65**

1 Psa. 62:1
2 Isa. 66:23
3 Heb. 9:14
4 Psa. 4:3, 33:12, 36:8
6 Psa. 93:1
7 Isa. 17:13 Mat. 8:26
9 Jer. 5:24 Psa. 46:4
13 Isa. 55:12

Psalm **66**

1 Psa. 100:1
3 Psa. 65:5
4 Psa. 117:1
6 Ex. 14:21
7 Psa. 2:1
10 Isa. 48:10 Zech. 13:9 Psa. 17:3 1 Pet. 1:7
11 Lam. 1:13
12 Isa. 43:2, 51:23
13 Eccl. 5:4

17. I cried to Him with my mouth, and He was extolled with my tongue.
18. If I regard iniquity in my heart, the LORD will not hear me;
19. Surely God has heard; He has attended to the voice of my prayer.
20. Blessed be God Who has not turned away my prayer, nor His steadfast love from me.

PSALM SIXTY-SEVEN

To the Chief Musician. On stringed instruments. A Psalm. A Song.

1. May God be gracious to us, and bless us, and cause His face to shine upon us. Selah.
2. So that Your way may be known on earth, Your salvation among all nations.
3. Let the people praise You, O God; let all the people praise You.
4. O let the nations be glad and sing for joy, for You shall judge the people righteously and govern the nations upon earth. Selah.
5. Let the people praise You, O God; let all the people praise You.
6. The earth shall yield its increase; and God, even our own God, shall bless us.
7. God shall bless us, and all the ends of the earth shall fear Him.

PSALM SIXTY-EIGHT

To the Chief Musician. A Psalm of David. A Song.

1. Let God arise, let His enemies be scattered; also let those who hate Him flee before Him.
2. As smoke is driven away, so drive them away; as wax melts before the fire, so let the wicked perish in the presence of God.
3. But let the righteous be glad; let them rejoice before God. Yea, let them exceedingly rejoice.
4. Sing to God, sing praises to His name; extol Him who rides upon the clouds Whose name is the LORD,★ and rejoice before Him.
5. In His holy habitation God is the father of the fatherless and the judge of the widows.
6. God gives the lonely a home to dwell in; He brings out those who are bound with chains, but the rebellious dwell in a dry land.

18 Isa. 1:15
John 9:31
Jas. 4:3
19 Psa. 116:1-2

Psalm **67**

1 Num. 6:25
Psa. 4:6
2 Isa. 52:10
Acts 18:25
Tit. 2:11
4 Psa. 96:10
6 Lev. 26:4
Ezek.34:27
Psa. 85:12

Psalm **68**

1 Num. 10:35
Isa. 33:3
2 Isa. 9:18
Hos. 13:3
Zech. 14:12
Mic. 1:4
3 Psa. 32:11
4 Ex. 6:3
Deut. 33:26
★ *Whose name is JAH*
5 Psa. 10:14
6 1 Sam. 2:5
Psa. 107:4-7, 34
7 Ex. 13:21
Judg. 4:14
9 Deut. 11:11
10 Deut. 26:5
Psa. 74:19
12 Num. 31:8
Josh. 10:16
13 Psa. 81:6, 105:37
14 Josh. 10:10
16 Deut. 12:5
1 Ki. 9:3
17 Deut. 33:2
18 Judg. 5:12
Psa. 78:60
Acts 2:4, 33
Eph. 4:8
1 Tim. 1:13
20 Deut. 32:39
21 Hab. 3:13
Psa. 55:23
22 Ex. 14:22
Num. 21:33
23 1 Ki. 21:19
Psa. 58:10
25 1 Chr. 13:8

7. O God, when You marched before Your people, You marched through the wilderness. Selah,
8. The earth shook, *indeed* the heavens also dropped rain at the presence of God; Sinai itself was moved at the presence of God, the God of Israel.
9. You, O God, sent a plentiful rain by which You confirmed Your inheritance when it was weary.
10. Your congregation has dwelt in it; You, O God, in Your goodness have provided for the poor.
11. The LORD gave the word; great was the company of those that proclaimed it:
12. "Kings of armies fled away; and she who remained at home divided the plunder.
13. When you lie among the sheepfolds, the wings of a dove are covered with silver, and its pinions with the shimmer of gold."
14. When the Almighty scattered kings in it, You caused snow to fall in Zalmon.
15. The mountain of Bashan is God's mountain; a mountain of peaks is the mountain of Bashan.
16. Why do you gaze in envy, O mountain range, at the mountain God has chosen for His resting place? Yea, the LORD will dwell in it forever.
17. The chariots of God are myriads, thousands upon thousands; the LORD is among them, in Sinai, in the holy place.
18. You have ascended on high; You have led captivity captive; You have received gifts among men, yea, among the rebellious also, that You might dwell among them, O LORD God.
19. Blessed is the LORD; He daily bears our burdens, the God of our salvation. Selah.
20. Our God is the God of salvation; for unto the sovereign Lord belong the issues of death.
21. Yea, God shall crush the head of His enemies, and the hairy crown of him who walks on still in his trespasses.
22. The LORD said, "I will bring again from Bashan; I will bring back *My people* from the depths of the sea;
23. So that your foot may wade through the blood, and the tongues of your dogs share in it from your enemies."
24. They have seen Your goings, O God, the goings of my God, my King, into the sanctuary.
25. The singers went in front; then the musicians came last; in between them

were the maidens playing the timbrels.
26. O bless God in the congregations, even the Lord, You Who are from the fountain of Israel.
27. There is little Benjamin with their ruler, the leaders of Judah and their multitude, the leaders of Zebulun, and the leaders of Naphtali.
28. Your God has commanded your strength; O God, be strong in that which You have worked out for us,
29. Out of Your temple in Jerusalem, where kings shall bring presents to You.
30. Rebuke the wild beasts of the reeds, the multitude of bulls, the calves of the people, trampling underfoot the pieces of silver. He scatters the people who delight in war.
31. Princes shall come out of Egypt; Ethiopia shall stretch out her hands unto God.
32. Sing unto God, you kingdoms of the earth; O sing praises unto the LORD. Selah.
33. To Him Who rides upon the heaven of heavens which are of old; lo, He sends out His voice, a mighty voice.
34 Ascribe power to God: His majesty is over Israel, and His strength is in the clouds.
35. O God, You are awesome from Your holy sanctuary; the God of Israel is He who gives strength and power to the people. Blessed be God.

PSALM SIXTY-NINE

To the Chief Musician. "Concerning the Lilies." A Psalm of David.

1. Save me, O God, for the waters have come in upon my soul!
2. I sink in deep mire, where there is no standing; I have come into deep waters, where the floods overwhelm me.
3. I am weary with my crying; my throat is parched; my eyes fail while I wait for my God.
4. Those who hate me without a cause are more than the hairs of my head; those who would cut me off are mighty being wrongfully my enemies. Should I restore what I did not take away?
5. O God, You know my foolishness, and my sins are not hidden from You.
6. Do not let those who wait on You, O Lord God of hosts, be ashamed because of me; let not the ones who seek You be ashamed because of me, O God of Israel

26 Deut. 33:28
Isa. 48:1
27 1 Sam. 9:21
28 Psa. 42:8
29 Psa. 72:10
30 2 Sam. 8:2
Jer. 51:32
Psa. 22:12
31 Isa. 19:21, 44:20, 45:14
Psa. 44:20
33 Psa. 18:10
34 Psa. 29:1
35 Psa. 76:12

Psalm **69**

1 Jonah. 2:5
2 Psa. 40:2
3 Psa. 6:6, 119:82
Isa. 38:14
4 Psa. 35:19
John 15:25

8 Isa. 53:3
9 John 2:17
Rom. 15:3
10 Psa. 35:13
11 Jer. 24:9
12 Job 30:9
13 Isa. 49:8
14 Psa. 69:1, 2, 15, 144:7
15 Num. 16:33
16 Psa. 25:16
17 Psa. 27:9
19 Isa. 53:3
Psa. 22:6-7
20 Isa. 63:5
Job 16:2
21 Mat. 27:34
Mark 15:23
John 19:29
22 Rom. 11:9
23 Isa. 6:9-10
Rom. 11:10
24 1 Thes. 2:16
25 Mat. 23:38
26 Isa. 53:4

7. Because for Your sake I have borne reproach, shame has covered my face.
8. I have become a stranger to My brothers and an alien to My mother's children,
9. For the zeal of Your house has eaten Me up, and the reproaches of those who reproached You have fallen upon Me.
10. When I wept in my soul with fasting, it became my reproach.
11. I also made sackcloth my clothing, and I became a proverb to them.
12. Those who sit in the gate speak about me; and I was the song of the drunkards.
13. But as for me, my prayer is to You, O LORD, in an acceptable time; O God, in the abundance of Your mercy answer me, in the truth of Your salvation.
14. Deliver me out of the mire, and let me not sink; let me be delivered from those who hate me and out of the deep waters.
15. Do not let the flood of waters overflow me, nor let the deep swallow me up, and let not the pit shut its mouth upon me.
16. Answer me, O LORD, for Your steadfast love is good; turn unto me according to the multitude of Your tender mercies.
17. And hide not Your face from Your servant, for I am in trouble; answer me speedily.
18. Draw near unto my soul and redeem it; deliver me because of my enemies.
19. You have known my reproach, and my shame, and my dishonor; my enemies are all before You.
20. Reproach has broken my heart, and I am full of heaviness; and I looked for sympathy, but there was none; and for comforters, but I found none.
21. They also gave Me gall for My food; and in My thirst they gave Me vinegar to drink.
22. Let their table become a snare before them; and when they are at peace, let it become a trap.
23. Let their eyes be darkened, so that they do not see; and make their loins shake without ceasing.
24. Pour out Your indignation upon them, and let the fierceness of anger take hold of them.
25. Let their encampment be desolate; let none dwell in their tents,
26. For they persecute him whom You

have stricken, and they recount the grief of those You have wounded.
27. Add iniquity unto their iniquity, and let them not come into Your righteousness.
28. Let them be blotted out of the Book of Life and not be written with the righteous.
29. But I am poor and sorrowful; let Your salvation, O God, set me up on high.
30. I will praise the name of God with a song and will magnify Him with thanksgiving.
31. This also shall please the LORD better than a bullock that has horns and hoofs.
32. The humble shall see and be glad; and your heart shall live, you who seek God,
33. For the LORD hears the needy and does not despise His prisoners.
34. Let the heavens and earth praise Him, the seas, and everything that moves in them,
35. For God will save Zion, and will build the cities of Judah; so that they may dwell there and possess it.
36. And the seed of His servants shall inherit it, and those who love His name shall dwell in it.

PSALM SEVENTY

To the Chief Musician. A Psalm of David, to bring to remembrance.

1. Make haste, O God, to deliver me; make haste to help me, O LORD.
2. Let them be ashamed and confounded, those who seek after my soul; let them be turned backward and put to confusion, those who desire my hurt.
3. Let them be turned back for a reward of their shame, those who say, "Aha, aha!"
4. Let all those who seek You rejoice and be glad in You; and let those who love Your salvation say without ending, "Let God be magnified."
5. But I am poor and needy; make haste unto me, O God; You are my help and my deliverer; O LORD, wait no longer!

PSALM SEVENTY-ONE

1. In You, O LORD, have I taken refuge; let me never be put to shame.
2. Deliver me in Your righteousness and cause me to escape; incline Your ear unto me, and save me.
3. Be my strong Rock of refuge to which I may always go; You have commanded to save me; for You are my Rock and my Fortress.
4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and ruthless man,
5. For You are my hope, O Lord GOD, my trust from my youth.
6. By You I have been upheld from the womb; You are He who took me out of my mother's belly; my praise always shall be of You.
7. I am like a wonder to many, but You are my strong refuge.
8. Let my mouth be filled with Your praise, with Your glory all the day.
9. Cast me not off in the time of old age; forsake me not when my strength fails,
10. For my enemies speak against me; and those who watch for my soul plot together,
11. Saying, "God has forsaken him; pursue and take him, for there is none to deliver him."
12. O God, be not far from me; O my God, make haste to help me.
13. Let them be ashamed; let those who are enemies of my soul be consumed; let them be covered with reproach and dishonor, those who seek my hurt.
14. But I will hope without ceasing, and I will praise You more and more.
15. My mouth shall show forth Your righteousness and Your salvation all the day, for I do not know how many they are.
16. I will go in the strength of the Lord GOD; I will speak of Your righteousness, even of Yours alone.
17. O God, You have taught me from my youth; and until now I have declared Your wonderful works.
18. But now also when I am old and grayheaded, O God, do not forsake me until I have declared Your strength to this generation, and Your power to everyone who is to come.
19. And Your righteousness, O God, is very high, You Who have done great things. O God, who is like You?
20. *You* Who have shown me many and sore troubles—You will revive me again; You will bring me up again from the depths of the earth.

27 Isa. 26:10
Rom. 1:28
28 Ex. 32:32
Ezek. 13:9
Phil. 4:3
30 Psa. 28:7
31 Psa. 50:13
32 Psa. 22:26, 34:2
33 Eph. 3:1
34 Isa. 44:23, 55:12
Psa. 96:11, 148:1
35 Isa. 44:26
Psa. 51:18, 102:28

Psalm **70**

1 Psa. 40:13
2 Psa. 35:4, 26
3 Psa. 40:15
5 Psa. 40:17, 141:1

Psalm **71**

1 Psa. 25:2-3
2 Psa. 17:6, 31:1
3 Psa. 31:2-3; 40:15; 44:4
4 Psa. 140:1, 4
5 Jer. 17:7
6 Isa. 46:3
Psa. 22:9-10
7 Isa. 8:18
8 Psa. 35:28
9 Psa. 71:18
10 2 Sam. 17:1
Mat. 27:1
12 Psa. 35:22, 70:1
13 Psa. 71:24
15 Psa. 35:28, 40:5
18 Psa. 71:9
19 Psa. 35:10, 57:10
20 Hos. 6:1-2
Psa. 60:3

21. You will increase my greatness and surround and comfort me on every side.
22. I will also praise You with the harp for Your truth, O my God; I will sing praises unto you with the lyre, O Holy One of Israel.
23. My lips shall greatly rejoice when I sing to You, and my life, which You have redeemed.
24. My tongue also shall talk of Your righteousness all the day long, for those who seek my hurt are confounded; they are brought to shame.

22 2 Ki. 19:22
Isa. 60:9
Psa.92:1-3
23 Psa. 103:4

PSALM SEVENTY-TWO

A Psalm of Solomon.

1. Give the king Your judgments, O God, and Your righteousness to the king's son;
2. That he may judge Your people in righteousness and Your poor with justice.
3. The mountains shall bring peace to the people, and the little hills, by righteousness.
4. He shall judge the poor of the people; He shall save the children of the needy and shall crush in pieces the oppressor.
5. They shall fear You as long as the sun and moon endure throughout all generations.
6. He shall come down like rain upon the mown grass, like showers that water the earth.
7. In His days the righteous shall flourish and abundance of peace until the moon be no more.
8. He shall also have the rule from sea to sea, and from the river unto the ends of the earth.
9. Those who dwell in the wilderness shall bow before Him, and His enemies shall lick the dust.
10. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts.
11. Yea, all kings shall prostrate themselves before Him; all nations shall serve Him,
12. For He shall deliver the needy when he cries, and the poor with the one who has no helper.
13. He shall have compassion upon the weak and needy, and shall save the lives of the needy.
14. He shall redeem their life from oppression and violence; and their blood shall be precious in His sight.

Psalm **72**

2 Isa. 32:1
3 Isa. 32:17
Psa. 85:10
4 Isa. 11:4
5 Psa. 72:7, 17
6 Hos. 6:3
7 Isa. 2:4
Jer. 33:6
Luke 1:33
8 Ex. 23:31
Zech. 9:10
9 Psa. 49:23, 74:14
10 2 Chr. 9:21
11 Isa. 49:23
12 Job 29:12
14 Psa. 116:15

15. And he shall live, and to him shall be given the gold of Sheba, and they may pray continually for him; also daily he shall be praised.
16. May there be an abundance of grain in the earth upon the top of the mountains; may its fruit wave like Lebanon, and they of the city shall flourish like grass of the earth.
17. His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed.
18. Blessed is the LORD God, the God of Israel, Who alone does wondrous things.
19. And blessed be His glorious name forever; and all the earth is filled with His glory! Amen and Amen.
20. The prayers of David the son of Jesse are ended.

16 1 Ki. 4:20
17 Gen. 12:3
Jer. 4:2
Psa. 89:36
Luke 1:48
18 Ex. 15:11
Num. 14:21
Hab. 2:14
Neh. 9:5
1 Chr. 29:10

BOOK THREE
(PSALMS 73-89)
PSALM SEVENTY-THREE

A Psalm of Asaph.

1. Truly God is good to Israel, even to those who are pure of heart.
2. But as for me, my feet had almost stumbled; my steps had nearly slipped,
3. For I was envious at the arrogant when I saw the prosperity of the wicked,
4. For there are no pangs in their death, and their strength is firm.
5. They are not in trouble like other men; neither are they plagued like *other men*.
6. Therefore pride is as a chain about their neck. Violence covers them like a garment.
7. Their eyes stand out with fatness; they have more than the heart could wish for.
8. They scoff and speak with malice; in their arrogance they threaten oppression.
9. They set their mouth against the heavens, and their tongue walks through the earth.
10. Therefore waters of abundance are drunk by them.
11. And they say, "How does God know? And is there knowledge in the Most High?"
12. Behold, these are the wicked, who prosper in the world; they increase in riches.
13. Surely I have made my heart pure in vain and washed my hands in innocence,

Psalm **73**

3 Psa. 37:1
Job 21:7
5 Job 21:9
6 Psa. 109:18
7 Jer. 5:28
8 Psa. 53:1
Jude 16
9 Rev. 13:6
10 Psa. 75:8
11 Job 22:13
13 Mal. 3:14
Psa. 26:6
Job 34:9

14. For all the day long I have been plagued and chastened every morning.
15. If I say, "I will speak thus;" behold, I would have betrayed the generation of Your children.
16. When I thought to understand this, it was too painful for me
17. Until I went into the sanctuary of God; then I understood their end.
18. Surely You set them in slippery places; You cast them down into destruction.
19. How have they been brought into desolation, as in a moment! They are utterly consumed with terrors,
20. Like a dream when one awakens; so, O LORD, when You awake, You shall despise their image,
21. For thus my heart was grieved and I was pricked in my reins.
22. So foolish was I, and ignorant; I was like a beast before You.
23. Nevertheless I am always with You; You have held me by my right hand.
24. You shall guide me with Your counsel, and afterward receive me to glory.
25. Whom have I in heaven but You? And besides You I desire none upon earth.
26. My flesh and my heart fail, but God is the rock of my heart and my portion forever,
27. For lo, those who are far from You shall perish; You have destroyed all who go awhoring from You.
28. And me, it is good for me to draw near to God; I have made the LORD God my refuge, that I may declare all Your works.

PSALM SEVENTY-FOUR

An Instruction of Asaph.

1. O God, why have You cast us off forever? Why does Your anger smoke against the sheep of Your pasture?
2. Remember Your congregation, which You have purchased of old, the rod of Your inheritance which You have redeemed; this mount Zion in which You have dwelt.
3. Lift up Your feet unto the perpetual ruins; all this destruction the enemy has done in the sanctuary.
4. Your enemies roar in the midst of Your congregation; they set up their own banners for signs.

16 Eccl. 8:17
17 Psa. 37:38, 77:13
18 Psa. 35:6
20 Psa. 90:5 Job 20:8
22 Psa. 92:6 Prov. 30:2
24 Psa. 32:8, 48:14
25 Phil. 3:8
26 Psa. 84:2, 119:81
27 Psa. 119:155
28 Heb. 10:22

Psalm **74**

1 Deut. 29:20 Jer. 31:37 Psa. 44:9, 23, 95:7
4 Dan. 6:27
8 Psa. 83:4
9 Amos 8:11
11 Lam. 2:3
12 Psa. 44:4
13 Ex. 14:21 Isa. 51:9-10 Ezek. 29:3
14 Num. 14:9
15 Ex. 17:5-6 Num. 20:11 Josh 3:13
17 Gen. 8:22
18 Psa. 39:8, 74:22
19 Psa. 68:10 S. of S. 2:14
20 Gen. 17:7-8 Psa. 106:45
22 Psa. 89:51
23 Jonah 1:2

5. They seem like men who lifted up *their* axes against the thick trees.
6. With axes and hammers, they strike down all its carved idols at once.
7. They burned Your sanctuary to the ground; they defiled the dwelling place of Your name.
8. They said in their hearts, "Together let us rage against them;" they have burned up all God's meeting places in the land.
9. We did not see our signs; there is no longer any prophet; neither is there among us any who knows how long.
10. O God, how long shall the adversary speak evil? Shall the enemy blaspheme Your name forever?
11. Why do You withdraw Your hand, even Your right hand? Draw it out of Your bosom and consume them,
12. For God is my King of old, working salvation in the midst of the earth,
13. You divide the sea by Your strength; You break the heads of the sea monsters in the waters.
14. You crushed the heads of leviathan in pieces, and gave him to be food to the people living in the wilderness.
15. You break open the fountain and the flood; You dry up mighty rivers.
16. The day is Yours, the night also is Yours; You have established the light and the sun.
17. You have set all the boundaries of the earth; You have made summer and winter.
18. Remember this—*that* the enemy has reproached, O LORD, and the foolish people have blasphemed Your name.
19. O deliver not the life of Your turtledove unto the wild beasts; forget not the lives of Your afflicted people forever.
20. Have respect unto the covenant; for the dark places of the earth are full of the houses of cruelty.
21. Oh, let not the oppressed ones return ashamed; let the poor and needy praise Your name.
22. Arise, O God, plead Your own cause; remember how the foolish man reproaches You daily.
23. Forget not the voice of Your enemies; the noise of those who rise up against You increases continually.

PSALM SEVENTY-FIVE

To the Chief Musician. "Do not destroy." A Psalm of Asaph. A Song.

1. Unto You, O God, we give thanks; to You we give thanks, for Your name is near, men tell of Your wonderful works.
2. "When I appoint the set time, I will judge uprightly.
3. When the earth and all its people are dissolved, I hold up its pillars. Selah.
4. I said to the arrogant, 'Do not boast;' and to the wicked, 'Do not lift up the horn;
5. Do not lift up your horn on high; nor speak with a stiff neck.' "
6. For promotion comes neither from the east, nor from the west, nor from the south.
7. But God is judge; He puts down one and sets up another,
8. For in the hand of the LORD there is a cup full of foaming wine mixed with spices; and He pours out from it; but the dregs of it, all the wicked of the earth shall drain its dregs and drink them.
9. But I will declare forever; I will sing praises to the God of Jacob.
10. Also I will cut off all the horns of the wicked, but the horns of the righteous shall be exalted.

PSALM SEVENTY-SIX

To the Chief Musician. For stringed instruments. A Psalm of Asaph. A Song.

1. God is known in Judah; His name is great in Israel.
2. And His tabernacle is in Salem, and His dwelling place in Zion.
3. There He broke the fiery arrows of the bow, the shield, and the sword, and the battle. Selah.
4. You are resplendent with light, more majestic than the mountains of prey.
5. The stouthearted have been plundered; they slept their sleep; and none of the men of war can use his hands.
6. By Your rebuke, O God of Jacob, both the horse and the chariot are cast into a deep sleep.
7. You, even You, are to be feared, and who can stand in Your sight when once You are angry?
8. You cause judgment to be heard from heaven; the earth feared and was still
9. When God arose to judgment to save all the meek of the earth. Selah.
10. Surely the wrath of man shall praise You; the survivors of Your wrath are restrained.
11. Vow, and bring gifts to the LORD your God; let all that are around Him bring presents to Him Who ought to be feared.
12. He shall cut off the spirit in princes; He is awesome to the kings of the earth.

PSALM SEVENTY-SEVEN

To the Chief Musician. To Jeduthun. A Psalm of Asaph.

1. I cried to God with my voice, to God with my voice; and He gave ear to me.
2. In the day of my trouble I sought the LORD; my hand was lifted up, and my tears ceased not in the night; my soul refused to be comforted.
3. I remembered God and was troubled; I moaned, and my spirit fainted. Selah.
4. You keep my eyes awake; I am too troubled and I cannot speak.
5. I have pondered the days of old, the years of ages past.
6. I remember my song in the night; I commune with my own heart, and my spirit made diligent search.
7. Will the LORD cast off forever? And will He be favorable no more?
8. Is His mercy gone forever? Has His promise failed for all generations?
9. Has God forgotten to be gracious? Has He in anger shut up His tender mercies? Selah.
10. And I said, "This is my grief, that the right hand of the Most High could change."
11. I will remember the works of the LORD; surely I will remember Your wonders of old.
12. I will also meditate on all Your work, and talk of Your doings.
13. Your way, O God, is in holiness; who is so great a God as our God?
14. You are the God Who does wonders; You have declared Your strength among the people.
15. You have with Your arm redeemed Your people, the sons of Jacob and Joseph. Selah.
16. The waters saw You, O God, the waters saw You; they were afraid; the

Psalm **75**

4 Zech. 1:21
7 1 Sam. 2:7
Psa. 50:6
Dan. 2:21
8 Jer. 25:15
Psa. 73:10
Prov. 23:30
Job 21:20
Rev. 14:10, 16:19
10 Jer. 48:25
Psa. 89:17, 101:8, 148:14

Psalm **76**

1 Psa. 48:1
3 Ezek. 39:9
Psa. 46:9
4 Ezek. 38:12
5 Isa. 46:12
Jer. 51:39
Psa. 13:3
6 Ex. 15:1, 21
Ezek. 39:20
Nah. 2:13
Zech. 12:4
7 Nah. 1:6
8 Ex. 19:10
2 Chr. 20:29-30
9 Psa. 9:7-9, 72:4
10 Psa. 65:7
Dan 3:28
11 Psa. 68:29
Eccl. 5:4-6
2 Chr. 32:22-23
12 Psa. 68:35

Psalm **77**

1 Psa. 3:4
2 Psa. 50:15
3 Psa. 143:4
5 Deut. 32:7
Isa. 51:9
Psa. 143:5
6 Psa. 4:4, 42:8
7 Psa. 74:1, 85:1
8 Rom. 9:6
9 Isa. 49:15
10 Psa. 31:22
11 Psa. 143:5
13 Ex. 15:11
Psa. 73:17
15 Ex. 6:6
Deut. 9:29
16 Ex. 14:21

depths also were troubled.
17. The clouds poured out water; the skies sent out a sound; Your arrows also flew here and there.
18. The voice of Your thunder was in the whirlwind; the lightnings lit up the world; the earth trembled and shook.
19. Your way is in the sea, and Your path in the great waters, and Your footsteps are not known.
20. You led Your people like a flock by the hand of Moses and Aaron.

PSALM SEVENTY-EIGHT

An instruction of Asaph.

1. Give ear, O my people, to my law; incline your ears to the words of my mouth.
2. I will open my mouth in a parable; I will speak dark sayings of old,
3. Which we have heard and known, and our fathers have told us.
4. We will not hide them from their children, showing to the generations to come the praises of the LORD, and His strength, and His wonderful works that He has done,
5. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should teach them to their children;
6. So that the generation to come might know *them*, children which shall be born; and they shall arise and tell *them* to their children,
7. So that they might set their hope in God, and not forget the works of God, but keep His commandments;
8. And might not be like their fathers, a stubborn and rebellious generation, a generation that did not set their heart aright, and whose spirit was not faithful with God.
9. The children of Ephraim, armed shooters of bows, turned back in the day of battle.
10. They did not keep the covenant of God and refused to walk in His law.
11. And they forgot His works and His wonders which He had shown them.
12. He did marvelous things in the sight of their fathers, in the land of Egypt, in the field of Zoan.
13. He divided the sea and caused them to pass through; and He made the waters to stand in a heap.

17 2 Sam. 22:8
19 Ex. 14:28
Hab. 3:15
20 Ex. 13:21
Isa. 63:11-12

Psalm **78**

1 Isa. 51:4
2 Mat. 13:35
3 Psa. 44:1
4 Ex. 13:8, 14
Deut. 6:7
Joel 1:3
5 Deut. 4:9
Psa. 147:19
6 Psa. 102:18
8 Ex. 32:9
2 Ki. 17:14
Psa. 78:37
10 2 Ki. 17:15
11 Psa. 106:13
12 Ex. 7-12
Num. 13:22
13 Ex. 14:21, 15:8
14 Ex. 13:21
15 Num. 20:11
16 Deut. 9:21
17 Heb. 3:16
18 Ex. 16:2
19 Num. 11:4
20 Num. 20:11
21 Num. 11:1
22 Heb. 3:18
23 Mal. 3:10
24 John 6:31
26 Num. 11:31
29 Num. 11:20
30 Num. 11:33
32 Num. 14, 16-17
Psa. 78:22
33 Num. 14:29
34 Hos. 5:15

14. And in the daytime He led them with a cloud and all the night with a light of fire.
15. He split the rocks in the wilderness, and gave them drink, as from the great depths.
16. He brought streams also out of the rock and caused waters to run down like rivers.
17. Yet they continued to sin still more against Him by rebelling against the Most High in the wilderness.
18. And they tempted God in their heart by asking food for their lust.
19. Yea, they spoke against God; they said, "Can God set a table in the wilderness?
20. Behold, He struck the rock so that the waters gushed out, and the streams overflowed! Can He also give bread? Can He provide flesh for His people?"
21. Therefore the LORD heard and was furious; so a fire was kindled against Jacob, and anger also came up against Israel
22. Because they did not believe in God and did not trust in His salvation,
23. Though He had commanded the clouds from above, and had opened the doors of heaven;
24. And He had rained down manna upon them to eat, and gave them of the grain of heaven.
25. Man ate the food of angels; He sent them meat to the full.
26. He caused an east wind to blow in heaven, and by His power He brought in the south wind .
27. And He also rained flesh upon them like dust, and winged birds like the sand of the sea;
28. And He let them fall in the midst of their camp, all around their tents.
29. So they ate and were filled to the full, for He gave them that which they craved.
30. They were not turned away from their lust, but while their food was still in their mouths,
31. The wrath of God came upon them and killed the strongest of them, and struck down the chosen men of Israel.
32. For all this they still sinned and did not believe in His wonderful works.
33. Therefore He ended their days in vanity and their years in terror.
34. When He slew them, then they

sought Him; and they turned back and sought after God earnestly.
35. And they remembered that God was their Rock, and the Most High God was their Redeemer.
36. Nevertheless they flattered Him with their mouths, and they lied to Him with their tongues,
37. For their heart was not steadfast with Him; neither were they faithful in His covenant.
38. But He, *being* full of compassion, forgave their iniquity and did not destroy them; yea, many times He turned His anger away and did not stir up all His wrath,
39. For He remembered that they were but flesh, a wind that passes away and does not come again.
40. How often did they provoke Him in the wilderness and grieve Him in the desert!
41. And still again they tempted God, and limited the Holy One of Israel.
42. They did not remember His hand, nor the day when He delivered them from the enemy;
43. How He had wrought His signs in Egypt and His wonders in the fields of Zoan.
44. He turned their rivers into blood, so that they could not drink *from* their streams.
45. He sent different kinds of flies among them, which devoured them, and frogs, which destroyed them.
46. He also gave their crops to the stripping caterpillar, and their labor to the locust.
47. He destroyed their vines with hail, and their sycamore trees with sleet.
48. He gave up their livestock to the hail, and their flocks to bolts of fire.
49. He cast upon them the fierceness of His anger, wrath and fury and trouble, by sending evil angels among them.
50. He leveled a path for His anger; He did not save their soul from death, but gave their life over to the plague,
51. And struck all the firstborn in Egypt, the chief of their strength in the tabernacles of Ham;
52. But He made His own people to go forth like sheep and guided them in the wilderness like a flock.
53. And He led them on safely, so that they did not fear; but the sea overwhelmed their enemies.

35 Deut. 32:4, 15, 31
Isa. 41:14, 63:9
36 Ezek. 33:31
38 Num. 14:18, 20
1 Ki. 21:29
Isa. 48:9
39 Psa. 103:14
Job 7:7, 16
John 3:6
40 Psa. 95:8-10
Heb. 3:16
41 Num. 14:22
Deut. 6:16
44 Ex. 7:20
Psa. 105:29
45 Ex. 8:6, 24
Psa. 105:31
47 Ex. 9:23, 25
Psa. 105:33
48 Ex. 9:23-25
51 Ex. 12:29
Psa. 106:22
52 Psa. 77:20
53 Ex. 14:19, 27
54 Psa. 44:3
55 Josh. 13:7
Psa. 44:2
56 Judg. 2:11
57 Ezek. 20:27
Hos. 7:16
58 Deut. 12:2, 32:16, 21
Judg. 2:12
61 Judg. 18:30
62 1 Sam. 4:10
63 Jer. 7:34
64 1 Sam. 22:18
Job 27:15
65 Isa. 42:13
66 1 Sam. 5:6
68 Psa. 87:2
70 1 Sam. 16:11-12
71 2 Sam. 5:2
Isa. 40:11
72 1 Ki. 9:4

Psalm **79**

1 Mic. 3:12
Psa. 74:2

54. And He brought them to the border of His holy land, to this mountain, which His right hand had bought.
55. He also drove out the nations before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
56. Yet they tempted and provoked the Most High God, and kept not His testimonies;
57. But they turned back and dealt treacherously like their fathers; they were turned aside like a deceiving bow,
58. For they provoked Him to anger with their high places, and moved Him to jealousy with their carved images.
59. When God heard, He was wroth and greatly abhorred Israel;
60. So that He forsook the tabernacle of Shiloh, the tent which He placed among men,
61. And delivered His strength into captivity, and His glory into the enemy's hands.
62. He also gave His people over to the sword, and vented His wrath upon His inheritance.
63. The fire devoured their young men; and their maidens were not given in marriage.
64. Their priests fell by the sword; and their widows were not able to make a lamentation.
65. Then the LORD awakened like one out of sleep, like a mighty man recovering from wine.
66. And He drove His enemies backward; He put them to perpetual reproach.
67. And He rejected the tabernacle of Joseph, and chose not the tribe of Ephraim;
68. But chose the tribe of Judah, the mount Zion which He loved.
69. And He built His holy sanctuary like the heights of heaven, like the earth which He has founded forever.
70. He also chose David His servant, and took him from the sheepfolds;
71. From following the ewes great with young, He brought him to feed Jacob His people, and Israel His inheritance.
72. And he fed them according to the integrity of his heart, and guided them by the skillfulness of his hands.

PSALM SEVENTY-NINE

A Psalm of Asaph.

1. O God, the heathen have come into Your inheritance; they have defiled Your holy

temple; they have laid Jerusalem in heaps.
2. They have given the dead bodies of Your servants as food for the birds of heaven, the flesh of Your saints to the beasts of the earth.
3. They have shed their blood like water round about Jerusalem, and there was none to bury *them*.
4. We have become a reproach to our neighbors, a scorn and mockery to those who are around us.
5. How long, O LORD? Will You be angry forever? Shall Your jealousy burn like fire?
6. Pour out Your wrath upon the heathen who have not known You, and upon the kingdoms who have not called upon Your name,
7. For they have devoured Jacob, and laid waste his dwelling place.
8. O do not remember against us our forefathers' iniquities; let Your tender mercies meet us quickly; for we are brought very low.
9. Help us, O God of our salvation, for the glory of Your name; and deliver us, and purge away our sins, for Your name's sake.
10. Why should the nations say, "Where is their God?" Let Him be known among the nations before our eyes by avenging the blood of Your servants which is shed.
11. Let the groaning of the prisoner come before You; according to the greatness of Your power, preserve a remnant of those who are appointed to die,
12. And give to our neighbors their curse sevenfold into their bosom, the curse with which they have cursed You, O LORD.
13. So that we, Your people and sheep of Your pasture, will give You thanks forever; we will tell of Your praise to all generations.

2 Jer. 7:33
5 Zeph. 3:8
Psa. 74:1, 9
6 Isa. 45:4-5
Jer. 10:25
Psa. 53:4
2 Thes. 1:8
Rev. 16:1
8 Isa. 64:9
9 Jer. 14:7
10 Psa. 42:10
11 Psa. 102:20
12 Gen. 4:15
Isa. 65:6-7
Jer. 32:18
Psa. 74:18
Luke 6:38
13 Isa. 43:21

PSALM EIGHTY

To the Chief Musician.
"A Testimony Concerning the Lilies."
A Psalm of Asaph.

1. Give ear, O Shepherd of Israel; You Who lead Joseph like a flock; You Who dwell between the cherubim, shine forth.
2. Stir up Your strength before Ephraim and Benjamin and Manasseh, and come, save us.
3. Restore us O God, and cause Your face to shine, and we shall be saved!
4. O LORD God of hosts, how long will You be angry against the prayer of Your people?
5. You feed them with the bread of tears, and give them tears to drink in great measure.
6. You make us a source of strife to our neighbors; and our enemies laugh among themselves.
7. Restore us O God of hosts, and cause Your face to shine; and we shall be saved.
8. You have brought a vine out of Egypt; You have cast out the nations and planted it.
9. You cleared a place before it, and caused it to take deep root; and it filled the land.
10. The mountains were covered with its shadow, and the mighty cedars with its boughs.
11. It sent out its branches to the sea, and its shoots to the river.
12. Why have You broken down its hedges, so that all those who pass by the way pluck her?
13. The boar out of the wood ravages it, and the wild beast of the field feeds on it.
14. Return, we beseech You, O God of hosts; look down from heaven, and behold, and visit this vine,
15. And the vineyard which Your right hand has planted, and the branch that You make strong for Yourself.
16. It is burned with fire and cut down; they perish at the rebuke of Your countenance.
17. Let Your hand be upon the man of Your right hand, upon the Son of man Whom You have made strong for Yourself.
18. So we will not turn back from You; make us live, and we will call upon Your name.
19. Restore us, O LORD God of Hosts; cause Your face to shine, and we shall be saved.

Psalm **80**

1 Deut. 33:2
Psa. 77:20, 50:2
3 Num. 6:25
Lam. 5:21
5 Isa. 30:20
Psa. 42:3
8 Isa. 5:1, 7
Jer. 2:21
Ezek. 15:6
Psa. 44:2
12 Isa. 5:5
Nah. 2:2
14 Isa. 63:15
16 Psa. 39:11, 76:7
17 Psa. 89:21

PSALM EIGHTY-ONE

To the Chief Musician. On Gittith.
A Psalm of Asaph.

1. Sing aloud unto God our strength; shout for joy to the God of Jacob.
2. Take up a melody, and strike the drum, the pleasant lyre with the harp.
3. Blow the trumpet at the new moon,

also at the full moon, on our solemn feast day,
4. For this was a statute for Israel, a law of the God of Jacob.
5. This He ordained in Joseph for a testimony when He went forth against the land of Egypt; I heard a language that I understood not:
6. "I removed his shoulder from the burden; his hands were delivered from the pots.
7. You called in trouble, and I delivered you; I answered you in the secret place of thunder; I tested you at the waters of Meribah. Selah.
8. Hear, O My people, and I will admonish you; O Israel, if you will hearken to Me,
9. There shall be no strange god among you; nor shall you worship any strange god.
10. I am the LORD your God Who brought you out of the land of Egypt; open your mouth wide, and I will fill it.
11. But My people would not hearken to My voice, and Israel would have none of Me.
12. So I gave them up to the stubbornness of their own hearts; and they walked in their own conceits.
13. Oh, that My people had hearkened unto Me, and Israel had walked in My ways!
14. I would soon have subdued their enemies, and would have turned My hand against their adversaries.
15. The haters of the LORD should dwindle away before Him, and their punishment should endure forever.
16. And they also would have been fed with the finest of wheat; and with honey out of the rock I would have satisfied them."

PSALM EIGHTY-TWO

A Psalm of Asaph.

1. God stands in the congregation of the mighty; He judges among the gods.
2. How long will you judge unjustly and respect the persons of the wicked? Selah.
3. Defend the poor and fatherless; do justice to the afflicted and needy.
4. Deliver the poor and needy; save them out of the hand of the wicked.
5. They do not know, neither do they understand; they walk on in darkness; all the foundations of the earth are shaken out of course.
6. I have said, "You are gods; and all of you are sons of the Most High.
7. But you shall die like men, and fall like one of the princes."
8. Arise, O God, judge the earth, for You shall inherit all nations.

PSALM EIGHTY-THREE

A Song. A Psalm of Asaph.

1. Keep not silent, O God; do not be quiet, and do not be still, O God,
2. For lo, Your enemies are in an uproar; and those who hate You have lifted up their head.
3. They take crafty counsel against Your people, and plot together against Your hidden ones.
4. They have said, "Come, and let us cut them off from being a nation, so that the name Israel may be remembered no more."
5. For with one heart they have plotted together; they have made a covenant against You—
6. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagrites;
7. Gebal, and Ammon, and Amalek; the Philistines with the people of Tyre;
8. And Assyria has joined with them; they have helped the children of Lot. Selah.
9. Do to them as unto Midian, as unto Sisera, as unto Jabin at the brook Kishon
10. Who perished at En Dor; they became as dung for the earth.
11. Make their nobles like Oreb, and like Zeeb; yea, all their princes like Zebah, and like Zalmunna;
12. Who said, "Let us take for ourselves possession of the pastures of God."
13. O my God, make them like the whirling dust, like the stubble before the wind.
14. As the fire burns a forest, and as the flame sets the mountains on fire,
15. So pursue them with Your tempest, and make them afraid with Your storm.
16. Fill their faces with shame, that they may seek Your name, O LORD.
17. Let them be confounded and troubled forever; yea, let them be put to shame, and perish;
18. So that men may know that Your name alone is the LORD, that You alone are the Most High over all the earth.

Psalm **81**

5 Psa. 114:1
7 Ex. 2:23, 17:6-7, 19:19 Psa. 50:15
8 Psa. 50:7
9 Deut. 32:12 Isa. 43:12
10 Ex. 20:2 Psa. 103:5
11 Ex. 32:1 Deut. 32:15
12 Acts 7:42
13 Deut. 5:29, 32:29 Isa. 48:18
15 Psa. 18:44 Rom. 1:30
16 Deut. 32:14 Job 29:6

Psalm **82**

1 Psa. 82:6 2 Chr. 19:6
2 Deut. 1:17
3 Jer. 22:3
4 Prov. 24:11 Job 29:12
5 Mic. 3:1 Psa. 11:3
6 Ex. 22:28 John 10:34
7 Psa. 49:12
8 Mic. 7:2, 7 Psa. 2:8 Rev. 11:15

Psalm **83**

1 Psa. 28:1
2 Psa. 81:15
3 Psa. 27:5
4 Jer. 11:19
6 2 Chr. 20:1, 10-11
9 Judg. 4:15
10 Zeph. 1:17
11 Judg. 8:12
13 Isa. 17:13 Psa. 35:5
14 Deut. 32:22
18 Ex. 6:3 Psa. 59:13, 92:8

PSALM EIGHTY-FOUR

To the Chief Musician. On Gittith.
A Psalm for the sons of Korah.

1. How lovely are Your tabernacles, O LORD of hosts!
2. My soul longs, yea, even faints for the courts of the LORD; my heart and my flesh cry out for the living God.
3. Yea, even the sparrow has found a house, and the swallow a nest for herself where she may lay her young, even Your altars, O LORD of hosts, my King and my God.
4. Blessed are those who dwell in Your house; they will still be praising You. Selah.
5. Blessed is the man whose strength is in You; Your ways are in their hearts;
6. Who passing through the valley of weeping make it a place of springs; yea, the early rain also clothes it with blessings.
7. They go from strength to strength, every one of them appearing in Zion before God.
8. O LORD God of hosts, hear my prayer; give ear, O God of Jacob. Selah.
9. Behold, O God, our shield, and look upon the face of Your anointed,
10. For a day in Your courts is better than a thousand *elsewhere*. I would rather stand at the threshold of the house of my God than dwell in the tents of wickedness,
11. For the LORD God is a sun and shield; the LORD will give grace and glory; no good thing will He withhold from those who walk uprightly.
12. O LORD of hosts, blessed is the man who trusts in You.

PSALM EIGHTY-FIVE

To the Chief Musician.
A Psalm for the sons of Korah.

1. O LORD, You have shown favor to Your land; You have brought back Jacob from exile.
2. You have forgiven the iniquity of Your people; You have covered all their sins. Selah.
3. You have taken away all Your wrath; You have turned from the fierceness of Your anger.
4. Restore us, O God of our salvation, and cause Your anger toward us to cease.
5. Will You be angry with us forever? Will You draw out Your anger to all generations?
6. Will You not give us life again, so that Your people may rejoice in You?
7. Show us Your mercy, O LORD, and grant us Your salvation.
8. I will hear what God the LORD will speak; for He will speak peace to His people, and to His saints, but let them not turn again to folly.
9. Surely His salvation is near to those who fear Him, so that glory may dwell in our land.
10. Mercy and truth have met together; righteousness and peace have kissed each other.
11. Truth shall spring out of the earth, and righteousness shall look down from heaven.
12. Yea, the LORD shall give that which is good, and our land shall yield its increase.
13. Righteousness shall go before Him and shall set us in the way of His steps.

PSALM EIGHTY-SIX

A Prayer of David.

1. Bow down Your ear, O LORD, answer me, for I am poor and needy.
2. Preserve my soul, for I am holy; O You my God, save Your servant who trusts in You.
3. Be merciful to me, O LORD, for I cry unto You all day long.
4. Rejoice the soul of Your servant, for to You, O LORD, do I lift up my soul,
5. For You, LORD, are good and ready to forgive, and rich in mercy to all those who call upon You.
6. Give ear, O LORD, to my prayer, and attend to the voice of my supplications.
7. In the day of my trouble I will call upon You, for You will answer me.
8. Among the gods there is none like You, O LORD; neither are there any works like Your works.
9. All nations whom You have made shall come and worship before You, O LORD, and shall glorify Your name,
10. For You are great and do wonderful things; You alone are God.
11. Teach me Your way, O LORD; I will walk in Your truth; unite my heart to fear Your name.
12. I will praise You, O LORD my God, with all my heart, and I will glorify Your name forevermore,
13. For great is Your mercy toward me;

Psalm **84**

1 Psa. 27:4
2 Psa. 42:1-2
6 2 Sam. 5:23
7 Deut. 16:16
9 Psa. 84:11
11 Gen. 15:1
Isa. 60:19
Psa. 2:12, 34:9, 115:9
Prov. 2:7
12 Psa. 2:12

Psalm **85**

1 Psa. 14:7
Jer. 30:18
Ezek. 39:25
Joel 3:1
Ezra 1:11
3 Deut. 13:17
4 Psa. 80:7
5 Psa. 79:5
6 Hab. 3:2
8 Hab. 2:1
Zech. 9:10
2 Pet. 2:20
9 Isa. 46:13
Zech. 2:5
10 Isa. 32:17
Psa. 72:3
Luke 2:14
12 Psa. 84:11
Jas. 1:17
13 Psa. 89:14

Psalm **86**

3 Psa. 56:1
4 Psa. 25:1, 143:8
5 Psa. 130:7, 145:9
Joel 2:13
8 Ex. 15:11
Deut. 3:24
Psa. 89:6
9 Isa. 43:7
Psa. 22:31
Rev. 15:4
10 Ex. 15:11
Deut. 6:4
Psa. 72:18
Mark 12:29
11 Psa. 25:4

and You have delivered my soul from the depths of the grave.
14. O God, the proud have risen against me, and the company of violent men have sought after my life, and have not set You before them.
15. But You, O LORD, are a God full of compassion, and gracious, slow to anger, and abounding in steadfast love and truth.
16. Oh, turn to me, and have mercy upon me; give Your strength to Your servant and save the son of Your handmaid.
17. Show me a token for good, so that they who hate me may see and be ashamed because You, LORD, have helped me and comforted me.

15 Ex. 34:6
Joel 2:13
Psa. 103:8
Neh. 9:17

Psalm **87**

2 Psa. 78:68
3 Isa. 60
6 Ezek. 13:9

Psalm **88**

1 Psa. 27:9
3 Psa. 107:18
4 Psa. 28:1
5 Isa. 53:8

PSALM EIGHTY-SEVEN

A Psalm for the sons of Korah. A Song.

1. His foundation is in the holy mountains.
2. The LORD loves the gates of Zion more than all the dwellings of Jacob.
3. Glorious things are spoken of you, O city of God. Selah.
4. I will make mention of Rahab and Babylon to those who know me; behold, Philistia and Tyre, with Ethiopia; this man was born there.
5. And to Zion it shall be said, "This man and that man was born in her; and the Most High Himself shall establish her."
6. The LORD shall count, in recording the people, that this man was born there. Selah.
7. Both the singers and the players of the instruments shall be there saying, "All my thoughts are in You!"

PSALM EIGHTY-EIGHT

A Song. A Psalm for the sons of Korah. To the Chief Musician. "On Mahalath, to make humble." A Poem of Heman the Ezrahite.

1. O LORD God of my salvation, I have cried day and night before You.
2. Let my prayer come before You; bow down Your ear to my cry,
3. For my soul is full of troubles, and my life draws near the grave.
4. I am counted with those who go down to the pit; I am like a feeble man with no strength;
5. Set apart among the dead, like the slain that lie in the grave, whom You remember no more; and they are cut off from Your hand.
6. You have laid me in the lowest pit, in darkness, in the deeps.
7. Your wrath lies hard upon me, and You have afflicted me with all Your waves. Selah.
8. You have put my acquaintance far away from me; You have made me an abomination to them. I am shut up, and I cannot come forth.
9. My eyes mourn because of affliction; O LORD, daily I have called upon You; I have stretched out my hands to You.
10. Will You show wonders to the dead? Shall the dead rise and praise You? Selah.
11. Shall Your lovingkindness be declared in the grave? Or Your faithfulness in destruction?
12. Shall Your wonders be known in the dark, and Your righteousness in the land of forgetfulness?
13. But to You I have cried, O LORD; and in the morning my prayer shall come before You.
14. O LORD, why do You cast off my soul? Why do You hide Your face from me?
15. From my youth I have been afflicted and close to death; I have suffered Your terrors and am in despair.
16. Your fierce wrath goes over me; Your terrors have cut me off.
17. They surrounded me like waters all the day long; they have come together all around me.
18. You have taken lover and friend far from me, and my acquaintances into darkness.

7 Psa. 42:7
8 Job 19:13
Lam. 3:7
9 Psa. 38:10, 86:3, 143:6
10 Isa. 38:18
Psa. 6:5
12 Job 10:21
13 Psa. 5:3
14 Psa. 13:1
Job 13:24
15 Job 6:4
17 Psa 22:16
18 Job 19:13

Psalm **89**

1 Psa. 89:4, 101:1, 119:90
2 Psa. 119:89
3 2 Sam. 7:13
1 Ki. 8:16
1 Chr. 28:4
4 Luke 1:33
5 Psa. 19:1

PSALM EIGHTY-NINE

A Poem of Ethan the Ezrahite.

1. I will sing of the mercies of the LORD forever; with my mouth I will make known Your faithfulness to all generations,
2. For I have said, "Your steadfast love shall be built up forever; You shall establish Your faithfulness in the heavens."
3. "I have made a covenant with My chosen; I have sworn to David My servant,
4. 'Your seed will I establish forever, and build up your throne to all generations.' " Selah.
5. And the heavens shall praise Your wonders, O LORD, Your faithfulness also in the congregation of the saints,

6. For who in the heavens can be compared with the LORD? Who among the sons of the mighty is like the LORD?
7. God is greatly to be feared in the congregation of the saints and to be held in reverence by all who are round about Him.
8. O LORD God of hosts, who is mighty like you O LORD? And Your faithfulness is round about You.
9. You rule the raging of the sea; when its waves arise, You still them.
10. You have broken Rahab in pieces as one that is slain; You have scattered Your enemies with Your strong arm.
11. The heavens are Yours, the earth also is Yours; You have founded the world and all its fullness.
12. The north and the south, You have created them; Tabor and Hermon shall rejoice in Your name.
13. Your arm is an arm of might; Your hand is strong, and Your right hand is exalted.
14. Righteousness and justice are the foundation of Your throne; mercy and truth shall go before Your face.
15. Blessed are the people who know the joyful sound; they shall walk, O LORD, in the light of Your countenance.
16. In Your name they shall rejoice all the day; and in Your righteousness they shall be exalted,
17. For You are the glory of their strength; and in Your favor our horn is exalted,
18. For the LORD is our shield; yea, our King is the Holy One of Israel.
19. Then You spoke in a vision to Your godly ones, and You said, "I have laid help upon a mighty one; I have exalted a chosen one out of the people.
20. I have found David, My servant; with My holy oil I have anointed him.
21. My hand shall be established with him; My arm also shall strengthen him.
22. The enemy shall not extract from him, nor the son of wickedness afflict him.
23. And I will beat down his foes before his face and plague those who hate him.
24. But My faithfulness and My mercy shall be with him; and in My name his horn shall be exalted.
25. I will set his hand also in the sea and his right hand in the rivers.
26. He shall cry to Me, 'My Father, You are my God, and the Rock of my salvation.'

7 Psa. 76:7, 11
9 Psa. 65:7
10 Psa. 87:4
11 Gen. 1:1
12 Josh. 12:1, 19:22
15 Psa. 98:6
18 Psa. 47:9
19 1 Ki. 11:34
20 1 Sam. 16:1
21 Psa. 80:17
22 2 Sam. 7:10
23 2 Sam. 7:9
24 2 Sam. 7:15
26 2 Sam. 22:47 1 Chr. 22:10
27 Num. 24:7 Col. 1:15
28 Isa. 55:3
29 Deut. 11:21 Jer. 33:17
30 2 Sam. 7:14 Jer. 9:13 Psa. 119:53
32 2 Sam. 7:14
33 2 Sam. 7:15
35 Amos 4:2
36 Psa. 72:17 Luke 1:33
38 Deut. 32:19 1 Chr. 28:9
39 Lam. 5:16
41 Psa. 44:13
46 Psa. 79:5
47 Job 7:7

27. And I will make him My firstborn, higher than the kings of the earth.
28. I will keep My steadfast love for him forever, and My covenant shall stand fast with him.
29. Also will I make his seed to endure forever, and his throne as the days of heaven.
30. If his children forsake My law and do not walk in My judgments,
31. If they profane My statutes and do not keep My commandments,
32. Then I will visit their transgression with the rod and their iniquity with stripes.
33. But I will not completely take My lovingkindness from him, nor will I allow My faithfulness to fail.
34. I will not break My covenant, nor change the thing that has gone out of My lips.
35. Once I have sworn by My holiness, I will not lie to David.
36. His seed shall endure forever, and his throne as the sun before Me.
37. It shall be established forever like the moon, and like a faithful witness in the heavens." Selah.
38. But You have cast off and rejected us; You have been full of wrath against Your anointed.
39. You have turned away from the covenant of Your servant; You have defiled his crown by casting it to the ground.
40. You have broken down all his hedges; You have brought his strongholds to ruin.
41. All who pass by the way plunder him; he is a curse to his neighbors.
42. You have set up the right hand of his enemies; You have made all his enemies rejoice.
43. You also have turned back the edge of his sword and have not made him stand in the battle.
44. You have made his glory to cease and have thrown his throne down to the ground.
45. The days of his youth You have shortened; You have covered him with shame. Selah.
46. How long, LORD? Will You hide Yourself forever? Shall Your wrath burn like fire?
47. Remember how short my time is; for what vanity have You created the sons of men?

48. What man lives and never sees death? Shall he deliver his soul from the hand of the grave? Selah.
49. O Lord, where are Your former lovingkindnesses which You swore to David in Your truth?
50. Remember, LORD, the reproach of Your servants, how I bear in my bosom the reproach of all the mighty people
51. With which Your enemies have reproached, O LORD; with which they have reproached the footsteps of Your anointed.
52. Blessed is the LORD forevermore. Amen and Amen.

48 Psa. 49:9
Heb. 11:5
49 Psa. 54:5
50 Psa. 69:9, 19
51 Psa. 74:22
52 Psa. 41:13

BOOK FOUR
(PSALMS 90-106)
PSALM NINETY

A Prayer of Moses, the man of God.

1. O LORD, You have been our dwelling place in all generations.
2. Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting You are God.
3. You turn man over to destruction, and say, "Return, you children of men."
4. For a thousand years in Your sight are as yesterday when it is past, and as a watch in the night.
5. You carry them away as with a flood; they are as a sleep; in the morning they are like grass which grows up.
6. In the morning it sprouts and shoots up; in the evening it is cut down and dries up,
7. For we are consumed by Your anger, and by Your wrath we are troubled.
8. You have set our iniquities before You, our secret sins in the light of Your face,
9. For all our days pass away in Your wrath; we finish our years as with a sigh.
10. The days of our years are threescore years and ten; and if by reason of strength they are fourscore years, yet their span is but trouble and sorrow, for it is soon cut off and we fly away.
11. Who knows the power of Your anger, and Your wrath according to the fear that is due to You?
12. So teach us to number our days that we may apply our hearts to wisdom.
13. Return, O LORD! How long? And show compassion to Your servants.
14. O satisfy us in the morning with Your mercy, so that we may rejoice and be glad all our days.
15. Make us glad according to the days wherein you have afflicted us, the years in which we have seen evil.
16. Let Your work appear unto Your servants and Your glory unto their children.
17. And let the graciousness of the LORD our God be upon us; and establish the work of our hands upon us; yea, the work of our hands, establish it.

Psalm **90**

1 Ezek. 11:16
2 Prov. 8:25
3 Gen. 3:19
4 2 Pet. 3:8
5 Isa. 40:6
Psa. 73:20
8 Psa. 19:12, 50:21
12 Psa. 39:4
13 Deut. 32:36
Psa. 135:14
14 Psa. 85:6
16 Hab. 3:2
17 Isa. 26:12, 27:4

PSALM NINETY-ONE

1. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.
2. I will say of the LORD, "He is my refuge and my fortress, my God, in Whom I will trust."
3. Surely He will deliver you from the fowler's trap and from the destroying pestilence.
4. He shall cover you with His feathers, and under His wings you shall take refuge. His truth shall be your shield and buckler.
5. You shall not be afraid of the terror by night, nor for the arrow that flies by day,
6. Nor for the plague that walks in darkness, nor for the destruction laying waste at noonday.
7. A thousand may fall at your side and ten thousand at your right hand; it shall not come near you.
8. Only with your eyes you shall behold and see the recompense of the wicked.
9. Because you have made the LORD, Who is my refuge, even the Most High, your habitation,
10. No evil shall befall you, nor shall any plague come near your dwelling,
11. For He shall give His angels charge over you to keep you in all your ways.
12. They shall bear you up in their hands, lest you dash your foot against a stone.
13. You shall tread upon the lion and asp; the young lion and the jackal you shall trample underfoot.
14. "Because he has set his love upon Me, therefore I will deliver him; I will set him on high because he has known My name.
15. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him.
16. With long life I will satisfy him, and show him My salvation."

Psalm **91**

1 Psa. 17:8, 31:20
2 Psa. 142:5
3 Psa. 124:7
4 Psa. 17:8
5 Isa. 43:2
Psa. 112:7
Prov. 3:23
Job 5:19
8 Mal. 1:5
9 Psa. 90:1, 91:2
10 Prov. 12:21
11 Psa. 34:7, 71:3
Mat. 4:6
Luke 4:10
Heb. 1:14
12 Psa. 37:24
Job 5:23
14 Psa. 9:10
15 Isa. 43:2
Psa. 50:15
16 Prov. 3:2

PSALM NINETY-TWO

A Psalm or Song for the Sabbath Day.

1. It is good to give thanks to the LORD and to sing praises unto Your name, O Most High,
2. To show forth Your lovingkindness in the morning and Your faithfulness every night
3. Upon the instrument of ten strings, and upon the harp, with melody of music upon the lyre;
4. For You, LORD, have made me glad with Your work; I will exult in the works of Your hands.
5. O LORD, how great are Your works; Your thoughts are very deep.
6. A brutish man does not know, nor does a fool understand this.
7. When the wicked spring forth as the grass, and when all the workers of iniquity blossom, it is that they shall be destroyed forever;
8. But You, O LORD, are on high forever.
9. For, lo, Your enemies, O LORD, for lo, Your enemies shall perish; all the workers of iniquity shall be scattered.
10. But You shall lift up my horn as the wild ox, and I shall be anointed with fresh oil.
11. Also my eyes shall see my desire on my enemies, and my ears shall hear my desire on the wicked who rise up against me.
12. The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.
13. Those that are planted in the house of the LORD shall flourish in the courts of our God.
14. They shall still bring forth fruit in old age; they shall be *full of* sap and very green.
15. To show that the LORD is upright; He is my Rock, and there is no unrighteousness in Him.

PSALM NINETY-THREE

1. The LORD reigns; He is clothed with majesty; the LORD is clothed with strength. He clothed Himself and the world also is established; it shall not be moved.
2. Your throne is established of old; You are from everlasting.
3. The floods have lifted up, O LORD, the floods have lifted up their voices; the floods lift up their waves.
4. The LORD on high is mightier than the thunders of many waters, yea, mightier than the mighty waves of the sea.
5. Your testimonies are very sure; holiness adorns Your house forever, O LORD.

PSALM NINETY-FOUR

1. O LORD God to whom vengeance belongs, O God, to whom vengeance belongs, show Yourself.
2. Lift up Yourself, Judge of the earth; render recompense to the proud.
3. How long shall the wicked, O LORD, how long shall the wicked exult?
4. They gush forth *words*; they speak arrogant things; all the workers of iniquity vaunt themselves.
5. They crush Your people, O LORD, and afflict Your inheritance.
6. They kill the widow and the stranger, and murder the fatherless.
7. Yet they say, "The LORD shall not see, nor shall the God of Jacob regard it."
8. Understand, you brutish ones among the people and you fools, when will you be wise?
9. He who planted the ear, shall He not hear? He who formed the eye, shall He not see?
10. He who chastens the nations, shall He not correct? He who teaches man knowledge, shall not He know?
11. The LORD knows the thoughts of man, that they are vanity.
12. Blessed is the man whom You chasten, O LORD to teach him out of Your law
13. That You may give him rest from the days of trouble until the pit is dug for the wicked,
14. For the LORD will not cast off His people, nor will He forsake His inheritance.
15. But judgment shall return unto righteousness; and all the upright in heart shall follow it.
16. Who will rise up for me against the evildoers? Who will stand up for me against the workers of iniquity?
17. Unless the LORD had been my help, my soul had almost dwelt in silence.
18. When I said, "My foot slips," Your mercy, O LORD, held me up.
19. In the multitude of my anxious thoughts within me Your comforts delight my soul.

Psalm **92**

1 Psa. 147:1
2 Psa. 89:1
3 Psa. 9:16, 33:2
1 Chr. 23:5
5 Isa. 28:29
Psa. 40:5
Rom. 11:33
6 Psa. 73:22
7 Jer. 12:1-2
Mal. 3:15
Psa. 37:1-2
Job 12:6
8 Psa. 83:18
9 Psa. 68:1
10 Psa. 23:5, 89:17
11 Psa. 54:7, 59:10
12 Isa. 65:22
Hos. 14:5-6
Psa. 52:8
13 Psa. 100:4
15 Deut. 32:4
Rom. 9:14

Psalm **93**

1 Isa. 52:7
Psa. 65:6, 96:10, 97:1, 104:1
Rev. 19:6
2 Psa. 45:6
Prov. 8:22
4 Psa. 65:7, 89:9

Psalm **94**

1 Nah. 1:2
Psa. 80:1
2 Gen. 18:25
Psa. 7:6
3 Job 20:5
4 Psa. 31:18
Jude 15
7 Psa. 10:11
8 Psa. 73:22, 92:6
9 Ex. 4:11
10 Isa. 28:26
Job 35:11
11 1 Cor. 3:20
12 Job 5:17
Heb. 12:5
14 1 Sam. 12:22
Rom. 11:1
17 Psa. 124:1-2
18 Psa. 38:16

20. Shall the throne of iniquity have fellowship with You, *even* one who devises evil by decree?
21. They gather themselves against the soul of the righteous and condemn innocent blood.
22. But the LORD is my fortress, and my God is the Rock of my refuge.
23. And He will bring upon them their own iniquity, and He will cut them off in their evil. The LORD our God shall cut them off.

20 Isa. 10:1 Amos 6:3
21 Prov. 17:15 Mat. 27:1, 4
22 Psa. 59:9
23 Psa. 7:16 Prov. 2:22

PSALM NINETY-FIVE

Psalm **95**

1. O come, let us sing to the LORD; let us make a joyful noise to the Rock of our salvation.
2. Let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms,
3. For the LORD is a great God and a great King above all gods.
4. In His hand are the depths of the earth; the peaks of the mountains are also His.
5. The sea is His, and He made it, and His hands formed the dry land.
6. O come, let us worship and bow down; let us kneel before the LORD our maker,
7. For He is our God, and we are the people of His pasture, and the sheep of His hand. Today, if you would but hearken to His voice:
8. "Harden not your heart as in the rebellion, as in the day of temptation in the wilderness
9. When your fathers tempted Me, tried Me, even though they saw My work.
10. For forty years I was grieved with that generation, and said, 'It is a people who go astray in their hearts, and they have not known My ways'—
11. To whom I swore in My wrath that they should not enter into My rest."

1 Deut. 32:15 2 Sam. 22:47 Psa. 100:1
3 Psa. 96:4
5 Gen. 1:9-10
6 Phil. 2:10
7 Psa. 79:13, 100:3 Heb. 3:7
8 Ex. 17:2, 7
9 Num. 14:22 Psa. 78:18 1 Cor. 10:9
10 Heb. 3:10
11 Heb. 4:3, 5

PSALM NINETY-SIX

Psalm **96**

1. O sing to the LORD a new song; sing to the LORD, all the earth.
2. Sing to the LORD, bless His name; proclaim His salvation from day to day.
3. Declare His glory among the nations, His wonders among all people,
4. For the LORD is great, and greatly to be praised; He is to be feared above all gods,
5. For all the gods of the nations are idols; but the LORD made the heavens.
6. Honor and majesty are before Him; strength and beauty are in His sanctuary.
7. Ascribe to the LORD, O you kindreds of the people; give to the LORD glory and strength.
8. Ascribe to the LORD the glory due to His name; bring an offering and come into His courts.
9. O worship the LORD in the beauty of holiness; tremble before Him, all the earth.
10. Say among the nations, "The LORD reigns, and the world shall be established; it shall not be moved; He shall judge the people with righteousness."
11. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness of it.
12. Let the field be joyful, and all that is in it; then shall all the trees of the forest sing for joy
13. Before the LORD; for He comes, for He comes to judge the earth; He shall judge the world with righteousness and the people with His truth.

1 1 Chr. 16:23-33
4 Psa. 18:3, 95:3, 145:3
5 Isa. 42:5 Jer. 10:11 Psa. 115:15
6 Psa. 29:2
7 Psa. 29:1-2
9 Psa. 29:2
10 Psa. 67:4, 97:1
11 Psa. 69:34, 98:7
13 Rev. 19:11

PSALM NINETY-SEVEN

Psalm **97**

1. The LORD reigns; let the earth rejoice; let the multitude of islands be glad.
2. Clouds and darkness are all around Him; righteousness and justice are the foundation of His throne.
3. A fire goes before Him and burns up His enemies round about.
4. His lightnings light up the world; the earth saw and trembled.
5. The mountains melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.
6. The heavens declare His righteousness, and all the people see His glory.
7. All those who serve graven images are ashamed who boast themselves in idols; bow down to Him, all you gods.
8. Zion heard and was glad; and the daughters of Judah rejoiced because of Your judgments, O LORD,
9. For You, LORD, are most high above all the earth; You are exalted high above all gods.
10. You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked.

1 Isa. 60:9, Psa. 96:10
2 Psa. 18:11, 89:14
3 Psa. 18:8
4 Ex. 19:18
5 Mic. 1:4
6 Psa. 19:1
7 Ex. 20:4 Lev. 26:1 Heb. 1:6
9 Ex. 18:11 Psa. 83:18, 95:3
10 Amos 5:15 Psa. 34:14, 37:39 Prov. 2:8 Dan. 3:28

11. Light is sown for the righteous and gladness for the upright in heart.
12. Rejoice in the LORD, you righteous ones, and praise His holy name.

PSALM NINETY-EIGHT

A Psalm.

1. O sing to the LORD a new song, for He has done marvelous things; His right hand and His holy arm have worked salvation for Him.
2. The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations.
3. He has remembered His steadfast love and His faithfulness toward the house of Israel; all the ends of the earth have seen the salvation of our God.
4. Make a joyful noise to the LORD, all the earth; break forth, and rejoice, and sing praise.
5. Sing to the LORD with the lyre, with the lyre, and the voice of a psalm.
6. With silver trumpets and sound of a ram's horn make a joyful noise before the King, the LORD.
7. Let the sea roar, and the fullness of it, the world, and those who dwell in it.
8. Let the floods clap their hands; let the mountains sing for joy together
9. Before the LORD, for He comes to judge the earth; with righteousness He shall judge the world and the people with equity.

PSALM NINETY-NINE

1. The LORD reigns; let the people tremble. He sits between the cherubim; let the earth quake.
2. The LORD is great in Zion, and He is high above all the people.
3. Let them praise Your name as great and awesome; holy is He.
4. The strength of the King also loves justice; You established uprightness; You have executed justice and righteousness in Jacob.
5. Exalt the LORD our God and worship at His footstool, for He is holy.
6. Moses and Aaron were among His priests, and Samuel among those who called upon His name; they called upon the LORD, and He answered them.
7. He spoke to them in the pillar of cloud; they kept His testimonies and the statute that He gave them.
8. You answered them, O LORD our God; You are a forgiving God to them, though You took vengeance for their deeds.
9. Praise the LORD our God and worship at His holy mountain, for the LORD our God is holy.

PSALM ONE HUNDRED

A Psalm of Thanksgiving.

1. Shout for joy to the LORD, all the earth.
2. Serve the LORD with gladness; come before His presence with singing.
3. Know that the LORD, He is God. He has made us, and we are His; we are His people and the sheep of His pasture.
4. Enter into His gates with thanksgiving and into His courts with praise; give thanks unto Him and bless His name,
5. For the LORD is good; His steadfast love is everlasting; and His faithfulness endures to all generations.

PSALM ONE HUNDRED-ONE

A Psalm of David.

1. I will sing of mercy and justice; to You, O LORD, I will sing praise.
2. I will behave myself wisely in a blameless way. O when will You come unto me? I will walk within my house with a perfect heart.
3. I will set no wicked thing before my eyes. I have hated the work of those who turn aside; it shall not cleave to me.
4. A perverse heart shall be far from me; I will know no evil thing.
5. Whoever secretly slanders his neighbor, in secret I will cut him off; he who has a haughty look and a proud heart, I will not allow.
6. My eyes shall be upon the faithful of the land, so that they may dwell with me; he who walks in a blameless way, he shall serve me.
7. He who works deceit shall not dwell within my house; he who tells lies shall not remain in my sight.
8. Every morning I will destroy all the wicked of the land, so that I may cut off all wicked doers from the city of the LORD.

11 Prov. 4:18
Job 22:28
12 Psa. 30:4, 33:1

Psalm **98**

1 Ex. 15:6, 11
Isa. 42:10, 63:5
Psa. 77:14, 96:1
2 Isa. 52:10, 62:2
Luke 2:30
3 Isa. 49:6
Luke 1:54
4 Psa. 95:1
6 Num. 10:10
8 Isa. 55:12
9 Psa. 96:10

Psalm **99**

1 Ex. 25:22
2 Psa. 97:9
4 Job 36:5-7
5 Lev. 19:2
Psa. 132:7
6 Ex. 14:15
1 Sam. 7:9
Jer. 15:1
7 Ex. 33:9
8 Deut. 9:20
Num. 14:20
9 Psa. 34:3

Psalm **100**

1 Psa. 95:1
3 Ezek. 34:31
Eph. 2:10
4 Psa. 116:17
5 Psa. 89:1, 136:1

Psalm **101**

2 1 Sam. 18:14
1 Ki. 11:4
3 Josh. 23:6
Psa. 97:10
4 Psa. 119:115
5 Prov. 6:17
8 Jer. 21:12
Psa. 48:2, 75:10

PSALM ONE HUNDRED-TWO

A prayer of the afflicted, when he is overwhelmed and pours out his complaint before the LORD.

1. O LORD, hear my prayer, and let my cry come to You.
2. Hide not Your face from me in the day of my trouble; incline Your ear to me; in the day I call, answer me quickly,
3. For my days go up like smoke, and my bones scorch like a firebrand.
4. My heart is stricken, and withered like grass, so that I forget to eat my bread.
5. Because of the voice of my groaning, my bones cleave to my flesh.
6. I am like a pelican of the wilderness; I am like an owl of the desert.
7. I watch, and am like a sparrow alone upon the housetop.
8. All the day my enemies revile me; in their rage against me, they make a curse of me;
9. For I have eaten ashes like bread, and have mixed my drink with weeping
10. Because of Your anger and Your wrath; for You have lifted me up and cast me down.
11. My days are like a shadow stretched out, and I wither like grass.
12. But You, O LORD, sit enthroned forever; and Your name is unto all generations.
13. You shall arise and have mercy upon Zion, for it is time to be gracious to her; yea, the appointed time has come,
14. For Your servants take pleasure in her stones and favor her dust.
15. So the nations shall fear the name of the LORD, and all the kings of the earth Your glory.
16. When the LORD shall build up Zion, He shall appear in His glory.
17. He will regard the prayer of the destitute and not despise their prayer.
18. This shall be written for the generation to come; and a people who shall be created shall praise the LORD,
19. For He has looked down from the height of His sanctuary; from heaven the LORD beheld the earth
20. To hear the groaning of the prisoner, to set free those who are appointed to death
21. That men may declare the name of the LORD in Zion and His praise in Jerusalem
22. When the people and the kingdoms have gathered together to serve the LORD.
23. He weakened my strength in the way; He shortened my days.
24. I said, "O my God, take me not away in the midst of my days; Your years endure throughout all generations.
25. Of old You have laid the foundation of the earth, and the heavens are the work of Your hands.
26. They shall perish, but You shall endure; yea, all of them shall become old like a garment; like a vesture You shall change them, and they shall be changed;
27. But You remain the same, and Your years shall have no end.
28. The children of Your servants shall continue, and their seed shall be established before You."

Psalm **102**

1 Psa. 18:6
2 Psa. 69:17, 71:2
3 Psa. 31:10 Job 30:30 Jas. 4:14
5 Job 19:20
6 Isa. 34:11 Job 30:29
7 Psa. 38:11, 77:4
8 Acts 23:12, 26:11
9 Psa. 42:3
10 Psa. 30:7
11 Isa. 40:6-8 Eccl. 6:12 Jas. 1:10
12 Psa. 9:7, 135:13
13 Isa. 40:2, 60:10
14 Psa. 79:1
15 1 Ki. 8:43
16 Isa. 60:1-2
17 Neh. 1:6
18 Psa. 22:31 Rom. 15:4
19 Deut. 26:15
20 Psa. 79:11
21 Psa. 22:22
23 Job 21:21
24 Isa. 38:10 Psa. 90:2
25 Heb. 1:10
26 Isa. 34:4
27 Mal. 3:6 Heb. 13:8
28 Psa. 69:36

PSALM ONE HUNDRED-THREE

A Psalm of David.

1. Bless the LORD, O my soul; and all that is within me, bless His holy name.
2. Bless the LORD, O my soul, and forget not all His benefits;
3. Who forgives all your iniquities, Who heals all your diseases,
4. Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies,
5. Who satisfies your desires with good things; your youth is renewed like the eagle's.
6. The LORD executes righteousness and judgment for all who are oppressed.
7. He made known His ways unto Moses, His acts unto the children of Israel.
8. The LORD is merciful and gracious, slow to anger, and abundant in mercy.
9. He will not always chasten, nor will He keep His anger forever.
10. He has not dealt with us according to our sins, nor rewarded us according to our iniquities,
11. For as the heavens are high above the earth, so is His mercy toward those who fear Him.
12. As far as the east is from the west, so far has He removed our transgressions from us.
13. As a father has compassion upon his children, so the LORD has compassion upon those who fear Him,

Psalm **103**

1 Psa. 104:1
3 Ex. 15:26 Isa. 33:24 Psa. 130:8
4 Psa. 5:12
5 Isa. 40:31
7 Psa. 147:19
8 Ex. 34:6-7
9 Psa. 30:5
10 Ezra 9:13
12 Isa. 43:25
13 Mal. 3:17

14. For He knows our frame; He remembers that we are dust.
15. As for man, his days are as grass; as a flower of the field, so he flourishes,
16. For the wind passes over it, and it is gone; and its place shall know it no more.
17. But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him, and His righteousness is unto children's children,
18. To those who keep His covenant, and to those who remember His precepts to do them.
19. The LORD has established His throne in the heavens; and His kingdom rules over all.
20. Bless the LORD, O you His angels, mighty in strength, who do His commandments, hearkening unto the voice of His word.
21. Bless the LORD, all you His hosts, ministers of His who do His pleasure.
22. Bless the LORD, all His works in all places of His dominion. Bless the LORD, O my soul!

14 Eccl. 12:7
15 Job 14:1-2
1 Pet. 1:24
16 Job 7:10
18 Deut. 7:9
19 Psa. 47:2
Dan. 4:25
20 Psa. 148:2
Mat. 6:10
21 Gen. 32:2
Heb. 1:14

PSALM ONE HUNDRED-FOUR

Psalm **104**

1. Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with honor and majesty,
2. Covering Yourself with light as with a garment, and stretching out the heavens like a curtain,
3. Who lays the beams of His upper chambers in the waters. He makes the clouds His chariot; He walks upon the wings of the wind;
4. He makes His angels spirits, His ministers a flaming fire.
5. He established the earth on its foundations; so that it should not be removed forever.
6. You covered it with the deep as with a garment; the waters stood above the mountains.
7. At Your rebuke they fled; at the voice of Your thunder they hastened away.
8. The mountains rose; the valleys sank down to the place that You had founded for them.
9. You have set a bound that they may not pass over, so that they might not return again to cover the earth.
10. He sends forth the springs into the valleys; they flow between the mountains.

1 Psa. 103:1
2 Isa. 40:22
Dan. 7:9
3 Isa. 19:1
Amos 9:6
Psa. 18:10
4 Heb. 1:7
5 Job 26:7
6 Gen. 7:19
8 Gen. 8:5
9 Gen. 9:11
Job 26:10

11. They give drink to every beast of the field; the wild donkeys quench their thirst.
12. Beside them the birds of heaven will have their place of rest; they sing among the branches.
13. He waters the mountains from His upper chambers; the earth is full of the fruit of Your works.
14. He causes the grass to grow for the livestock, and herbs for the service of man, to bring forth food from the earth,
15. And wine that makes glad the heart of man, and oil that makes his face shine, and bread to strengthen the heart of man.
16. The trees of the LORD are full of sap, the cedars of Lebanon which He has planted,
17. Where the birds make their nests; as for the stork, the fir trees are her home.
18. The high mountains are for the wild goats, and the rocks are a refuge for the badgers,
19. Who made the moon for the appointed times; the sun knows its going down.
20. You make darkness, and it is night in which all the beasts of the forest creep forth.
21. The young lions roar after their prey and seek their food from God.
22. The sun rises; they slink away and go to their dens to lie down.
23. Man goes out to his work and to his labor until the evening.
24. O LORD, how many are Your works! In wisdom You have made them all; the earth is full of Your creatures.
25. There is the great and wide sea in which are creatures without number, both small and great living things.
26. There the ships go and the leviathan, which You have made to play in it.
27. All of them wait upon You, that You may give them their food in due season.
28. You give it unto them, they gather it; You open Your hand; they are satisfied with good.
29. You hide Your face, they are troubled; You take away their breath, they die and return to dust.
30. You send forth Your Spirit, they are created; and You renew the face of the earth.
31. May the glory of the LORD endure forever; the LORD shall rejoice in His works.

13 Jer. 10:13
Psa. 147:8
14 Gen. 1:29
Psa. 136:25
Job 28:5
15 Judg. 9:13
19 Gen. 1:14
20 Isa. 45:7
21 Job 38:39
23 Gen. 3:19
24 Prov. 3:19
26 Job 41:1
27 Psa. 136:25
29 Job 34:15
Eccl. 12:7
30 Isa. 32:15
Ezek. 37:9
31 Gen. 1:31

32. He looks upon the earth, and it trembles; He touches the hills, and they smoke.
33. I will sing to the LORD as long as I live; I will sing praise to my God while I have my being.
34. May my meditation to Him be pleasing; as for me I will rejoice in the LORD.
35. Let sinners cease from the earth, and let the wicked be no more. Bless the LORD, O my soul. Praise the LORD!

PSALM ONE HUNDRED-FIVE

1. O give thanks unto the LORD! Call upon His name; make known His deeds among the people.
2. Sing to Him, sing praises unto Him; talk of all His wonderful works.
3. Glory in His holy name; let the heart of those who seek the LORD rejoice.
4. Seek the LORD and His strength; seek His face evermore.
5. Remember His marvelous works which He has done, His wonders, and the judgments of His mouth,
6. O you seed of Abraham His servant, you children of Jacob His chosen.
7. He is the LORD our God; His judgments are in all the earth.
8. He has remembered His covenant forever, the word which He commanded to a thousand generations;
9. The covenant which He made with Abraham, and His oath to Isaac;
10. And He confirmed it to Jacob for a statute, and to Israel for an everlasting covenant,
11. Saying, "To you I will give the land of Canaan, the lot of your inheritance,"
12. When they were but a few men in number; yea, very few, and strangers in it.
13. When they went from one nation to another, from one kingdom to another people,
14. He allowed no man to do them wrong; yea, He reproved kings for their sakes,
15. Saying, "Touch not My anointed, and do My prophets no harm."
16. Moreover He called for a famine upon the land; He broke the whole staff of bread.
17. He sent a man before them, even Joseph, who was sold for a servant,
18. Whose feet they hurt with fetters; he was laid in iron,

32 Hab. 3:10
Psa. 144:5
33 Psa. 63:4
35 Psa. 37:38,
Prov. 2:22

Psalm **105**

1 Isa. 12:4
Psa. 145:5
1 Chr. 16:8
2 Psa. 119:27
4 Psa. 27:8
5 Psa. 77:11
7 Isa. 26:9
8 Luke 1:72
9 Gen. 17:2,
22:16
11 Gen. 13:15,
15:18
12 Gen. 34:30
Deut. 7:7
Heb. 11:9
14 Gen. 12:17
35:5
16 Gen. 41:54
Lev. 26:26
Isa. 3:1
17 Gen. 37:28
45:5
18 Gen. 40:15
19 Gen. 41:25
20 Gen. 41:14
21 Gen. 41:40
23 Gen. 46:6
Psa. 78:51
24 Ex. 1:7
25 Ex. 1:8
26 Ex. 3:10
27 Ex. 7-12
Psa. 106:22
28 Ex. 10:22
Psa. 99:7
29 Ex. 7:20
Psa. 78:44
30 Ex. 8:6
Psa. 78:45
31 Ex. 8:17
Psa. 78:45
32 Ex. 9:23
Psa. 78:48
33 Psa. 78:47
34 Ex. 10:4
Psa. 78:46
36 Gen. 49:3
Ex. 12:29
Psa. 78:51
37 Ex. 12:35
38 Ex. 12:33
39 Ex. 13:21
Neh. 9:12
40 Ex. 16:12
Psa. 78:18,
24
41 Ex. 17:6
Psa. 78:15
1 Cor. 10:4
42 Gen. 15:14
44 Josh. 13:7

19. Until the time that his word came to pass, *when* the Word of the LORD tested him.
20. The king sent and loosed him, even the ruler of the people, and let him go free.
21. He made him lord of his house and ruler of all his possessions,
22. To bind his princes at his pleasure and teach his elders wisdom.
23. Israel also came into Egypt, and Jacob resided in the land of Ham.
24. And He increased His people greatly and made them stronger than their enemies.
25. He turned their heart to hate His people, to deal craftily with His servants.
26. He sent Moses His servant, and Aaron whom He had chosen.
27. They showed His signs among them, and wonders in the land of Ham.
28. He sent darkness and made it dark, and they rebelled not against His word.
29. He turned their waters into blood and killed their fish.
30. Their land swarmed with frogs in abundance, even in the chambers of their kings.
31. He spoke, and there came swarms of flies and gnats in all their borders.
32. He gave them hail for rain and flaming fire in their land.
33. He struck their vines also and their fig trees, and broke the trees of their borders.
34. He spoke, and locusts came, and caterpillars without number;
35. And they ate up all the plants in their land, and ate the fruit of their ground.
36. He also struck all the firstborn in their land, the chief of all their strength.
37. He also brought them out with silver and gold; and there was not one feeble person among their tribes.
38. Egypt was glad when they departed, for the fear of them had fallen upon them.
39. He spread a cloud for a covering, and fire to give light in the night.
40. The people asked, and He brought quail, and satisfied them with the bread of heaven.
41. He opened the rock, and the waters gushed out; they ran in the dry places like a river,
42. For He remembered His holy word unto Abraham His servant.
43. And He brought forth His people with joy, and His chosen with singing,
44. And gave them the lands of the

nations; and they inherited the labor of the people,
45. So that they might take heed to His statutes and keep His laws. Praise the LORD!

PSALM ONE HUNDRED-SIX

1. Praise the LORD! O give thanks to the LORD, for He is good, for His mercy endures forever.
2. Who can express the mighty acts of the LORD, or cause all His praise to be heard?
3. Blessed are those who keep judgment, and he who does righteousness at all times.
4. Remember me, O LORD, when You favor Your people; O visit me with Your salvation
5. That I may see the prosperity of Your chosen ones, that I may rejoice in the gladness of Your nation, that I may glory with Your inheritance.
6. We have sinned with our fathers, we have committed iniquity, we have done wickedly.
7. Our fathers gave no thought to Your wonders in Egypt; they did not remember the multitude of Your mercies, but rebelled at the sea, even at the Red Sea.
8. Nevertheless He saved them for His name's sake, to make His mighty power known.
9. And He rebuked the Red Sea, and it was dried up; so He led them through the depths, as through the wilderness.
10. And He saved them from the hand of those who hated them, and redeemed them from the hand of the enemy.
11. And the waters covered their enemies; there was not one of them left.
12. Then they believed His words; they sang His praise.
13. They soon forgot His works; they did not wait for His counsel;
14. But they lusted exceedingly in the wilderness and tempted God in the desert.
15. And He gave them what they asked, but sent a wasting disease among them.
16. And they were jealous of Moses in the camp and Aaron the holy *priest* of the LORD.
17. The earth opened and swallowed up Dathan, and covered the company of Abiram.
18. And a fire was kindled in their company; the flame burned up the wicked.

45 Deut. 4:1, 6:21-25

Psalm **106**

1 1 Chr. 16:34
3 Psa. 15:2 Gal. 6:9
4 Psa. 119:132
6 Dan. 9:5
7 Ex. 14:11
8 Ex. 9:16
9 Ex. 14:21 Nah. 1:4 Psa. 18:15
10 Ex. 14:30
11 Ex. 14:27
12 Ex. 15:1
13 Ex. 15:24
14 1 Cor. 10:6
15 Num. 11:31 Isa. 10:16
16 Num. 16:1
17 Deut. 11:6
18 Num. 16:35, 46
19 Ex. 32:4
20 Jer. 2:11 Rom. 1:23
21 Psa. 78:11
22 Psa. 78:51
23 Ex. 32:10 Deut. 9:19 Ezek. 22:30
24 Deut. 8:7 Ezek. 20:6 Heb. 3:18
25 Num. 14:2
26 Num. 14:29 Ezek. 20:15
27 Lev. 26:33
28 Hos. 9:10
30 Num. 25:7
31 Num. 25:11
32 Num. 20:3 Psa. 81:7
33 Num. 20:10
34 Deut. 7:2 Judg. 1:21, 2:2
35 Judg. 3:5-6 Isa. 2:6
36 Deut. 7:16 Judg. 2:12
37 Lev. 17:7 2 Ki. 16:3
38 Num. 35:33
39 Lev. 17:7 Num. 15:39 Ezek. 20:18, 30
40 Deut. 9:29 Judg. 2:14

19. They made a calf in Horeb and worshiped the molten image.
20. Thus they exchanged their glory into the likeness of an ox that eats grass.
21. They forgot God their Savior, Who had done great things in Egypt,
22. Wondrous works in the land of Ham, and awesome things by the Red Sea.
23. And He said that He would destroy them, if Moses His chosen one had not stood before Him in the breach, to turn away His wrath, so that He should not destroy them.
24. And they despised the pleasant land; they did not believe His word,
25. But murmured in their tents, and did not hearken to the voice of the LORD.
26. Therefore He lifted up His hand against them to overthrow them in the wilderness,
27. To overthrow their seed also among the nations, and to scatter them in the lands.
28. And they joined themselves to Baal of Peor, and ate the sacrifices of the dead,
29. And provoked Him to anger with their doings; and the plague broke out upon them.
30. Then Phinehas stood and executed judgment, and so the plague was stayed.
31. And it was counted to him for righteousness unto all generations forevermore.
32. And they provoked Him at the waters of strife so that it went ill with Moses on their account,
33. Because they provoked his spirit so that he spoke rashly with his lips.
34. They did not destroy the peoples as the LORD had commanded them,
35. But mingled themselves among the nations and learned their works.
36. And they served their idols, which were a snare to them.
37. Yea, they sacrificed their sons and their daughters to demons,
38. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with blood.
39. And they were defiled with their works, and went awhoring after their own inventions.
40. Therefore the wrath of the LORD was kindled against His people, and He abhorred His own inheritance.

41. And He gave them into the hand of the nations; and those who hated them ruled over them.
42. And their enemies oppressed them, and they were brought into subjection under their hand.
43. Many times He delivered them, but they were rebellious in their counsel and sank low through their iniquities.
44. Nevertheless, He looked upon their affliction when He heard their cry;
45. And He remembered His covenant for them and repented, according to the multitude of His mercies.
46. He made them also to be pitied by all those who carried them captives.
47. Save us, O LORD our God, and gather us from among the nations, to give thanks to Your holy name and to triumph in Your praise.
48. Blessed is the LORD God of Israel from everlasting to everlasting; and let all the people say, "Amen." Praise the LORD!

41 Judg. 2:14 Neh. 9:27
43 Judg. 2:16 Neh. 9:27
44 Judg. 10:10
45 Lev. 26:41 Judg. 2:18 Psa. 69:16
46 Jer. 42:12 Ezra 9:9
47 1 Chr. 16:35
48 Psa. 41:13

BOOK FIVE
(PSALMS 107-150)
PSALM ONE HUNDRED-SEVEN

Psalm **107**

1. O give thanks to the LORD, for He is good, for His steadfast love endures forever.
2. So let the redeemed of the LORD say, whom He has redeemed from the hand of the enemy,
3. And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
4. They wandered in the wilderness, in a desert by the way; they found no city to dwell in.
5. Hungry and thirsty, their soul fainted in them.
6. Then they cried to the LORD in their distress, and He delivered them out of their troubles.
7. And He led them by a straight way, so that they might go to a city to dwell.
8. Let them praise the LORD for His goodness, and for His wonderful works to the children of man,
9. For He satisfies the thirsty soul and fills the hungry soul with good things.
10. Some sat in the darkness and in the shadow of death, being chained in affliction and iron
11. Because they rebelled against the words of God and despised the counsel of the Most High.
12. Therefore He humbled their heart with labor; they stumbled, and there was none to help.
13. Then they cried to the LORD in their distress, and He saved them out of their troubles.
14. He brought them out of darkness and the shadow of death, and broke their bands asunder.
15. Let them praise the LORD for His goodness and for His wonderful works to the children of men!
16. For He has broken the gates of bronze and cut through the bars of iron.
17. Fools are afflicted because of their rebellion and because of their iniquities.
18. They themselves loathed all kinds of food, and they drew near the gates of death.
19. Then they cried unto the LORD in their distress, and He delivered them out of their troubles.
20. He sent His word and healed them, and delivered them from their destructions.
21. Let them praise the LORD for His goodness and for His wonderful works to the children of men!
22. And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing!
23. Those who go down to the sea in ships, who do business in great waters,
24. These see the works of the LORD and His wonders in the deep,
25. For He commanded and raised the stormy wind which lifted up the waves of the sea.
26. They mounted up to heaven, they went down again to the depths; their courage melted away because of the peril.
27. They reeled to and fro, and staggered like a drunken man, and were at their wits' end.
28. And they cried to the LORD in their distress, and He delivered them out of their troubles.
29. He made the storm calm, so that its waves were still.
30. Then they were glad because they were quiet, and He led them to their desired haven.
31. Let them praise the LORD for His

1 Psa. 106:1, 119:68
2 Psa. 106:10
3 Psa. 106:47
4 Deut. 32:10
6 Hos. 5:15 Psa. 50:15
7 Ezra 8:21
8 Psa. 107:15, 21
9 Psa. 34:10 Luke 1:53
10 Job 36:8 Luke 1:79
11 Psa. 73:24 Lam. 3:42 Luke 7:30 Acts 20:27
12 Isa. 63:5 Psa. 22:11
14 Psa. 68:6 Acts 12:7
15 Psa. 107:8, 21, 31
16 Isa. 45:2
17 Lam. 3:39
18 Psa. 9:13 Job 33:20, 22
20 Psa. 30:2-3, 49:15, 103:3 Job 33:28 Mat. 8:8
22 Lev. 7:12 Psa. 9:11, 73:28, 116:17, 118:17 Heb. 13:15
25 Jonah. 1:4
26 Psa. 22:14
28 Psa. 107:6, 13, 19
29 Psa. 89:9 Mat. 8:26

goodness and for His wonderful works to the children of men!
32. And let them exalt Him in the congregation of the people and praise Him in the assembly of the elders.
33. He turns rivers into a wilderness and watersprings into thirsty ground;
34. A fruitful land *is changed* into a salty desert because of the wickedness of those who dwell in it.
35. He turns the wilderness into pools of water and dry ground into watersprings.
36. And He makes the hungry dwell there, so that they may prepare a city of habitation,
37. And sow the fields, and plant vineyards, which may yield fruits of increase.
38. He also blesses them, so that they are multiplied greatly, and does not allow their livestock to decrease.
39. Again, they have become few and brought low through oppression, affliction, and sorrow.
40. He pours contempt upon nobles and causes them to wander in the wilderness, where there is no path.
41. But He raises up the poor from affliction and sets their families like a flock.
42. The righteous shall see it and rejoice; and all iniquity shall stop its mouth.
43. Whoever is wise, let him give heed to these things, and let them consider the mercies of the LORD.

PSALM ONE HUNDRED-EIGHT

A Song. A Psalm of David.

1. O God, my heart is fixed; I will sing and I will give praise, even with my glory.
2. Awake, harp and lyre; I will awake early.
3. I will praise You, O LORD, among the people; and I will sing praises to You among the nations,
4. For Your mercy is great above the heavens; and Your truth reaches unto the clouds.
5. Be exalted, O God, above the heavens, and Your glory above all the earth,
6. So that Your beloved may be delivered; save with Your right hand, and answer me.
7. God has spoken in His holiness: "I will rejoice, I will divide Shechem, and I will measure out the valley of Succoth.
8. Gilead is Mine; Manasseh is Mine and Ephraim is the strength of My head; Judah is My lawgiver;
9. Moab is My washpot; I will cast out My shoe over Edom; I will triumph over Philistia."
10. Who will bring me into the strong city? Who will lead me into Edom?
11. O God, have You not cast us off? And, O God, will You not go out with our armies?
12. Give us help from trouble, for vain is the deliverance of man.
13. Through God we shall do mighty things, for it is He who will tread down our enemies.

PSALM ONE HUNDRED-NINE

To the Chief Musician.
A Psalm of David.

1. O God of my praise, do not keep silent,
2. For the mouth of the wicked and the mouth of the deceitful are opened against me; they have spoken against me with a lying tongue.
3. And they surrounded me with words of hatred, and fought against me without a cause.
4. In return for my love they are my adversaries, but I give myself unto prayer.
5. And they have rewarded me evil for good and hatred for my love.
6. Set a wicked man over him, and let an adversary stand at his right hand,
7. When he is judged, let him be condemned; and let his prayer become sin.
8. Let his days be few; let another take his office.
9. Let his children be fatherless and his wife a widow.
10. Let his children always beg and be vagabonds, and seek food out of their desolate places.
11. Let the creditor seize all that is his; and let strangers plunder the fruit of his labor.
12. Let there be none to give mercy to him, nor any to be gracious unto his fatherless children.
13. Let his posterity be cut off; and in the generation following, let their name be blotted out.
14. Let the iniquity of his fathers be remembered by the LORD, and let not the sin of his mother be blotted out.
15. Let them be always before the LORD,

31 Psa. 107:8, 15, 21
32 Psa. 22:22, 25
33 1 Ki. 17:1, 7
34 Gen. 13:10, 14:3, 19:25
35 Isa. 41:18 Psa. 114:8
38 Gen. 12:2, 17:16, 20 Ex. 1:7
39 2 Ki. 10:32
40 Job 12:21, 24
41 1 Sam. 2:8 Psa. 78:52, 113:7-8
42 Psa. 63:11 Prov. 10:11 Job 5:15-16 Rom. 3:19
43 Jer. 9:12 Psa. 64:9 Hos. 14:9

Psalm **108**

1 Psa. 57:7
2 Psa. 57:8-11
5 Psa. 57:5, 11
6 Psa. 60:5
8 Gen. 49:10
10 Psa. 60:9
13 Psa. 60:12

Psalm **109**

1 Psa. 83:1
3 Psa. 35:7 69:4 John 15:25
5 Psa. 35:7, 12, 38:20
6 Zech. 3:1
7 Prov. 28:9
8 Acts 1:20
9 Ex. 22:24
11 Job 5:5, 18:9
13 Psa. 37:28 Prov. 10:7 Job 18:19
14 Ex. 20:5 Jer. 18:23 Neh. 4:5
15 Psa. 34:16 Job 18:17

that He may cut off their memory from the earth
16. Because he did not remember to show mercy, but persecuted the poor and needy man, and sought to kill the brokenhearted.
17. Yea, he loved cursing, so let it come unto him; he delighted not in blessing, so let it be far from him.
18. As he clothed himself with cursing, as with his robe, so let it come into his bowels like water, and like oil into his bones.
19. Let it be to him as the robe which covers him, and for a girdle with which he is always clothed.
20. Let this be the reward of my foes from the LORD, and of them who speak evil against my soul.
21. But You, O GOD the Lord, deal *kindly* with me for Your name's sake because Your mercy is good, deliver me,
22. For I am poor and needy, and my heart is wounded within me.
23. As a shadow when it is stretched out, I am gone; I am shaken off like the locust.
24. My knees are weak from fasting, and my flesh has become gaunt.
25. And I also became a reproach to them when they looked upon Me; they shook their heads.
26. Help me, O LORD my God; save me according to Your steadfast love;
27. So that they may know that this is *of* Your hand; that You, LORD, have done it.
28. They will curse, but You will bless; when they arise, let them be ashamed; but let Your servant rejoice.
29. Let my accusers be clothed with confusion, and let them wrap themselves in their own shame, as with a cloak.
30. I will greatly praise the LORD with my mouth; yea, I will praise Him among the multitude,
31. For He shall stand at the right hand of the poor, to save him from those who condemn his soul.

PSALM ONE HUNDRED-TEN

A Psalm of David.

1. The LORD said unto my Lord, "Sit at My right hand until I make Your enemies as Your footstool."
2. The LORD shall send the rod of Your strength out of Zion *saying*, "Rule in the midst of Your enemies."
3. Your people will offer themselves in the day of Your power, in the beauties of holiness from the womb of the morning: Yours is the dew of Your youth.
4. The LORD has sworn and will not repent, "You are a priest forever after the order of Melchizedek."
5. The LORD at Your right hand shall strike through kings in the day of His wrath.
6. He shall judge among the nations, He shall fill them with dead bodies; He shall shatter chief men over the broad earth.
7. He shall drink of the brook by the way; therefore He shall lift up the head.

PSALM ONE HUNDRED-ELEVEN

1. Praise the LORD! I will give thanks to the LORD with my whole heart in the council of the upright and in the congregation.
2. The works of the LORD are great, sought out by all those who have pleasure in them.
3. His work is glory and majesty; and His righteousness endures forever.
4. He has made a memorial for His wonderful works; the LORD is gracious and full of compassion.
5. He has given food to those who fear Him; He will always be mindful of His covenant.
6. He has declared to His people the power of His works, in giving them the inheritance of the nations.
7. The works of His hands are truth and justice; all His precepts are sure.
8. They stand fast forever and ever; they are done in truth and uprightness.
9. He sent redemption unto His people; He has commanded His covenant forever; holy and awesome★ is His name.
10. The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments. His praise endures forever.

PSALM ONE HUNDRED-TWELVE

1. Praise the LORD! Blessed is the man who fears the LORD, who delights

16 Psa. 34:18
17 Ezek. 35:6
Prov. 14:14
18 Num. 5:22
23 Psa. 102:11
24 Heb. 12:12
25 Psa. 22:6-7
26 Mat. 27:39
27 Job 37:7
28 2 Sam. 16:11
Isa. 65:14
29 Psa. 35:26, 132:18
30 Psa. 35:18, 111:1
31 Psa. 16:8
73:23

Psalm **110**

1 Mat. 22:44
Mark 12:36
Luke 20:42
Acts 2:34
I Cor. 15:25
3 Psa. 96:9
4 Num. 23:19
5 Psa. 2:5, 12, 16:8
Rom. 2:5
6 Hab. 3:13
Psa. 68:21
7 Isa. 53:12

Psalm **111**

1 Psa. 35:18, 89:5, 107:32
2 Psa. 143:5, Job 38-41
3 Psa. 145:4
4 Psa. 86:5
5 Mat. 6:26
7 Psa. 19:7
Rev. 15:3
8 Isa. 40:8
Rev. 15:3
9 Luke 1:49, 68
★ *reverend*
10 Eccl. 12:13

Psalm **112**

1 Psa. 119:16

greatly in His commandments.
2. His seed shall be mighty upon earth; the generation of the upright shall be blessed.
3. Wealth and riches shall be in his house, and his righteousness endures forever.
4. To the upright there arises light in the darkness; he is gracious and full of compassion and righteousness.
5. It is well with the man who is gracious and lends freely; who conducts his affairs with justice.
6. Surely he shall not be moved forever; the righteous shall be in everlasting remembrance.
7. He shall not be afraid of evil tidings; his heart is steadfast, trusting in the LORD.
8. His heart is established; he shall not be afraid until he sees his desire upon his enemies.
9. He has given freely; he has given to the poor; his righteousness endures forever; his horn shall be exalted with honor.
10. The wicked shall see and be angry; he shall gnash with his teeth and melt away; the desire of the wicked shall perish.

PSALM ONE HUNDRED-THIRTEEN

1. O praise the LORD! Give praise to the LORD, O you servants of the LORD, praise the name of the LORD.
2. Blessed is the name of the LORD from this time forth and forevermore.
3. From the rising of the sun to its going down, the LORD'S name is to be praised.
4. The LORD is high above all nations, and His glory above the heavens.
5. Who is like the LORD our God, Who dwells on high,
6. Who looks down low upon the heavens and upon the earth?
7. He raises up the poor out of the dust and lifts the needy out of the dunghill
8. In order to seat them with nobles, with the princes of his people.
9. He causes the barren to dwell in the house as a joyful mother of children. O praise the LORD!

2 Psa. 102:28
3 Mat. 6:33
4 Psa. 97:11
Job 11:17
5 Psa. 37:26
Eph. 5:15
Col. 4:5
6 Prov. 10:7
7 Psa. 57:7, 64:10
Prov. 1:33
8 Psa. 59:10
Prov. 1:33
9 Psa. 75:10
2 Cor. 9:9
10 Psa. 37:12, 58:7-8
Prov. 11:7

Psalm **113**

1 Psa. 135:1
2 Dan. 2:20
3 Isa. 59:19
Mal. 1:11
4 Psa. 8:1, 99:2, 97:9
5 Psa. 89:6
6 Isa. 57:15
Psa. 11:4
7 1 Sam. 2:8
Psa. 107:41
8 Job 36:7
9 1 Sam. 2:5
Isa. 54:1
Gal. 4:27

Psalm **114**

1 Ex. 13:3
Psa. 81:5
2 Ex. 6:7
Deut. 27:9
3 Ex. 14:21
Josh. 3:13
4 Psa. 29:6
5 Hab. 3:8
8 Ex. 17:6
Num. 20:11
Psa. 107:35

Psalm **115**

1 Isa. 48:11
Ezek. 36:32
2 Joel 2:17
Psa. 42:3, 10
79:10
3 Psa. 135:6
Dan. 4:35
1 Chr. 16:26
4 Deut. 4:28
Jer. 10:3
Psa. 135:15
8 Isa. 44:9-11
Psa. 135:18
9 Psa. 33:20, 118:2-3

PSALM ONE HUNDRED-FOURTEEN

1. When Israel went out of Egypt, the house of Jacob from a people of strange language,
2. Judah became His sanctuary, and Israel His dominion.
3. The sea saw it and fled; Jordan was driven back.
4. The mountains skipped like rams and the little hills like lambs.
5. What ailed you, O sea, that you fled? O Jordan, that you turned back,
6. O mountains that you skipped like rams, O little hills like lambs?
7. O earth, tremble at the presence of the Lord, at the presence of the God of Jacob,
8. Who turned the rock into a pool of water, the flint into a fountain of waters.

PSALM ONE HUNDRED-FIFTEEN

1. Not unto us, O LORD, not unto us, but unto Your name give glory for Your mercy and for Your truth's sake.
2. Why should the nations say, "Where now is their God?"
3. Our God is in the heavens; He has done whatever He has pleased.
4. Their idols are silver and gold, the work of men's hands.
5. They have mouths, but they do not speak; they have eyes, but they do not see;
6. They have ears, but they do not hear; they have noses, but they do not smell;
7. They have hands, but they do not handle; they have feet, but they do not walk; they do not make a sound through their throat.
8. The ones who make them are like them, and so is everyone who trusts in them.
9. O Israel, trust in the LORD; He is their help and their shield.
10. O house of Aaron, trust in the LORD; He is their help and their shield.
11. O you who fear the LORD, trust in the LORD; He is their help and their shield.
12. The LORD has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron.

13. He will bless those who fear the LORD, both small and great.
14. The LORD shall increase you more and more, you and your children.
15. May you be blessed of the LORD Who made the heavens and the earth.
16. The heavens, even the heavens, are the LORD'S; but the earth He has given to the children of men.
17. The dead do not praise the LORD, nor do any who go down into silence.
18. But as for us, we will bless the LORD from this time forth and forevermore. O praise the LORD!

PSALM ONE HUNDRED-SIXTEEN

1. I love the LORD because He hears my voice and my prayers.
2. Because He has bowed down His ear to me, therefore I will call upon Him as long as I live.
3. The sorrows of death hemmed me in, and the pains of the grave took hold upon me; I found trouble and sorrow.
4. Then I called upon the name of the LORD: "O LORD, I beseech You, deliver my soul."
5. Gracious is the LORD, and righteous; yea, our God is merciful.
6. The LORD preserves the simple; I was brought low, and He saved me.
7. Return to your rest, O my soul, for the LORD has dealt bountifully with you,
8. For You have delivered my soul from death, my eyes from tears, my feet from falling.
9. I will walk before the LORD in the land of the living.
10. I believed, therefore I have spoken, "I was greatly afflicted;"
11. I said in my haste, "All men are liars."
12. What shall I give to the LORD for all His bountiful *blessings* toward me?
13. I will lift up the cup of salvation and call upon the name of the LORD.
14. I will pay my vows to the LORD now in the presence of all His people.
15. Precious in the sight of the LORD is the death of His saints.
16. O LORD, truly I am Your servant; I am Your servant and the son of Your handmaid; You have loosed my bonds.
17. I will offer to You the sacrifice of thanksgiving and will call upon the name of the LORD.
18. I will pay my vows to the LORD now in the presence of all His people,
19. In the courts of the LORD'S house, in the midst of you, O Jerusalem. O praise the LORD!

PSALM ONE HUNDRED-SEVENTEEN

1. O praise the LORD, all you nations; praise Him, all people,
2. For His merciful kindness is great toward us; and the truth of the LORD endures forever. Praise the LORD!

PSALM ONE HUNDRED-EIGHTEEN

1. O, give thanks to the LORD, for He is good because His steadfast love endures forever.
2. Let Israel now say that His steadfast love endures forever.
3. Let the house of Aaron now say that His steadfast love endures forever.
4. Let those who fear the LORD now say that His steadfast love endures forever.
5. I called upon the LORD in distress; the LORD answered me, and set me in a large place.
6. The LORD is on my side; I will not fear. What can man do to me?
7. The LORD is for me as my helper; therefore I will look in triumph upon those who hate me.
8. It is better to trust in the LORD than to put confidence in man.
9. It is better to trust in the LORD than to trust in princes.
10. All the nations surround me, but in the name of the LORD I will destroy them.
11. They surround me; yea, they surround me, but in the name of the LORD I will destroy them.
12. They surround me like bees; they are extinguished like the fire of thorns, for in the name of the LORD I will cut them off.
13. You have thrust hard at me so that I might fall, but the LORD helped me.
14. The LORD is my strength and song, and He has become my salvation.
15. The voice of rejoicing and salvation is in the tabernacles of the righteous; the right hand of the LORD does mighty things.

13 Psa. 128:1
15 Gen. 1:1, 14:19
Psa. 96:5
17 Isa. 38:18
Psa. 6:5, 88:10-12
18 Psa. 113:2
Dan. 2:20

Psalm **116**

1 Psa. 18:1
3 Psa. 18:4-6
5 Psa. 103:8, 119:137, 145:17
Ezra 9:15
Neh. 9:8
7 Jer. 6:16
Psa. 13:6, 119:17
Mat. 11:29
8 Psa. 56:13
9 Psa. 27:13
10 2 Cor. 4:13
11 Psa. 31:22
Rom. 3:4
14 Jonah. 2:9
Psa. 22:25, 116:18
15 Psa. 72:14
16 Psa. 86:16, 119:125, 143:12
17 Lev. 7:12
Psa. 50:14, 107:22
19 Psa. 96:8, 100:4

Psalm **117**

1 Rom. 15:11
2 Psa. 100:5

Psalm **118**

1 Psa. 106:1, 107:1
1 Chr. 16:8
2 Psa. 115:9
5 Psa. 18:19, 120:1
6 Psa. 27:1
Heb. 13:6
7 Psa. 54:4, 59:10
8 The middle verse in the Bible.
Psa. 40:4, 62:8-9
9 Psa. 146:3
11 Psa. 88:17
12 Deut. 1:44
Nah. 1:10
Eccl. 7:6
14 Ex. 15:2
Isa. 12:2

16. The right hand of the LORD is exalted; the right hand of the LORD does valiantly.
17. I shall not die, but live and declare the works of the LORD.
18. The LORD has sorely chastened me; but He has not given me over to death.
19. Open to me the gates of righteousness; I will go through them, and I will praise the LORD.
20. This is the gate of the LORD; the righteous shall enter through it.
21. I will praise You, for You have answered me and have become my salvation.
22. The Stone which the builders rejected has become the Head Stone of the corner.
23. This is the LORD'S doing; it is marvelous in our eyes.
24. This is the day which the LORD has made; we will rejoice and be glad in it.
25. Save now, I beseech You, O LORD; O LORD, I beseech You, cause us to prosper now.
26. Blessed is he who comes in the name of the LORD; we have blessed You out of the house of the LORD.
27. The LORD is God and He has made His light to shine upon us. Bind the festival sacrifice with cords even unto the horns of the altar.
28. You are my God, and I will praise You; You are my God, I will exalt You.
29. Oh, give thanks to the LORD, for He is good, for His steadfast love endures forever.

PSALM ONE HUNDRED-NINETEEN

א *ALEPH*

1. Blessed are the undefiled in the way, who walk in the law of the LORD.
2. Blessed are they who keep His testimonies and who seek Him with the whole heart.
3. They also do no iniquity; they walk in His ways.
4. You have commanded us to keep Your precepts diligently.
5. O that my ways were directed to keep Your statutes!
6. Then I shall not be ashamed when I have respect unto all Your commandments.
7. I will praise You with uprightness of heart when I have learned Your righteous judgments.
8. I will keep Your statutes; O forsake me not utterly.

ב *BETH*

9. With what shall a young man cleanse his way? By taking heed according to Your word.
10. With all my heart I have sought You; O let me not wander from Your commandments.
11. Your word I have laid up in my heart, so that I might not sin against You.
12. Blessed are You, O LORD; teach me Your statutes.
13. With my lips I have declared all the judgments of Your mouth.
14. I have rejoiced in the way of Your testimonies as much as in all riches.
15. I will meditate upon Your precepts and have respect to Your ways.
16. I will delight myself in Your statutes; I will not forget Your word.

ג *GIMEL*

17. Deal bountifully with Your servant, that I may live and keep Your word.
18. Open my eyes, so that I may behold wondrous things out of Your law.
19. I am a stranger in the earth; do not hide Your commandments from me.
20. My soul breaks for the longing that it has for Your judgments at all times.
21. You have rebuked the proud who are cursed, who go astray from Your commandments.
22. Remove cursing and reproach from me, for I have kept Your testimonies.
23. Even though princes sat and spoke against me, Your servant did meditate on Your statutes.
24. Your testimonies also are my delight; they are my counselors.

ד *DALETH*

25. My soul cleaves to the dust; revive me according to Your word.
26. I have declared my ways, and You answer me; teach me Your statutes.
27. Make me to understand the way of Your precepts, and so shall I speak of Your wonderful works.
28. My soul melts away for sorrow; strengthen me according to Your word.
29. Remove from me the way of lying, and grant me Your law graciously.
30. I have chosen the way of truth; I have laid Your judgments before me.

16 Ex. 15:6
17 Hab. 1:12 Psa. 6:5, 73:28
18 Isa. 26:2 2 Cor. 6:9
19 Psa. 24:7-10
20 Isa. 35:8 Psa. 24:7 Rev. 22:14
21 Psa. 116:1, 118:14
22 Mat. 21:42 Mark 12:10 Luke 20:17 Acts 4:11
26 Zech. 4:7 Mat. 21:9 Mark 11:9 Luke 19:38
27 Esth. 8:16, 1 Pet. 2:9
28 Ex. 15:2 Isa. 25:1
29 Psa. 118:1

Psalm **119**

1 Psa. 128:1
3 1 John 3:9, 5:18
6 Job 22:26 1 John 2:28
7 Psa. 119:171
10 Psa. 119:21, 118 2 Chr. 15:15
11 Psa. 37:31 Luke 2:19
12 Psa. 25:4, 119:26, 33
13 Psa. 34:11
15 Psa. 1:2, 119:23, 48
16 Psa. 1:2
17 Psa. 116:7
19 Gen. 47:9 Psa. 39:12 1 Chr. 29:15 2 Cor. 5:6 Heb. 11:13
20 Psa. 42:1-2, 63:1, 84:2
21 Psa. 119:10, 110
22 Psa. 39:8
23 Psa. 119:15
24 Psa. 119:77, 92
25 Psa. 44:25, 143:11
26 Psa. 25:4, 27:11, 86:11
27 Psa. 145:5-6
28 Psa. 107:26

31. I cleave to Your testimonies; O LORD, do not put me to shame.
32. I will run the way of Your commandments for You shall enlarge my heart.

ה *HE*

33. Teach me, O LORD, the way of Your statutes, and I shall keep it unto the end.
34. Give me understanding, that I may keep Your law and observe it with all my heart.
35. Make me to walk in the path of Your commandments, for I delight in them.
36. Incline my heart to Your testimonies, and not to covetousness.
37. Turn away my eyes from seeing vanity; give me life in Your way .
38. Fulfill Your word to Your servant, so that You may be feared.
39. Turn away my reproach which I fear, for Your judgments are good.
40. Behold, I have longed after Your precepts; give me life in Your righteousness.

ו *WAW*

41. Let Your mercies come also unto me, O LORD, even according to Your salvation, according to Your word,
42. That I may have an answer for the one who reproaches me, for I trust in Your word.
43. And take not the word of truth utterly out of my mouth, for I have hoped in Your judgments.
44. So shall I keep Your law continually forever and ever.
45. And I will walk at liberty, for I seek Your precepts.
46. I will speak of Your testimonies also before kings and will not be ashamed.
47. And I will delight myself in Your commandments, which I have loved.
48. And I will lift up my hands unto Your commandments, which I have loved, and I will meditate on Your statutes.

ז *ZAYIN*

49. Remember the word to Your servant upon which You have caused me to hope.
50. This is my comfort in my affliction, that Your word has given me life.
51. The proud have utterly scorned me, yet I do not turn aside from Your law.
52. I remembered Your judgments of old, O LORD, and have comforted myself.
53. Burning indignation has taken hold upon me because of the wicked who forsake Your law.
54. Your statutes have been my songs in the house of my pilgrimage.
55. I have remembered Your name, O LORD, in the night, and have kept Your law.
56. This I had because I kept Your precepts.

ח *CHETH*

57. You are my portion, O LORD; I have said that I would keep Your words.
58. I entreated Your favor with all my heart; be gracious unto me according to Your word.
59. I considered my ways and turned my feet unto Your testimonies.
60. I made haste and did not delay to keep Your commandments.
61. The bands of the wicked have surrounded me, but I have not forgotten Your law.
62. At midnight I will rise to give thanks unto You because of Your righteous judgments.
63. I am a companion of all who fear You, and of those who keep Your precepts.
64. O LORD, the earth is full of Your mercy; teach me Your statutes.

ט *TETH*

65. You have dealt well with Your servant, O LORD, according to Your word.
66. Teach me good judgment and knowledge, for I have believed Your commandments.
67. Before I was afflicted I went astray, but now I have kept Your word.
68. You are good, and do good; teach me Your statutes.
69. The proud have forged a lie against me, but I will keep Your precepts with all my heart.
70. Their heart is gross like fat, but I delight in Your law.
71. It is good for me that I have been afflicted, so that I might learn Your statutes.
72. The law of Your mouth is better to me than thousands of gold and silver.

י *YOD*

73. Your hands have made me and formed me; give me understanding so

32 1 Ki. 4:29 Isa. 60:5 2 Cor. 6:11
33 Psa. 119:12 Mat. 10:22 Rev. 2:26
35 Psa. 119:16
36 Ezek. 33:31 Mark 7:21 Luke 12:15 Heb. 13:5
37 Isa. 33:15 Prov. 23:5
38 2 Sam. 7:25
40 Psa. 119:20, 25, 37
41 Psa. 119:77, 106:4
46 Psa. 138:1 Mat. 10:18 Acts 26
47 Psa. 119:16
48 Psa. 119:15
49 Psa. 119:74, 81
50 Rom. 15:4
51 Jer. 20:7 Psa. 44:18, 119:157 Job 23:11
53 Ezra 9:3
55 Psa. 63:6
57 Jer. 10:16 Psa. 16:5 Lam. 3:24
58 Psa. 119:41 Job 11:19
59 Luke 15:17
62 Acts 16:25
64 Psa. 33:5, 119: 12, 26
67 Jer. 31:18 Psa. 119:71 Heb. 12:11
68 Psa. 106:1, 107:1, 119:12, 26 Mat. 19:17
69 Psa. 109:2 Job 13:4
70 Isa. 6:10 Psa. 17:10, 119:35 Acts 28:27
71 Psa. 119:67 Heb. 12:10
72 Psa. 19:10 Prov. 8, 10, 11, 19
73 Psa. 100:3, 119:34, 144, 138:8, 139:14

that I may learn Your commandments.
74. Those who fear You will be glad when they see me because I have hoped in Your word.
75. I know, O LORD, that Your judgments are right, and that You have afflicted me in faithfulness.
76. I beseech You, let Your steadfast love comfort me, according to Your promise to Your servant.
77. Let Your tender mercies come to me so that I may live, for Your law is my delight.
78. Let the proud be ashamed, for with guile they have wronged me; but I will meditate on Your precepts.
79. Let those who fear You turn to me, and those who have known Your testimonies.
80. Let my heart be blameless in Your statutes, so that I may not be ashamed.

כ *KAPH*

81. My soul faints for Your salvation; I hope in Your word.
82. My eyes fail for Your word, saying, "When will You comfort me?"
83. For I have become like a wineskin in the smoke, yet I do not forget Your statutes.
84. How many are the days of Your servant? When will You execute judgment on those who persecute me?
85. The proud have dug pits for me, men who do not act according to Your law.
86. All Your commandments are faithful; they persecute me wrongfully; help me!
87. They had almost consumed me upon earth, but I did not forsake Your precepts.
88. Give me life according to Your lovingkindness; so shall I keep the testimony of Your mouth.

ל *LAMED*

89. Forever, O LORD, Your word is settled in the heavens.
90. Your faithfulness is to all generations; You have established the earth, and it stands.
91. They continue to this day according to Your ordinances, for all are Your servants.
92. Unless Your law had been my delight, then I should have perished in my affliction.

74 Psa. 34:2 119:49, 147
75 Heb. 12:10
77 Psa. 119:24, 41, 47
78 Psa. 25:3, 119:23, 86
81 Psa. 73:26, 84:2, 119:74, 114
82 Psa. 69:3, 119:123
83 Job 30:30
84 Psa. 39:4 Rev. 6:10
85 Psa. 35:7 Prov. 16:27
86 Psa. 35:19, 119:78
88 Psa. 119:40
89 Psa. 89:2 Mat. 24:34 1 Pet. 1:25
91 Jer. 33:25
92 Psa. 119:24

96 Mat. 5:18
97 Psa. 1:2
99 2 Tim. 3:15
100 Job 32:7-9
101 Prov. 1:15
103 Psa. 19:10 Prov. 8:11
104 Psa. 119:128
105 Prov. 6:23
106 Neh. 10:29
107 Psa. 119:88
108 Hos. 14:2 Psa. 119:12, 26 Heb. 13:15
109 Job 13:14
110 Psa. 119:10, 21, 140:5
111 Deut. 33:4 Psa. 119:77, 92
112 Psa. 119:33

93. I will never forget Your precepts, for with them You have given me life.
94. I am Yours; save me, for I have sought Your precepts.
95. The wicked have waited for me to destroy me, but I will consider Your testimonies.
96. I have seen an end to every purpose, but Your commandment is exceedingly broad.

מ *MEM*

97. O how love I Your law! It is my meditation all the day.
98. Your commandments make me wiser than my enemies, for they are ever with me.
99. I have more understanding than all my teachers, for Your testimonies are my meditation.
100. I understand more than the ancients because I keep Your precepts.
101. I have held back my feet from every evil way, so that I might keep Your word.
102. I have not departed from Your ordinances, for You have taught me.
103. How sweet are Your words to my taste! Yea, sweeter than honey to my mouth!
104. Through Your precepts I get understanding; therefore I hate every false way.

נ *NUN*

105. Your word is a lamp to my feet and a light to my path.
106. I have sworn, and I will perform it, that I will keep Your righteous ordinances.
107. I am afflicted very much; O LORD, give me life according to Your word.
108. Accept, I beseech You, the freewill offerings of my mouth, O LORD, and teach me Your ordinances.
109. My life is in my hand daily, yet I do not forget Your law.
110. The wicked have laid a snare for me, yet I do not go astray from Your precepts.
111. I have taken Your testimonies as an inheritance forever, for they are the rejoicing of my heart.
112. I have inclined my heart to perform Your statutes always, even to the end.

ס *SAMECH*

113. I hate those who are double-minded, but Your law do I love.
114. You are my hiding place and my shield; I hope in Your word.
115. Depart from me, you evildoers, for I will keep the commandments of my God.
116. Uphold me according to Your word, that I may live; and let me not be ashamed of my hope.
117. Hold me up, and I shall be safe; and I will always have respect unto Your statutes.
118. You have rejected all those who go astray from Your statutes, for their deceit is useless.
119. You destroy all the wicked of the earth like dross; therefore I love Your testimonies.
120. My flesh trembles for fear of You, and I am afraid of Your judgments.

ע *AYIN*

121. I have done justice and righteousness; leave me not to those who oppress me.
122. Be surety for Your servant for good; let not the proud oppress me.
123. My eyes fail for Your salvation and for the word of Your righteousness.
124. Deal with Your servant according to Your mercy, and teach me Your statutes.
125. I am Your servant; give me understanding that I may know Your testimonies.
126. It is time for the LORD to work, for they have made void Your law.
127. Therefore I love Your commandments above gold—yea, above fine gold.
128. Therefore I esteem all Your precepts concerning all things to be right, and I hate every false way.

פ *PE*

129. Your testimonies are wonderful; therefore my soul keeps them.
130. The entrance of Your words gives light; it gives understanding to the simple.
131. I opened my mouth and panted, for I longed for Your commandments.
132. Look upon me, and be gracious unto me, as You are known to do for those who love Your name.
133. Order my steps by Your word, and do not let any iniquity have dominion over me.

114 Psa. 32:7, 119:81
115 Psa. 6:8 Mat. 7:23
116 Psa. 25:2 Rom. 5:5
118 Psa. 119:21
119 Ezek. 22:18
120 Hab. 3:16
122 Heb. 7:22
123 Psa. 119:81-82
124 Psa. 119:12
125 Psa. 116:16
127 Psa. 19:10
128 Psa. 119:104
130 Psa. 19:7
131 Psa. 119:20
132 Psa. 106:4 2 Thes. 1:6
133 Psa. 17:5, 19:13 Rom. 6:12
134 Luke 1:74
135 Psa. 4:6, 119:12, 26
136 Jer. 9:1 Ezek. 9:4
137 Neh. 9:33
138 Psa. 19:7-9
139 Psa. 69:9 John 2:17
140 Psa. 12:6
142 Psa. 19:9
143 Psa. 119:77
144 Psa. 119:34, 73
147 Psa. 5:3, 119:74
148 Psa. 63:1, 6
149 Psa. 119:40
151 Psa. 119:142 145:18
152 Luke 21:33
153 Lam. 5:1
154 1 Sam. 24:15 Psa. 119:40

134. Deliver me from the oppression of man, and I will keep Your commandments.
135. Make Your face to shine upon Your servant, and teach me Your statutes.
136. Rivers of water run down my eyes because they do not keep Your law.

צ *TZADDI*

137. You are righteous, O LORD, and Your judgments are upright.
138. You have commanded Your testimonies in righteousness and exceeding faithfulness.
139. My zeal has consumed me because my enemies have forgotten Your words.
140. Your word is very pure; therefore Your servant loves it.
141. I am small and despised, yet I do not forget Your precepts.
142. Your righteousness is an everlasting righteousness, and Your law is the truth.
143. Trouble and anguish have taken hold upon me, yet Your commandments are my delight.
144. The righteousness of Your testimonies is everlasting; give me understanding, and I shall live.

ק *QOPH*

145. I cried with my whole heart; answer me, O LORD; I will keep Your statutes.
146. I cried to You; save me, and I shall keep Your testimonies.
147. I rose before the dawning of the morning and cried out for help; I hoped in Your word.
148. My eyes go before the night watches, so that I might meditate on Your word.
149. Hear my voice according to Your lovingkindness; O LORD, according to Your judgment give me life.
150. They draw near, those who follow after wickedness; they are far from Your law.
151. You are near, O LORD, and all Your commandments are truth.
152. Concerning Your testimonies, I have known of old that You have founded them forever.

ר *RESH*

153. O see my affliction and deliver me, for I do not forget Your law.
154. Plead my cause and deliver me; according to Your word give me life.

155. Salvation is far from the wicked, for they do not seek Your statutes.
156. Great are Your tender mercies, O LORD; according to Your judgments give me life.
157. Many are my persecutors and my enemies, yet I do not turn aside from Your testimonies.
158. I saw the transgressors and was grieved because they did not keep Your word.
159. Consider how I love Your precepts; O LORD, according to Your lovingkindness give me life.
160. Your word is true from the beginning, and every one of Your righteous ordinances endures forever.

SHIN

161. Princes have persecuted me without a cause, but my heart stands in awe of Your word.
162. I rejoice at Your word as one who finds great spoil.
163. I hate and despise lying, but I love Your law.
164. Seven times a day do I praise You because of Your righteous judgments.
165. Great peace have those who love Your law, and there is no stumbling block for them.
166. LORD, I have hoped for Your salvation, and have done Your commandments.
167. My soul has kept Your testimonies, and I love them exceedingly.
168. I have kept Your precepts and Your testimonies, for all my ways are before You.

TAU

169. Let my cry come near before You, O LORD; give me understanding according to Your word.
170. Let my supplication come before You; deliver me according to Your word.
171. My lips shall utter praise when You have taught me Your statutes.
172. My tongue shall speak of Your word, for all Your commandments are righteousness.
173. Let Your hand help me, for I have chosen Your precepts.
174. I have longed for Your salvation, O LORD, and Your law is my delight.
175. Let my soul live, and it shall praise You; and let Your ordinances help me.

155 Job 5:4
156 Psa. 119:149
157 Psa. 44:18
158 Ezek. 9:4
159 Psa. 119:88
161 1 Sam. 24:11
165 Prov. 3:2
166 Gen. 49:18
168 Prov. 5:21
169 Psa. 119:144
171 Psa. 119:7
173 Josh. 24:22
174 Psa. 119:16, 24, 166

176 Isa. 53:6

Psalm **120**

1 Jonah 2:2
5 Gen. 10:2, 25:13
1 Sam. 25:1
Jer. 49:28
Ezek. 27:13

Psalm **121**

1 Jer. 3:23
2 Psa. 124:8
3 1 Sam. 2:9
Isa. 27:3
Psa. 127:1
5 Isa. 25:4, Psa. 16:8
6 Isa. 49:10
Psa. 91:5
7 Psa. 41:2
8 Deut. 28:6

Psalm **122**

1 Isa. 2:3
Zech. 8:21
3 2 Sam. 5:9
4 Ex. 16:34
23:17
Deut. 16:16

176. I have gone astray like a lost sheep; seek Your servant, for I do not forget Your commandments.

PSALM ONE HUNDRED-TWENTY

A Song of degrees.

1. In my distress I cried to the LORD and He answered me.
2. Deliver my soul, O LORD, from lying lips, from a deceitful tongue.
3. What shall be given to you? Or what shall be done to you, O deceitful tongue?
4. Sharp arrows of the mighty, with coals of the broom tree!
5. Woe is me that I sojourn in Mesech; that I dwell in the tents of Kedar!
6. My soul has long dwelt with him who hates peace.
7. I am for peace; but when I speak, they are for war.

PSALM ONE HUNDRED-TWENTY-ONE

A Song of degrees.

1. I will lift up my eyes to the hills: from where does my help come?
2. My help comes from the LORD Who made heaven and earth.
3. He will not allow your foot to be moved; He Who keeps you will not slumber.
4. Behold, He Who keeps Israel shall neither slumber nor sleep.
5. The LORD is your keeper; the LORD is your shade on your right hand.
6. The sun shall not strike you by day, nor the moon by night.
7. The LORD shall preserve you from all evil; He shall preserve your life.
8. The LORD shall guard your going out and your coming in from this time forth, and even for evermore.

PSALM ONE HUNDRED-TWENTY-TWO

A Song of degrees; of David.

1. I was glad when they said to me, "Let us go into the house of the LORD."
2. Our feet shall stand within your gates, O Jerusalem.
3. Jerusalem is built like a city that is all joined together as one
4. Where the tribes go up, the tribes of

the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD,
5. For there were set the thrones of judgment, the thrones of the house of David.
6. Pray for the peace of Jerusalem: "May those who love you prosper.
7. Peace be within your walls, prosperity within your palaces."
8. For my brethren and companions' sakes, I will now say, "Peace be within you."
9. For of the house of the LORD our God, I will seek your good.

PSALM ONE HUNDRED-TWENTY-THREE

A Song of degrees.

1. Unto You I lift up my eyes, O You Who dwell in the heavens.
2. Behold, as the eyes of servants look unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress; so our eyes look to the LORD our God until He shall have mercy upon us.
3. Be gracious unto us, O LORD, be gracious unto us; for we are exceedingly filled with contempt.
4. Our soul is exceedingly filled with the scorning of those who are at ease, with the contempt of the proud oppressors.

PSALM ONE HUNDRED-TWENTY-FOUR

A Song of degrees; of David.

1. "If it had not been for the LORD Who was on our side," O may Israel say,
2. "If it had not been for the LORD Who was on our side when men rose up against us,
3. Then they would have swallowed us up alive when their wrath was kindled against us;
4. Then the waters would have overwhelmed us, the stream would have gone over our soul;
5. Then the proud waters would have gone over our soul."
6. Blessed is the LORD Who has not given us as a prey to their teeth.
7. Our soul has escaped like a bird out of the snare of the fowlers; the snare is broken, and we have escaped.
8. Our help is in the name of the LORD Who made heaven and earth.

5 Deut. 17:8
2 Chr. 19:8
6 Psa. 51:18
9 Neh. 2:10

Psalm **123**

1 Psa. 2:4, 11:4, 115:3, 121:1, 141:8

Psalm **124**

1 Psa. 129:1
3 Psa. 56:1-2, 57:3
Prov. 1:12
7 Psa. 91:3
Prov. 6:5
8 Gen. 1:1
Psa. 121:2, 134:3

Psalm **125**

3 Isa. 14:5
Prov. 22:8
5 Psa. 128:6
Prov. 2:15

Psalm **126**

1 Hos. 6:11
Joel 3:1
Psa. 53:6, 85:1
Acts 12:9
2 Job 8:21
5 Jer. 31:9

Psalm **127**

1 Psa. 121:3-5
2 Gen. 3:17, 19

PSALM ONE HUNDRED-TWENTY-FIVE

A Song of degrees.

1. Those who trust in the LORD shall be like Mount Zion which cannot be removed, but remains forever.
2. As the mountains are all around Jerusalem, so the LORD is all around His people from this time forward and forever.
3. The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands to iniquity.
4. Do good, O LORD, to those who are good, and to those who are upright in their hearts.
5. And as for those who turn aside unto their crooked ways, the LORD shall lead them away with the workers of iniquity; but peace shall be upon Israel.

PSALM ONE HUNDRED-TWENTY-SIX

A Song of degrees.

1. When the LORD brought back the exiles, those who returned to Zion, we were like those who dream.
2. Then our mouth was filled with laughter, and our tongue with singing; then they said among the nations, "The LORD has done great things with them."
3. The LORD did great things for us and we are glad.
4. Turn back our captivity, O LORD, as the streams in the south.
5. Those who sow in tears shall reap in joy.
6. He who goes forth and weeps, bearing precious seed, shall doubtless come home with rejoicing, bringing his sheaves with him.

PSALM ONE HUNDRED-TWENTY-SEVEN

A Song of degrees for Solomon.

1. Unless the LORD builds the house, they labor in vain who build it; unless the LORD keeps the city, the watchman stays awake in vain.
2. It is vain for you to rise up early, to sit up late, to eat the bread of toil; for He provides for His beloved *even* as they sleep.

3. Lo, children are the inheritance of the LORD; the fruit of the womb is a reward.
4. As arrows are in the hand of a mighty man, so are the children of one's youth.
5. Happy is the man who has his quiver full of them; they shall not be ashamed, when they speak with their enemies in the gate.

PSALM ONE HUNDRED-TWENTY-EIGHT

A Song of degrees.

1. Blessed is everyone who fears the LORD, who walks in His ways,
2. For you shall surely eat the labor of your hands; happy shall you be, and all is well with you.
3. Your wife shall be like a fruitful vine by the sides of your house; your children shall be like olive plants around your table.
4. Behold! So shall the man be blessed who fears the LORD.
5. The LORD shall bless you out of Zion, and you shall see the good of Jerusalem all the days of your life.
6. Yea, you shall see your children's children. Peace be upon Israel.

PSALM ONE HUNDRED-TWENTY-NINE

A Song of degrees.

1. "Many times they have afflicted me from my youth," Israel may now say;
2. "Many times they have afflicted me from my youth; yet they have not prevailed over me.
3. The plowers plowed upon my back; they made their furrows long."
4. The LORD is righteous; He cuts off the cords of the wicked.
5. Let them all be ashamed and turned backward, *all* those who hate Zion.
6. Let them be like the grass upon the housetops which withers away before it grows up,
7. With which the reaper does not fill his hand, nor the binder of sheaves his bosom.
8. Neither let those who pass by them say, "The blessing of the LORD be upon you; we bless you in the name of the LORD."

3 Gen. 33:5, 48:4
Deut. 28:4
Josh. 24:3-4
5 Psa. 18:47
Prov. 27:11
Job 5:4

Psalm **128**

1 Psa. 119:1
2 Isa. 3:10
3 Ezek. 19:10
Psa. 52:8, 144:12
5 Psa. 134:3
6 Gen. 50:23
Psa. 125:5
Job 42:16

Psalm **129**

1 Ezek. 23:3
Hos. 2:15
Psa. 124:1
6 Psa. 37:2
8 Psa. 118:26
Ruth 2:4

Psalm **130**

1 Jonah 2:2
Lam. 3:55
3 Psa. 143:2
Rom. 3:20
4 Ex. 34:7
1 Ki. 8:40
Jer. 33:8
Psa. 2:11
5 Isa. 8:17
Psa. 27:14
6 Psa. 119:147
7 Isa. 55:7
Psa. 86:5, 131:3
8 Psa. 103:3-4
Mat. 1:21

Psalm **131**

1 Psa. 139:6
Job 42:3
Rom. 12:16
2 Mat. 18:3
1 Cor. 14:20
3 Psa. 130:7

Psalm **132**

2 Gen. 49:24
Psa. 65:1
4 Prov. 6:4
5 Acts 7:46
6 1 Sam. 7:1, 17:12
1 Chr. 13:5
7 Psa. 5:7, 99:5

PSALM ONE HUNDRED-THIRTY

A Song of degrees.

1. Out of the depths I have cried unto You, O LORD.
2. LORD, hearken unto my voice, and let Your ears be attentive to the voice of my supplications.
3. If You, LORD, should mark iniquities, O LORD, who shall stand?
4. But there is forgiveness with You, that You may be feared.
5. I wait for the LORD, my soul does wait, and in His word do I hope.
6. My soul waits for the LORD more than those who watch for the morning; I say, more than those who watch for the morning.
7. Let Israel hope in the LORD; for with the LORD there is mercy, and with Him is plentiful redemption.
8. And He shall redeem Israel from all his iniquities.

PSALM ONE HUNDRED-THIRTY-ONE

A Song of degrees; of David.

1. O LORD, my heart is not proud, nor my eyes lofty; nor do I involve myself in great affairs, nor in things too wondrous for me.
2. Surely I have calmed and have quieted my soul as a child weaned by its mother; my soul within me is like a child weaned.
3. Let Israel hope in the LORD from this time forward and forever.

PSALM ONE HUNDRED-THIRTY-TWO

A Song of degrees.

1. O LORD, remember David and all his afflictions,
2. How he swore to the LORD; and he vowed unto the Mighty One of Jacob:
3. "Surely I will not come into the tabernacle of my house, nor go up into my bed;
4. I will not give sleep to my eyes, nor slumber to my eyelids,
5. Until I find out a place for the LORD, a habitation for the Mighty One of Jacob."
6. Lo, we heard of it at Ephrathah; we found it in the fields of the woods.
7. Let us go unto His tabernacle; let us worship at His footstool.

8. Arise, O LORD, into Your rest; You and the ark of Your strength.
9. Let Your priests be clothed with righteousness, and let Your saints shout for joy.
10. For Your servant David's sake, turn not away the face of Your anointed.
11. The LORD has sworn to David in truth; He will not turn from it: "Of the fruit of your body will I set upon the throne for you.
12. If your children keep My covenant and My testimonies which I shall teach them, their sons shall also sit upon your throne forever."
13. The LORD has chosen Zion; He has desired it for His habitation:
14. "This is My resting place forever; here I will dwell, for I have desired it.
15. I will abundantly bless her provision; I will satisfy her poor with bread.
16. I also will clothe her priests with salvation, and her saints shall shout aloud for joy.
17. There I will make the horn of David to bud; I have prepared a lamp for My anointed.
18. I will clothe his enemies with shame; upon himself shall his crown shine."

PSALM ONE HUNDRED-THIRTY-THREE

A Song of degrees; of David.

1. Behold, how good and how pleasant it is for brethren to dwell together in unity!
2. It is like the precious ointment upon the head that ran down upon the beard, Aaron's beard, that went down to the hem of his garments;
3. Like the dew of Hermon that descended upon the mountains of Zion, for there the LORD commanded the blessing, even life forevermore.

PSALM ONE HUNDRED-THIRTY-FOUR

A Song of degrees.

1. Behold, bless the LORD, all you servants of the LORD who stand by night in the house of the LORD.
2. Lift up your hands in the sanctuary and bless the LORD.
3. May the LORD Who made the heavens and earth, bless you out of Zion.

8 Num. 10:35
Psa. 78:61
2 Chr. 6:41
9 Isa. 61:10
Job 29:14
11 2 Sam. 7:12
1 Ki. 8:25
Psa. 89:3-4
13 Pas. 48:1-2
14 Psa. 68:16
15 Psa. 147:14
16 Hos. 11:12
2 Chr. 6:41
17 1 Ki. 11:36
Ezek. 29:21
Luke 1:69
18 Psa. 35:26, 109:29

Psalm **133**

1 Gen. 13:8
Heb. 13:1
2 Ex. 30:25
3 Lev. 25:21
Deut. 4:48, 28:8
Psa. 42:8

Psalm **134**

1 Psa. 135:1-2
1 Chr. 9:33
2 1 Tim. 2:8
3 Psa. 124:8
128:5, 135:21

Psalm **135**

1 Psa. 113:1, 134:1
2 Psa. 116:19
Luke 2:37
3 Psa. 119:68, 147:1
4 Ex. 19:5
Deut. 7:6-7
5 Psa. 95:3, 97:9
6 Psa. 115:3
7 Jer. 10:13
Zech. 10:1
Job: 28:22, 25
8 Ex. 12:12
Psa. 78:51
9 Ex. 7-10
Psa. 136:15
10 Num. 21:24
Psa. 136:17
11 Josh. 12:7
12 Psa. 78:55, 136:21-22
13 Ex. 3:15
Psa. 102:12
14 Deut. 32:36
15 Psa. 115:4-8
19 Psa. 115:9
21 Psa. 134:3

PSALM ONE HUNDRED-THIRTY-FIVE

1. O praise the LORD! O praise the name of the LORD; praise Him, O you servants of the LORD.
2. Those who stand in the house of the LORD, in the courts of the house of our God,
3. O praise the LORD; for the LORD is good; sing praises to His name, for it is pleasant,
4. For the LORD has chosen Jacob for Himself, and Israel for His own treasure,
5. For I know that the LORD is great, and our Lord is above all gods.
6. Whatever the LORD pleases, He does in the heavens and in earth, and in the seas and in all deep places.
7. He causes the vapors to rise from the end of the earth; He makes lightnings for the rain; He brings the wind out of His treasuries.
8. He who struck the firstborn of Egypt, both of man and animal;
9. Who sent signs and wonders into your midst, O Egypt, upon Pharaoh and upon all his servants;
10. Who struck great nations and slew mighty kings,
11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan,
12. And gave their land as an inheritance, an inheritance to Israel His people.
13. Your name, O LORD, endures forever, and Your memorial, O LORD, throughout all generations,
14. For the LORD will judge His people, and He will have compassion upon His servants.
15. The idols of the nations are silver and gold, the work of men's hands.
16. They have mouths, but they do not speak; they have eyes, but they do not see;
17. They have ears, but they do not hear, nor is there breath in their mouths.
18. Those who make them are like unto them, so also everyone who trusts in them.
19. Bless the LORD, O house of Israel; bless the LORD, O house of Aaron;
20. Bless the LORD, O house of Levi; you who fear the LORD, bless the LORD.
21. Blessed is the LORD out of Zion, Who dwells at Jerusalem. O praise you the LORD!

PSALM ONE HUNDRED-THIRTY-SIX

1. Oh, give thanks to the LORD, for He is good, for His mercy★ endures forever.
2. Oh, give thanks to the God of gods, for His mercy endures forever.
3. Oh, give thanks to the Lord of lords, for His mercy endures forever;
4. To Him Who alone does great wonders, for His mercy endures forever;
5. To Him Who by understanding made the heavens, for His mercy endures forever;
6. To Him Who stretched out the earth above the waters, for His mercy endures forever;
7. To Him Who made great lights, for His mercy endures forever;
8. The sun to rule by day, for His mercy endures forever;
9. The moon and stars to rule by night, for His mercy endures forever;
10. To Him Who struck Egypt in their firstborn, for His mercy endures forever;
11. And brought Israel out from among them, for His mercy endures forever;
12. With a strong hand, and with a stretched out arm, for His mercy endures forever;
13. To Him Who divided the Red Sea into parts, for His mercy endures forever;
14. And made Israel to pass through the midst of it, for His mercy endures forever;
15. But overthrew Pharaoh and his army in the Red Sea, for His mercy endures forever;
16. To Him Who led His people through the wilderness, for His mercy endures forever;
17. To Him Who struck great kings, for His mercy endures forever;
18. And slew mighty kings, for His mercy endures forever:
19. Sihon king of the Amorites, for His mercy endures forever;
20. And Og the king of Bashan, for His mercy endures forever;
21. And gave their land for an inheritance, for His mercy endures forever;
22. Even an inheritance to Israel His servant, for His mercy endures forever;
23. Who remembered us in our low estate, for His mercy endures forever;
24. And has redeemed us from our enemies, for His mercy endures forever;
25. Who gives food to all flesh, for His mercy endures forever.
26. Oh, give thanks to the God of heaven, for His mercy endures forever.

Psalm **136**

1 ★ Throughout, the Hebrew could also read *His steadfast love*
Psa. 106:1
1 Chr. 16:34
2 Deut. 10:17
4 Psa. 72:18
5 Gen. 1:1
Jer. 51:15
Prov. 3:19
6 Gen. 1:9
Jer. 10:12
Psa. 24:2
7 Gen. 1:14
8 Gen. 1:16
10 Ex. 12:29
Psa. 135:8
11 Ex. 12:51
12 Ex. 6:6
13 Ex. 14:21
Psa. 78:13
15 Ex. 14:27
Psa. 135:9
16 Ex. 13:18
17 Psa. 135:10
18 Deut. 29:7
19 Num. 21:21
20 Num. 21:33
21 Josh. 12:1
Psa. 135:12
23 Gen. 8:1
Deut. 32:36
Psa. 113:7
25 Psa. 104:27, 145:15

PSALM ONE HUNDRED-THIRTY-SEVEN

1. By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion.
2. We hung our lyres on the willows in the midst of it,
3. For there our captors demanded a song from us; and our tormentors demanded joy, saying, "Sing us one of the songs of Zion."
4. How shall we sing the LORD'S song in a foreign land?
5. If I forget you, O Jerusalem, let my right hand forget its cunning.
6. If I do not remember you, let my tongue cling to the roof of my mouth—if I do not set Jerusalem above my chief joy.
7. Remember, O LORD, concerning the sons of Edom in the day of Jerusalem, who said, "Raze it! Raze it! Even to its foundation!"
8. O daughter of Babylon, O *you* who are to be destroyed! Blessed is he who will repay to you your reward which you rewarded to us.
9. Happy shall he be who seizes and dashes your little ones against the rock.

Psalm **137**

3 Psa. 79:1
6 Ezek. 3:26
7 Jer. 49:7
Ezek. 25:12
Obad. 10
Lam. 4:22
8 Isa. 13:1, 6
Jer. 25:12, 50:15
Rev. 18:6
9 Isa. 13:16

PSALM ONE HUNDRED-THIRTY-EIGHT

A Psalm of David.

1. I will praise You with my whole heart; before the gods I will sing praise to You.
2. I will worship toward Your holy temple, and praise Your name for Your lovingkindness, and for Your truth; for You have magnified above all—Your name *and* Your word .
3. In the day when I cried, You answered me and made me bold with strength in my soul.
4. All the kings of the earth shall praise You, O LORD, when they hear the words of Your mouth.
5. Yea, they shall sing in the ways of the LORD, for great is the glory of the LORD.
6. Though the LORD is high, yet He has respect to the lowly; but the haughty He knows afar off.
7. Though I walk in the midst of trouble,

Psalm **138**

1 Psa. 119:46
2 1 Ki. 42:21
Isa. 42:21
Psa. 5:7, 28:2
4 Psa. 102:15
6 Isa. 57:15
Psa. 3:34, 113:5-6
Jas. 4:6
1 Pet. 5:5
7 Psa. 23:3-4

You will revive me; You shall stretch forth Your hand against the wrath of my enemies, and Your right hand shall save me.
8. The LORD will perfect His work in me; Your steadfast love, O LORD, endures forever; do not forsake the work of Your own hands.

PSALM ONE HUNDRED-THIRTY-NINE

To the Chief Musician.
A Psalm of David.

1. O LORD, You have searched me and have known me.
2. You know my sitting down and my rising up; You understand my thoughts afar off.
3. You measure my going about and my lying down, and are acquainted with all my ways,
4. For there is not a word on my tongue, but, lo, O LORD, You know it altogether.
5. You have enclosed me behind and in front, and laid Your hand upon me.
6. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
7. Where shall I go from Your Spirit? Or where shall I flee from Your presence?
8. If I go up into heaven, You are there; if I make my bed in the grave, behold, You are there.
9. If I take the wings of the morning and dwell in the furthest parts of the sea,
10. Even there Your hand shall lead me, and Your right hand shall hold me.
11. If I say, "Surely the darkness shall cover me, and the light around me shall be night;"
12. Even the darkness does not hide from You, but the night shines as the day; as is the darkness, so is the light to You,
13. For You have possessed my reins; You have knit me together in my mother's womb.
14. I will praise You, for I am awesomely and wonderfully made; Your works are marvelous and my soul knows it very well.
15. My substance was not hidden from You when I was made in secret and intricately formed in the lowest parts of the earth.
16. Your eyes did see my substance, yet being unformed; and in Your book all my members were written, which in continuance were fashioned, when as yet there were none of them.
17. How precious also are Your thoughts to me, O God! How great is the sum of them!
18. If I should count them, they are more than the sand; when I awake, I am still with You.
19. Surely You will slay the wicked, O God; therefore you bloody men, depart from me,
20. For they speak against You wickedly and Your enemies take Your name in vain.
21. O LORD, do I not hate those who hate You? And am I not grieved with those who rise up against You?
22. I hate them with perfect hatred; I count them my enemies.
23. Search me, O God, and know my heart; try me, and know my thoughts,
24. And see if any wicked way is in me; and lead me in the way everlasting.

PSALM ONE HUNDRED-FORTY

To the Chief Musician.
A Psalm of David.

1. Deliver me, O LORD, from the evil man; keep me from the violent man,
2. Those who devise evil things in their hearts; together they always stir up wars.
3. They have sharpened their tongues like a serpent; the poison of a viper is under their lips. Selah.
4. O LORD, keep me from the hands of the wicked; preserve me from the violent man who purposed to overthrow my steps.
5. The proud have hidden a snare and a trap for me; they have spread a net by the wayside; they have set traps for me. Selah.
6. I said to the LORD, "You are my God; O LORD, hear the voice of my supplications.
7. O Lord GOD, the strength of my salvation, You have covered my head in the day of battle.
8. O LORD, do not grant the desires of the wicked; do not further their wicked plots, lest they exalt themselves. Selah.
9. "As for the head of those who surround me, let the evil of their own lips cover them.
10. Let burning coals fall upon them; let them be cast into the fire, into deep pits, so that they do not rise up again.

8 Psa. 57:2
Job 103, 8
Phil. 1:6

Psalm **139**

1 Jer. 12:3
Psa. 17:3
2 2 Ki. 19:27
Mat. 9:4
John 2:24
3 Job 31:4
4 Heb. 4:13
6 Psa. 40:5
Job 42:3
7 Jer. 23:24
Jonah 1:3
8 Amos 9:2
Prov. 15:11
12 Job 34:22
15 Job 10:8-9
17 Psa. 40:5
19 Isa. 11:4
Psa. 119:115
20 Jude 15
21 2 Chr. 19:2
23 Job 31:6
24 Psa. 5:8

Psalms **140**

2 Psa. 56:6
3 Psa. 58:4
4 Psa. 71:4
5 Jer. 18:22
8 Deut. 32:27
9 Psa. 7:16
10 Psa. 11:6

11. Let not a slanderer be established in the earth; let calamity hunt down the violent man with thrust upon thrust."
12. I know that the LORD will maintain the cause of the afflicted and the right of the poor.
13. Surely the righteous shall give thanks unto Your name; the upright shall dwell in Your presence.

PSALM ONE HUNDRED-FORTY-ONE

A Psalm of David.

1. O LORD, I cry to You; make haste unto me; give ear unto my voice when I call unto You.
2. Let my prayer be set forth before You as incense, and the lifting up of my hands as the evening sacrifice.
3. Set a guard, O LORD, to my mouth; keep watch over the door of my lips.
4. Let not my heart turn aside to any evil thing, to practice wicked works with men who work iniquity; and let me not eat of their delicacies.
5. Let the righteous strike me in kindness, and let him correct me; it is choice oil upon my head; let not my head refuse it, for still my prayer is also against their wickedness.
6. When their judges are overthrown in stony places, they shall hear my words; for they are sweet.
7. Our bones are scattered at the grave's mouth, as when one cuts and splits wood upon the earth.
8. But my eyes are upon You, O Lord GOD; in You I take refuge, do not leave me destitute.
9. Keep me from the traps which they have laid for me, and from the snares of the workers of iniquity.
10. Let the wicked fall into their own nets together, while I escape.

PSALM ONE HUNDRED-FORTY-TWO

An Instruction of David.
A Prayer when he was in the cave.

1. I cried to the LORD with my voice; with my voice did I make my supplication unto the LORD.
2. I poured out my complaint before Him; I declared my trouble before Him.
3. When my spirit fainted within me, then You knew my path. In the way in which I walked they have secretly laid a snare for me.
4. Look to the right and see, no one is concerned for me; I have no way to flee; no man cares for my life.
5. I cried to You, O LORD; I said, "You are my refuge and my portion in the land of the living.
6. Hear my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I.
7. Bring my soul out of prison that I may praise Your name; the righteous shall gather around me, for You shall deal bountifully with me."

PSALM ONE HUNDRED-FORTY-THREE

A Psalm of David.

1. Hear my prayer O LORD; give ear unto my supplications; in Your faithfulness and in Your righteousness answer me.
2. And do not enter into judgment with Your servant, for in Your sight no one living is righteous,
3. For the enemy has pursued my soul; he has beaten my life down to the ground; he has made me dwell in darkness, as those long dead.
4. Therefore my spirit is overwhelmed within me; my heart is weary within me.
5. I remember the days of old; I meditate on all Your works; I consider the work of Your hands.
6. I stretch forth my hands unto You; my soul thirsts after You like a parched land. Selah.
7. Answer me quickly, O LORD; my spirit fails; do not hide Your face from me, lest I be like those who go down into the pit.
8. Cause me to hear Your lovingkindness in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul unto You.
9. Deliver me, O LORD, from my enemies; I flee to You to hide me.
10. Teach me to do Your will, for You are my God; may Your good Spirit lead me on level ground of uprightness.
11. O LORD, for Your name's sake

12 Psa. 9:4

Psalms **141**

1 Psa. 70:5
2 Ex. 29:39
1 Tim. 2:8
Rev. 5:8, 8:2
4 Prov. 23:6
5 Prov. 9:8
8 Psa. 25:15
9 Psa. 119:110
10 Psa. 35:8

Psalms **142**

2 Isa. 26:16
Rev. 8:3-4
3 Psa. 140:5, 143:4
4 Psa. 31:11, 69:20
5 Psa. 27:13, 46:1
Lam. 3:24
6 Psa. 116:6
7 Psa. 13:6, 34:2

Psalms **143**

1 Psa. 31:1
2 Ex. 34:7
Job 14:3
4 Psa. 77:3
5 Psa. 77:5
6 Psa. 63:1, 88:9
7 Psa. 28:1
8 Psa. 25:1, 46:5
10 Isa. 26:10
Psa. 25:4-5
Neh. 9:20
11 Psa. 119:25

quicken me; in Your righteousness bring my soul out of trouble.
12. And in Your mercy cut off my enemies, and destroy all those who afflict my soul, for I am Your servant.

PSALM ONE HUNDRED-FORTY-FOUR

A Psalm of David.

1. Blessed is the LORD my Rock, Who trains my hands for war, my fingers for battle.
2. He is my lovingkindness and my fortress, my high tower and my deliverer, my shield and He in Whom I take refuge, Who subdues my people under me.
3. O LORD, what is man that You take knowledge of him? Or the son of man, that You think of him?
4. Man is like a breath; his days are like a shadow that passes away.
5. Bow down Your heavens, O LORD, and come down; touch the mountains, and they shall smoke.
6. Cast forth lightning and scatter them; shoot out Your arrows and destroy them.
7. Send Your hand from above; rescue me and deliver me out of mighty waters, from the hand of foreigners
8. Because their mouth has spoken vanity, and their right hand is a right hand of lies.
9. I will sing a new song to You, O God; on a harp of ten strings I will sing praises to You.
10. It is You Who give salvation to kings, Who deliver David His servant from the hurtful sword.
11. Rescue me and deliver me from the hand of foreigners because their mouth has spoken deceit, and their right hand is a right hand of falsehood,
12. So that our sons may be like plants grown up in their youth; and our daughters may be like corner stones, polished like a palace building;
13. And that our storehouses may be full, furnishing all kinds of produce; and our sheep may increase by thousands and ten thousands in our fields;
14. And that our oxen may labor; that there be no mishap and no loss and no outcry in our streets.
15. Blessed are the people who are so; blessed are the people whose God is the LORD.

12 Psa. 54:5

Psalms **144**

1 2 Sam. 22:35 Psa. 18:2, 31, 34
3 Job 7:17
4 Psa. 102:11 Job 4:19
5 Psa. 18:9, 104:32
6 Psa. 18:13
8 Psa. 12:2
9 Psa. 33:2-3
10 Psa. 18:50
12 Psa. 128:3
15 Psa. 33:12

Psalms **145**

3 Psa. 147:5 Rom. 11:33
4 Isa. 38:9
8 Num. 14:18 ★ *of great mercy*
9 Nah. 1:7
10 Psa. 19:1
13 1 Tim. 1:17
14 Psa. 146:8
15 Psa. 104:27, 136:25
16 Psa. 104:21
18 Deut. 4:7 John 4:24
20 Psa. 31:23

PSALM ONE HUNDRED-FORTY-FIVE

A Praise of David.

1. I will extol You, my God, O King; and I will bless Your name forever and ever.
2. Every day I will bless You; and I will praise Your name forever and ever.
3. Great is the LORD, and greatly to be praised; and His greatness is unsearchable.
4. One generation shall praise Your works to another and shall declare Your mighty acts.
5. I will speak of the glorious splendor of Your majesty and of Your wondrous works.
6. And men shall speak of the might of Your awesome works; and I will declare Your greatness.
7. They shall pour forth the memory of Your great goodness and shall sing of Your righteousness.
8. The LORD is gracious and full of compassion; slow to anger and abounding in steadfast love.★
9. The LORD is good to all, and His tender mercies are over all His works.
10. All Your works shall praise You, O LORD; and Your saints shall bless You.
11. They shall speak of the glory of Your kingdom and talk of Your power,
12. To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.
13. Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.
14. The LORD upholds all who fall and raises up all who are bowed down.
15. The eyes of all wait upon You, and You give them their food in due season.
16. You open Your hand and satisfy the desire of every living thing.
17. The LORD is righteous in all His ways and loving in all His works.
18. The LORD is near unto all who call upon Him, unto all who call upon Him in truth.
19. He will fulfill the desire of those who fear Him; He also will hear their cry, and will save them.
20. The LORD watches over all who love Him, but all the wicked He will destroy.
21. My mouth shall speak the praise of the LORD, and let all flesh bless His holy name forever and ever.

PSALM ONE HUNDRED-FORTY-SIX

1. O praise the LORD. Praise the LORD, O my soul.
2. While I live I will praise the LORD; I will sing praises unto my God while I have any being.
3. Do not put your trust in princes, nor in the son of man in whom there is no salvation.
4. His breath goes forth; he returns to the earth; in that very day his thoughts perish.
5. Happy is he who has the God of Jacob for his help, whose hope is in the LORD his God,
6. Who made the heavens and earth, the sea and all that is in them; Who keeps truth forever;
7. Who carries out justice for the oppressed; Who gives food to the hungry. The LORD lets the prisoners loose;
8. The LORD opens the eyes of the blind; the LORD raises up those who are bowed down; the LORD loves the righteous;
9. The LORD preserves the strangers; He sustains the fatherless and widow, but the way of the wicked He turns upside down.
10. The LORD shall reign forever, even your God, O Zion, to all generations. O praise the LORD!

PSALM ONE HUNDRED-FORTY-SEVEN

1. O praise the LORD, for it is good to sing praises to our God, for praise is pleasant and becoming.
2. The LORD builds up Jerusalem; He gathers together the outcasts of Israel.
3. He heals the brokenhearted and binds up their wounds.
4. He counts the number of the stars; He calls them all by their names.
5. Great is our LORD and mighty in power; His understanding is infinite.
6. The LORD lifts up the meek; He casts the wicked down to the ground.
7. Sing unto the LORD with thanksgiving; sing praises upon the lyres unto our God,
8. Who covers the heavens with clouds, who prepares rain for the earth, who makes grass to grow upon the mountains.
9. He gives the beasts their food and to the young ravens which cry.
10. He delights not in the strength of the horse; He takes no pleasure in the legs of a man.
11. The LORD takes pleasure in those who fear Him, who hope in His steadfast love.
12. Glorify the LORD, O Jerusalem; praise your God, O Zion,
13. For He has made the bars of your gates strong; He has blessed your children within you.
14. He makes peace *within* your borders and fills you with the finest of the wheat.
15. He sends forth His commandment upon earth; His word runs very swiftly.
16. He gives snow like wool; He scatters the hoarfrost like ashes.
17. He casts forth His ice like crumbs. Who can stand before His cold?
18. He sends out His word and melts them; He causes His wind to blow, and the waters flow.
19. He declares His word unto Jacob, His statutes and His ordinances unto Israel.
20. He has not done so with any *other* nation; and as for his ordinances, they have not known them. O praise the LORD!

PSALM ONE HUNDRED-FORTY-EIGHT

1. O praise the LORD! Praise the LORD from the heavens; praise Him in the heights.
2. Praise Him, all His angels; praise Him, all His hosts.
3. Praise Him, sun and moon; praise Him, all you stars of light.
4. Praise Him, you heavens of heavens, and waters that are above the heavens.
5. Let them praise the name of the LORD, for He commanded and they were created.
6. He has also established them forever and ever; He has made a decree which shall not pass away.
7. Let praise be to the LORD from the earth, you sea monsters, and all the depths;
8. Fire and hail, snow and vapor, stormy winds fulfilling His word,
9. Mountains and all hills, fruitful trees and all cedars,
10. Beasts and all livestock, creeping things and flying birds,
11. Kings of the earth and all people, princes and all judges of the earth,

Psalms **146**

1 Psa. 103:1
2 Psa. 104:33
3 Isa. 2:22
4 Eccl. 12:7
1 Cor. 2:6
5 Jer. 17:7
6 Rev. 14:7
7 Psa. 103:6, 107:9-10
8 Mat. 9:30
Luke 13:13
9 Deut. 10:18
Psa. 68:5, 147:6
10 Ex. 15:18
Psa. 10:10

Psalms **147**

1 Psa. 33:1, 92:1, 135:3
2 Deut. 30:3
Psa. 102:16
3 Psa. 51:17
4 Isa. 40:26
5 Isa. 40:28
Nah. 1:3
Psa. 48:1
6 Psa. 146:8
8 Psa. 104:13
Job 38:26
9 Psa. 104:27
Job 38:41
Mat. 6:26
10 Hos. 1:7
Psa. 33:16
14 Isa,. 60:17-18
Psa. 132:15
15 Psa. 107:20
16 Job 37:6
18 Job 37:10
19 Deut. 33:4
Mal. 4:4
Psa. 76:1
20 Rom. 3:1-2

Psalms **148**

4 Gen. 1:7
1 Ki. 8:27
2 Cor. 12:2
5 Gen. 1:1, 6
Psa. 33:6, 9
6 Jer. 33:25
Psa. 89:37
7 Isa. 43:20
8 Psa. 147:15-18
9 Isa. 44:23

12. Both young men and maidens, old men and children;
13. Let them praise the name of the LORD, for His name alone is exalted; His glory is above the earth and the heavens.
14. And He has also lifted up a horn for His people, praise for all His saints, even of the children of Israel, a people near to Him. O praise the LORD!

13 Isa. 12:4
Psa. 113:4
14 Psa. 75:10, 149:9
Eph. 2:17

Psalms **149**

1 Isa. 42:10
Psa. 33:3
2 Isa. 54:5
Zech. 9:9
Psa. 100:3
Job 35:10
Mat. 21:5
3 Psa. 81:2
4 Psa. 35:27, 132:16
5 Job 35:10
6 Heb. 4:12
Rev. 1:16
9 Deut. 7:1-2
Psa. 148:14

Psalms **150**

2 Deut. 3:24
Psa. 145:5
3 Psa. 81:2, 98:6
4 Ex. 15:20
Isa. 38:20
Psa. 33:2, 149:3
5 1 Chr. 15:16, 19, 28

PSALM ONE HUNDRED-FORTY-NINE

1. O praise the LORD! Sing to the LORD a new song, and His praise in the congregation of saints.
2. Let Israel rejoice in his Maker; let the children of Zion be joyful in their King.
3. Let them praise His name in the dance; let them sing praises to Him with the drum and lyre,
4. For the LORD takes pleasure in His people; He crowns the meek with salvation.
5. Let the saints be joyful in glory; let them sing aloud upon their beds.
6. Let the high praises of God be in their mouth, and a two-edged sword in their hand
7. To execute vengeance upon the nations and punishments upon the people,
8. To bind their kings with chains and their nobles with iron bands,
9. To carry out upon them the judgment written—this honor have all His saints. O praise the LORD!

PSALM ONE HUNDRED-FIFTY

1. O praise the LORD. Praise God in His sanctuary; praise Him in the firmament of His power.
2. Praise Him for His mighty acts; praise Him according to His excellent greatness.
3. Praise Him with the sound of the ram's horn; praise Him with the harp and lyre.
4. Praise Him with the drum and dance; praise Him with stringed instruments and pipes.
5. Praise Him on the loud cymbals; praise Him with the resounding cymbals.
6. Let everything that breathes praise the LORD. O praise the LORD!

*The Book of the Proverbs**

CHAPTER ONE

1. The proverbs of Solomon the son of David, king of Israel:
2. To know wisdom and instruction; to perceive the words of understanding;
3. To receive the instruction of wisdom, righteousness, and judgment, and equity;
4. To give prudence to the simple, knowledge and discretion to the young man.
5. A wise man will hear and will increase learning, and a man of understanding shall attain unto wise counsel
6. To understand a proverb and its interpretation, the words of the wise, and their dark sayings.
7. The fear of the LORD *is* the beginning of knowledge, *but* fools despise wisdom and instruction.
8. My son, hear the instruction of your father and forsake not the law of your mother,
9. For they *shall be* an ornament of grace to your head and chains around your neck.
10. My son, if sinners entice you, do not consent.
11. If they say, "Come with us, let us lie in wait for blood; we will watch secretly for the innocent without cause;
12. Let us swallow them up alive as the grave, and whole, as those who go down into the pit;
13. We shall find all precious substance; we shall fill our houses *with* plunder;
14. Cast in your lot among us, and let us have one purse."
15. My son, do not walk in the way with them! Keep back your foot from their path,

Chap. **1**

1 1 Ki. 4:32
Eccl. 12:9
5 Prov. 9:9
6 Psa. 78:2
7 Psa. 111:10
Job 28:28
Eccl. 12;13
8 Prov. 4:1
10 Gen. 39:7
11 Jer. 5:26
12 Psa. 28:1
15 Psa. 1:1, 119:101

See Appendix C, The Book of Proverbs: Its Structure, Design and Teaching, p. 1251.

16. For their feet run to evil and make haste to shed blood.
17. Surely in vain the net is spread in the sight of any bird,
18. But they lie in wait for their *own* blood; they watch secretly for their *own* lives.
19. So *are* the ways of everyone who gets gain by violence, who takes away the life of its owners.
20. Wisdom cries outside; she utters her voice in the streets;
21. She cries in the chief place of gathering, in the openings of the gates; in the city she utters her words, *saying*,
22. "How long will you love simplicity, simple ones? And will scorners delight in their scorning? And will fools hate knowledge?
23. Turn back at my reproof; behold, I will pour out my spirit to you; I will make my words known to you.
24. Because I called, and you refused *to* hearken, I stretched out my hand, and no one paid attention;
25. But you have despised all my counsel and would have none of my reproof.
26. I also will laugh at your calamity; I will mock when your fear comes;
27. When your calamity comes like a storm, and your destruction comes like a whirlwind, when trouble and pain come upon you,
28. Then they shall call upon me, but I will not answer; they shall seek me early, but they shall not find me.
29. Because they hated knowledge and did not choose the fear of the LORD,
30. They would have none of my counsel; they despised all my correction.
31. Therefore they shall eat the fruit of their own way and be filled with their own devices.
32. For the waywardness of the simple shall slay them, and the complacency of fools destroys them.
33. But whoever hearkens to me shall dwell safely and shall be secure without fear of harm."

16 Isa. 59:7
19 1 Tim. 6:10
20 John 7:37
23 Joel 2:28
24 Isa. 66:4
Jer. 7:13
Zech. 7:11
25 Psa. 107:11
Luke 7:30
26 Psa. 2:4
27 Prov. 10:24
28 Isa. 1:15
Jer. 14:12
Ezek. 8:18
Mic. 3:4
Zech. 7:13
Job 27:9
Jas. 4:3
29 Psa. 119:173
Job 21:14
30 Psa. 81:11
31 Isa. 3:11
Jer. 6:19
Job 4:8
33 Psa. 25:12, 112:7

CHAPTER TWO

1. My son, if you will receive my words and treasure up my commandments within you,
2. So that you incline your ear to wisdom and apply your heart to understanding;
3. Yea, if you cry after knowledge *and* lift up your voice for understanding;
4. If you seek her as silver and search *for* her as for hidden treasures,
5. Then you shall understand the fear of the LORD and find the knowledge of God.
6. For the LORD gives wisdom; out of His mouth *comes* knowledge and understanding.
7. He lays up sound wisdom for the righteous; *He is* a shield to those who walk uprightly.
8. He keeps the paths of *right* judgment and preserves the way of His saints.
9. Then you shall understand righteousness and judgment and equity, every good path.
10. Wisdom shall enter into your heart, and knowledge will be pleasing to your soul;
11. Discretion shall preserve you and, understanding shall keep you,
12. To deliver you from the way of the evil *man*, from the man who speaks wicked things,
13. Those who leave the paths of uprightness to walk in the ways of darkness,
14. Who rejoice to do evil *and* delight in the perversities of the wicked,
15. Whose ways *are* crooked, and *are* devious in their paths;
16. To deliver you from the wanton woman, *even* from the stranger *who* flatters *with* her words,
17. Who forsakes the guide of her youth and forgets the covenant of her God,
18. For her house sinks down to death, and her paths to the dead.
19. None that go unto her return again, nor do they take hold of the paths of life—
20. In order that you may walk in the way of good and keep the paths of the righteous.
21. For the upright shall dwell *in* the land, and the perfect shall remain in it.
22. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

Chap. **2**
1 Prov. 4:21
4 Prov. 3:14
Mat. 13:44
6 1 Ki. 3:9
Jas. 1:5
7 Psa. 84:11
8 1 Sam. 2:9
Psa. 66:9
11 Prov. 6:22
13 John 3:19
14 Jer. 11:15
Rom. 1:32
15 Psa. 125:5
16 Prov. 5:3, 20
17 Mal. 2:14-15
18 Prov. 7:27
21 Psa. 37:29
22 Psa. 37:28
Job 18:17

CHAPTER THREE

1. My son, do not forget my law, but let your heart keep my commandments;
2. For they shall add length of days, and long life, and peace, to you.
3. Do not let mercy and truth forsake

Chap. **3**
1 Deut. 8:1
2 Psa. 119:165
3 Ex. 13:9
Deut. 6:8
2 Cor. 3:3

you; bind them around your neck; write them upon the tablet of your heart;
4. And so you shall find favor and good understanding in the sight of God and man.
5. Trust in the LORD with all your heart, and lean not to your own understanding.
6. In all your ways acknowledge Him, and He shall direct your paths.
7. Do not be wise in your own eyes; fear the LORD and depart from evil.
8. It shall be health to your navel and marrow to your bones.
9. Honor the LORD with your substance and with the firstfruits of all your increase;
10. And your barns shall be filled *with* plenty, and your presses shall burst *with* new wine.
11. My son, do not despise the chastening of the LORD, nor be weary of His correction;
12. For whom the LORD loves He corrects, even as a father *corrects* the son *in whom* he delights.
13. Blessed *is* the man who finds wisdom, and the man who gets understanding,
14. For the merchandise of it *is* better than the gain from silver, and its produce more than the gain of fine gold;
15. She *is* more precious than rubies; and all the things you can desire are not to be compared with her.
16. Length of days *is* in her right hand; *and* in her left hand, riches and honor.
17. Her ways *are* ways of pleasantness, and all her paths *are* peace.
18. She *is* a tree of life to those who lay hold upon her; and happy *is everyone* who holds her fast.
19. The LORD has founded the earth by wisdom; by understanding He has established the heavens.
20. By His knowledge the depths are broken up, and the clouds drop down the dew.
21. My son, do not let them depart from your eyes; keep sound wisdom and discretion,
22. And they shall be life to your soul and grace to your neck.
23. Then you shall walk in your way safely, and your foot shall not stumble.
24. When you lie down, you shall not be afraid; yea, you shall lie down, and your sleep shall be sweet.

4 Rom. 14:18
5 Jer. 9:23
Psa. 37:3, 5
6 Jer. 10:23
1 Chr. 28:9
7 Prov. 16:6
Rom. 12:16
8 Job 21:24
9 Ex. 22:9
10 Deut. 28:8
11 Psa. 94:12
Job 5:17
12 Deut. 8:5
13 Prov. 8:34-35
14 Psa. 19:10
Job 28:13
15 Mat. 13:44
16 1 Tim. 4:8
17 Mat. 11:29
18 Gen. 2:9
19 Psa. 104:24
20 Gen. 1:9
Deut. 33:28
Job 36:28
22 Prov. 1:9
23 Psa. 37:24
24 Lev. 26:6
Psa. 3:5
25 Psa. 91:5
27 Rom. 13:7
Gal. 6:10
28 Lev. 19:13
30 Rom. 12:18
31 Psa. 37:1
32 Psa. 25:14
33 Zech. 5:3
Mal. 2:2
Psa. 1:3
34 Jas. 4:6
1 Pet. 5:5

Chap. **4**

1 Psa. 34:11
3 1 Chr. 29:1
4 Prov. 7:2
1 Chr. 28:9
Eph. 6:4
5 Prov. 2:2-3
6 2 Thes. 2:10
7 Mat. 13:44
Luke 10:42
8 1 Sam. 2:30
9 Prov. 3:22
10 Prov. 3:2

25. Have no fear of sudden disaster, nor of the desolation of the wicked when it comes;
26. For the LORD shall be your confidence and shall keep your foot from being taken.
27. Do not withhold good from those to whom it is due, when it is in the power of your hand to do *it*.
28. Do not say to your neighbor, "Go and come back again, and tomorrow I will give," when you have it with you:
29. Do not plan evil against your neighbor since he dwells trustingly by you.
30. Do not strive with a man without cause if he has done you no harm.
31. Do not envy the oppressor, and choose none of his ways,
32. For the crooked man *is* an abomination to the LORD, but His secret *is* with the righteous.
33. The curse of the LORD *is* in the house of the wicked, but He blesses the home of the righteous.
34. Surely He scorns the scorners, but He gives grace to the lowly.
35. The wise shall inherit glory, but shame shall be the promotion of fools.

CHAPTER FOUR

1. O children, hear the instruction of a father, and be attentive in order to know understanding,
2. For I give you good doctrine; do not forsake my law,
3. For I was my father's son, tender and the only *beloved* in the sight of my mother.
4. He also taught me, and said to me, "Let your heart hold fast my words; keep my commandments and live.
5. Get wisdom; get understanding; forget *it* not, nor turn away from the words of my mouth.
6. Do not forsake her, and she shall keep you; love her, and she shall preserve you.
7. Wisdom *is* the principal thing; get wisdom; and with all your getting get understanding.
8. Exalt her, and she shall promote you; she shall bring you honor when you embrace her.
9. She shall place upon your head a garland of grace; she shall bestow upon you a crown of glory."
10. Hear, O my son, and receive my

sayings; and the years of your life *shall be* many.
11. I have taught you in the way of wisdom; I have led you in the right paths.
12. When you go, your steps shall not be hampered, and when you run, you shall not stumble.
13. Keep hold of instruction; do not let go; keep her, for she *is* your life.
14. Enter not into the path of the wicked, and go not into the way of evil *men*.
15. Avoid it; do not go in it; turn from it, and pass on!
16. For they do not sleep except when they have done mischief; and their sleep is taken away unless they cause *some* to fall,
17. For they eat the bread of wickedness and drink the wine of violence.
18. But the path of the just *is* as the shining light, that shines more and more to the perfect day.
19. The way of the wicked *is* as darkness; they know not at what they stumble.
20. My son, attend to my words; incline your ear to my sayings.
21. Let them not depart from your eyes; keep them in the midst of your heart,
22. For they *are* life to those who find them, and health to all their flesh.
23. Above all guard the door of your mind ★ with diligence, for out of it *are* the issues of life.
24. Put away from you a deceitful mouth, and devious lips put far from you.
25. Let your eyes look right on, and let your eyelids look straight before you.
26. Ponder the path of your feet, and all your ways *will be* established.
27. Do not turn to the right hand nor to the left; remove your foot from evil.

12 Psa. 18:36, 91:11-12
14 Psa. 1;1 Prov. 1:10, 15
16 Isa. 57:20 Psa. 36:4
18 2 Sam. 23:4 Mat. 5:14, 45 Phil. 2:15
19 1 Sam. 2:9 Isa. 59:9-10 John 12:35
21 Prov. 2:1, 3:3, 21
22 Prov. 3:8, 12:18
23 ★ Alternate reading is "*guard your heart*"
27 Deut. 28:14 Josh. 1:7 Isa. 1:16 Rom. 12:9

CHAPTER FIVE

1. My son, attend to my wisdom; bow your ear to my understanding;
2. That you may keep discretion, and that your lips may keep knowledge.
3. For the lips of a wanton woman drip as a honeycomb, and her mouth *is* smoother than oil;
4. But her end *is as* bitter as wormwood, sharp as a two-edged sword.
5. Her feet go down to death; her steps take hold on the grave.
6. She does not ponder the path of life; her ways are unstable—you cannot know *them*.
7. Now therefore hear me, O you children, and do not depart from the words of my mouth.
8. Remove your ways far from her, and do not come near the door of her house,
9. Lest you give your honor unto others and your years unto the cruel;
10. Lest strangers be filled *with* your wealth, and your labors *be* in the house of a stranger;
11. And you moan when your end *comes*, when your flesh and your body are consumed,
12. And say, "How I hated instruction, and my heart despised correction;
13. And I have not obeyed the voice of my teachers, nor inclined my ears to those who taught me!
14. I was almost in utter ruin in the midst of the congregation and assembly."
15. Drink waters out of your own cistern and running waters out of your own well.
16. Let your fountains be dispersed abroad *as* rivers of waters in the streets.
17. Let them be only your own, and not strangers' with you.
18. Let your fountain be blessed, and rejoice with the wife of your youth.
19. *Let her be as* the loving deer and pleasant doe, let her breasts satisfy you at all times, and be ravished always with her love.
20. For why will you, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
21. For the ways of man *are* before the eyes of the LORD, and He ponders all his paths.
22. His own iniquities shall take the wicked himself, and he shall be held with the cords of his sins.
23. He shall die without instruction; and in the greatness of his folly he shall breathe his last.

Chap. **5**
2 Mal. 2:7
3 Psa. 55:21 Prov. 2:16
4 Eccl. 7:26 Heb. 4:12
5 Prov. 7:27
12 Prov. 1:25, 29, 12:1
18 Mal. 2:14
19 S. of S. 2:9, 4:5
20 Prov. 2:16
21 Jer. 16:17 Hos. 7:2 Prov. 15:3 Job 31:4 2 Chr. 16:9 Heb. 4:13
22 Psa. 9:15
23 Job 4:21, 36:12

CHAPTER SIX

1. My son, if you are surety for your friend, *if* you have struck your hands in a pledge with a stranger,
2. You are snared with the words of your mouth, and you are caught with the words of your mouth—
3. *Then* my son, do this now, and deliver yourself when you have come into the hand of your friend: go, humble yourself and make your friend sure.

Chap. **6**
1 Prov. 11:15

4. Do not give sleep to your eyes or slumber to your eyelids.
5. Deliver yourself as a gazelle from *the hunter's* hand, and as a bird from the hand of the fowler.
6. Go to the ant, sluggard; consider her ways and be wise,
7. Who having no guide, overseer, or ruler,
8. Provides her food in the summer *and* gathers her food in the harvest.
9. How long will you sleep, O sluggard? When will you arise out of your sleep?
10. Yet, a little sleep, a little slumber, a little folding of the hands to rest;
11. So shall your poverty come as one who travels, and your want like an armed man.
12. A worthless person, a wicked man, walks with a perverse mouth,
13. Winking with his eyes, speaking with his feet, pointing with his fingers;
14. Perversity *is* in his heart; he is always planning mischief; he causes discord.
15. Therefore his calamity shall come suddenly; instantly he shall be broken without remedy.
16. These six *things* the LORD hates; yea, seven *are* an abomination unto Him:
17. A proud look, a lying tongue, and hands that shed innocent blood,
18. A heart that plots wicked imaginations, feet that are swift in running to evil,
19. A false witness *who* speaks lies, and he who sows discord among brethren.
20. My son, keep your father's commandments, and do not forsake the instruction of your mother;
21. Bind them continually upon your heart; tie them around your neck.
22. When you go, they shall lead you; when you sleep, they shall keep you; and *when* you awake, they shall talk with you.
23. For the commandment *is* a lamp, and the law *is* light, and reproofs of instruction *are* the way of life
24. To keep you from the evil woman, from the flattery of the tongue of a strange woman.
25. Do not lust after her beauty in your heart; nor let her seduce you with her eyelids
26. For by means of a harlot *a man is vanquished* to a piece of bread; and the adulteress will hunt for the precious life.
27. Can a man take fire to his bosom, and his clothes not be burned?

4 Psa. 132:4
6 Job 12:7
9 Prov. 24:33
11 Prov. 10:4
13 Prov. 10:19 Job 15:12
14 Mic. 2:1 Prov. 6:19
15 Jer. 19:11 2 Chr. 36:16
17 Isa. 1:15 Psa. 101:5, 120:2-3
18 Gen. 6:5 Isa. 59:7
19 Psa. 27:12 Prov. 6:14
20 Eph. 6:1
21 Prov. 3:3
22 Prov. 2:11, 3:23
23 Psa. 19:8
24 Prov. 2:16
25 Mat. 5:28
26 Gen. 39:14 Ezek. 13:18 Prov. 29:3
31 Ex. 22:1
32 Prov. 7:7

Chap. 7

1 Prov. 2:1
2 Lev. 18:5 Deut. 32:10 Prov. 4:4
3 Deut. 6:8, 21, 11:18
5 Prov. 2:16, 5:3
7 Prov. 6:32, 9:4, 16
9 Job 24:15
11 Prov. 9:13 1 Tim. 5:13 Tit. 2:5

28. Can one walk upon hot coals, and his feet not be burned?
29. So is he who goes in to his neighbor's wife; whoever touches her shall not be innocent.
30. They do not despise a thief if he steals to satisfy his soul when he is hungry;
31. Yet *if* he is found, he shall restore sevenfold; he shall give all the goods of his house.
32. But whoever commits adultery *with* a woman lacks understanding; he *who* does it destroys his own soul.
33. He shall get a wound and dishonor; and his shame shall not be wiped away;
34. For jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance.
35. He will not accept any recompense, nor will he be willing *even* if you multiply the gifts *for him.*

CHAPTER SEVEN

1. My son, keep my words and store up my commandments within you.
2. Keep my commandments and live; and keep my law as the apple of your eye.
3. Bind them upon your fingers; write them upon the tablet of your heart.
4. Say to wisdom, "You are my sister;" and call understanding *your* kinsman,
5. So that they may keep you from the wanton woman, from the stranger *who* flatters with her words.
6. For at the window of my house I looked through my lattice,
7. And I saw among the simple ones, among the youths, a young man with no understanding,
8. Passing through the street near her corner. And he went the way to her house
9. In the twilight, in the evening, in the black and dark night.
10. And, behold, there a woman met him, *with* the attire of a harlot and a wily heart.
11. She *is* loud and stubborn; her feet do not stay in her house;
12. Now *she is* outside, now in the streets, and lies in wait at every corner.
13. And she caught him and kissed him, *and* with an impudent face she said to him,
14. "*I have* peace offerings with me; today I have paid my vows.

15. Therefore I came out to meet you, earnestly to seek your face, and I have found you.
16. I have decked my bed with coverings of tapestry, with fine linen of Egypt.
17. I have perfumed my bed with myrrh, aloes, and cinnamon.
18. Come, let us take our fill of love until the morning; let us delight ourselves with caresses,
19. For my husband *is* not at home; he has gone on a long journey.
20. He has taken a bag of silver with him *and* will come home on the day of the full moon."
21. With much *alluring*, seductive speech she caused him to yield; with the flattering of her lips she induced him.
22. He goes after her immediately, like an ox goes to the slaughter, or like a fool to the correction of the stocks
23. Until a dart strikes through his liver; as a bird hastens to the snare and does not know that it will cost him his life.
24. Hearken unto me now therefore, O you children, and attend to the words of my mouth.
25. Do not let your heart turn aside to her ways; do not go astray in her paths,
26. For she has cast down many wounded; yea, many strong *men* have been slain by her.
27. Her house *is* the way to the grave, going down to the chambers of death.

CHAPTER EIGHT

1. Does not wisdom call? And does not understanding put forth her voice?
2. She stands in the top of high places, by the place where the paths meet.
3. She cries in the gates, at the entrance of the city, *at* the doors:
4. "To you, O men, I call; and my voice *is* to the sons of men.
5. O you simple ones, understand wisdom; and, you fools, be of an understanding heart.
6. Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things,
7. For my mouth shall speak truth; and wickedness is an abomination to my lips.
8. All the words of my mouth *are* in righteousness; there is nothing twisted or perverse in them.
9. They *are* all plain to him who understands, and right to those who find knowledge.
10. Receive my instruction and not silver, and knowledge rather than choice gold,
11. For wisdom *is* better than rubies, and all the things that may be desired are not to be compared to it.
12. I, wisdom, dwell with prudence, and find out knowledge and discretion.
13. The fear of the LORD *is* to hate evil; I hate pride, and arrogance, and the evil way, and the perverse mouth.
14. Counsel and sound wisdom *are* mine; I *am* understanding; I have strength.
15. By me kings reign and princes decree justice.
16. Princes rule by me, and nobles, and all the judges of the earth.
17. I love those who love me; and those who seek me early shall find me.
18. Riches and honor *are* with me; *yea*, enduring riches and righteousness.
19. My fruit *is* better than gold, yea, than fine gold; and what I give *is better* than choice silver.
20. I lead in the way of righteousness, in the midst of the paths of justice,
21. That I may cause those who love me to inherit substance; and I will fill their treasuries.
22. The LORD possessed me in the beginning of His way, before His works of old.
23. I was set up from everlasting, from the beginning, before the earth ever was.
24. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.
25. Before the mountains were settled, before the hills, I was brought forth.
26. Before He had made the earth, or the fields, or the highest part of the dust of the world,
27. When He prepared the heavens, I *was* there; when He set a circle upon the face of the deep;
28. When He established the clouds above, when He established the fountains of the deep,
29. When He gave to the sea its limit that the waters should not pass His command, when He appointed the foundations of the earth,
30. Even I was *with Him* as a master workman; and I was daily *His* delight, rejoicing always before Him,
31. Rejoicing in the habitable world, His

16 Isa. 19:9
21 Psa. 12:2 Prov. 5:3
23 Eccl. 9:12
26 Neh. 13:26
27 Prov. 2:18, 5:5, 9:18

Chap. **8**

1 Prov. 1:20, 9:3
6 Prov. 22:20
11 Psa. 19:10, 119:127 Prov. 3:14-15, 4:5, 7, 16:16 Job 28:15
13 Prov. 4:24, 6:17, 16:6
14 Eccl. 7:19
15 Dan. 2:21 Rom. 13:1
17 1 Sam. 2:30 Psa. 91:14 John 14:21 Jas. 1:5
18 Prov. 3:16 Mat. 6:33
19 Prov. 3:14, 7:10
22 Prov. 3:19
23 Psa. 2:6
25 Job 15:7-8
29 Gen. 1:9-10 Jer. 5:22 Job 38:4, 10
30 John 1:1-2 Mat. 3:17 Col. 1:13
31 Psa. 16:3

earth; and my delight was with the sons of men.
32. And now therefore hearken unto me, O you children, for blessed *are those who* keep my ways.
33. Hear instruction, and be wise, and do not refuse it.
34. Blessed *is* the man who hears me, watching daily at my gates, waiting at the posts of my doors,
35. For whoever finds me finds life and shall obtain favor from the LORD.
36. But he who sins against me wrongs his own soul; all who hate me love death."

CHAPTER NINE

1. Wisdom has built her house; she has carved out her seven pillars;
2. She has prepared her meat; she has mixed her wine; she has also furnished her table.
3. She has sent out her young women; she cries upon the highest places of the city,
4. "Whoever is simple, let him turn in here." *As* for the one who lacks understanding, she says to him,
5. "Come, eat of my bread and drink of the wine I have mixed.
6. Forsake the foolish and live; and go in the way of understanding.
7. The one who rebukes a scorner gets shame to himself; and the one who rebukes a wicked one *gets* himself an insult.
8. Do not reprove a scorner, lest he hate you; give rebuke to a wise man, and he will love you.
9. Give instruction to a wise one, and he will be still wiser; teach a righteous man, and he will increase in learning.
10. The fear of the LORD *is* the beginning of wisdom; and the knowledge of the holy *is* understanding.
11. For by me your days shall be multiplied, and the years of your life shall be increased.
12. If you are wise, you shall be wise for yourself; but *if* you scorn, you alone shall bear *it*."
13. A foolish woman is clamorous; *she is* simple and knows nothing.
14. And she sits at the door of her house, on a seat in the high places of the city,
15. To call those who pass by, who are going straight on their ways:

32 Psa. 119:1-2
Luke 11:28
34 Prov. 3:13, 18, 12:2
36 Prov. 20:2

Chap. **9**

1 Mat. 16:18
1 Pet. 2:5
Eph. 2:20
2 Prov. 23:30
Mat. 22:4
3 Prov. 8:1-2, 9:14
Rom. 10:15
4 Psa. 19:7
Prov. 6:32
5 Isa. 55:1
S. of S. 5:1
John 6:27
8 Psa. 141:5
Mat. 7:6
9 Mat. 13:12
10 Prov. 1:7
Job 28:28
11 Prov. 3:2, 16
12 Prov. 16:26
Job 35:6-7
13 Prov. 7:11
14 Prov. 9:3
16 Prov. 7:7-8
17 Prov. 20:17
18 Prov. 2:18

Chap. **10**

1 Prov. 15:20
2 Psa. 49:6
Dan. 4:27
Luke 12:20
3 Psa. 10:14
4 Prov. 13:4, 19:15
5 Prov. 19:26
6 Prov. 10:11
7 Psa. 112:6
Eccl. 8:10
8 Prov. 10:10
9 Isa. 33:15-16
Psa. 23:4
Prov. 28:18
10 Prov. 6:13, 10:8
11 Psa. 37:30, 107:42
12 1 Pet. 4:8
1 Cor. 13:7
14 Prov. 18:7
15 Job 31:24
1 Tim. 6:17

16. "Whoever is thoughtless, let him turn in here." And to one lacking understanding, she says to him,
17. "Stolen waters are sweet, and bread *eaten* in secret is pleasant."
18. But he does not know that the dead *are* there; her guests *are* in the depths of the grave.

CHAPTER TEN

1. The proverbs of Solomon. A wise son makes a glad father, but a foolish son *is* grief to his mother.
2. Treasures of wickedness profit nothing, but righteousness delivers from death.
3. The LORD will not allow the soul of the righteous to famish, but He thwarts the desire of the wicked.
4. He who deals *with* a lazy hand becomes poor, but the hand of the diligent makes rich.
5. He who gathers in summer *is* a wise son, but he who sleeps in harvest *is* a son who causes shame.
6. Blessings *are* upon the head of the just, but violence covers the mouth of the wicked.
7. The memory of the righteous *is* blessed, but the name of the wicked shall rot.
8. The wise in heart will receive commandments, but a prating fool shall fall.
9. He who walks uprightly walks surely, but he who perverts his ways shall be known.
10. He who winks the eye causes sorrow, but a prating fool shall fall.
11. The mouth of a righteous one *is* a well of life, but violence covers the mouth of the wicked.
12. Hatred stirs up strife, but love covers all sins.
13. In the lips of him who has understanding, wisdom is found, but a rod *is* for the back of him who is without understanding.
14. Wise ones store up knowledge, but the mouth of the foolish *is* near ruin.
15. The rich man's wealth *is* his strong city; the destruction of the poor *is* their poverty.
16. The labor of the righteous *tends* to life; the fruit of the wicked *tends* to sin.
17. He who keeps instruction *is* in the

way of life, but he who refuses reproof goes astray.
18. He who hides hatred *with* lying lips, and he who speaks a slander, *is* a fool.
19. In the multitude of words, sin is not lacking, but he who restrains his lips *is* wise.
20. The tongue of the righteous *is as* choice silver; the heart of the wicked *is* worth little.
21. The lips of the righteous feed many, but fools die for lack of wisdom.
22. The blessing of the LORD itself makes rich, and He adds no sorrow with it.
23. To work out evil devices *is as* sport to a fool, but a man of understanding has wisdom.
24. The fears of the wicked shall come upon him, but the desire of the righteous shall be granted.
25. As the whirlwind passes, so the wicked is no *more*, but the righteous *is* an everlasting foundation.
26. Like vinegar to the teeth, and like smoke to the eyes, so *is* the sluggard to those who send him.
27. The fear of the LORD prolongs days, but the years of the wicked shall be shortened.
28. The hope of the righteous *is* gladness, but the expectation of the wicked shall perish.
29. The way of the LORD *is* strength to the upright, but destruction *shall be* to the workers of iniquity.
30. The righteous shall never be moved, and the wicked shall not remain in the land.
31. The mouth of the righteous brings forth wisdom, but the perverse tongue shall be cut out.
32. The lips of the righteous know what is acceptable, but the mouth of the wicked speaks perversity.

18 Psa. 15:3
19 Eccl. 5:3
Jas. 3:2
22 Gen. 24:35
Psa. 37:22
23 Prov. 15:21
24 Psa. 145:19
Job 15:21
Mat. 5:6
1 John 5:14
25 Psa. 15:5, 37:9-10
Mat. 16:18
27 Prov. 9:11
Job 15:32
28 Job 8:13
29 Psa. 1:6
30 Psa. 37:22
31 Psa. 37:30

Chap. **11**

1 Lev. 19:35
Deut. 25:13
2 Prov. 16:18
3 Prov. 13:6
4 Gen. 7:1
Ezek. 7:19
Zeph. 1:18

CHAPTER ELEVEN

1. False balances *are* an abomination to the LORD, but a perfect weight *is* His delight.
2. When pride comes, then shame comes; but with the lowly *is* wisdom.
3. The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them.
4. Riches do not profit in the day of wrath, but righteousness delivers from death.
5. The righteousness of the perfect shall direct his way, but the wicked shall fall by his own wickedness.
6. The righteousness of the upright shall deliver them, but transgressors shall be taken in their own lust.
7. When a wicked man dies, his hope shall perish; and all that he expected from his power comes to nothing.
8. The righteous is delivered out of trouble, but the wicked comes in his stead.
9. A hypocrite destroys *his* neighbor with his mouth, but through knowledge the righteous shall be delivered.
10. When it goes well with the righteous, the city rejoices; and when the wicked are destroyed, *there is* joy.
11. By the blessing of the upright a city is lifted up, but it is overthrown by the mouth of the wicked.
12. One who is void of wisdom despises his neighbor, but a man of understanding remains silent.
13. A talebearer is a revealer of secrets, but one who is of a faithful spirit keeps the matter hidden.
14. Where *there is* no wisdom, the people fall; but in the multitude of wise counselors *there is* safety.
15. He who is surety for a stranger shall suffer *for it*; but he who hates being surety is safe.
16. A gracious woman keeps honor, and strong *men* retain riches.
17. The merciful man does good to his own soul, but *he who is* cruel troubles his own flesh.
18. The wicked makes a deceitful work, but one sowing righteousness *has* a sure reward.
19. As righteousness *tends* to life, so one pursuing evil *pursues it* to his own death.
20. Those who are of a perverse heart *are* an abomination to the LORD, but the upright in the way *are* His delight.
21. *Though* hand *join* in hand, the wicked shall not be unpunished, but the seed of the righteous shall be delivered.
22. *Like* a jewel of gold in a swine's snout, *so is* a beautiful woman who is without discretion.
23. The desire of the righteous *is* only good; the expectation of the wicked *is* wrath.
24. There is one who scatters and yet increases, but one who withholds what he should give *comes* only to poverty.

6 Eccl. 10:8
7 Prov. 10:28
8 Prov. 21;18
10 Esth. 8:15
11 Prov. 29:8
13 Lev. 19:16
Prov. 20:19
14 1 Ki. 12:1
15 Prov. 6:1
16 Prov. 31:30
17 Mat. 5:7
18 Hos. 10:12
21 Psa. 16:5
Prov. 16:5
23 Rom. 2:8-9
24 Psa. 112:9

25. The soul who gives generously shall be made prosperous, and he who waters shall also be watered himself.
26. He who withholds grain, the people shall curse him; but blessing *shall be* upon the head of him who sells it.
27. He who diligently seeks good seeks favor; but he who seeks mischief, it shall come to him.
28. He who trusts in his riches shall fall, but the righteous shall blossom like a branch.
29. He who troubles his own house shall inherit the wind, and the fool *shall be* servant to the wise in heart.
30. The fruit of the righteous *is* a tree of life, and he who wins souls *is* wise.
31. Behold, the righteous shall be recompensed in the earth; how much more the wicked and the sinner!

25 Mat. 5:7
2 Cor. 9:6
26 Amos 8:5-6
Job 29:13
27 Psa. 7:15-16
Esth. 7:10
28 Jer. 17:8
Psa. 1:3
Job 31:24
Mark 10:24
Luke 12:21
1 Tim. 6:17
29 Eccl. 5:16
30 Dan. 12:3
Jas. 5:20
31 Jer. 25:29

Chap. **12**

3 Prov. 10:25
4 Prov. 14:30
1 Cor. 11:7
6 Prov. 1:11, 18, 14:3
7 Psa. 37:36
8 1 Sam. 25:17
9 Prov. 13:3
10 Deut. 25:4
11 Gen. 3:19
Prov. 6:32, 28:19

CHAPTER TWELVE

1. Whoever loves instruction loves knowledge, but he who hates correction *is* stupid.
2. The good *man* receives grace from the LORD, but He will condemn a man of wicked devices.
3. A man shall not be established by wickedness, but the root of the righteous shall not be moved.
4. A woman of virtue *is* a crown to her husband, but she who causes shame *is* like rottenness in his bones.
5. The thoughts of the righteous *are* right; the counsels of the wicked *are* deceit.
6. The words of the wicked *are* to lie in wait for blood, but the mouth of the upright shall deliver them.
7. The wicked are overthrown and *are* gone, but the house of the righteous shall stand.
8. A man shall be praised according to his wisdom, but he who is of a perverse heart shall be despised.
9. Better is *he who is* despised and has a servant, than he who honors himself and lacks bread.
10. A righteous *man* regards the life of his animal, but the tender mercies of the wicked *are* cruel.
11. He who tills his land shall be satisfied with bread, but he who chases fantasies is void of understanding.
12. The wicked desires the spoils of evil *men*, but the root of the righteous yields *fruit*.
13. The wicked is snared by the transgression of *his* lips, but the just shall come out of trouble.
14. A man shall be satisfied with good by the fruit of *his* mouth, and the reward of a man's hands shall be given to him.
15. The way of a fool *is* right in his own eyes, but he who listens to advice *is* wise.
16. A fool's wrath is known at once, but a prudent *man* covers shame.
17. *He who* speaks truth shows forth righteousness, but a false witness deceit.
18. There are those who speak like the piercings of a sword, but the tongue of the wise heals.
19. The lips of truth shall be established forever, but a lying tongue *is* but for a moment.
20. Deceit *is* in the heart of those who imagine evil, but to counselors of peace *there is* joy.
21. There shall no harm befall the righteous, but the wicked shall be filled with trouble.
22. Lying lips *are* an abomination to the LORD, but those who deal truly *are* His delight.
23. A prudent man conceals knowledge, but the heart of fools pours out foolishness.
24. The hand of the diligent shall bear rule, but the lazy shall be under tribute.
25. Heaviness in the heart of man weighs it down, but a good word makes it glad.
26. The righteous *is* more excellent than his neighbor, but the way of the wicked seduces them.
27. The lazy man does not roast what he took in hunting, but the substance of a diligent man is precious.
28. In the way of righteousness *is* life, and in that pathway *there is* no death.

13 Prov. 18:7
2 Pet. 2:9
14 Isa. 3:10-11
Prov. 13:2
15 Luke 18:11
16 Prov. 29:11
17 Prov. 14:5
19 Psa. 57:4, 64:3
Prov. 19:5, 9
22 Rev. 22:15
23 Prov. 13:16
24 Prov. 10:4
25 Isa. 50:4
Prov. 15:13

Chap. **13**

1 Isa. 28:15
2 Prov. 12:14
3 Psa. 39:1
Prov. 21:23
Jas. 3:2
4 Prov. 10:4

CHAPTER THIRTEEN

1. A wise son *heeds* his father's instruction, but a scorner does not hear rebuke.
2. A man shall eat good from the fruit of his mouth, but the soul of the transgressor *shall eat* violence.
3. He who keeps his mouth keeps his life, *but* he who opens his lips wide shall have destruction.
4. The soul of the sluggard desires and *has* nothing, but the soul of the diligent shall be abundantly gratified.

5. The righteous hates lying, but the wicked one is loathsome and comes to shame.
6. Righteousness guards the one *who is* upright in the way, but wickedness overthrows the sinner.
7. There are *those* who pretend to be rich, yet *have* nothing; and those who pretend to be poor, yet *have* great riches.
8. The ransom of a man's life *is* his riches, but the poor does not hear rebuke.
9. The light of the righteous rejoices, but the lamp of the wicked shall be put out.
10. Only by pride comes contention, but with those who take advice *is* wisdom.
11. Wealth *gotten* by vanity shall be diminished, but he who gathers by labor shall increase.
12. Hope deferred makes the heart sick, but *when* desire *is* fulfilled *it is* a tree of life.
13. Whoever despises the Word shall be destroyed, but he who fears the commandment shall be rewarded.
14. The law of the wise *is* a fountain of life, to depart from the snares of death.
15. Good understanding gives favor, but the way of transgressors *is* hard.
16. Every prudent *man* deals with knowledge, but a fool lays open *his* folly.
17. A wicked messenger falls into mischief, but a faithful ambassador *is* health.
18. Poverty and shame *shall be to* him who refuses instruction, but he who regards correction shall be honored.
19. The desire fulfilled is sweet to the soul, but *it is* an abomination to fools to turn from evil.
20. He who walks with wise *men* shall be wise, but a companion of fools shall be destroyed.
21. Evil pursues sinners, but to the righteous good shall be repaid.
22. A good *man* leaves an inheritance to his children's children, and the wealth of the sinner *is* laid up for the righteous.
23. Much food *is* in the tillage of the poor, but there is *that* which *is* destroyed for lack of judgment.
24. He who spares his rod hates his son, but he who loves him is diligent to discipline him.
25. The righteous eats to the satisfying of his soul, but the belly of the wicked suffers want.

6 Prov. 11:3, 5-6
7 Prov. 12:9
9 Prov. 24:20 Job 18:5-6, 21:17
11 Prov. 10:2, 20:21
12 Prov. 13:19
13 2 Chr. 36:16
14 2 Sam. 22:6 Prov. 10:11, 14:27, 16:22
16 Prov. 12:23, 15:2
17 Prov. 25:13
18 Prov. 15:5, 31
19 Prov. 13:12
21 Psa. 32:10
22 Prov. 28:8 Job 27:17 Eccl. 2:26
23 Prov. 12:11
24 Prov. 19:18, 22:15, 23:13, 29:15, 17
25 Psa. 34:10, 37:3

Chap. **14**

2 Rom. 2:4
3 Prov. 12:6
5 Ex. 20:16, 23:1 Prov. 6:19, 12:17, 14:25
6 Prov. 8:9, 17:24
9 Prov. 10:23
11 Job 8:15
12 Prov. 16:25 Rom. 6:21
13 Prov. 5:4 Eccl. 2:2
14 Prov. 1:31, 12:14
16 Prov. 22:3
20 Prov. 19:7
21 Psa. 41:1, 112:9

CHAPTER FOURTEEN

1. Every wise woman builds her house, but the foolish plucks it down with her hands.
2. He who walks in his uprightness fears the LORD, but *he who is* perverse in his ways despises Him.
3. In the mouth of the foolish *is* a rod of pride, but the lips of the wise shall preserve them.
4. Where no cattle *are*, the stall *is* clean, but much increase *is* by the strength of the ox.
5. A faithful witness will not lie, but a false witness will speak lies.
6. A scorner seeks wisdom and does not *find it*, but knowledge *is* easy to him who understands.
7. Depart from the presence of a foolish man when you do not perceive *in him* the lips of knowledge.
8. The wisdom of the prudent *is* to understand his way, but the folly of fools *is* deceit.
9. Fools laugh at sin, but among the righteous *there is* favor.
10. The heart knows its own bitterness, and a stranger does not share in its joy.
11. The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish.
12. There is a way which seems right to a man, but the end thereof *is* the way of death.
13. Even in laughter the heart is sorrowful, and the end of that joy *is* heaviness.
14. The backslider in heart shall be filled with his own ways, but a good man *shall be satisfied* with his own actions.
15. The simple believes every word, but the wise *man* watches his step.
16. A wise one fears and departs from evil, but the fool rages and is confident.
17. He who *is* soon angry acts foolishly, and a man of wicked devices is hated.
18. The simple inherit folly, but the prudent are crowned with knowledge.
19. The evil bow down before the good, and the wicked at the gates of the righteous.
20. The poor *man* is hated even by his own neighbor, but the rich *has* many friends.
21. He who despises his neighbor sins, but he who has mercy on the poor, happy *is* he.

22. Do not those who devise evil go astray? But mercy and truth shall be to those who think of good.
23. In all labor there is gain, but the talk of the lips *tends* only to poverty.
24. The crown of the wise *is* their riches; the foolishness of fools *is* folly.
25. A true witness delivers souls, but a deceitful *witness* speaks lies.
26. In the fear of the LORD *is* strong confidence, and His children shall have a place of refuge.
27. The fear of the LORD *is* a fountain of life to depart from the snares of death.
28. In the multitude of people *is* the king's honor, but in the lack of people *is* the destruction of the prince.
29. *He who is* slow to wrath *is* of great understanding, but *he who is* hasty of spirit exalts folly.
30. A sound heart *is* the life of the flesh, but envy the rottenness of the bones.
31. He who oppresses the poor reproaches his Maker, but he who honors Him has mercy upon the poor.
32. When calamity comes, the wicked are brought down, but the righteous, even when he is brought to death, has hope.
33. Wisdom rests in the heart of him who has discernment, but that which is in the midst of fools *is* made known.
34. Righteousness exalts a nation, but sin *is* a reproach to any people.
35. The king's favor *is* toward a wise servant, but his wrath is *against* him who causes shame.

CHAPTER FIFTEEN

1. A soft answer turns away wrath, but grievous words stir up anger.
2. The tongue of the wise uses knowledge rightly, but the mouth of fools pours out foolishness.
3. The eyes of the LORD *are* in every place, beholding the evil and the good.
4. A wholesome tongue *is* a tree of life, but perverseness in it crushes the spirit.
5. A fool despises his father's instruction, but he who listens to correction is prudent.
6. In the house of the righteous *is* much treasure, but in the revenue of the wicked *is* trouble.
7. The lips of the wise spread knowledge, but the heart of the fool *is* not so.

25 Prov. 14:5
27 Prov. 13:14
29 Jas. 1:19
30 Psa. 112:10
Prov. 12:4
31 Prov. 17:5, 22:2
Mat. 25:40
32 Psa. 23:4
Job 13:15
2 Cor. 1:9
2 Tim. 4:18
33 Prov. 12:16
35 Mat. 24:45

Chap. **15**

1 2 Sam. 25:10
Prov. 25:15
2 Prov. 12:23
3 Job 34:21
Heb. 4:21
5 Prov. 10:1, 13:18
8 Isa. 1:11
Jer. 6:20
Amos 5:22
9 Prov. 21:21
1 Tim. 6:11
10 1 Ki. 22:8
Prov. 5:12
11 Psa. 139:8
Job 26:6
2 Chr. 6:30
John 2:24
12 Amos 5:10
2 Tim. 4:3
13 Prov. 12:25, 17:22
16 Psa. 37:16
1 Tim. 6:6
17 Prov. 17:1
18 Prov. 26:21
19 Prov. 22:5
20 Prov. 10:1
21 Prov. 10:23
Eph. 5:15
22 Prov. 11:14
23 Prov. 25:11
24 Phil. 3:20
Col. 3:1-2
25 Psa. 68:5-6
Prov. 12:7
26 Psa. 37:30
Prov. 6:16, 18
27 Isa. 5:8
28 1 Pet. 3:15

8. The sacrifice of the wicked *is* an abomination to the LORD, but the prayer of the upright *is* His delight.
9. The way of the wicked is an abomination to the LORD, but He loves him who pursues righteousness.
10. There *is* grievous correction for him who forsakes the way; he who hates reproof shall die.
11. The grave and destruction *are* before the LORD—how much more the hearts of the children of men!
12. A scorner does not love one who corrects him, nor will he go unto the wise.
13. A merry heart makes a cheerful countenance, but by sorrow of heart the spirit is broken.
14. The heart of him who has understanding seeks knowledge, but the mouth of fools feeds on foolishness.
15. All the days of the afflicted *are* evil, but the cheerful heart has a continual feast.
16. Better *is* a little with the fear of the LORD than great treasure and trouble with it.
17. Better *is* a dinner of vegetables where love is, than a stalled ox and hatred with it.
18. A wrathful man stirs up discord, but one slow to anger calms strife.
19. The way of the sluggard *is* like a hedge of thorns, but the way of the righteous *is* made plain.
20. A wise son makes a glad father, but a foolish man despises his mother.
21. Folly *is* joy to him who is destitute of wisdom, but a man of understanding walks uprightly.
22. Without counsel purposes are frustrated, but in the multitude of counselors they are established.
23. A man has joy by the answer of his mouth, and a word *spoken* in due season, how good *it is*!
24. The path of life leads upward for the wise, so that he may turn away from the pit below.
25. The LORD will destroy the house of the proud, but He maintains the border of the widow.
26. The thoughts of the wicked *are* an abomination to the LORD, but the *words of* the pure *are* pleasant words.
27. He who is greedy for gain troubles his own house, but he who hates bribes shall live.
28. The heart of the righteous studies to answer, but the mouth of the wicked pours out evil things.

29. The LORD *is* far from the wicked, but He hears the prayer of the righteous.
30. The light of the eyes rejoices the heart; a good report makes the bones fat.
31. The ear that hearkens to the reproof of life shall remain among the wise.
32. He who refuses instruction despises his own soul, but he who hearkens to reproof gains understanding.
33. The fear of the LORD *is* the instruction of wisdom, and before honor *is* humility.

CHAPTER SIXTEEN

1. The preparations of the heart in man, and the answer of the tongue, are from the LORD.
2. All the ways of a man are clean in his own eyes, but the LORD weighs the spirits.
3. Commit your works unto the LORD, and your thoughts shall be established.
4. The LORD has made all for His own purpose; yea, even the wicked for the day of evil.
5. Everyone who is proud in heart *is* an abomination to the LORD; *though joined* hand in hand, he shall not be unpunished.
6. By mercy and truth iniquity is purged, and by the fear of the LORD *men* turn away from evil.
7. When a man's ways please the LORD, He makes even his enemies to be at peace with him.
8. Better *is* a little with righteousness than great revenues with injustice.
9. A man's heart devises his way, but the LORD directs his steps.
10. A divine sentence *is* in the lips of the king; his mouth should not transgress in judgment.
11. A just weight and balance *are* the LORD'S; all the weights of the bag *are* His work.
12. *It is* an abomination for kings to commit wickedness, for the throne *is* established by righteousness.
13. Righteous lips *are* the delight of kings, and they love him who speaks what is right.
14. The wrath of a king *is as* messengers of death, but a wise man will pacify it.
15. In the light of the king's countenance *is* life, and his favor *is* like a cloud of the latter rain.
16. How much better *it is* to get wisdom than gold, and to choose understanding rather than silver!
17. The way of the upright *is* to turn away from evil; he who keeps his way preserves his soul.
18. Pride *goes* before destruction, and a haughty spirit before a fall.
19. *It is* better *to be* of a humble spirit with the lowly than to divide the spoil with the proud.
20. He who handles a matter wisely shall find good, and whoever trusts in the LORD, happy *is* he.
21. The wise in heart shall be called prudent, and the sweetness of the lips increases learning.
22. Understanding *is* a fountain of life to him who has it, but the instruction of fools *is* folly.
23. The heart of the wise teaches his mouth and adds persuasiveness to his lips.
24. Pleasant words *are like* a honeycomb, sweet to the soul, and health to the bones.
25. There is a way that seems right to a man, but the end thereof is the way of death.
26. The appetite of a laboring man works for him, for his hunger urges him on.
27. An ungodly man digs up evil, and his lips *are* like a burning fire.
28. A perverse man causes strife, and a whisperer separates chief friends.
29. A violent man lures his neighbor and leads him into a way *that is* not good.
30. He shuts his eyes to devise perverse things; and moving his lips, he brings evil to pass.
31. The gray head *is* a crown of glory *if* it is found in the way of righteousness.
32. He who is slow to anger *is* better than the mighty, and he who rules his spirit is better than he who takes a city.
33. The lot is cast into the lap, but the whole disposing of it *is* from the LORD.

CHAPTER SEVENTEEN

1. Better *is* a dry piece of bread, and quietness with it, than a house full of sacrifices *with* fighting.
2. A wise servant shall have rule over a son who causes shame, and shall have part of the inheritance among the brethren.
3. The refining pot *is* for silver and the

29 Psa. 10:1, 34:16, 145:18
31 Prov. 15:5
33 Prov. 1:7, 18:12

Chap. **16**

1 Jer. 10:23 Mat. 10:19
2 1 Sam. 16:7 Prov. 21:2
3 Psa. 37:5
4 Isa. 43:7 Job 21:30
5 Prov. 8:13, 11:21
6 Prov. 14:16 Dan. 4:27
8 Psa. 37:16
9 Jer. 10:23 Prov. 19:21
11 Lev. 19:36
12 Prov. 25:5
13 Prov. 14:35
14 Prov. 19:12
15 Prov. 19:12 Job 29:23
16 Prov. 8:11, 19
20 Psa. 34:8
22 Prov. 13:14
25 Prov. 14:12
26 Eccl. 6:7
28 Prov. 15:18, 17:9
29 Prov. 1:10
31 Prov. 20:29
32 Prov. 19:11

Chap. **17**

1 Prov. 15:17
2 Prov. 10:5
3 Jer. 17:10 Prov. 14:31

furnace for gold, but the LORD tries the hearts.
4. A wicked doer gives heed to false lips, *and* a liar gives ear to an evil tongue.
5. Whoever scorns the poor reviles his Maker; he who is glad at calamities shall not be unpunished.
6. Children's children *are* the crown of old men, and the glory of children *are* their fathers.
7. Excellent speech is not fitting for a fool; much less are lying lips fitting for a prince.
8. A gift *is* like a precious stone in the eyes of him who has it; wherever he turns, he prospers.
9. He who covers a transgression seeks love, but he who repeats a matter alienates friends.
10. A reproof enters more into a wise man than a hundred stripes into a fool.
11. An evil one seeks only rebellion; therefore a cruel messenger shall be sent against him.
12. Let a man meet a bear robbed of her cubs, rather than a fool in his folly.
13. Whoever rewards evil for good, evil shall not depart from his house.
14. The beginning of strife *is like* letting out water; therefore drop the dispute before a quarrel breaks out.
15. He who justifies the wicked and he who condemns the just, even both of them are an abomination to the LORD.
16. Why *is there* a price in the hand of a fool to get wisdom, since *he has* no heart *for it*?
17. A friend loves at all times, and a brother is born for adversity.
18. A man void of understanding shakes hands *in a pledge;* he becomes surety in the presence of his friend.
19. He who loves transgression loves strife; he who exalts his gate seeks destruction.
20. He who has a perverse heart finds no good, and he who has a perverse tongue falls into mischief.
21. He who begets a fool *does it* to his sorrow; the father of a fool has no joy.
22. A merry heart does good *like* a medicine, but a broken spirit dries the bones.
23. A wicked *man* takes a bribe out of the bosom to pervert the ways of justice.
24. Wisdom *is* before him who has understanding, but the eyes of a fool *are* on the ends of the earth.

9 Prov. 10:12, 16:12
12 Hos. 13:8
13 Jer. 18:20 Psa. 109:4-5
14 Prov. 20:3
15 Ex. 23:7 Isa. 5:23
16 Prov. 21:25-26
17 Ruth 1:16
18 Prov. 6:1
19 Prov. 16:18
20 Jas. 3:8
21 Prov. 10:1
22 Psa. 22:15 Prov. 12:25
23 Ex. 23:8
24 Eccl. 2:14

25. A foolish son *is* a grief to his father and bitterness to her who bore him.
26. *It is* not good to punish the righteous, *nor* to strike princes for their uprightness.
27. He who has knowledge uses few words; a man of understanding is of an excellent spirit.
28. Even a fool, when he is silent, is counted wise, *and* he who shuts his lips *is counted as* a man of understanding.

25 Prov. 10:1
26 Prov. 18:5
27 Jas. 1:19
28 Job 13:5

CHAPTER EIGHTEEN

1. He who isolates himself seeks his own desire; he rails against all sound wisdom.
2. A fool has no delight in understanding, but only that his heart may discover itself.
3. When the wicked comes, contempt also comes, and with dishonor comes disgrace.
4. The words of a man's mouth *are like* deep waters; the fountain of wisdom is *like* a flowing stream.
5. *It is* not good to favor the person of the wicked, nor to overthrow the righteous in judgment.
6. A fool's lips enter into argument, and his mouth calls for strokes.
7. A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.
8. The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
9. Also he who is slack in his work is a brother to him who is a great waster.
10. The name of the LORD *is* a strong tower; the righteous man runs into it and is safe.
11. The rich man's wealth *is* his strong city, and as a high wall in his own conceit.
12. Before destruction, the heart of man is haughty, and before honor *is* humility.
13. He who answers a matter before he hears it, it *is* folly and shame to him.
14. The spirit of a man will sustain his infirmity, but a broken spirit who can bear?
15. The heart of the prudent gets knowledge, and the ear of the wise seeks knowledge.
16. A man's gift makes room for him and brings him before great men.
17. The one who is first in his own cause

Chap. **18**

1 Jude 19
4 Prov. 10:11 Jas. 3:17
5 Lev. 19:15
7 Prov. 10:14
8 Prov. 12:18
9 Prov. 28:24
10 2 Sam. 22:3
11 Prov. 10:15
12 Prov. 16:18
13 John 7:51
16 Gen. 32:20 1 Sam. 25:27

seems just, but his neighbor comes and searches him out.
18. The lot causes arguments to cease and decides between the mighty.
19. A brother offended *is harder to win than* a strong city; and *their* disagreements *are* like the bars of a fortress.
20. A man's belly shall be satisfied with the fruit of his mouth; he shall be satisfied with the product of his lips.
21. Death and life *are* in the power of the tongue, and those who love it shall eat the fruit of it.
22. *Whoever* finds a wife finds a good *thing* and obtains favor from the LORD.
23. The poor entreats requests, but the rich answers roughly.
24. A man *who has* friends must show himself friendly, and there is a friend who sticks closer than a brother.

CHAPTER NINETEEN

1. Better *is* the poor who walks in his integrity than he who *is* perverse in his lips and is a fool.
2. For a man to be without knowledge, it is not good, and he who is impetuous sins.
3. The foolishness of man perverts his way, and his heart frets against the LORD.
4. Wealth makes many friends, but the poor is separated from his friend.
5. A false witness shall not be unpunished, and he who pours out lies shall not escape.
6. Many will beg the favor of a ruler, and everyone *is* a friend to a man who gives gifts.
7. All the brothers of the poor man hate him; how much more do his friends go far from him? He pursues *them* with words, *yet* they are nowhere to be found.
8. He who gets wisdom loves his own soul; he who keeps understanding shall find good.
9. A false witness shall not be unpunished, and one speaking lies shall perish.
10. Living in luxury is not becoming for a fool, much less for a slave to have rule over princes.
11. The discretion of a man puts off his anger; and *it is* his glory to pass over a transgression.
12. The king's wrath *is* like the roaring of a lion, but his favor *is* like dew on the grass.

20 Prov. 12:14
21 Mat. 12:37
22 Prov. 31:10
23 Jas. 2:3
24 Prov. 17:17

Chap. **19**

1 Prov. 28:6
3 Psa. 37:7
4 Prov. 14:20
5 Ex. 23:1
6 Prov. 17:8, 29:26
7 Psa. 38:11 Prov. 14:20
8 Prov. 16:20
9 Prov. 19:5
10 Prov. 30:22
11 Prov. 16:32 Jas. 1:19
12 Hos. 14:5 Prov. 16:14
13 Prov. 10:1, 21:9, 19
14 Prov. 18:22 2 Cor. 12:14
15 Prov. 6:9, 10:4
16 Luke 10:28
17 2 Cor. 9:6
18 Prov. 13:24
20 Psa. 37:37
21 Heb. 6:17
23 1 Tim. 4:8
24 Prov. 15:19
25 Deut. 13:11 Prov. 9:8
26 Prov. 17:2
28 Job 15:16
29 Prov. 26:3

Chap. **20**

1 Gen. 9:21
2 Prov. 8:36, 19:12

13. A foolish son *is* calamity to his father, and a contentious wife *is* a never-ending dripping.
14. Houses and riches *are* the inheritance of fathers, and a prudent wife *is* from the LORD.
15. Laziness throws one into a deep sleep, and an idle soul shall suffer hunger.
16. He who keeps the commandment keeps his own soul; he who is careless in his ways shall die.
17. He who has pity upon the poor lends to the LORD, and He will reward his good deed to him.
18. Chasten your son while there is hope, but do not set your heart on his destruction.
19. A man of great wrath shall suffer punishment; for if you deliver *him*, you must do it yet again.
20. Hear advice and receive instruction, so that you may be wise in your latter end.
21. *There are* many purposes in a man's heart; nevertheless, the counsel of the LORD shall stand.
22. The desire of a man *is* his kindness, and a poor man *is* better than a liar.
23. The fear of the LORD *tends* to life, and the one who has it shall dwell satisfied; he shall not be visited with evil.
24. A lazy one puts his hand in a dish, and he will not raise it to his mouth again.
25. Strike a scorner, and the simple will beware; reprove one who has understanding, *and* he will gain knowledge.
26. He who assaults his father *and* chases away *his* mother *is* a son who causes shame and brings reproach.
27. My son, when you cease to hear instruction, you *only* go astray from the words of knowledge.
28. An ungodly witness scorns justice, and the mouth of the wicked devours iniquity.
29. Judgments are prepared for scorners, and stripes for the backs of fools.

CHAPTER TWENTY

1. Wine *is* a mocker; strong drink *is* raging, and whoever is deceived by it is not wise.
2. The dreaded wrath of a king *is* as the roaring of a lion; whoever provokes him to anger sins against his own soul.

3. *It is* an honor for a man to cease from strife, but every fool will rail on.
4. The lazy one will not plow by reason of the cold; *therefore* he shall beg in harvest and *have* nothing.
5. A plan in the heart of man *is like* deep water, but a man of understanding will draw it out.
6. Most men will proclaim each his own goodness, but a faithful man who can find?
7. A righteous man who walks in his integrity, his children *are* blessed after him.
8. A king who sits in the throne of judgment scatters away all evil with his eyes.
9. Who can say, "I have made my heart clean; I am pure from my sin"?
10. Different kinds of weights *and* different kinds of measures, both *are* an abomination to the LORD.
11. Even a child is known by his own doings, whether his work is pure and whether *it is* right.
12. The hearing ear and the seeing eye, the LORD has made both of them.
13. Do not love sleep, lest you come to poverty; open your eyes and you shall be satisfied with bread.
14. "*It is* bad! *It is* bad!" says the buyer; but when he has gone his way, then he boasts.
15. There is gold and a multitude of rubies, but the lips of knowledge *are* a precious jewel.
16. Take the garment of him who is guaranty *for* a stranger, and take a pledge from him for a strange woman.
17. Bread of deceit *is* sweet to a man, but afterwards his mouth shall be filled with gravel.
18. *Every* purpose is established by counsel, and with good advice make war.
19. A talebearer goes about revealing secrets; therefore do not mix with him who flatters with his lips.
20. Whoever curses his father or his mother, his lamp shall be put out in deep darkness.
21. An inheritance gotten hastily in the beginning, even the end of it shall not be blessed.
22. Do not say, "I will repay evil;" wait on the LORD, and He will save you.
23. Different kinds of weights *are* an abomination to the LORD, and a false scale *is* not good.

3 Prov. 17:14
4 Prov. 10:4, 19:15
6 Mat. 6:2 Luke 18:8, 11
7 Psa. 37:26 2 Cor. 1:12
8 Prov. 20:26
9 1 Ki. 8:46
10 Deut. 25:13
11 Mat. 7:16
12 Ex. 4:11
13 Rom. 12:11
15 Prov. 3:15
16 Prov. 22:26
17 Prov. 9:17
18 Prov. 24:6 Luke 14:31
19 Prov. 11:13 Rom. 16:18
20 Prov. 11:13 Job 18:5-6 Mat. 15:4 Rom. 16:18
21 Hab. 2:6 Prov. 28;20
22 2 Sam. 16:12 Rom. 12:17
23 Prov. 20:10

24. Man's steps *are* of the LORD; how can a man then understand his own way?
25. *It is* a snare *to* a man to say rashly, "It is a holy thing," and after making his vow to reconsider it.
26. A wise king scatters the wicked and rolls a threshing wheel over them.
27. The spirit of man *is* the lamp of the LORD, searching all the inward parts of the belly.
28. Love and truth preserve the king, and his throne is upheld by mercy.
29. The glory of young men *is* their strength; and the beauty of old men *is* the gray head.
30. The stripes that wound purge away evil, and yea, strokes cleanse the innermost parts *of one's being*.

24 Psa. 37:23
25 Eccl. 5:4-5
26 Psa. 101:8
27 1 Cor. 2:11
28 Psa. 101:1
29 Prov. 16:31

CHAPTER TWENTY-ONE

1. The king's heart *is* in the hand of the LORD *as* the rivers of water; He turns it wherever He will.
2. Every way of a man *is* right in his own eyes, but the LORD ponders the hearts.
3. To do righteousness and justice *is* more pleasing to the LORD than sacrifice.
4. A high look, a proud heart, *and* the plowing of the wicked *are* sin.
5. The plans of the diligent *tend* only to plenty, but everyone *who is* hasty, only to poverty.
6. The getting of treasures by a lying tongue is a vanity tossed to and fro by those who seek death.
7. The robbery of the wicked shall destroy them because they refuse to do what is just.
8. The way of a guilty man *is* perverted; but *as for* the pure, his work *is* right.
9. *It is* better to dwell in a corner of the housetop than to share a house with a quarrelsome woman.
10. The soul of the wicked desires evil; his neighbor finds no favor in his eyes.
11. When the scorner is punished, the simple is made wise; and when the wise is instructed, he receives knowledge.
12. The righteous wisely considers the house of the wicked, *but God* overthrows the wicked for *their* wickedness.
13. Whoever stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Chap. **21**

2 Prov. 16:2, 24:12 Luke 16:15
3 1 Sam. 15:22
4 Prov. 6:17
5 Prov. 10:4
6 2 Pet. 2:3
10 Jas. 4:5
11 Prov. 19:25
13 Mat. 7:2

14. A gift in secret pacifies anger, and a present in the bosom quiets strong wrath.
15. *It is* joy to the righteous to do justice, but ruin to the workers of iniquity.
16. The man who wanders out of the way of understanding shall remain in the congregation of the dead.
17. He who loves pleasure *shall be* a poor man; he who loves wine and oil shall not be rich.
18. The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.
19. *It is* better to dwell in the wilderness than with a quarrelsome and angry woman.
20. Precious treasure and oil are in the home of the wise, but a foolish man devours it.
21. He who follows after righteousness and mercy finds life, righteousness, and honor.
22. A wise one scales the city of the mighty and brings down the stronghold of its hope.
23. Whoever keeps his mouth and his tongue keeps his soul from troubles.
24. A proud and haughty scorner *is* his name who acts with arrogant rage.
25. The desire of the lazy man kills him, for his hands refuse to work.
26. He covets greedily all the day long, but the righteous gives and spares not.
27. The sacrifice of the wicked *is* an abomination to God; how much more *when* he brings it with a wicked mind?
28. A false witness shall perish, but the man who listens *to truth* will speak unchallenged.
29. A wicked man hardens his face, but *as for* the upright, he establishes his way.
30. *There is* no wisdom nor understanding nor counsel against the LORD.
31. The horse *is* prepared for the day of battle, yet victory is from the LORD.

CHAPTER TWENTY-TWO

1. A *good* name *is* rather to be chosen than great riches, *and* loving favor rather than silver or gold.
2. The rich and poor meet together, *but* the LORD *is* the maker of them all.
3. A prudent *one* foresees the evil and hides himself, but the thoughtless plow ahead and are punished.

20 Psa. 112:3
Mat. 25:3-4
21 Mat. 5:6
22 Eccl. 9:14
23 Prov. 12:13
Jas. 3:2
27 Jer. 6:20
30 Isa. 8:9-10
Jer. 9:23
Psa. 3:8
Acts 5:39

Chap. **22**

1 Eccl. 7:1

6 Eph. 6:4
2 Tim. 3:15
9 2 Cor. 9:6
10 Psa. 101:5
11 Psa. 101:6
13 Prov. 26:13
14 Prov. 2:16,
5:3, 7:5
Eccl. 7:26
15 Prov. 13:24
21 Luke 1:3-4
1 Pet. 3:15
23 1 Sam. 24:12
Psa. 12:5

4. By humility *and* the fear of the LORD *are* riches and honor and life.
5. Thorns *and* snares *are* in the way of the perverse; he who guards himself shall be far from them.
6. Train up a child in the way he should go; and when he is old, he will not depart from it.
7. The rich rules over the poor, and the borrower *is* slave to the lender.
8. He who sows iniquity shall reap vanity, and the rod of his anger shall fail.
9. He who has a bountiful eye shall be blessed, for he gives of his bread to the poor.
10. Cast out the scorner, and contention shall go out; yea, quarreling and abuse shall cease.
11. He who loves pureness of heart, on whose lips is grace, the king *shall be* his friend.
12. The eyes of the LORD preserve knowledge, and He overthrows the words of the transgressor.
13. The lazy *one* says, "*There is* a lion outside; I shall be killed in the streets."
14. The mouth of wanton women *is* a deep pit; he who is cursed by the LORD shall fall therein.
15. Foolishness *is* bound up in the heart of a child, *but* the rod of correction shall drive it far from him.
16. He who oppresses the poor to multiply *riches* for himself, *and* he who gives to the rich, only *comes* to poverty.
17. Bow down your ear, and hear the words of the wise, and apply your heart to my knowledge;
18. For *it is* a pleasant thing if you keep them within you; if all of them are ready on your lips,
19. So that your trust may be in the LORD; I have made them known to you this day, even to you.
20. Have I not written to you excellent things in counsels and knowledge
21. That I might make you know the sureness of the words of truth, so that you might bring back the words of truth to those who send you?
22. Do not rob the poor because he *is* poor, nor oppress the afflicted in the gate;
23. For the LORD will plead their cause and despoil those who plunder them.
24. Make no friendship with an angry

man; and you shall not go with a furious man,
25. Lest you learn his ways and entangle yourself in a snare.
26. Be not one of those who strike hands, or of those who are sureties for debts.
27. If you have nothing to pay, why should he take away your bed from under you?
28. Do not remove the old landmark which your fathers have set.
29. Do you see a man diligent in his work? He shall stand before kings; he shall not stand before obscure *men*.

CHAPTER TWENTY-THREE

1. When you sit down to eat with a ruler, consider carefully what *is* before you;
2. And put a knife to your throat, if you *are* a man given to appetite.
3. Do not desire his delicacies, for they *are* the bread of lies.
4. Do not weary yourself to be rich; cease from your own wisdom.
5. When your eyes look upon it, *it* is gone! For surely *riches* make wings for themselves, and they fly *into* heaven like an eagle.
6. Do not eat the bread of *him who has* an evil eye, nor desire his dainty foods;
7. For as he thinks in his heart, so *is* he; "Eat and drink," he says to you, but his heart *is* not with you.
8. The morsel *which* you have eaten, you shall vomit up, and spoil your pleasant words.
9. Do not speak in the ears of a fool, for he will despise the wisdom of your words.
10. Do not remove the old landmarks, and do not enter into the fields of the fatherless;
11. For their Redeemer *is* mighty; He shall plead their cause with you.
12. Apply your heart to instruction and your ears to the words of knowledge.
13. Do not withhold correction from a child, for *if* you beat him with the rod, he will not die.
14. You shall beat him with the rod, and shall deliver his soul from the grave.
15. My son, if your heart is wise, my heart shall rejoice, even mine.
16. Yea, my heart shall rejoice when your lips speak right things.
17. Do not let your heart envy sinners, but *be* in the fear of the LORD all the day long;
18. For surely there is a hereafter, and your hope shall not be cut off.
19. My son, hear and be wise, and guide your heart in the way.
20. Do not be among those who drink much wine, among gluttons of flesh,
21. For the drunkard and the glutton shall come to poverty, and sleepiness shall clothe *a man* with rags.
22. Hearken to your father who begat you, and do not despise your mother when she is old.
23. Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.
24. The father of the righteous shall greatly rejoice, and he who begets a wise *child* shall have joy from him.
25. Your father and your mother shall be glad, and she who bore you shall rejoice.
26. My son, give me your heart, and let your eyes observe my ways,
27. For a harlot *is* a deep ditch, and a wanton woman *is* a narrow pit.
28. She also lies in wait as *for* prey and increases the transgressors among men.
29. Who has woe? Who has sorrow? Who has fighting? Who has babbling? Who has wounds without cause? Who has redness of eyes?
30. Those who stay long at the wine, those who go to seek mixed wine.
31. Do not look upon the wine when it is red, when it gives its color in the cup, *when* it goes down smoothly;
32. In the end it bites like an asp and stings like an adder.
33. Your eyes shall look upon strange things and your heart shall speak perverse things.
34. Yea, you shall be as one who lies down in the middle of the sea, or as one who lies upon the top of a mast,
35. *Saying*, "They struck me; I was not hurt; they beat me, *but* I did not feel it. When I awaken, I will seek it yet again."

CHAPTER TWENTY-FOUR

1. Do not be envious of evil men, nor desire to be with them,
2. For their heart studies destruction, and their lips talk of mischief.

26 Prov. 11:15
28 Deut. 19:14

Chap. **23**

4 Rom. 12:16
1 Tim. 6:9
6 Deut. 15:9
7 Psa. 12:2
9 Prov. 9:8
Mat. 7:6
11 Prov. 22:23
13 Prov. 13:24
17 Psa. 37:1
Prov. 28:14
18 Psa. 37:37
20 Isa. 5:22
22 Prov. 1:8
Eph. 6:1-2
23 Mat. 13:44
24 Prov. 10:1
27 Prov. 22:14
28 Prov. 7:12
Eccl. 7:26
29 Gen. 49:12
Isa. 5:11, 22
30 Psa. 75:8
Eph. 5:18
35 Jer. 5:3
Eph. 4:19

Chap. **24**

1 Psa. 37:1, 73:3
Prov. 3:31

3. Through wisdom a house is built, and by understanding it is established;
4. And by knowledge the rooms shall be filled with all precious and pleasant riches.
5. A wise man *is* strong; yea, a man of knowledge increases strength,
6. For by wise counsel you shall make your war; and in a multitude of *wise* counselors *there is* safety.
7. Wisdom *is* too high for a fool; he does not open his mouth in the gate.
8. He who plots to do evil shall be called a master of devious thoughts.
9. The thought of foolishness *is* sin, and the scorner *is* an abomination to men.
10. *If* you faint in the day of adversity, your strength *is* small.
11. Rescue those being drawn to death, and hold back those *who are* stumbling to the slaughter.
12. If you say, "Behold, we did not know it," does not He who searches the heart consider *it*? And the Keeper of your soul, does He *not* know? And does He *not* repay to every man according to his works?
13. My son, eat honey because *it is* good; and the honeycomb *is* sweet to your palate;
14. So *shall* the knowledge of wisdom *be* to your soul; when you have found it, then there shall be a reward, and your hope shall not be cut off.
15. O wicked *man*, do not lie in ambush against the dwelling of the righteous; do not spoil his resting place;
16. For a righteous one falls seven times, and rises up again; but the wicked shall fall into evil.
17. Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles,
18. Lest the LORD see, and it displease Him, and He turns away His wrath from him.
19. Do not fret yourself because of evil men, nor be envious of the wicked;
20. For there shall not be a reward to the evil man; the lamp of the wicked shall be put out.
21. My son, fear the LORD and the king; *and* do not fellowship with those who are given to change;
22. For their trouble shall rise suddenly, and who knows the ruin of them both?

5 Prov. 21:22
6 Luke 14:31
7 Psa. 10:5
8 Rom. 1:30
11 Isa. 58:6-7
Psa. 82:4
1 John 3:16
12 Psa. 62:12
Prov. 21:2
13 S. of S. 5:1
14 Psa. 19:10
16 Amos 5:2
Mic. 7:8
Psa. 34:19
Esth. 7:10
17 Obad. 12
Job 21:29
19 Psa. 37:1
21 1 Pet. 2:17
Rom. 13:7
23 Lev. 19:15
Deut. 16:19
24 Isa. 5:23
27 1 Ki. 5:17
28 Eph. 4:25
29 Mat. 5:39
31 Gen. 3:18
33 Prov. 6:9

Chap. **25**

1 1 Ki. 4:23
2 Job 29:16
Rom. 11:33
4 2 Tim. 2:21
5 Prov. 16:12, 20:8
7 Luke 14:10

23. These things also *are* for the wise: To have respect of persons in judgment *is* not good.
24. He who says to the wicked, "You *are* righteous," the people shall curse him and nations shall abhor him.
25. But to those who rebuke *him*, it shall be a delight, and a good blessing shall come upon them.
26. He shall kiss the lips of him who gives a right answer.
27. Prepare your work outside, and make it fit for yourself in the field; and afterwards build your house.
28. Do not be a witness against your neighbor without cause, nor deceive with your lips.
29. Do not say, "I will do so to him as he has done to me; I will give to the man according to his work."
30. I went by the field of the lazy man and by the vineyard of the man without understanding,
31. And, behold, it was all grown over with thorns, *and* nettles had covered the face of it, and its stone wall was broken down.
32. Then I saw *and* considered *it* well; I looked upon *it* and I received instruction.
33. *Yet* a little sleep, a little slumber, a little folding of the hands to lie down,
34. Then your poverty comes stalking, and your wants like an armed man.

CHAPTER TWENTY-FIVE

1. These *are* also proverbs of Solomon which the men of Hezekiah king of Judah copied out:
2. The glory of God *is* to conceal a thing, but the honor of kings *is* to search out a matter.
3. The heavens for height, and the earth for depth, but the heart of kings *is* without searching.
4. Take away the dross from the silver, and there shall come forth a vessel for the refiner.
5. Take away the wicked *from* before the king, and his throne shall be established in righteousness.
6. Do not put yourself forth in the presence of the king, and do not stand in the place of the great;
7. For *it is* better that it should be said to you, "Come up here," than that you

should be put lower in the presence of the prince whom your eyes have seen.
8. Do not go forth quickly to fight, lest *you know not* what to do in the end of it when your neighbor has put you to shame.
9. Debate your cause with your neighbor, and do not reveal a secret of another,
10. Lest he who hears *it* put you to shame, and your evil reputation has no end.
11. A word fitly spoken *is like* apples of gold in pictures of silver.
12. *As* a ring of gold, and an ornament of fine gold, *so is* a wise reprover upon a hearing ear.
13. Like cold snow in the time of harvest, *so is* a faithful messenger to his senders, *for* he refreshes his master's soul.
14. A man boasting himself in a false gift *is like* clouds and wind, but no rain.
15. By *being* patient a ruler is won over, and a soft tongue breaks the bone.
16. Have you found honey? Eat only as much as is enough for you, lest you be filled with it and vomit it up.
17. Withdraw your foot from your neighbor's house, lest he become weary of you and hate you.
18. A man who bears false witness against his neighbor *is* a maul, and a sword, and a sharp arrow.
19. Confidence in an unfaithful man in time of trouble *is like* a broken tooth or a foot out of joint.
20. *As* he who takes away a garment in cold weather, and as vinegar upon soda, *so is* he who sings songs to a heavy heart.
21. If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink,
22. For you shall heap coals of fire upon his head, and the LORD shall reward you.
23. As the north wind brings rain, so *does* an angry countenance a backbiting tongue.
24. *It is* better to dwell in the corner of the housetop than to share a house with a contentious woman.
25. *Like* cold waters to a thirsty soul, *so is* good news from a far country.
26. A righteous man giving way before the wicked *is like* a troubled fountain and a corrupt spring.
27. *It is* not good to eat much honey; nor *is it* glory *for men* to seek their own glory.
28. He who *has* no rule over his own spirit *is like a* broken down city without a wall.

8 Mat. 5:25
9 Mat. 5:25
11 Prov. 15:23
13 Prov. 13:17
14 Prov. 20:6
Jude 12
15 Prov. 15:1
16 Prov. 25:27
18 Psa. 57:4
20 Dan. 6:18
21 Mat. 5:44
22 2 Sam. 16:12
23 Psa. 101:5
Job 37:22
24 Prov. 19:13
27 Prov. 25:16, 27:2
28 Prov. 16:32

Chap. **26**

1 1 Sam. 12:17
2 Deut. 23:5
3 Psa. 32:9
5 Mat. 16:1-4
11 Ex. 8:15
2 Pet. 2:22
12 Rev. 3:17
19 Eph. 5:4

CHAPTER TWENTY-SIX

1. As snow in summer, and as rain in harvest, so honor *is* not becoming for a fool.
2. As the bird by wandering, as the swallow by flying, so the curse without cause shall not come.
3. A whip for the horse, a bridle for the donkey, and a rod for the fool's back.
4. Do not answer a fool according to his folly, lest you also be like him.
5. Answer a fool according to his folly, so that he may not be wise in his own conceit.
6. He who sends a message by the hand of a fool cuts off the feet *and* drinks down damage.
7. *As* the legs of the lame hang limp, so *is* a parable in the mouth of fools.
8. As he who ties a stone in a sling, so *is* he who gives honor to a fool.
9. *As* a thorn goes up into the hand of a drunkard, so *is* a parable in the mouth of fools.
10. The great *God* who formed all *things* both rewards the fool and rewards transgressors.
11. As a dog returns to its vomit, *so* a fool returns to his own folly.
12. Do you see a man wise in his own conceit? *There is* more hope for a fool than for him.
13. The lazy one says, "*There is* a lion in the way; yea a lion *is* in the streets."
14. *As* the door turns upon its hinges, so *does* the lazy man turn upon his bed.
15. The lazy man hides his hand in *his* bosom; it wears him out to bring it back to his mouth.
16. The sluggard *is* wiser in his own eyes than seven men who can give a reason.
17. He who passes by and meddles with strife not his own *is like* one who takes a dog by the ears,
18. Or like a madman who throws firebrands, arrows, and death.
19. So *is* the man who deceives his neighbor and says, "Am I not *only* joking?"
20. Where there is no wood, the fire goes

out; and where *there is* no talebearer, the quarreling ceases.
21. *As* charcoal to burning embers, and wood *is* to fire, so *is* a contentious man to kindle strife.
22. The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
23. Burning lips and a wicked heart *are like* a broken piece of pottery with silver dross.
24. He who hates *and* disguises it with his lips stores up deceit within himself.
25. When he makes his voice gracious, do not believe him, for seven hateful things *are* in his heart.
26. *He whose* hatred is covered by deceit, his wickedness shall be revealed before the congregation.
27. Whoever digs a pit shall fall into it; and he who rolls a stone, it shall turn back upon him.
28. A lying tongue hates *those* afflicted by it, and a flattering mouth works ruin.

21 Prov. 15:18
25 Psa. 28:3
27 Psa. 7:15

Chap. **27**

10 Prov. 17:17
11 Psa. 127:5

CHAPTER TWENTY-SEVEN

1. Do not boast yourself of tomorrow, for you do not know what a day may bring forth.
2. Let another man praise you, and not your own mouth; a stranger, and not your own lips.
3. A stone *is* heavy, and sand *is* weighty; but a fool's wrath *is* heavier than them both.
4. Wrath *is* cruel and anger *is* overwhelming, but who *is* able to stand before jealousy?
5. Open rebuke *is* better than secret love.
6. Faithful *are* the wounds of a friend, but the kisses of an enemy *are* deceitful.
7. The full soul loathes a honeycomb, but to the hungry soul every bitter thing *is* sweet.
8. As a bird that wanders from her nest, so *is* a man who wanders from his place.
9. Ointment and perfume rejoice the heart; so does the sweetness of one's friend by advice from the heart.
10. Your own friend, and your father's friend, do not forsake them; nor go to your brother's house in the day of your calamity; better *is* a neighbor *that is* near than a brother far off.
11. My son, be wise and make my heart glad, so that I may answer him who reproaches me.
12. A prudent *man* foresees the evil *and* hides himself, *but* the simple pass on *and* are punished.
13. Take the garment of him who is surety for a stranger, and hold it in pledge *when* he is surety for a strange woman.
14. He who blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
15. A never-ending dripping on a very rainy day and a contentious woman are alike.
16. Whoever restrains her restrains the wind and can control oil in his right hand.
17. As iron sharpens iron, so a man sharpens the countenance of his friend.
18. Whoever tends the fig tree shall eat its fruit, and he who guards his master shall be honored.
19. As in water, the face reflects itself, so the heart of man reflects the man.
20. The grave and destruction are never full, so the eyes of man are never satisfied.
21. *As* the refining pot for silver and the furnace for gold, so *is* a man tested by the praise given to him.
22. Though you pound a fool in a mortar with a pestle along with crushed wheat, *yet* his foolishness will not depart from him.
23. Be diligent to know the state of your flocks, *and* give attention to your herds,
24. For riches *are* not forever; nor does the crown *endure* to every generation.
25. When the hay is removed, and the tender grass is seen, and herbs of the mountains are gathered,
26. The lambs *will be* for your clothing, and the goats *will be* the price of a field.
27. And *you shall have* goats' milk enough for your food, for the nourishment of your household, and sustenance for your maidservants.

18 1 Cor. 9:7
20 Hab. 2:5
Eccl. 1:8
21 Prov. 17:3
22 Jer. 5:3
25 Psa. 104:14

Chap. **28**

1 Psa. 53:5

CHAPTER TWENTY-EIGHT

1. The wicked flee when no man pursues, but the righteous are bold as a lion.
2. Because of the transgression of a land, many *are* its rulers, but with a man of

understanding *and* knowledge the state shall be prolonged.
3. A poor man who oppresses the poor *is like* a sweeping rain which leaves no food.
4. Those who forsake the law praise the wicked, but those who keep the law contend against them.
5. Evil men do not understand justice, but those who seek the LORD understand all *things*.
6. Better *is* the poor who walks in his uprightness than he who *is* perverse *in his* ways, though he *is* rich.
7. Whoever keeps the law *is* a wise son, but a companion of riotous men shames his father.
8. He who increases his wealth by interest and unjust gain, he shall gather it for him who will pity the poor.
9. He who turns away his ear from hearing the law, even his prayer shall be an abomination.
10. Whoever causes the righteous man to go astray in an evil way, he himself shall fall into his own pit, but the upright shall inherit good.
11. The rich man *is* wise in his own conceit, but the poor man who has understanding will find him out.
12. When the righteous triumph, *there is* great glory; but when the wicked arise, men hide themselves.
13. He who covers his sins shall not prosper, but whoever confesses and forsakes *them* shall have mercy.
14. Blessed *is* the man who fears always, but he who hardens his heart shall fall into mischief.
15. *Like* a roaring lion and a ranging bear, *so is* a wicked ruler over the helpless people.
16. A ruler lacking understanding *is* also a great oppressor; he who hates covetousness shall prolong *his* days.
17. A man who is laden with human blood, let him be a fugitive until the grave; do not let anyone help him.
18. Whoever walks uprightly shall be saved, but he who is perverse *in his* ways shall fall at once.
19. He who tills his land shall have plenty of bread, but he who pursues fantasies shall have poverty enough.
20. A faithful man shall overflow with blessings, but he who makes haste to be rich shall not be unpunished.
21. To have respect of persons *is* not good; yea, for a piece of bread a man will transgress.
22. He who hastens to be rich *has* an evil eye and does not know that poverty will come upon him.
23. He who rebukes a man shall afterwards find more favor than he who flatters with the tongue.
24. Whoever robs his father or his mother and says, "*It is* no sin," he *shall be* a companion to a destroyer.
25. He who is of a proud heart stirs up strife, but he who puts his trust in the LORD shall be enriched.
26. He who trusts in his own heart is a fool; but whoever walks wisely, he shall be delivered.
27. He who gives to the poor shall not lack, but he who hides his eyes shall have many a curse.
28. When the wicked arise, a man hides himself; but when they perish, the righteous increase.

3 Mat. 18:28
4 1 Ki. 18:18 Rom. 1:32
5 Psa. 92:6 John 7:17
6 Prov. 19:1
7 Prov. 29:3
8 Prov. 13:22
9 Psa. 66:18
10 Prov. 26:27 Mat. 6:33
12 Prov. 11:10
13 Psa. 32:3, 5
14 Psa. 16:8 Rom. 2:5
15 Mat. 2:16 1 Pet. 5:8
17 Gen. 9:6
18 Prov. 10:9, 25, 28:6
19 Prov. 12:11
20 1 Tim. 6:9
21 Ezek. 13:19 Prov. 18:5
22 Prov. 28:20
23 Prov. 27:5-6
24 Prov. 18:9
25 Prov. 13:10 1 Tim. 6:6
27 Deut. 15:7
28 Prov. 28:12 Job 24:4

CHAPTER TWENTY-NINE

1. A man who hardens *his* neck when reproved shall be suddenly broken—and that without remedy.
2. When the righteous are in authority, the people rejoice; but when the wicked rule, the people mourn.
3. Whoever loves wisdom rejoices his father, but a companion of harlots wastes his wealth.
4. The king establishes the land by justice, but he who takes bribes tears it down.
5. A man who flatters his neighbor spreads a net for his feet.
6. In the transgression of an evil man *there is* a snare, but the righteous sings and rejoices.
7. The righteous considers the plea of the poor; the wicked cares not to know *it*.
8. Scornful men bring a city into a snare, but the wise turn away wrath.
9. *If* a wise man contends with a foolish man, whether he rages or laughs, *there is* no rest.
10. The bloodthirsty hate the upright, but the just seeks his well-being.
11. A fool utters all his mind, but a wise one keeps it in until afterwards.
12. If a ruler hearkens to lies, all his servants *are* wicked.
13. The poor and the deceitful man meet

Chap. **29**

1 2 Chr. 26:16
2 Esth. 3:15, 8:15
3 Prov. 10:1 Luke 15:13
7 Psa. 41:1 Job 29:16
8 Ezek. 22:30 Prov. 11:11
9 Mat. 11:17
10 1 John 3:12
11 Prov. 12:16
13 Mat. 5:45

together; the LORD gives light to the eyes of both.
14. A king who faithfully judges the poor, his throne shall be established forever.
15. The rod and rebuke give wisdom, but a child left to himself brings shame to his mother.
16. When the wicked are multiplied, transgression increases; but the righteous shall see their fall.
17. Correct your son, and he shall give you rest; yea, he shall give delight to your soul.
18. Where *there is* no vision, the people perish; but happy is he who keeps the law.
19. A servant will not be corrected by words, for though he understands, he will not answer.
20. Do you see a man hasty in his words? *There is* more hope for a fool than for him.
21. He who pampers his servant from childhood shall have him become *his* son in the end.
22. An angry man stirs up strife, and a furious man abounds in transgression.
23. A man's pride shall bring him low, but honor shall uphold the humble in spirit.
24. He who is partner with a thief hates his own soul; he hears the curse but does not reveal anything.
25. The fear of man brings a snare, but whoever puts his trust in the LORD shall be safe.
26. Many seek the ruler's favor, but each man's judgment *comes* from the LORD.
27. An unjust man *is* an abomination to the just, and *he who is* upright in the way *is* an abomination to the wicked.

14 Prov. 20:28
15 Prov. 17:21, 25
16 Psa. 37:36
17 Prov. 19:18
18 1 Sam. 3:1 Amos 8:11 John 13:17
20 Prov. 26:12
22 Prov. 26:21
23 Isa. 66:2 Job 22:29 Dan. 4:30 Mat. 23:12
24 Lev. 5:1
25 Gen. 12:12
26 Psa. 20:9

CHAPTER THIRTY

1. The words of Agur the son of Jakeh, *even* the prophecy: The man spoke to Ithiel, to Ithiel and Ucal, saying,
2. "Surely I *am* more like an animal than any man, and do not have the understanding of a man.
3. I have not learned wisdom, nor the knowledge of the holy.
4. Who has gone up to heaven and has come down? Who has gathered the wind in His fists? Who has bound the waters in His garments? Who has established all the ends of the earth? What *is* His name, and what *is* His Son's name, if you know?
5. Every word of God *is* pure; He *is* a shield to those who put their trust in Him.
6. Do not add to His words, lest He correct you and you be found a liar.
7. I have asked two things from You; do not deny them before I die:
8. Remove far from me vanity and a lying word; give me neither poverty or riches; feed me my portion of bread,
9. Lest I be full and deny You, and say, 'Who *is* the LORD?' Or lest I be poor, and steal, and violate the name of my God.
10. Do not slander a servant to his master, lest he curse you, and you be found guilty.
11. *There is* a generation that curses their father and does not bless their mother.
12. *There is* a generation *that are* pure in their own eyes, and yet is not washed from their own filthiness.
13. *There is* a generation, O how lofty are their eyes! And their eyelids are lifted up.
14. *There is* a generation whose teeth *are like* swords, and their jaw teeth like knives, to devour the poor from off the earth and the needy from among men.
15. The leech has two daughters, *crying*, 'Give, give!' Three things are never satisfied, yea, four things never say, 'Enough!'—
16. The grave, the barren womb, the earth not filled with water, and the fire have never said, 'Enough.'
17. The eye *that* mocks at *his* father and despises to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
18. Three things *which* are too wonderful for me, yea, four which I do not understand:
19. The way of an eagle in the air; the way of a snake on a rock; the way of a ship in the middle of the sea; and the way of a man with a maiden.
20. Such *is* the way of an adulterous woman: she eats, and wipes her mouth, and says, 'I have done no wickedness.'
21. For three *things* the earth is disquieted, and for four it is not able to bear up:
22. For a slave when he reigns; and a fool when he is filled with food;
23. For a hateful *woman* when she is

Chap. **30**

2 Psa. 73:22
4 Isa. 40:12 Psa. 104:3 Job 38:4 John 3:13
5 Psa. 12:6, 18:30
6 Deut. 4:2 Rev. 22:18
8 Mat. 6:11
9 Deut. 8:12
12 Luke 18:11
13 Psa. 131:1 Prov. 6:17
14 Amos 8:4 Psa. 14:4, 52:2 Job 29:17
16 Hab. 2:5 Prov. 27:20
17 Gen. 9:22 Lev. 20:9 Prov. 20:20, 23:22
22 Prov. 19:10 Eccl. 10:7

married; and a servant girl that is heir to her mistress.
24. Four *things are* little on the earth, but they *are* exceedingly wise:
25. The ants *are* a creature not strong, yet they prepare their food in the summer;
26. The rock badgers *are* not mighty creatures, yet they make their houses in the rock;
27. The locusts have no king, yet they go forth all of them by bands;
28. You can catch a lizard with your hands, yet it *is* in king's palaces.
29. There are three *things* which go well, yea, four that go stately in walking:
30. A lion *is* mighty among beasts and does not turn away for any;
31. A greyhound, a male goat also, and a king, against whom *there is* no rising up.
32. If you have done foolishly in exalting yourself, or if you have thought evil, *lay* your hand on your mouth.
33. Surely as the churning of milk brings forth butter, and the wringing of the nose brings forth blood, so the forcing of wrath brings forth strife."

CHAPTER THIRTY-ONE

1. The words of King Lemuel, the prophecy which his mother taught him:
2. "What, my son? And what, O son of my womb? And what, O son of my vows?
3. Do not give your strength unto women, nor your ways unto that which destroys kings.
4. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink,
5. Lest they drink, and forget the law, and pervert the rights of all of the afflicted.
6. Give strong drink to him who is perishing, and wine to those who are of heavy hearts.
7. Let him drink and forget his poverty, and remember his misery no more.
8. Open your mouth for the dumb in the cause of all who are appointed to destruction.
9. Open your mouth, judge righteously, and plead the cause of the poor and needy.

25 Prov. 6:6
26 Psa. 104:18
32 Mic. 7:16
Job 21:5

Chap. **31**

2 Isa. 49:15
3 Deut. 17:17
Hos. 4:11
Prov. 5:9, 7:26
Neh. 13:26
4 Eccl. 10:17
5 Hos. 4:11
6 1 Sam. 1:10
Psa. 104:15
8 Job 29:15-16
9 Lev. 19:15
Deut. 1:16
Isa. 1:17
Jer. 22:16
Job 29:12

10 Prov. 12:4, 18:22, 19:14
15 Luke 12:42
Rom. 12:11
20 Eph. 4:28
Heb. 13:16
23 Prov. 12:4

10. Who can find a virtuous woman? For her value *is* far above rubies.
11. The heart of her husband trusts safely in her, so that he shall have no lack of gain.
12. She will do him good and not evil all the days of her life.
13. She seeks wool and flax, and works willingly with her hands.
14. She is like the merchants' ships; she brings her food from afar.
15. She also rises while it is still night, and gives food to her household, and a portion to her young maidens.
16. She considers a field and buys it; with the fruit of her hands she plants a vineyard.
17. She binds her loins with strength and makes her arms strong.
18. She sees that her merchandise *is* good; her lamp does not go out by night.
19. She lays her hands to the distaff, and her hands hold the spindle.
20. She stretches out her hand to the poor; yea, she reaches forth her hands to the needy.
21. She is not afraid of the snow for her household for all her household *are* clothed with scarlet.
22. She makes herself coverings; her clothing *is* silk and purple.
23. Her husband is known in the gates, when he sits among the elders of the land.
24. She makes fine linen and sells *it*, and delivers girdles to the merchants.
25. Strength and dignity *are* her clothing, and she shall rejoice in time to come.
26. She opens her mouth with wisdom, and in her tongue *is* the law of kindness.
27. She looks well to the ways of her household, and does not eat the bread of idleness.
28. Her children rise up and call her blessed, her husband *also*, and he praises her:
29. 'Many daughters have done nobly, but you excel them all.'
30. Favor *is* deceitful, and beauty *is* vain; *but* a woman who fears the LORD, she shall be praised.
31. Give her of the fruit of her hands, and let her own works praise her in the gates."

The Book of

Job

CHAPTER ONE

1. There was a man in the land of Uz, whose name *was* Job. And that man was blameless and upright, and one who feared God and turned aside from evil.
2. And there were born to him seven sons and three daughters.
3. And his possessions also were seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very great household, so that this man was the greatest of all the men of the east.
4. And his sons went and feasted in their houses, each one on his day. And they sent and called for their three sisters to eat and to drink with them.
5. And when the days of feasting were concluded, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings *according to* the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job continually did so.
6. Now there was a day when the sons of God came to present themselves before the LORD. And Satan also came among them.
7. And the LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From going to and fro in the earth, and from walking up and down in it."
8. And the LORD said to Satan, "Have you considered My servant Job, that *there is* none like him in the earth, a blameless and upright man, one who fears God and turns away from evil?"
9. And Satan answered the LORD and said, "Does Job fear God for nothing?
10. Have You not made a hedge around him, and around his house, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.
11. But put forth Your hand now, and touch all that he has, and he will curse You to Your face."
12. And the LORD said to Satan, "Behold, all that he has *is* in your power. Only do not lay your hand upon him." And Satan went forth from the presence of the LORD.

Chap. **1**

1 Gen. 17:1
Ezek. 14:14
Prov. 16:6
1 Chr. 1:17
Jas. 5:11
5 1 Ki. 21:10
Job 42:8
6 Job 2:1
7 1 Pet. 5:8
10 Isa. 5:2
Psa. 34:7, 128:1-2
Prov. 10:22
11 Isa. 8:21
Mal. 3:13-14
Job 2:5, 19:21
12 Gen. 16:6
13 Eccl. 9:12
18 Job 1:4, 13
20 Gen. 37:29
Ezra 9:3
1 Pet. 5:6
21 Gen. 31:16
Psa. 49:17
Eccl. 5:15, 19
Jas. 1:17
Eph. 5:20
1 Thes. 5:18
1 Tim. 6:7
22 Job 2:10

Chap. **2**

1 Job 1:6
2 Job 1:7

13. Now there was a day when his sons and his daughters *were* eating and drinking wine in their oldest brother's house.
14. And there came a messenger to Job and said, "The oxen were plowing, and the donkeys feeding beside them.
15. And the Sabeans fell *upon them*, and took them away. Yea, they have killed the servants with the edge of the sword. And I only have escaped alone to tell you."
16. While he *was* still speaking, there also came *another* and said, "The fire of God has fallen from the heavens and has burned up the sheep and the servants, and destroyed them. And I only have escaped alone to tell you."
17. While he *was* still speaking, there also came *another* and said, "The Chaldeans formed three bands and swooped down upon the camels, and have carried them away, yea, and have killed the servants with the edge of the sword. And I only have escaped alone to tell you."
18. While he *was* still speaking, there also came another and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house.
19. And, behold, a great wind came from the wilderness and struck the four corners of the house, and it fell upon the youths, and they are dead. And I only have escaped alone to tell you."
20. And Job arose, and tore his robe, and shaved his head, and fell down upon the ground and worshiped.
21. And he said, "Naked came I out of my mother's womb, and naked shall I return there. The LORD gave, and the LORD has taken away. Blessed *be* the name of the LORD."
22. In all this Job did not sin, nor charge God foolishly.

CHAPTER TWO

1. And again it came to pass on a day that the sons of God came to present themselves before the LORD. And Satan also came among them to present himself before the LORD.
2. And the LORD said to Satan, "From

where do you come?" And Satan answered the LORD and said, "From going to and fro in the earth, and from walking up and down in it."
3. And the LORD said unto Satan, "Have you considered My servant Job, that *there is* none like him in the earth, a blameless and an upright man, one who fears God and turns away from evil? And still he is holding fast to his integrity, although you moved Me against him to destroy him without cause."
4. And Satan answered the LORD and said, "Skin for skin, yea, all that a man has he will give for his life.
5. But indeed put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face."
6. And the LORD said to Satan, "Behold, he *is* in your hand, but spare his life."
7. And Satan went forth from the presence of the LORD and struck Job with sore boils from the sole of his foot to the top of his head.
8. And he took a broken piece of pottery to scrape himself with. And he sat down among the ashes.
9. And his wife said to him, "Do you still hold to your integrity? Curse God and die!"
10. But he said to her, "You speak as one of the foolish women speak. What? Shall we receive good at the hand of God, and shall we not receive evil?" In all this Job did not sin with his lips.
11. Now when Job's three friends heard *of* all this evil that had come upon him, and they each one came from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had met together to come to mourn with him and to comfort him.
12. And when they lifted up their eyes afar off, and did not recognize him, they lifted up their voice and wept. And each one tore his robe, and *they* threw dust upon their heads toward heaven.
13. And they sat down with him upon the ground seven days and seven nights. And no one spoke a word to him, for they saw that *his* grief was very great.

CHAPTER THREE

1. After this Job opened his mouth and cursed the day of his *birth*.
2. And Job spoke and said,

3 Job 1:1, 8, 9:17, 27:5-6
5 Job 1:11, 19:20
6 Job 1:12
7 Isa. 1:6
8 2 Sam. 13:19 Ezek. 27:30 Job 42:6 Mat. 11:21
10 Psa. 39:1 Job 1:21, 22 Jas. 5:10-11 Heb. 12:6
11 Gen. 25:2, 36:11 Jer. 49:7 Job 42:11 Rom. 12:15
12 Ezek. 27:30 Lam. 2:10 Neh. 9:1
13 Gen. 50:10

Chap. 3

3 Jer. 20:14
5 Jer. 13:16 Amos 5:8, 8:10 Job 10:21
8 Jer. 9:17
9 Job 41:18
11 Job 10:18
12 Gen. 30:3
14 Job 15:28
16 Psa. 58:8
18 Job 39:7
20 2 Ki. 4:27 Jer. 20:18
21 Prov. 2:4 Rev. 9:6
23 Lam. 3:7

3. "Let the day perish in which I was born, and the night in which it was said, 'A man child is brought forth.'
4. Let that day be darkness. Let not God look upon it from above, neither let the light shine upon it.
5. Let darkness and the shadow of death claim it. Let a cloud dwell upon it; let the blackness of the day terrify it.
6. As *for* that night, let darkness seize upon it. Let it not rejoice among the days of the year. Let it not come into the number of the months.
7. Lo, let that night be barren; let no joyful voice come in it.
8. Let those curse it who curse the day, who are ready to stir up Leviathan.
9. Let the stars of its twilight be dark; let it look for light, but have none. Let it not see the dawning of the day.
10. For it did not shut up the doors of my *mother's* womb, nor hide sorrow from my eyes.
11. Why did I not die from the womb, why did I not expire when I came from the womb?
12. Why did the knees receive me; or why the breasts, that I should suck?
13. For now I should have lain still and been quiet; I should have slept. Then I would have been at rest
14. With kings and wise men of the earth, who built desolate places for themselves,
15. Or with princes who had gold, who filled their houses with silver;
16. Or as a discarded untimely birth I would not exist, like infants who did not see light.
17. There the wicked cease raging, and there the weary are at rest;
18. There the prisoners are at rest together; they hear not the voice of the slave driver.
19. The small and the great are there, and the slave *is* free from his master.
20. Why is light given to him who is in misery, and life to the bitter *in* soul,
21. Who is waiting for death—but *it* comes not—and digs for it more than *for* hidden treasures?
22. They are rejoicing to exultation. They are glad when they can find the grave.
23. *Why is light given* to a man whose way is hidden, and whom God has made a hedge about?

24. For my sighing comes instead of my food, and my groanings are poured out like the waters.
25. For the thing which I greatly feared has come upon me, and that which I was afraid of has come to me.
26. I was not in safety, I have no rest, neither was I quiet; yet trouble comes."

CHAPTER FOUR

1. And Eliphaz the Temanite answered:
2. "Shall one try to speak a word with you, *or* will you grow weary? But who can hold back himself from speaking?
3. Behold, you have instructed many, and you have made the weak hands strong.
4. Your words have upheld him who was falling, and you have made strong the feeble knees.
5. But now it has come upon you, and you faint. It touches you, and you are troubled.
6. *Is* not your fear *of God* your confidence, and the uprightness of your ways your hope?
7. Remember now who *ever* perished being innocent? Or where were the righteous ever cut off?
8. Even as I have seen, the ones who plow iniquity and sow wickedness reap the same.
9. By the blast of God they perish, and by the breath of His nostrils they are destroyed.
10. The roar of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
11. The strong lion perishes for lack of prey, and the strong lion's cubs are scattered abroad.
12. And a word was secretly brought to me, and my ear received a little of it.
13. In thoughts from the visions of the night, when deep sleep falls upon men,
14. Fear came upon me, and trembling, which made all my bones shake.
15. And a spirit passed before my face; the hair of my flesh stood up.
16. It stood still, but I could not tell the form of it. An image *was* before my eyes; *there was* silence; then I heard a voice *saying*,
17. 'Shall mortal *man* be more just than God? Shall a man be more pure than his Maker?
18. Behold, He puts no trust in His servants, and His angels He charges with folly!
19. How much less *in* those who live in houses of clay, whose foundation *is* in the dust, *who* are crushed before the moth?
20. They are destroyed from morning till evening; they perish forever without anyone regarding it.
21. Does not their excellency *which is* within them go away? They die, but even without wisdom.' "

Chap. 4
3 Isa. 35:3
4 Isa. 35:3 Heb. 12:12
6 Prov. 3:26 Job 1:1
7 Psa. 37:25
8 Prov. 22:8
9 Isa. 30:33
10 Psa. 58:6
11 Psa. 34:10
13 Job 33:15
14 Hab. 3:16
18 Job 15:15
20 Psa. 90:5, 6

Chap. 5
3 Jer. 12:2, 3
11 Psa. 113:7
12 Neh. 4:15
15 Psa. 35:10
16 1 Sam. 2:8

CHAPTER FIVE

1. "Call now, is there anyone who will answer you? And to which of the saints will you turn?
2. For wrath kills the fool, and envy slays the simple one.
3. I have seen the fool taking root, but suddenly I beheld his dwelling place cursed.
4. His children are far from safety, and they are crushed in the gate, nor *is there* any to deliver *them*.
5. Their harvest the hungry eats up, and takes it even out of the thorns; and the snare swallows up their wealth.
6. For affliction does not come forth from the dust, nor does trouble spring up out of the ground;
7. Yet man is born to trouble, as the sparks fly upward.
8. But as for me, I would seek to God, and to God I would commit my cause,
9. *Who is* doing great things, even beyond searching; marvelous things without number,
10. Who gives rain upon the earth and sends waters upon the field,
11. To set on high those who are low, so that those who mourn may be lifted up *to* safety;
12. He frustrates the devising of the crafty, so that their hands cannot achieve prosperity.
13. *He* takes the wise in their own craftiness; and the schemes of the cunning are carried headlong upon them.
14. They meet with darkness in the daytime, and grope at the noonday as in the night.
15. But He saves the poor from the sword, from their mouth, and from the hand of the mighty.
16. So then there is hope for the weak, and iniquity shuts her mouth.

17. Behold, happy *is* the man whom God corrects. Therefore do not despise the chastening of the Almighty.
18. For He makes sore, and binds up; He wounds, and His hands make whole.
19. He will deliver you in six troubles; yea, in seven no evil shall touch you.
20. In famine He shall redeem you from death; and in war from the power of the sword.
21. You shall be hidden from the scourge of the tongue; neither shall you be afraid of destruction when it comes.
22. At destruction and famine you shall laugh; neither shall you be afraid of the beasts of the earth.
23. For you *shall be* in covenant with the stones of the field; and the beasts of the field shall be at peace with you.
24. And you shall know that your tabernacle *is* in peace; and you shall visit your habitation, and shall miss nothing.
25. And you shall know that your seed *will be* numerous, and your offspring as the grass of the earth.
26. You shall come to *your* grave in a full age, like a shock of grain comes in its season.
27. Behold this, we have searched it *out*; it is true. Hear it and know for yourself."

17 Psa. 94:12
18 1 Sam. 2:6
19 Psa. 34:19, 91:10
20 Psa. 33:19
21 Psa. 31:20
22 Isa. 11:9
23 Psa. 91:12
25 Psa. 72:16, 112:2
26 Prov. 10:27
27 Psa. 111:2 Prov. 9:12

Chap. **6**

4 Psa. 38:2, 88:15

CHAPTER SIX

1. And Job answered and said,
2. "Oh, that my grief were but weighed, and my calamity laid in the balances together!
3. For now it would be heavier than the sand of the sea; therefore my words have been rash.
4. For the arrows of the Almighty *are* within me, my spirit is drinking up their poison. The terrors of God do set themselves against me.
5. Does the wild donkey bray *when he has* grass? Or does the ox low over his fodder?
6. Can that which has no taste be eaten without salt? Or is there taste in the white of an egg?
7. My soul refuses to touch them; they *are* sickening food to me.
8. Oh, that I might have my desire, and that God would grant the thing that I long for!
9. Even that it would please God to destroy me; that He would loose His hand and cut me off!
10. Then I would yet have my comfort; yea, I would rejoice in pain, though He did not spare me; for I have not denied the words of the Holy One.
11. What *is* my strength, that I should hope? And what *is* my end, that I should prolong my life?
12. *Is* my strength the strength of stones? Or *is* my flesh bronze?
13. *Is* there no help within me? And is wisdom fully driven away from me?
14. To him who is afflicted, pity is *due* from his friend, lest he forsake the fear of the Almighty.
15. My brethren have dealt deceitfully as a brook; they pass away as the streams of torrents,
16. Which are black from ice, in which the snow hides itself.
17. When they become waterless, they fall silent; when it is hot, they vanish from their place.
18. The paths of their way are turned aside; they go to nothing and perish.
19. The troops of Tema looked; the companies of Sheba hoped for them.
20. They were ashamed because they had hoped; they came there and were ashamed.
21. Surely now you are like them; you see *my* casting down, and are afraid.
22. Did I say, 'Give to me?' or, 'Offer a bribe for me from your wealth;'
23. Or, 'Deliver me from the enemy's hand;' or, 'Redeem me from the hand of the mighty'?
24. Teach me, and I will be silent; and cause me to understand where I have gone astray.
25. Right words are powerful, but what does your arguing prove?
26. Do you intend to criticize words, and the speeches of one who is hopeless, *that are* as wind?
27. Yea, you overwhelm the fatherless, and you dig *a pit* for your friend.
28. And now, please look upon me; for if I lie, *it is* evident to you.
29. Relent, I pray you, let there be no iniquity; yea, acknowledge, my righteousness yet stands.
30. Is there iniquity in my tongue? Cannot my taste discern perverse things?"

10 Lev. 19:2 Isa. 57:15 Acts 20:20
14 Prov. 17:17
15 Jer. 15:18 Psa. 38:11
19 Gen. 25:15 Psa. 72:10
20 Jer. 14:3
21 Psa. 38:11 Job 13:4
27 Psa. 57:6
29 Job 17:10

CHAPTER SEVEN

1. "*Is there* not an appointed time to man upon earth? *Are* not his days also like the days of a hireling?
2. As a servant earnestly desires the shade, and as a hireling looks for his wages,
3. So I am made to possess months of vanity, and weary nights are appointed to me.
4. When I lie down, I say, 'When shall I rise?' But the night is long, and I am full of tossing to and fro until the dawning of the day.
5. My flesh is clothed with maggots and dusty scabs; my skin cracks open and runs *with pus*.
6. My days are swifter than a weaver's shuttle, and are spent without hope.
7. O remember that my life *is* a breath; my eye shall no more see good.
8. The eye of him who has seen me shall see me no *more*; while your eyes *are* upon me, I shall be no more.
9. *As* the cloud fades and vanishes away, so he who goes down to the grave shall come up no *more*.
10. He shall return no more to his house, nor shall his place know him any more.
11. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
12. Am I like the sea, or a whale, that You set a watch over me?
13. When I say, 'My bed shall comfort me, my couch shall ease my complaint,'
14. Then You scare me with dreams, and terrify me with visions;
15. So that my soul chooses strangling, *and* death rather than my life.
16. I despise my life; I will not live forever; let me alone, for my days *are* vanity.
17. What *is* man, that You should magnify him, and that You should set Your heart on him,
18. And that You should visit him every morning, *and* try him every moment?
19. How long? Will You not look away from me, nor let me alone until I swallow down my spittle?
20. If I have sinned, what shall I do to You, O Watcher of men? Why have You set me as Your target, so that I am a burden to myself?

Chap. 7

1 Job 14:5
3 Job 29:2
4 Deut. 28:67
5 Isa. 14:11
6 Job 9:25
7 Psa. 78:39
8 Job 20:9
9 2 Sam. 12:23
10 Job 8:18
11 1 Sam. 1:10
Psa. 39:1, 9
13 Job 9:27
16 Psa. 62:9
Job 10:1, 14:6
17 Psa. 8:4
20 Psa. 21:12, 36:6
Lam. 3:12

21. And why do You not pardon my transgression, and take away my iniquity? For now I shall sleep in the dust, and You shall seek me in the morning, but I *shall* not be."

CHAPTER EIGHT

1. And Bildad the Shuhite answered and said,
2. "How long will you speak these things, since the words of your mouth *are like* a strong wind?
3. Does God pervert justice? Or does the Almighty pervert that which is right?
4. If your sons have sinned against Him, and if He has cast them away for their transgression,
5. If you would seek earnestly to God and make your supplication to the Almighty;
6. If you *were* pure and upright, surely now He would awake for you, and make the dwelling place of your righteousness prosperous.
7. And if your beginning was small, yet your end would greatly increase.
8. For please inquire of the former age, and consider that which their fathers have searched out,
9. For we *are but of* yesterday and know nothing, because our days on earth *are* a shadow.
10. Shall they not teach you, *and* tell you, and speak words out of their heart?
11. Can the rush grow up without mire? Can the reed grass grow without water?
12. While it *is* yet in its greenness, and not cut down, it dries out before any *other* herb.
13. So are the paths of all who forget God; and the hope of the hypocrite shall perish.
14. His hope shall be cut off, and his trust *shall be* a spider's web.
15. He shall lean on his house, but it shall not stand; he shall hold fast to it, but it shall not endure.
16. He *is* moist before the sun, and his branches shoot forth in his garden.
17. His roots are wrapped around the heap, *and* he sees the place of stones.
18. If he is destroyed from his place, then it shall deny him *saying*, 'I have not seen you.'
19. Behold, this *is* the joy of his way, and out of the earth shall others grow.

Chap. 8

3 Gen. 18:25
4 Job 1:5, 18
5 Job 11:13
8 Deut. 4:32
9 Gen. 47:9
Job 7:6
1 Chr. 29:15
12 Jer. 17:6
Psa. 129:6
13 Prov. 10:28
Job 11:20
14 Isa. 59:5, 6
15 Job 27:18
18 Psa. 37:36
Job 7:10
19 Psa. 113:7

20. Behold, God will not cast away the innocent, nor will He help the evildoers,
21. Until He fills your mouth with laughter, and your lips with rejoicing.
22. Those who hate you shall be clothed with shame; and the tent of the wicked shall come to nought."

CHAPTER NINE

1. And Job answered and said,
2. "Truly I know *it is so*, but how can man be just with God?
3. If he desired to argue with Him, he cannot answer Him one time out of a thousand *times*.
4. He is wise in heart, and mighty in strength. Who has hardened *himself* against Him and has prospered;
5. He Who removes the mountains, and they know it not when He overturns them in His anger;
6. He Who shakes the earth out of its place, and the pillars of it tremble;
7. He commands the sun, and it does not rise; and seals up the stars;
8. He alone stretches out the heavens, and walks on the waves of the sea;
9. Who made the Bear, Orion, and Pleiades, and the chambers of the south;
10. Who is doing great things past finding out; yea, marvelous things without number?
11. Behold! He goes by me, and I do not see *Him*; He passes on also, but I do not perceive Him.
12. Behold, He takes away; who can turn Him back? Who will say to Him, 'What are You doing?'
13. God will not withdraw His anger; the helpers of the proud are bowed beneath Him.
14. How much less shall I answer Him, *and* choose my words *to reason* with Him?
15. Whom, though I were righteous, *yet* I could not answer; I would make supplication to My Judge.
16. If I had called and He had answered me, yet I would not believe that He had listened to my voice;
17. For He breaks me with a tempest, and multiplies my wounds without cause;
18. He will not allow me to take my breath, but fills me with bitterness.
19. If *I speak* of strength, lo, *He is* mighty! And if of judgment, who shall set me a time *to plead*?

22 Psa. 35:26, 109:29

Chap. **9**

2 Psa. 143:2
Rom. 3:20
4 Job 36:5
6 Isa. 2:19, 21
Hag. 2:6
Job 26:11
Heb. 12:26
8 Gen. 1:6
Psa. 104:2, 3
9 Gen. 1:16
Amos 5:8
10 Psa. 71:15
11 Job 23:8, 9
12 Isa. 45:9
Jer. 18:6
Job 11:10
Rom. 9:20
13 Job 26:12
15 Job 10:15
17 Job 2:3

22 Ezek. 21:3
Eccl. 9:2-3
25 Job 7:6, 7
26 Hab. 1:8
27 Job 7:13
28 Ex. 20:7
Psa. 119:120
30 Jer. 2:22
32 Isa. 45:9
Eccl. 6:10
Rom. 9:20
33 1 Sam. 2:25
34 Psa. 39:10
Job 13:20

Chap. **10**

1 1 Ki. 19:4
Jonah 4:3
Job 7:11
4 1 Sam. 16:7

20. If I justify myself, my own mouth shall condemn me; *though* I *am* blameless, He shall declare me perverse.
21. *Though* I *were* blameless, yet I would not know myself. I would despise my life.
22. It is all one; therefore I said, 'He is consuming the blameless and the wicked.'
23. If the scourge kills suddenly, He will mock at the calamity of the innocent.
24. The earth is given into the hand of the wicked; He covers the faces of its judges; if it *is* not *He*, then who *is* it?
25. Now my days are swifter than a runner; they flee away, they see no good.
26. They have passed away like the swift ships; like the eagle who swoops on the prey.
27. If I say, 'I will forget my complaint, I will depart from my heaviness and be of good cheer,'
28. I am afraid of all my sorrows; I know that You will not hold me innocent.
29. I am guilty; why then should I labor in vain?
30. If I wash myself with snow water, and make my hands ever so clean,
31. Yet You will plunge me into the ditch and my own clothes shall despise me.
32. For *He is* not a man, as I *am, that* I should answer Him, *that* we should come together in court;
33. There is no umpire between us, *who* might lay his hand upon us both.
34. Let Him take His rod away from me, and let not His fear make me afraid;
35. *Then* would I speak and not fear Him; but *it is* not so with me."

CHAPTER TEN

1. "My soul is weary of my life; I will give full vent to my complaint; I will speak in the bitterness of my soul.
2. I will say to God, 'Do not condemn me; make me know why You contend with me.
3. Is *it* good to You that You should oppress, that You should despise the work of Your hands, and shine upon the counsel of the wicked?
4. Have You eyes of flesh? Or do You see as a man sees?
5. *Are* Your days like the days of man? *Are* Your years like man's days,

6. That You seek out my iniquity, and search for my sin?
7. Although You know that I am not wicked, yet *there is* none who can deliver out of Your hand.
8. Your hands have made me and shaped me, together all around; yet You destroy me.
9. Remember, I beseech You, that You have formed me as the clay; and will You bring me into the dust again?
10. Have You not poured me out like milk, and curdled me like cheese?
11. You have clothed me with skin and flesh, and have fenced me with bones and sinews.
12. You have granted me life and favor, and Your providence has preserved my spirit.
13. And these *things* have You hidden in Your heart; I know that this *was* with You.
14. If I sin, then You mark me, and You will not acquit me from my iniquity.
15. If I am wicked, woe to me; and *if* I am righteous, I will not lift up my head, *being* filled with confusion—therefore look upon my affliction.
16. For if my head be lifted up, You will hunt me as a fierce lion; and again You will show Yourself awesome against me.
17. You renew Your witnesses against me, and increase Your anger upon me; changes and warfare *are* against me.
18. Why then have You brought me from the womb? Oh, that I had given up the spirit, and no eye had seen me!
19. I should have been as though I had not been; I would have been carried from the womb to the grave.
20. Are not my days few? Withdraw *then, and* let me alone, that I may take a little comfort,
21. Before I go, and I do not return, even to the land of darkness and the shadow of death;
22. A land of obscurity, as the darkness itself *and* of the shadow of death, without any order, and *where* the light *is* as darkness.' "

8 Psa. 119:73
9 Gen. 2:7
Isa. 64:8
10 Psa. 139:14-16
14 Psa. 139:1
15 Isa. 3:11
Job 9:12, 15
Psa. 25:18
16 Isa. 38:13
Lam. 3:10
17 Ruth 1:21
18 Job 3:11
20 Psa. 39:5
Job 7:16, 19
21 Psa. 23:4, 88:12

CHAPTER ELEVEN

1. Then Zophar the Naamathite answered and said,
2. "Should not the multitude of words be answered? And should a man full of talk be justified?
3. Should your lies make men silent? And will you mock and no one make *you* ashamed?
4. For you have said, 'My doctrine *is* pure, and I am clean in Your eyes.'
5. But oh, that God would speak, and open His lips against you,
6. And would tell you the secrets of His wisdom. For sound wisdom has two sides. Know therefore that God exacts from you *less* than your iniquity deserves.
7. Can you discover the depths of God? Can you discover the limits of the Almighty?
8. They are higher than the heights of the heavens! What can you do? *It is* deeper than the pit, what can you know?
9. The measure of it *is* longer than the earth, and broader than the sea.
10. If He passes through and imprisons, or convenes a court, then who can turn Him back?
11. For He knows vain men; and when He sees wickedness, will He not take note?
12. For vain man would be wise, though man is born *like* a wild donkey's colt.
13. If you prepare your heart and stretch out your hands toward Him;
14. If iniquity *is* in your hand, put it far away, and do not let wickedness dwell in your tabernacles;
15. Surely then you shall lift up your face without spot; yea, you shall be steadfast and shall not fear;
16. For you shall forget *your* misery, and you shall remember *it* as waters that pass away.
17. And *your* life shall be brighter than the noonday; darkness shall be as the morning.
18. And you shall be safe, because there is hope; yea, you shall look around *you*, and you shall take your rest in safety.
19. You shall lie down, and none *shall* make you afraid. Yea, many shall seek your favor.
20. But the eyes of the wicked shall fail, and they shall have no escape, and their hope *shall be like* the giving up of the spirit."

Chap. **11**

4 Job 6:30
6 Ezra 9:13
7 Eccl. 3:11
10 Job 9:12
Rev. 3:7
11 Psa. 10:14
12 Rom. 1:22
13 1 Sam. 7:3
Psa. 88:9
14 Psa. 101:3
15 Psa. 119:6
Job 22:26
1 John 3:21
16 Isa. 65:16
17 Isa. 58:8, 10
Psa. 37:6
Prov. 4:18
18 Lev. 26:5, 6
Psa. 3:5
Prov. 3:24
19 Psa. 45:12
20 Lev. 26:16
Deut. 28:65
Prov. 11:7
Job 18:14

CHAPTER TWELVE

1. And Job answered and said,
2. "For truly you *are no doubt* the people, and wisdom will die with you.

3. But I have understanding as well as you; I am not inferior to you; yea, who does not know such things as these?
4. I *am* as one who is a laughingstock to my friends; a man who called upon God, and He answered him; the just, the innocent one *is* laughed to scorn;
5. Those who are at ease have contempt for misfortune; as *it is* ready for those whose feet slip.
6. The tabernacles of robbers prosper, and those who provoke God *are* secure, in whatever God brings into their hand.
7. But now ask the animals, and they shall teach you; and the birds of the air, and they shall tell you;
8. Or speak to the earth, and it shall teach you; and the fish of the sea shall declare *it* to you;
9. Who of all these does not know that the hand of the LORD has done this?
10. In whose hand *is* the soul of every living thing, and the breath of all flesh, *even* of mankind?
11. Does not the ear try words? And does not the mouth taste its food?
12. With the ancient *is* wisdom, and understanding in length of days.
13. With Him *is* wisdom and strength; He has counsel and understanding.
14. Behold, if He tears down, no one can rebuild; if He shuts in a man, no one can open.
15. Behold, He withholds the waters, and they dry up; also He sends them out, and they inundate the earth.
16. With Him *is* strength and sound wisdom; the deceived and the deceiver *are* His.
17. He leads counselors away stripped, and makes the judges fools.
18. He loosens the bonds of kings, and binds their loins with a girdle.
19. He leads princes away stripped, and overthrows the mighty.
20. He silences the lips of trusted ones, and takes away the understanding of the elders.
21. He pours contempt upon princes, and unties the belt of the mighty.
22. He uncovers deep things out of darkness, and brings the shadow of death to light.
23. He gives greatness to the nations, and destroys them. He enlarges the nations, and leads them away.
24. He takes away the heart of the chief of the people of the earth, and causes them to wander in a wilderness *where there is* no path.
25. They grope in the dark without light, and He makes them to stagger like *a* drunken man."

Chap. **12**

4 Psa. 91:15
Job 21:3
5 Prov. 14:2
6 Jer. 12:1
Mal. 3:15
11 Job 6:30
15 Gen. 7:11
1 Ki. 8:35
20 Job 32:9
21 Psa. 107:40
Dan. 2:21
23 Isa. 9:3
Psa. 107:38
24 Psa. 107:4
25 Psa. 107:27
Job 5:14

CHAPTER THIRTEEN

1. "Lo, my eye has seen all this, my ear has heard and understood it.
2. What you know, I know *also*; I *am* not inferior to you.
3. Notwithstanding I would speak to the Almighty, and I desire to argue my case before God.
4. But you *are* forgers of lies; you *are* all worthless physicians.
5. Oh, that you would stop speaking entirely! And it would be your wisdom.
6. Hear now my reasoning, and listen to the pleadings of my lips.
7. Would you speak wickedly for God, and talk deceitfully for Him?
8. Will you show partiality for Him, or will you contend for God?
9. Is it good that He should search you out? Or as one man mocks another, do you mock Him?
10. He will surely blame you, if you secretly show respect of persons.
11. Shall not His excellency make you afraid, and His dread fall upon you?
12. Your lofty sayings *are* like proverbs of ashes, your bulwarks are like defenses of clay.
13. Be quiet. Let me alone so that I may speak, and let come upon me what may.
14. Why do I take my flesh in my teeth and put my life in my hand?
15. Though He slay me, I will trust in Him; but I will maintain my own ways before Him.
16. He also *is* my salvation, for a hypocrite shall not come before Him.
17. Listen carefully to my words, and to my declarations with your ears.
18. Behold now, I have set *my* cause in order; I know that I shall be justified.
19. Can anyone bring charges against me? If so, I will be silent and die.
20. Only do not do two *things* to me; then I will not hide myself from You.
21. Withdraw Your hand far from me, and let not Your dread terrify me.
22. Then call, and I will answer; or let me speak, and You answer me.

Chap. **13**

2 Job 12:3
3 Job 23:3
4 Job 6:21
5 Prov. 17:28
7 Job 36:4
14 Job 18:4
15 Psa. 23:4
Prov. 14:32
Job 27:5
19 Isa. 50:8
20 Job 9:34
21 Psa. 39:10

23. How many *are* my iniquities and sins? Make me to know my transgression and my sin.
24. Why do You hide Your face, and reckon me as Your enemy?
25. Will You terrify a leaf driven to and fro? Will You pursue the dry stubble?
26. For You write bitter things against me, and make me to possess the sins of my youth.
27. You put my feet also in the stocks, and look closely to all my paths; You set a limit for the soles of my feet,
28. While I waste away like a rotten thing, like a garment that a moth has eaten."

CHAPTER FOURTEEN

1. "Man born of woman *is* of few days, and full of trouble.
2. He comes forth like a flower, and withers; he also flees as a shadow, and does not stand.
3. And do You open Your eyes upon such a one, and bring me into judgment with You?
4. Who can bring a clean *thing* out of an unclean? No one!
5. For his days *are* fixed, the number of his months *is* with You, and You have set his limits so that he cannot pass;
6. Look away from him, so that he may rest until he shall finish his day, as a hireling.
7. For there is hope of a tree, if it is cut down, that it will sprout again, and its tender branch will not cease.
8. Though its root becomes old in the earth, and its stump dies in the ground,
9. *Yet* at the scent of water it will bud and bring forth branches like a plant.
10. But man dies and is cut off; and man expires, and where *is* he?
11. *As* the waters fail from the sea, and a river withers away and dries up,
12. So man lies down and does not rise. Till the heavens *are* no more, they shall not awake, nor be awakened out of their sleep.
13. O that You will grant *that* You would hide me in the grave, that You would keep me secret, until Your wrath is past, that You would set me a fixed time and remember me.
14. If a man die, shall he live again? All the days of my appointed time *in the grave* I will wait, until my change comes.

24 Deut. 32:20, 42
Isa. 8:17
Job 16:9
Lam. 2:5
25 Isa. 42:3
26 Psa. 25:7
Job 20:11
27 Job 33:11

Chap. **14**

1 Eccl. 2:23
2 Psa. 90:5-6
Job 8:9
3 Psa. 143:2, 144:3
4 Psa. 51:2, 5, 10
John 3:6
Rom. 5:12
Eph. 2:3
5 Job 7:1
6 Job 7:1, 16, 19
Psa. 39:13
12 Isa. 51:6
Acts 3:21
2 Pet. 3:7
Rom. 8:20
Rev. 20:11, 21:1
14 Job 13:15

15. You shall call, and I will answer You; You shall have the desire for the work of Your hands.
16. For now You number my steps; but do You not watch over my sin?
17. My transgression *is* sealed up in a bag, and You heap up my iniquity.
18. And as surely as a falling mountain crumbles away, and the rock moves out of its place;
19. As the waters wear away the stones, and the outpouring of it washes the dust of the earth; so You destroy the hope of man.
20. You overpower him forever, and he passes; You change his countenance, and send him away.
21. His sons come to honor *him*, but he knows it not; they are brought low, but he does not perceive it.
22. But his flesh is pained within himself; and his soul mourns for himself."

CHAPTER FIFTEEN

1. And Eliphaz the Temanite answered and said,
2. "*Should* a wise man answer with vain knowledge, and fill his belly with the east wind?
3. Should he reason with unprofitable talk, or with speeches which can do no good?
4. Yea, you do away with fear, and hinder prayer before God.
5. For your iniquity teaches your mouth, and you choose the tongue of the crafty.
6. Your own mouth condemns you, and not I; yea, your own lips testify against you.
7. Were you the first man born? Or were you made before the hills?
8. Have you heard the secret counsel of God? And do you limit wisdom to yourself?
9. What do you know that we do not know, or what do you understand that we do not?
10. With us *are* both the gray-headed and the aged, mightier than your father *as to* days.
11. Are the consolations of God too small with you, even a word *dealing* gently with you?
12. Why does your heart carry you away? And what do your eyes wink at,
13. That you turn your spirit against God,

15 Job 13:22
16 Jer. 32:19
Prov. 5:21
Job 10:6, 14
17 Deut. 32:34
Hos. 13:12
21 Isa. 63:16
Eccl. 9:5

Chap. **15**

6 Luke 19:22
7 Psa. 90:2
Prov. 8:25
8 Rom. 11:34
1 Cor. 2:11
9 Job 13:2
10 Job 32:6, 7

and let *such* words go out of your mouth?
14. What *is* man, that he should be clean? And *what is he* born of a woman that he should be righteous?
15. Behold, He puts no trust in His saints; yea, the heavens are not clean in His sight.
16. How much more abominable and filthy *is* man, who drinks iniquity like water?
17. I will show you; hear me; and what I have seen I will declare,
18. That which wise men have told, and have not hidden from their fathers;
19. To them alone the earth was given, and no stranger passed among them.
20. The wicked man labors in pain all his days, and numbered are the years stored up for the ruthless.
21. A dreadful sound of things *is* in his ears; while at peace the destroyer shall come upon him.
22. He does not believe that he shall return out of darkness, but he *is* destined for the sword.
23. He wanders for bread, saying, 'Where *is it*?' He knows that the day of darkness is ready at hand.
24. Trouble and anguish shall terrify him; they shall overpower him, as a king ready for the battle;
25. Because he stretches out his hand against God, and sets himself against the Almighty.
26. He runs at Him, with a *stiff* neck, with the thick layers of his shields,
27. Because he has covered his face with fatness; he has put fat on *his* loins.
28. And he lives in desolate cities, *in* houses where none *are* living, which are ready *to become* heaps.
29. He shall not be rich, nor shall his possessions continue, nor shall he spread out his possessions over the earth.
30. He shall not escape from darkness; the flame shall dry up his branches, and by the breath of His mouth he shall turn away.
31. Let not him who is deceived trust in vanity; for vanity shall be his reward.
32. It shall be accomplished before his time, and his branch shall not be green.
33. He shall shake off its unripe grape as the vine; and shall cast off his flower like the olive.
34. For the company of the ungodly *shall be* barren, and fire shall devour the tents of bribery.
35. They conceive mischief, and bring forth iniquity, and their belly prepares deceit."

14 Prov. 20:9 Job 14:4 Eccl. 7:20 1 John 1:8, 10
15 Job 4:18, 25:5
16 Psa. 14:3, 53:3 Prov. 19:28 Job 4:19, 34:7
18 Job 8:8
19 Joel 3:17
20 Psa. 90:12
21 1 Thes. 5:3
23 Psa. 59:15, 109:10 Job 18:12
27 Psa. 17:10
31 Isa. 59:4
32 Psa. 55:23 Job 22:16
35 Isa. 59:4 Hos. 10:13 Psa. 7:14

Chap. **16**

2 Job 13:4
4 Psa. 22:7, 109:25 Lam. 2:15
9 Job 10:16, 17, 13:24
10 Mic. 5:1 Psa. 22:13 Lam. 3:30
11 Job 1:15, 17
12 Job 7:20
15 Psa. 7:5 Job 30:19
18 Psa. 66:18 Job 27:9
19 Rom. 1:9

CHAPTER SIXTEEN

1. And Job answered and said,
2. "I have heard many such things. Miserable comforters are you all!
3. Is there no end to windy words? Or what provokes you that you should answer?
4. I also could speak as you *do*; if your soul were in my soul's place. I could heap up words against you, and shake my head at you.
5. But I would strengthen you with my mouth, and the moving of my lips would assuage *your grief*.
6. Though I speak, my grief is not assuaged, and *though* I forbear speaking, in what way am I eased?
7. But now He has made me exhausted; You have made all my company desolate.
8. And You have shriveled me up, for it is a witness *against me*: and my leanness rises up in me, and it is seen in my face.
9. His anger has torn and assailed *me*; He gnashes upon me with His teeth; my enemy sharpens his eyes at me;
10. They have gaped upon me with their mouth; and have scornfully beaten me on the cheek; they gather themselves together against me.
11. God has delivered me to the ungodly; and turned me over into the hands of the wicked.
12. I was at ease, but He has dashed me in pieces; yea, *He has* also seized *me* by my neck and shaken me to pieces and set me up for His mark.
13. His archers hem me in; He splits my reins asunder, and does not spare; He pours out my gall upon the ground.
14. He breaks me with breach upon breach; He runs upon me like a giant.
15. I have sewed sackcloth on my skin and laid my horn in the dust.
16. My face is reddened from weeping, and on my eyelids *is* the shadow of death;
17. Though no injustice *is* in my hand, and also my prayer *is* pure.
18. Oh, earth, do not cover my blood, and let not my cry have a resting place.
19. Also now, behold, my witness *is* in

heaven, and He who testifies of me *is* on high.
20. My friends scorn me; my eyes pour out *tears* to God.
21. Oh, that a man might plead with God, as a man pleads with his neighbor!
22. Only a few years will pass before I go on the journey of no return."

CHAPTER SEVENTEEN

1. "My spirit is broken, my days are extinct, the grave *is* ready for me.
2. *Are* not mockers with me? Yea, my eye gazes upon their insults.
3. Please lay down a pledge for me with Yourself; who *is* he *who* will strike hands with me?
4. For You have hidden their heart from understanding; therefore You shall not lift *them* up.
5. He who denounces his friend for flattery, even the eyes of his children shall fail.
6. He has made me also a byword of the people; and I have become one in whose face they spit.
7. My eyes also are dim from grief; and all my members *are* like a shadow.
8. Upright men shall be amazed at this, and the innocent shall stir himself up against the godless.
9. The righteous also shall hold *on* to his way, and he who has clean hands grows stronger and stronger.
10. And now all of them, go away, and come again; for I cannot find *one* wise *man* among you.
11. My days are past, my purposes *are* broken off, *even* the thoughts of my heart.
12. They change night into day; the light *is* short because of darkness.
13. If I wait for the grave *as* my home, I have made my bed in the darkness;
14. I have said to corruption, 'You *are* my father;' to the worm, 'My mother and my sister!'
15. And where then *is* my hope? And as for my hope, who shall see it?
16. They shall go down *to* the bars of the pit, when *we* rest together in the dust."

CHAPTER EIGHTEEN

1. And Bildad the Shuhite answered and said,
2. "How long *will it be* until you make an end of words? Consider, and afterwards we will speak.
3. Why are we counted as beasts, or seem stupid in your sight?
4. O you who tears yourself in your anger; shall the earth be forsaken for you? And shall the rock be moved out of its place?
5. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
6. The light shall be dark in his tabernacle, and his lamp shall be put out with him.
7. The steps of his strength shall be hobbled, and his own plans shall cast him down.
8. For he is thrown into a net by his own feet, and he walks into a trap.
9. The trap shall take *him* by the heel, and the snare shall lay hold on him.
10. The noose is laid for him in the ground, and a trap *is set* for him in the way.
11. Terrors shall make him afraid on every side, and shall chase him at every step.
12. His trouble shall be ravenous, and calamity shall be ready for his fall.
13. It shall devour the members of his body; yea, the firstborn of death consumes his strength.
14. His confidence shall be rooted out of his tabernacle, and he shall be brought to the king of terrors.
15. What *is* not his shall dwell in his tabernacle; brimstone shall be scattered on his habitation.
16. His roots shall be dried up from beneath, and his branch above shall wither.
17. His memory shall perish from the earth, and he shall have no name abroad.
18. He shall be driven from light into darkness, and chased out of the world.
19. He shall have neither son nor kinsman among his people, nor *any* remaining in his dwellings.
20. Those who come after him shall be appalled at his day; as those who went before were seized *with* horror.
21. Surely these *are* the dwellings of the wicked, and this *is* the place *of him that* has not known God."

CHAPTER NINETEEN

1. And Job answered and said,
2. "How long will you torment my soul and break me in pieces with words?

21 Isa. 45:9
Job 31:35
Eccl. 6:10
Rom. 9:20
22 Eccl. 12:5

Chap. **17**

1 Psa. 88:3, 4
2 1 Sam. 1:6
3 Prov. 17:18
6 Job 30:9
7 Psa. 6:7, 31:9
9 Psa. 24:4
10 Job 6:29
11 Job 7:6
16 Jonah 2:6
Job 3:17-19

Chap. **18**

3 Psa. 73:22
4 Job 13:14
5 Prov. 13:9
6 Psa. 18:28
Job 21:17
7 Job 5:13
8 Psa. 9:15, 35:8
Job 22:10
9 Job 5:5
11 Jer. 6:25, 20:3-4
Job 20:25
12 Job 15:23
14 Psa. 112:10
Prov. 10:28
Job 11:20
16 Isa. 5:24
Amos 2:9
Mal. 4:1
Job 29:19
17 Psa. 34:16, 109:13
Prov. 2:22, 10:7
19 Isa. 14:22
Jer. 22:30
21 Jer. 9:3
1 Thes. 4:5

3. These ten times you have blamed me; yet you are not ashamed that you have wronged me.
4. And *if* indeed I have erred, my error remains with me.
5. If indeed you magnify yourself against me, and plead my reproach against me,
6. Know now that God has overthrown me, and His net has closed upon me.
7. Behold, I cry out, 'Violence!' but I am not answered; I cry aloud, but there is no justice.
8. He has fenced up my way so that I cannot pass, and He has set darkness in my paths.
9. He has stripped me of my glory, and has taken the crown from my head.
10. He has broken me on every side, and I am gone, and He has uprooted my hope like a tree.
11. He has also kindled His wrath against me, and to Himself He counts me as His enemy.
12. His troops come together and cast up their way against me, and camp around my tent.
13. He has put my brethren far from me, and my acquaintances are wholly estranged from me.
14. My kinsfolk have failed, and my familiar friends have forgotten me.
15. Those who dwell in my house, and my maidservants, count me as a stranger; I am a foreigner in their sight.
16. I called my servant, and he gave no answer; though I entreated him with my mouth.
17. My breath is abhorred by my wife, and I am loathsome to the children of my body.
18. Yea, even young children despise me; I arise, and they speak against me.
19. All my intimate friends abhor me, and those I have loved have turned against me.
20. My bone clings to my skin and to my flesh, and I have escaped with the skin of my teeth.
21. Have pity on me! Have pity on me, my friends! For the hand of God has struck me.
22. Why do you persecute me, like God is doing, and are not satisfied with my flesh?
23. Oh, that my words were now written! Oh, that they were inscribed in a book!
24. *Oh, that* they were cut with an iron pen and lead and engraved in the rock forever!

Chap. **19**

5 Psa. 38:16
11 Job 13:24
18 2 Ki. 2:23
19 Psa. 55:13
20 Psa. 102:5
22 Psa. 69:26

26 Psa. 17:15
1 Cor. 13:12

Chap. **20**

5 Psa. 37:35
6 Isa. 14:13, 14
Obad. 3, 4
8 Psa. 73:20
11 Job 13:26, 21:26

25. For I know *that* my Redeemer lives, and *that* He shall stand upon the earth in the latter days;
26. And *though worms* destroy my skin *and body*, yet apart from my flesh shall I see God—
27. Whom I shall see for myself, and my eyes shall behold, and not another; *though* my heart be consumed within me.
28. For you ought to say, 'How shall we persecute him?' since the root of the matter is found in me.
29. Fear for yourselves because of the sword; for wrath *brings* the punishments of the sword, so that you may know *there is* a judgment."

CHAPTER TWENTY

1. And Zophar the Naamathite answered and said,
2. "Therefore do my thoughts cause me to answer, even because of my inner turmoil.
3. I have heard the rebuke which puts me to shame, and the spirit of my understanding causes me to answer.
4. Do you not know this from *days* of old, since man was placed upon earth,
5. That the triumphing of the wicked *is* short, and the joy of the hypocrite *is* for a moment?
6. Though his excellency mounts up to the heavens, and his head reaches to the clouds,
7. He shall perish forever like his own dung; those who have seen him shall say, 'Where *is* he?'
8. He shall fly away like a dream, and shall not be found, yea, he shall be chased away like a vision of the night.
9. The eye also *which* saw him, shall see him no more; yea, neither shall his place see him any longer.
10. His children shall seek to please the poor, and his hands shall give back his wealth.
11. His bones are full of his youthful vigor, but it shall lie down with him in the dust.
12. Though wickedness is sweet in his mouth, though he hides it under his tongue;
13. Though he desires it and will not let it go; but, keeps it still within his mouth;
14. *Yet* his food in his belly shall be turned and become the gall of asps within him.

15. He has swallowed riches, but he shall vomit them up again; God shall cast them out of his belly.
16. He shall suck the poison of asps; the viper's tongue shall slay him.
17. He shall not see the rivers, the flowings of the brooks of honey and butter,
18. That which he labored for shall he give back, and shall not swallow it down: according to *his* possessions *shall* the restitution *be*, and he shall not rejoice in it.
19. For he has oppressed and forsaken the poor; and has violently seized a house which he did not build.
20. Surely he did not know rest in his heart; that in which he delights, he will not save anything.
21. There was nothing left for him to devour. Therefore, his prosperity shall not endure.
22. In the fullness of his sufficiency he shall be in trouble; every hand of the wicked shall come against him.
23. When he is filling his belly, *God* shall cast the fury of His wrath upon him, and He shall rain it upon him while he is eating.
24. If he shall flee from the iron weapon, a bow of bronze shall pierce him through.
25. It will be pulled and come out of his body, yea, the glittering sword comes out of his gall; terrors come upon him.
26. All darkness is laid up for his treasures; a fire not blown by man shall consume him; those left in his tabernacle shall be broken.
27. The heavens shall reveal his iniquity, and the earth shall rise up against him.
28. The increase of his house shall depart, and *his goods* shall flow *away* in the day of his wrath.
29. This *is* the portion of a wicked man from God, and his heritage decreed by God."

17 Jer. 17:8
Psa. 36:8
20 Eccl. 5:13
24 Isa. 24:18
Amos 5:19
25 Job 16:13, 18:11
26 Psa. 21:9
29 Job 27:13

Chap. **21**

3 Job 16:10
5 Judg. 18:19
Job 40:4

CHAPTER TWENTY-ONE

1. And Job answered and said,
2. "Listen carefully to my speech, and let this be your comfort.
3. Allow me and I shall speak; and after I have spoken, mock on.
4. *As for* me, is my complaint to man? And why should my spirit not be troubled?
5. Look at me and be astonished, and lay *your* hand on *your* mouth.
6. Even when I remember, I am afraid, and trembling takes hold on my flesh.
7. Why do the wicked live? They grow old and yea, they become mighty *in* power.
8. Their children are established in their sight with them, and their offspring before their eyes.
9. Their houses *are* in peace, without fear; nor *is* the rod of God upon them.
10. Their bull mates and does not fail; their cow calves, and does not cast her calf.
11. They send forth their little ones like a flock, and their children dance.
12. They sing to the drum and lyre, and rejoice at the sound of the pipe.
13. They spend their days in prosperity, and peacefully they go down *to* the grave.
14. And they say to God, 'Depart from us; for we do not desire the knowledge of Your ways;
15. What *is* the Almighty, that we should serve Him? And what profit should we have if we pray to Him?'
16. Behold, their prosperity *is* not in their hand; the counsel of the wicked is far from me.
17. How often is the lamp of the wicked put out, and their trouble comes upon them! He distributes destruction in His anger;
18. They are as stubble before the wind, and as chaff carried away in a windstorm.
19. *It is said*, 'God lays up one's iniquity for his children'—but let Him repay him that he may know it.
20. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
21. For what pleasure does he have in his house after him, when the number of his months is cut off?
22. Shall *any* teach God knowledge, since He shall judge those who are high?
23. One dies in his full strength, being wholly at ease and quiet.
24. His pails are full of milk, his bones are moistened with marrow.
25. And another dies in the bitterness of his soul, and never eats with pleasure.
26. They lie down together in the dust, and the worms shall cover them.
27. Behold, I know your thoughts, and the plots which you wrongfully imagine against me.

7 Jer. 12:1
Psa. 73:3, 12
Job 12:6
9 Psa. 73:5
10 Ex. 23:26
13 Job 36:11
14 Job 22:17
15 Ex. 5:2
Mal. 3:14
16 Psa. 1:1
Prov. 1:10
17 Luke 12:46
18 Psa. 1:4
19 Ex. 20:5
20 Isa. 51:17
Psa. 75:8
22 Isa. 40:13
26 Eccl. 9:2

28. For you say, 'Where *is* the house of the prince, and where are the dwelling places of the wicked?'
29. *Did* you not ask those who travel the road? And do you not know their signs,
30. That the evil man is preserved for the day of destruction? They shall be brought forth to the day of wrath.
31. Who shall confront him to his face? And who shall repay him *for what* he has done?
32. Yet he shall be brought to the grave, and watch shall be kept over *his* tomb.
33. And the clods of the valley shall be sweet to him and every man shall draw after him, as *there is* no numbering of those *who have gone* before him.
34. How then do you comfort me in vain; yea, your answers are full of falsehoods?"

30 Prov. 16:4
33 Heb. 9:27

Chap. **22**

2 Psa. 16:2
6 Ex. 22:26
7 Deut. 15:7
11 Psa. 69:1, 2
13 Psa. 73:11

CHAPTER TWENTY-TWO

1. And Eliphaz the Temanite answered and said,
2. "Can a man be profitable to God, or can a wise man be profitable to Him?
3. *Is it* any pleasure to the Almighty that you are righteous, or is it a gain *to Him* that you make your ways blameless?
4. Is it for your fear of Him that he reproves you, or that He enters into judgment with you?
5. *Is* not your wickedness great, and your iniquity without measure?
6. For you have taken a pledge from your brother for nothing, and stripped the naked of their clothing.
7. You have not given water to the weary to drink, and you have held back bread from the hungry.
8. But the earth belongs to the mighty man, and the honorable man lived in it.
9. You have sent widows away empty, and the arms of the fatherless have been broken.
10. Therefore snares *are* all around you, and sudden fear troubles you;
11. Or darkness, *so that* you cannot see; and a flood of waters covers you.
12. *Is* not God high in heaven? And behold the height of the stars, how high they are!
13. And you say, 'What does God know? Can He judge through the dark cloud?
14. Clouds *are* a covering to Him, so that He does not see; and He walks on the circuit of heaven.'
15. Do you keep to the old way which wicked men have walked,
16. Who were cut down before their time, whose foundations were deluged by a flood?
17. Who said to God, 'Depart from us! What can the Almighty do to them?'
18. Yet He filled their houses with good things; but the counsel of the wicked is far from me.
19. The righteous saw *it*, and were glad; and the innocent laughed them to scorn, *saying*,
20. 'Truly our adversaries are cut down, and fire consumed their abundance.'
21. Now agree with Him, and be at peace, thereby good shall come to you.
22. Please receive the law from His mouth and lay up His words in your heart.
23. If you return to the Almighty, you shall be built up; you shall put away unrighteousness far from your tabernacles.
24. Then you shall lay up gold like dust, the *gold* of Ophir as the stones of the brooks.
25. Yea, the Almighty shall be your gold and you shall have plenty of silver.
26. For then you shall have your delight in the Almighty, and shall lift up your face to God.
27. You shall make your prayer to Him, and He shall hear you, and you shall pay your vows.
28. You shall also decree a thing, and it shall be fulfilled to you; and the light shall shine upon your ways.
29. When they cast you down, then you shall say, 'A lifting up shall come!' And He shall save the humble person.
30. He shall deliver even *one* who is not innocent, yea, you shall be delivered through the cleanness of your hands."

16 Job 15:32
17 Job 21:14
19 Psa. 58:10
21 Isa. 27:5
22 Psa. 119:11
24 2 Chr. 1:15
26 Job 27:10
27 Isa. 58:9
29 1 Pet. 5:5

CHAPTER TWENTY-THREE

1. And Job answered and said,
2. "Even today *is* my complaint bitter; my stroke is heavier than my groaning.
3. Oh, that I knew *where* I might find Him, *that* I might come even to His seat!
4. I would lay *my* cause before Him, and fill my mouth with arguments.
5. I would know the words *which* He would answer me, and understand what He would say to me.

6. Will He contend against me with *His* great power? No, surely He would give heed to me.
7. There the righteous might reason with Him; and I would be acquitted from my Judge forever.
8. Behold, I go forward, but He is not *there*; and backward, but I cannot see Him;
9. On the left hand, where He works, but I cannot behold Him. He turns to the right, but I cannot see *Him*.
10. But He knows the way that I take; *when* He has tried me, I shall come forth as gold.
11. My foot has held fast in His steps; I have kept His way, and have not turned aside;
12. Nor have I gone back from the commandment of His lips; I treasured up the words of His mouth more than my necessary *food*.
13. But He *is* of one *mind*, and who can turn Him? Yea, what He Himself desires, even that He does.
14. For He performs *the thing that is* appointed for me: and many such *things are* with Him.
15. Therefore I am terrified at His presence; when I consider, I am afraid of Him.
16. For God makes my heart weak, and the Almighty terrifies me;
17. Because I was not cut off by the darkness; nor by the thick darkness covering my face."

CHAPTER TWENTY-FOUR

1. "*Since* times are not laid up by the Almighty, why do those who know Him not see His days?
2. They remove the landmarks; they seize flocks and feed on them.
3. They drive away the donkey of the fatherless; they take the widow's ox for a pledge.
4. They turn the needy out of the way; the poor of the earth hide themselves together.
5. Behold, *like* wild donkeys in the desert, they go forth to their work, rising early for a prey. The wilderness *yields* food for them and for *their* children.
6. They reap his fodder in the field; and they glean the vineyard of the wicked.
7. They lodge the naked without clothing, and *they have* no covering in the cold.
8. They are wet with the showers of the mountains, and embrace the rock for lack of shelter.
9. They pluck the fatherless from the breast, and take a pledge from the poor.
10. They cause *him* to go naked without clothing, and they take away the sheaves from the hungry.
11. They press out oil among the olive rows; and they tread their winepresses, and still suffer thirst.
12. Men groan from out of the city, and the soul of the wounded cries out for help; yet God does not charge foolishness *to them*.
13. They are of those who rebel against the light; they know not His ways, nor stay in His paths.
14. The murderer rising with the dawn kills the poor and needy, and in the night he is as a thief.
15. And the eye of the adulterer waits for the twilight, saying, 'No eye will see me;' and he disguises *his* face.
16. In the dark they dig through houses, they shut themselves up in the daytime; they do not know the light.
17. For the morning *is* to them as the shadow of death; for they know the terrors of the shadow of death.
18. He *is* swift upon the waters; their portion is cursed in the earth; he turns not by the way of the vineyards.
19. Drought and heat eat up the snow waters; *so does* the grave those who have sinned.
20. The womb shall forget him; the worm shall feed sweetly on him; he shall be remembered no more; and wickedness shall be broken like a tree.
21. *He* ill-treats the women who bear no *children*; and does not do good for the widow.
22. He drags away the mighty with his power; he rises up, and no one is sure of life.
23. He gives them security, and they are supported; yet His eyes *are* on their ways.
24. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all others, and are cut off like the heads of grain.
25. And if *it is* not *so*, who will make me a liar, and make my speech worth nothing?"

Chap. **23**

6 Isa. 57:16
8 Job 9:11
10 Psa. 17:3, 66:10, 139:1-3 Jas. 1:12
11 Psa. 44:18
12 John 4:32, 34
13 Psa. 115:3
14 1 Thes. 3:3
16 Psa. 22:14

Chap. **24**

1 Acts 1:7
2 Deut. 19:14, 27:17 Hos. 5:10 Prov. 22:28, 23:10
3 Deut. 24:6, 10, 12, 17 Job 22:6
4 Prov. 28:28
7 Ex. 22:26 Deut. 24:12-13 Job 22:6
8 Lam. 4:5
14 Psa. 10:8
15 Psa. 10:11 Prov. 7:9
16 John 3:20
20 Prov. 10:7
23 Psa. 11:4 Prov. 15:3

CHAPTER TWENTY-FIVE

1. And Bildad the Shuhite answered and said,
2. "Dominion and fear are with Him; *He* makes peace in His high heaven.
3. Is there any number of His armies? And upon whom does not His light arise?
4. How then can man be justified with God? Or how can *one* who is born of a woman be clean?
5. Look even to *the* moon, and it shines not; yea, the stars are not pure in His sight;
6. How much less man *who is* a maggot, and the son of man, *who is* a worm?"

CHAPTER TWENTY-SIX

1. But Job answered and said,
2. "How have you helped *the* powerless, *or* saved *the* arm that has no strength?
3. How have you advised *those who* have no wisdom? How have you plentifully declared sound knowledge?
4. To whom have you spoken words? And whose spirit came from you?
5. The dead tremble beneath the waters, and those who dwell in them.
6. The grave *is* naked before Him, and destruction has no covering.
7. He stretches out the north over the empty space, *and* He hung the earth on nothing.
8. He binds up *the* waters in His thick clouds; and the cloud is not torn under them.
9. He covers the face of *His* throne, spreading His cloud upon it.
10. He has prescribed a limit upon the surface of the waters, and a boundary between light and darkness.
11. The pillars of the heavens tremble and are astonished at His rebuke.
12. He quiets the sea with His power, and by His understanding He shatters the storm.
13. By His Spirit He has made the heavens beautiful; His hand pierced the fleeing serpent.
14. Lo, these *are* only the outer fringes of His ways; but what a trifling whisper we hear about Him! And the thunder of His power who can understand?"

Chap. **25**

3 Jas. 1:17
4 Job 4:17, 15:14
6 Psa. 22:6

Chap. **26**

6 Psa. 139:8
Prov. 15:11
Heb. 4:13
7 Psa. 24:2, 104:2
Job 9:8
8 Prov. 30:4
10 Psa. 33:7, 104:9
Job 38:8
12 Ex. 14:21
Isa. 51:15
Jer. 31:35
13 Isa. 27:1
Psa. 33:6

Chap. **27**

2 2 Ki. 4:27
Job 34:5
Ruth 1:20
3 Gen. 2:7
5 Job 2:9, 13:15
6 Job 2:3
Acts 24:16
8 Mat. 16:26
Luke 12:20
9 Isa. 1:15
Jer. 14:12
Ezek. 8:18
Mic. 3:4
Prov. 1:28, 28:9
Job 35:12
John 9:31
Jas. 4:3
10 Job 22:26, 27
13 Job 20:29
14 Deut. 28:41
Hos. 9:13
Esth. 9:10
15 Psa. 78:64
17 Prov. 28:8
Eccl. 2:26
18 Isa. 1:8
Lam. 2:6
20 Job 18:11

CHAPTER TWENTY-SEVEN

1. And Job continued his speech, and said,
2. "*As* God lives, He has denied me justice; and the Almighty has made my soul bitter.
3. As long as my breath *is* in me, and the breath of God *is* in my nostrils,
4. My lips shall not speak wickedness, nor my tongue utter deceit.
5. Far be it from me that I should declare you to be right; until I die I will not retract my integrity from me.
6. I hold fast my righteousness, and I will not let it go; my heart shall not shame me so long as I live.
7. Let my enemy be like the wicked, and he who rises up against me as the unrighteous.
8. For what *is* the hope of the hypocrite, though he has gained *much*, when God takes away his life?
9. Will God hear his cry when trouble comes upon him?
10. Will he delight himself in the Almighty? Will he always call upon God?
11. I will teach you by the hand of God; that which *is* with the Almighty I will not hide.
12. Behold, all of you have seen *it* yourselves; indeed why then do you become completely vain?
13. This *is* the portion of a wicked man with God, and the inheritance of oppressors *which* they shall receive from the Almighty.
14. If his children are multiplied, *the* sword *is* for them; and his offspring shall not be satisfied with bread.
15. Those who survive of him shall be buried by pestilence; and his widows shall not weep.
16. Though he heaps up silver like the dust, and prepares clothing like the clay,
17. While he may prepare, the just shall put *it* on, and the innocent shall divide the silver.
18. He builds his house like a moth, and like a booth *that* a watchman makes.
19. The rich man shall lie down, but shall not be gathered. He opens his eyes, and his wealth *is* not.
20. Terrors overtake him like *flooding* waters; a tempest steals him away in the night.
21. The east wind carries him up, and he

is gone; for it sweeps him out of his place.
22. For it will hurl at him, and will not spare; he will surely try to flee from its power.
23. *Men* shall clap their hands at him, and shall hiss him out of his place."

CHAPTER TWENTY-EIGHT

1. "Surely there is a mine for the silver, and a place *where* they refine gold.
2. Iron is taken out of the earth, and bronze *is* melted *out of* the stone.
3. Man puts an end to darkness, and to the farthest limits they search out the ore in the darkness *of the mine* and in the shadow of death.
4. He opens a shaft away from where men travel, in places forgotten by *men's* feet; they hang and swing to and fro far away from men.
5. *As to* the earth, out of it comes bread; but *from* underneath it is turned up like fire.
6. Its stones *are* the place of sapphires; and it has dust of gold.
7. *There is* a path which no bird knows, nor the vulture's eye has seen it;
8. And the proud beasts have not walked on it, nor the fierce lion passed by it.
9. He puts forth His hand on the flinty places; He overturns the mountains by the roots.
10. He cuts out rivers among the rocks; and His eye sees every precious thing.
11. He holds back the streams from flowing; and the hidden thing He brings to light.
12. But where shall wisdom be found? And where *is* the place of understanding?
13. Man does not know the price of it; nor is it found in the land of the living.
14. The deep says, '*It is* not in me;' and the sea says, '*It is* not in me.'
15. Pure gold cannot be given instead of it, nor silver be weighed as its price.
16. It cannot be valued against the gold of Ophir, or against precious onyx, or sapphire;
17. Gold and glass cannot equal it, nor can it be exchanged for the jewels of fine gold.
18. No mention shall be made of coral, or of crystal; and the price of wisdom *is* above rubies.
19. The topaz of Ethiopia cannot equal it; it cannot be valued against pure gold.
20. From where then does wisdom come, and where *is* the place of understanding?

Chap. **28**

12 Eccl. 7:24
13 Prov. 3:15
14 Job 28:22
Rom. 11:33
15 Prov. 3:13-15, 8:10-11, 19
20 Job 28:12
22 Job 28:14
24 Prov. 15:3
25 Psa. 135:7
26 Job 38:25
28 Deut. 4:6
Prov. 1:7

Chap. **29**

3 Job 18:6
4 Psa. 25:14
6 Gen. 49:11
Deut. 32:13
Psa. 81:16
Job 20:17
9 Job 21:5
10 Psa. 137:6
12 Psa. 72:12
Prov. 21:13, 24:11
14 Deut. 24:13
Isa. 59:17, 61:10
Eph. 6:14
1 Thes. 5:8

21. Yea, it is hidden from the eyes of all living, and concealed from the birds of the heavens.
22. Destruction and death say, 'We have heard the fame of it with our ears.'
23. God understands the way of it, and He knows its place.
24. For He looks to the end of the earth, *and* sees under the whole heavens;
25. He endowed the winds with weight, and gauged the waters by measure.
26. When He made a decree for the rain, and a path for the thunderstorm;
27. Then He saw it, and declared it; He prepared it, yea, and searched it out.
28. And to man He said, 'Behold, the fear of the LORD, that *is* wisdom! And to depart from evil *is* understanding!' "

CHAPTER TWENTY-NINE

1. And Job continued speaking, and said,
2. "Oh, that I were as *in* months past, as *in* the days when God watched over me;
3. When His lamp shined upon my head; and when I walked *through* darkness by His light;
4. As I was in the days of my youth, when the secret of God *was* upon my tabernacle;
5. When the Almighty *was* yet with me, *and* my children were around me;
6. When I washed my steps with butter, and the rock pressed out rivers of oil for me;
7. When I went out to the gate of the city; *when* I prepared my seat in the square!
8. The young men saw me and hid themselves; and the aged arose *and* stood up.
9. The rulers refrained from talking, and laid their hands on their mouths.
10. The noble's voice was subdued, and their tongue clung to the roof of their mouth.
11. When the ear heard me then it blessed me. And when the eye saw me it gave witness to me.
12. For I delivered the poor who cried for help, and the fatherless who *had* none to help.
13. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.
14. I put on righteousness, and it clothed me; my justice *was* like a robe and a diadem.

15. I was eyes to the blind and feet to the lame.
16. I *was* a father to the poor; and the cause which I did not know, I searched out.
17. I broke the fangs of the wicked, and plucked the prey out of his teeth.
18. Then I said, 'I shall die in my nest, and I shall multiply *my* days like the sand.'
19. My root *was* spread out to the waters, and the dew lay all night upon my branch.
20. My glory *was* fresh in me, and my bow was renewed in my hand.
21. They listened to me, and waited, and kept silent at my counsel.
22. After my words they did not speak again; and my speech dropped on them.
23. And they waited for me like the rain; and they opened their mouth wide *as* for the latter rain.
24. I smiled on them *when* they did not believe; and the light of my countenance they did not cast down.
25. I chose out their way, and sat as chief; and I lived like a king in the army, as one *who* comforts the mourners."

CHAPTER THIRTY

1. "But now those who are younger than I have me in derision, whose fathers I would have refused to put with the dogs of my flock.
2. Yea, what *profit* to me *was* the strength of their hands, *for* their vigor had perished from them?
3. They are dried up with want and famine; who fled into the wilderness, *which was* before desolate and waste,
4. *Those* plucking mallows by the bushes, and broom roots *for* their food.
5. They are driven forth from the midst of men; they shouted after them as a thief.
6. *They* dwell in the clefts of the valleys, *in* caves of the earth and *in* rocks.
7. They bray among the bushes; they huddle together under the nettles;
8. *They were* children of fools, yea, children of base men; they were scourged out of the land.
9. And now I am their song; yea, I am their byword.
10. They despise me, and they flee far from me; they do not spare spitting in my face.
11. Because He has loosed my cord and afflicted me, they have also cast off restraint before me.
12. On *my* right an *insolent* brood rises; they push away my feet and cast up against me the ways of their destruction.
13. They have broken down my path, they gain by my trouble without anyone helping them.
14. As *through* a wide breach they come; in the midst of ruin they roll themselves *upon me*.
15. Terrors have turned upon me; they pursue my soul like the wind; and my good passes away like a cloud.
16. And now my soul is poured out within me; the days of affliction have taken hold upon me.
17. My bones are pierced with pain in the night; and my gnawing pains give *me* no rest.
18. By the great force *of my disease* my garment is disfigured; it binds me about like the collar of my coat.
19. *He has* cast me into the mire, and I have become like dust and ashes.
20. I cried to You, and You did not answer me; I stood up, and You did not consider me.
21. You have become cruel to me; with Your mighty hand You oppose me.
22. You lift me up to the wind; You cause me to ride *upon it*; and You dissolve my substance.
23. For I know *that* You will bring me *to* death, and *to* the house appointed for all living.
24. Surely one will stretch out *his* hand from a ruinous heap, or in his calamity cry out for help.
25. Did I not weep for him who was in trouble; and was not my soul grieved for the poor?
26. When I looked for good, then evil came; and when I waited for light, then darkness came.
27. My bowels boiled, and did not rest; the days of trouble confront me.
28. I go in mourning without any comfort; I stood up *and* I cried out in the assembly.
29. I am a brother to jackals, and a companion to the ostrich.
30. My skin is black and falling from me, and my bones are burning with heat.

15 Num. 10:31
16 Prov. 29:7
17 Psa. 58:6
Prov. 30:14
18 Psa. 30:6
19 Jer. 17:8
Psa. 1:3
Job 18:16
20 Gen. 49:24
23 Zech. 10:1

Chap. **30**

9 Psa. 35:15, 69:12
Job 17:6
Lam. 3:14
10 Num. 12:14
Deut. 25:9
Isa. 50:6
Mat. 26:67, 27:30
11 Job 12:18
12 Job 19:12
16 Psa. 42:4
23 Heb. 9:27
25 Psa. 35:13
Rom. 12:15
26 Jer. 8:15
28 Psa. 42:9
29 Mic. 1:8
Psa. 102:6
30 Psa. 102:3, 119:83
Lam. 4:8

31. And my lyre has *turned* to mourning, and my pipe to the sound of weeping."

CHAPTER THIRTY-ONE

1. "I made a covenant with my eyes; how then could I look upon a virgin?
2. For what *is* the portion from God above? And *what is* the inheritance of the Almighty from on high?
3. *Is* not destruction for the wicked, and calamity to the workers of iniquity?
4. Does He not see my ways, and count all my steps?
5. If I have walked with vanity, or if my foot has hurried to deceit,
6. Let me be weighed in an even balance so that God may know that I am blameless.
7. If my step has turned out of the way, or my heart has walked after my eyes, and if any spot has cleaved to my hands;
8. *Then* let me sow, and let another eat; and let my harvests be rooted out.
9. If my heart has been enticed by a woman, or I have laid wait at my neighbor's door,
10. *Then* let my wife grind for another, and let others bow down upon her.
11. For that *would be* a heinous crime; yea, it *would be* an iniquity *to be punished by* the judges.
12. For it *is* a fire that devours to destruction, and it would root out all my increase.
13. If I despised the cause of my manservant or of my maidservant, when they complained against me;
14. What then shall I do when God rises up? And when He calls me to account, what shall I answer Him?
15. Did not He who made me in the womb make him *also*? And did not one fashion us in the womb?
16. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail,
17. Or have eaten my morsel myself alone, and the fatherless has not eaten of it—
18. For from my youth he grew up with me, as *with* a father, and from infancy I guided her—
19. If I have seen any perish for lack of clothing, or there was no covering for the needy;
20. If his loins have not blessed me, and he warmed himself with the fleece of my sheep;

Chap. **31**

1 Mat. 5:28
2 Job 20:29
4 Jer. 32:19
Prov. 5:21
2 Chr. 16:9
7 Num. 15:39
Ezek. 6:9
Eccl. 11:9
Mat. 5:29
8 Lev. 26:16
Deut. 28:30, 38
10 2 Sam. 12:11
Jer. 8:10
11 Gen. 38:24
Lev. 20:10
Job 31:28
14 Psa. 44:21
15 Job 34:19
20 Deut. 24:13
21 Job 22:9
23 Isa. 13:6
24 Mark 10:24
25 Psa. 62:10
26 Ezek. 8:16
29 Prov. 17:5
30 Mat. 5:44
32 Gen. 19:2, 3
33 Prov. 28:13
34 Ex. 23:2
35 Job 13:22
39 1 Ki. 21:19
Jas. 5:4
40 Gen. 3:18

21. If I have lifted up my hand against the fatherless when I watched over my help in the gate;
22. *Then* let my arm fall from the shoulder blade, and let my arm be broken from the elbow.
23. For calamity *from* God *is* a terror to me, and by reason of His majesty I could do nothing.
24. If I have made gold my hope, or have called fine gold my confidence;
25. If I rejoiced because my wealth *was* great, and because my hand had gotten much;
26. If I beheld the sun when it shined, or the moon walking in brightness,
27. And my heart has been secretly enticed, or my mouth has kissed my hand;
28. This also *would be* an iniquity *for* the judges *to punish*; for I would have lied to God who is above.
29. If I rejoiced at the destruction of him who hated me, or exulted myself when evil found him;
30. Verily I have not allowed my mouth to sin by wishing for a curse on his life;
31. If the men of my tabernacle did not say, 'Who can find one who has not been satisfied with his meat?'
32. The stranger did not sleep in the street, *for* I opened my doors to the traveler.
33. If I covered my transgressions like Adam, by hiding my iniquity in my bosom,
34. Then let me tremble before a great multitude, and be terrified by the scorn of families; *and* I will be silent *and* not go out the door.
35. Oh, that I had one to hear me! Behold, my desire is *that* the Almighty would answer me, and the indictment *that* my adversary had written.
36. Surely I would carry it on my shoulder, *and* bind it *like* a crown *upon my head*.
37. I would declare to Him the number of my steps; like a prince I would come before Him.
38. If my land cry against me, or its furrows weep together;
39. If I have eaten its strength without paying for it, or have caused its owners to lose their life,
40. Let thorns come forth instead of wheat, and weeds instead of barley." The words of Job are ended.

CHAPTER THIRTY-TWO

1. And these three men ceased to answer Job, because he *was* righteous in his own eyes.
2. Then was kindled the anger of Elihu the son of Barachel the Buzite, of the family of Ram. His wrath burned against Job, because he had justified himself rather than God.
3. Also his wrath was kindled against his three friends, because they had found no answer and *yet* had condemned Job.
4. Now Elihu had waited to speak to Job, because they *were* older than he in days.
5. When Elihu saw that there *was* no answer in the mouth of these three men, then his wrath was kindled.
6. And Elihu the son of Barachel the Buzite answered and said, "I *am* young, and you *are* very old; therefore I was afraid, and dared not show you my opinion.
7. I said, 'The aged should speak, and the multitude of years should teach wisdom.'
8. But *there is* a spirit in man and the inspiration of the Almighty gives them understanding.
9. Great men are not *always* wise; neither do the aged understand justice.
10. Therefore I say, 'Hearken to me. I also will declare my opinion.'
11. Behold, I waited for your words; I listened to your reasons, while you searched out what to say.
12. Yea, I listened *intently* to you, and, behold, not one of you proved Job wrong *nor* answered his words,
13. Lest you should say, 'We have found out wisdom. God has vanquished him, not man.'
14. And he has not directed his words against me; and I will not answer him with your words.
15. They were amazed, and answered no more; words left them.
16. Shall I wait (because they do not speak, because they stand there and answer no more?)
17. *I said*, 'I also will answer my part; I also will declare my opinion.
18. For I am full of the matter; the spirit within me constrains me.
19. Behold, my inner being *is* as wine which has no vent; it is ready to burst like new wineskins.

Chap. **32**

1 Job 33:9
8 Prov. 2:6
9 1 Chr. 1:26
13 Jer. 9:23

20. I will speak so that I may be refreshed; I will open my lips and answer.
21. Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.
22. For I do not know how to give flattering titles to any man, else my Maker would soon take me away.' "

CHAPTER THIRTY-THREE

1. "Wherefore, Job, please hear my speech, and hearken to all my words.
2. Behold, now I have opened my mouth, my tongue has spoken in my mouth,
3. My words *shall be* from the uprightness of my heart, and my lips will clearly speak knowledge.
4. The Spirit of God has made me, and the breath of the Almighty gives me life.
5. If you can, answer me; set yourself in order before me, stand up.
6. Behold, I *am* according to your wish in God's stead; I also am formed out of the clay.
7. Behold, my terror shall not make you afraid, and my burden shall not be heavy upon you.
8. Surely you have spoken in my ears, and I have heard the sound of *your* words, *saying*,
9. 'I *am* pure, without transgression; I *am* innocent, and *there is* no iniquity in me;
10. Behold, He finds occasions against me, He counts me as His enemy;
11. He puts my feet in the stocks; He marks all my paths.'
12. Behold, *in* this you are not right; I will answer you, for God is greater than man.
13. Why do you fight against Him? For He does not give account for *any* of His matters.
14. For God speaks once, yea, twice, yet man does not perceive it.
15. In a dream, a vision of the night, when deep sleep falls upon men; while *they* slumber upon the bed;
16. Then He opens the ear of men and seals their instruction,
17. So that He may turn man away *from his* own purpose, that He may keep man from pride.
18. He keeps back his soul from the pit, and his life from perishing by the sword.
19. He also chastened man with pain upon his bed, and with strong pain *in* his bones;

Chap. **33**

4 Gen. 2:7
6 Job 9:32-33
7 Job 9:34
9 Job 10:7
10 Job 16:9
11 Job 13:27
13 Isa. 45:9
14 Psa. 62:11
15 Num. 12:6
16 Job 36:10, 15

20. So that his life abhors bread, and his soul *detests* desirable food.
21. His flesh visibly consumes away; and his bones *that* were not seen stick out.
22. Yea, his soul draws near to the pit, and his life to the destroyers.
23. If there is a messenger for him, a mediator, one among a thousand, to vouch for a man's uprightness,
24. Then He is gracious to him and says, 'Deliver him from going down to the pit; for I have found a ransom.'
25. His flesh shall be fresher than a child's; he shall return to the days of his youth;
26. He shall pray to God, and He will be gracious to him; and he shall see His face with joy, for He will restore to man his righteousness.
27. He will observe men, and *if any* says, 'I have sinned and perverted what is right; and it profited me nothing,'
28. He will rescue his soul from going into the pit, and his life shall see the light.
29. Lo, all these *things* God does twice, yea, three times with a man,
30. To bring back his soul from the pit, to be enlightened with the light of the living.
31. Hear this, Job, hearken unto me; be silent and I will speak.
32. If you have anything to say, answer me; speak, for I desire to justify you.
33. If not, hearken unto me; be silent, and I will teach you wisdom."

20 Psa. 107:18
27 2 Sam. 12:13
Prov. 28:13
Luke 15:21
1 John 1:9
Rom. 6:21
28 Isa. 38:17
30 Psa. 56:13
33 Psa. 34:11

Chap. **34**

3 Job 6:30, 12:11
5 Job 27:2, 33:9
6 Job 6:4, 9:17
7 Job 15:16

CHAPTER THIRTY-FOUR

1. And Elihu answered and said,
2. "Hear my words, O you wise men; and give ear to me, you who have knowledge;
3. For the ear tries words, *as* the palate tastes food.
4. Let us choose for ourselves what is right; let us know among ourselves what *is* good.
5. For Job has said, 'I am righteous; but God has denied me justice;
6. Should I lie against my right? My wound cannot be cured; *I am* without transgression.'
7. What man *is* like Job, *who* drinks up scorning like water;
8. Who goes in company with the workers of iniquity, and walks with wicked men?
9. For he has said, 'It profits a man nothing when he delights himself in God.'
10. Therefore hearken to me, O you men of understanding; far be it from God to commit iniquity; and from the Almighty, *that He should commit* iniquity.
11. For the work of a man shall He render unto him, and cause every man to find according to *his* ways.
12. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.
13. Who has given Him charge over the earth? Or who has appointed Him over the whole world?
14. If He sets His heart on man, *if* He gathers to Himself his spirit and his breath,
15. All flesh shall perish together, and man shall return again to the dust.
16. If now *you have* understanding, hear this; hearken to the voice of my words.
17. Indeed, shall anyone who hates justice govern? And will you condemn Him who is most just and mighty?
18. Who says to a king, 'O worthless one;' and to nobles, 'O ungodly ones'?
19. *How much less to Him who* does not respect the persons of princes, nor regard the rich more than the poor? For all of them *are* the work of His hands.
20. In a moment they die, and people are troubled at midnight and pass away; and the mighty shall be taken away without a hand.
21. For His eyes *are* on the ways of man, and He sees all his steps.
22. There is no darkness, nor shadow of death where the workers of iniquity may hide themselves.
23. For He will not lay upon man more *than right* that he should enter into judgment with God.
24. He shall break in pieces mighty men without number, and set others in their place.
25. Therefore He knows their works, and He overturns *them* in the night, so that they are destroyed.
26. He strikes them as wicked men in the open sight of others,
27. Because they turned back from following Him, and they did not consider any of His ways;
28. So that they cause the cry of the poor to come to Him, for He hears the cry of the afflicted.

9 Mal. 3:14
10 Job 8:3
11 Psa. 62:12
Prov. 24:12
Mat. 16:27
12 Job 8:3
14 Psa. 104:29
15 Gen. 3:19
17 2 Sam. 23:3
18 Ex. 22:28
19 Deut. 10:17
Job 31:15
20 Ex. 12:29
21 Job 31:4
22 Amos 9:2-3
Psa. 139:12
24 Dan. 2:21
27 1 Sam. 15:11
Isa. 5:12
Psa. 28:5
28 Ex. 22:23
Jas. 5:4

29. When He is quiet, who then can condemn? And when He hides *His* face, who then can behold Him? Whether it is done against a nation or against a man only;
30. That the godless man should not reign, that he should not ensnare the people.
31. For has any said to God, 'I have borne *chastisement*; though I have not offended.
32. You teach me that which I have not seen; if I have done iniquity, I will do it no more'?
33. Shall His recompense be as you desire? For you have rejected *it.* For you must choose, and not I; therefore speak what you know.
34. Let men of understanding tell me, and let a wise man hearken unto me,
35. 'Job has spoken without knowledge, and his words *were* without wisdom.'
36. My desire *is that* Job may be tried unto the end because *his* answers *are* like those of wicked men.
37. For he adds rebellion to his sin; he claps *his* hands among us, and multiplies his words against God."

CHAPTER THIRTY-FIVE

1. And Elihu answered and said,
2. "Do you think this to *be* right, you *that* say, 'My righteousness *is* more than God's'?
3. For you say, 'What advantage will it be to You? What profit shall I have, more than *if* I had sinned?'
4. I will answer your words, and your companions with you.
5. Look to the heavens, and see; and behold the clouds; they are higher than you.
6. If you sin, what do you do against Him? Or *if* your transgressions are multiplied, what do you do to Him?
7. If you are righteous, what do you give Him? Or what does He receive from your hand?
8. Your wickedness *may hurt* a man like yourself; and your righteousness *may profit* the son of man.
9. By reason of the multitude of oppressions they cry out; they cry out because of the *powerful* arm of the mighty.
10. But none says, 'Where *is* God my Maker, Who gives songs in the night;
11. Who teaches us more than the animals of the earth, and makes us wiser than the birds of heaven?'

30 1 Ki. 12:28, 30
35 Job 35:16

Chap. **35**

3 Job 21:15
4 Job 34:8
5 Job 22:12
6 Jer. 7:19
Prov. 8:36
7 Psa. 16:2
Prov. 9:12
9 Job 34:28
10 Isa. 51:13
Psa. 42:8
Acts 16:25
11 Psa. 94:12
12 Prov. 1:28
13 Isa. 1:15
Jer. 11:11
14 Psa. 37:5-6
Job 9:11
15 Psa. 89:32
16 Job 34:35

Chap. **36**

5 Job 9:4
7 Psa. 33:18, 113:8
8 Psa. 107:10
10 Job 33:16
11 Isa. 1:19-20
Job 21:13
13 Rom. 2:5
14 Deut. 23:17
Psa. 55:23

12. There they cry, but He gives no answer, because of the pride of evildoers.
13. Surely God will not hear vanity, neither will the Almighty regard it.
14. How *much less* when you say you do not see Him! The cause *is* before Him; you must wait for Him.
15. And now because it is not so, He has visited in anger yet he does not understand even his great extremity.
16. Therefore does Job open his mouth in vain; he multiplies *his* words without knowledge."

CHAPTER THIRTY-SIX

1. Elihu also proceeded and said,
2. "Bear with me a little, and I will show you that *I have yet* to speak on God's behalf.
3. I will fetch my knowledge from afar, and I will ascribe righteousness to my Maker.
4. For truly my words *are* not false; He who is perfect in knowledge *is* with you.
5. Behold, God *is* mighty, yet He does not despise any; *He is* mighty in strength of understanding.
6. He will not preserve the life of the wicked, but gives to the poor their right.
7. He withdraws not His eyes from the righteous, but *they are* like kings on the throne; yea, He establishes them forever, and they are exalted.
8. And if they *are* bound in chains, and are held in cords of affliction,
9. Then He shows them their work, and their transgressions, that they have behaved themselves arrogantly.
10. He also opens their ears to discipline, and commands that they return from iniquity.
11. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures.
12. But if they do not obey, they shall perish by the sword, and they shall die without knowledge.
13. But the hypocrites in heart heap up wrath; they cry not for help when He binds them.
14. They die in youth, and their life *ends* among the depraved.
15. He delivers the poor in his affliction, and opens their ears by tribulation.

16. And He also would have removed you out of dire distress *into* a wide place without constraint; and the setting of your table is full with richness.
17. But you have fulfilled the judgment of the wicked; judgment and justice take hold of you;
18. For *beware* lest wrath entice you into scoffing; neither let the greatness of the ransom turn you aside.
19. Will He esteem your riches? *No*, not gold, nor all the forces of strength can keep you from distress.
20. Desire not the night, when people are cut off in their place.
21. Beware, do not turn to iniquity; for this you have chosen rather than affliction.
22. Behold, God is exalted in His power; who is a Teacher like Him?
23. Who has appointed Him His way; or who can say, 'You have done wrong'?
24. Remember that you should exalt His work of which men have sung;
25. All men have seen it; man may see *it* afar off.
26. Behold, God *is* great, beyond our knowledge; the number of His years cannot be searched out.
27. For He draws up the drops of water; they distill into rain from the mist,
28. Which the clouds pour down *and* drop on man abundantly.
29. Also can *any* understand the spreading of the clouds, or the crashing thunder of His canopy?
30. Behold, He spreads His light upon it, and He covers the depths of the sea.
31. For by these He judges the people; He gives food in abundance.
32. He covers His hands with the lightning, and commands it to strike the mark;
33. Its thunder declares concerning it, and the livestock, concerning a storm that is coming."

16 Psa. 18:19, 23:5, 36:8
18 Psa. 49:7
19 Prov. 11:4
21 Psa. 66:18 Heb. 11:25
22 Isa. 40:13 1 Cor. 2:16
23 Job 34:13
24 Psa. 92:5 Rev. 15:3
26 Psa. 90:2 1 Cor. 13:12 Heb. 1:12
27 Psa. 147:8
28 Prov. 3:20
30 Job 37:3
31 Job 37:13 Acts 14:17
32 Psa. 147:8
33 1 Ki. 18:41

CHAPTER THIRTY-SEVEN

1. "My heart trembles at this also, and it leaps out of its place.
2. Listen carefully to the thunder of His voice, and the rumbling that comes out of His mouth.
3. He sends it out under the whole heaven, and His lightning to the ends of the earth.
4. After it a sound roars; He thunders with the voice of His majesty, and He will not hold them back when His voice is heard.
5. God thunders marvelously with His voice; He does great things, which we cannot comprehend.
6. For He says to the snow, 'Fall *on* the earth;' also to the shower of rain, and to the showers of His mighty rain.
7. He seals up the hand of every man, so that all men may know His work.
8. Then the beast goes into its lair, and remains in its dens.
9. Out of the south comes the whirlwind: and cold out of the north.
10. By the breath of God ice is given; and the expanse of waters is frozen tight.
11. Also He loads the clouds with moisture; He spreads abroad the clouds of His lightning.
12. And they are turned around by His guidance, so that they may do whatever He commands them upon the face of the whole earth.
13. Whether for correction, or for His land, or for mercy, He causes it to come.
14. Hearken to this, O Job; stand still, and consider the wonderful works of God.
15. Do you know how God directs them, and causes the lightning of His cloud to shine?
16. Do you know the balancing of the clouds, the wonderful works of Him who is perfect in knowledge?
17. You whose clothes *are* warm when the earth is still by the south wind?
18. Have you spread out the expanse *of the sky* with Him, which is strong as a molten mirror?
19. Teach us what we shall say to Him; *for* because of darkness we cannot order *our speech*.
20. Shall it be told Him that I speak? If a man speaks, surely he shall be swallowed up.
21. And now men cannot see the bright light in the skies, covered by the clouds; but the wind blows and clears them away.
22. As golden *splendor* comes out of the north, God *is* awesome in His majesty.
23. As for the Almighty, we cannot find Him out; He is exalted in power; and He does no violence to justice and abundant righteousness.

Chap. **37**

4 Psa. 29:3
5 Job 5:9
6 Psa. 147:16
7 Psa. 109:27
8 Psa. 104:22
10 Psa. 147:17
12 Psa. 148:8
13 Ex. 9:18 2 Sam. 21:10 1 Ki. 18:45 Job 38:26
14 Psa. 111:2
16 Job 36:4, 29
18 Gen. 1:6 Isa. 44:24
23 Job 36:5 1 Tim. 6:16

24. Therefore, men fear Him; He does not show partiality to any *who are* wise of heart."

CHAPTER THIRTY-EIGHT

1. Then the LORD answered Job out of the whirlwind, and said,
2. "Who *is* this that darkens counsel by words without knowledge?
3. Now gird up your loins like a man; for I will demand of you, and you shall answer Me.
4. Where were you when I laid the foundations of the earth? Declare it, if you have understanding!
5. Who has determined its measurements, if you know? Or who has stretched the line upon it?
6. On what are the foundations fastened to? Or who laid its cornerstone,
7. When the morning stars sang together and all the sons of God shouted for joy?
8. Or *who* shut up the sea with doors, when it broke forth as it came from the womb?
9. When I made the clouds its robe, and thick darkness a swaddling band for it,
10. And prescribed My limit on it, and set bars and doors,
11. And I said, 'You shall come to here, but no further; and here your proud waves shall stop.'
12. Have you commanded the morning since your days began, *and* caused the dawn to know its place,
13. That it might take hold of the ends of the earth; that the wicked might be shaken out of it?
14. It is changed like clay *under* a seal; and they stand forth like a garment.
15. But from the wicked their light is withheld, and the uplifted arm is broken.
16. Have you entered into the springs of the sea? Or have you walked in search of the depths?
17. Have the gates of death been opened to you? Or have you seen the gates of the shadow of death?
18. Have you surveyed the breadth of the earth? Declare it, if you know it all!
19. Where *is* the way *where* light dwells? And *as for* darkness, where *is* the place thereof,
20. That you should take it to its boundary, and that you should know the paths *to* its home?

24 Mat. 10:28, 11:25

Chap. **38**

1 Ex. 19:16
2 Job 34:35
1 Tim. 1:7
3 Job 40:7
4 Psa. 104:5
Prov. 8:29
7 Job 1:6
8 Gen. 1:9
10 Job 26:10
11 Psa. 89:9
12 Psa. 148:5
13 Psa. 104:35
15 Psa. 10:15
Job 18:5
16 Psa. 77:19
17 Psa. 9:13

22 Psa. 9:13
23 Ex. 9:18
Josh. 10:11
Isa. 30:30
Ezek. 13:11, 13
Rev. 16:21
25 Job 28:26
27 Psa. 107:35
28 Jer. 14:22
Psa. 147:8
29 Psa. 147:16
30 Job 37:10
31 Amos 5:8
Job 9:9
33 Jer. 31:35
36 Psa. 51:6
Job 32:8
Eccl. 2:26
39 Psa. 104:21, 145:15
41 Psa. 147:9
Mat. 6:26

21. Do you know it, because you were then born? Or are the number of your days great?
22. Have you entered into the treasures of the snow? Or have you seen the treasures of the hail,
23. Which I have reserved for the time of trouble, against the day of battle and war?
24. By what way is the light distributed, *and how does* the east wind spread itself upon the earth?
25. Who has cut a channel for the overflowing of waters, or a pathway for the thunderbolts;
26. To cause rain to fall upon the earth *where* no man *is*, a wilderness and no man in it;
27. To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?
28. Has the rain a father? Or who has brought forth the drops of dew?
29. Out of whose womb came the ice? And the frost of the heavens, who engendered it?
30. The waters are hard like stone, and the face of the deep is frozen.
31. Can you bind the bands of the Pleiades, or loosen the cords of Orion?
32. Can you bring the constellations in their season? Or can you guide the Bear with its sons?
33. Do you know the ordinances of the heavens? Can you set up their dominion on the earth?
34. Can you lift up your voice to the clouds, so that floods of waters may cover you?
35. Can you send lightnings, that they may go, and say to you, 'Here we *are*?'
36. Who has put wisdom in the inward parts? Or who has given understanding to the mind?
37. Who can number the clouds by wisdom; or who can pour out the bottles of the heavens,
38. When the dust is melted *into* hardness, and the clods cling fast together?
39. Will you hunt the prey for the lion, or fill the appetite of the young lions,
40. When they crouch in dens, *and* sit in the cover of their hiding place?
41. Who provides food for the raven, when its young ones cry to God *and* wander about without food?"

CHAPTER THIRTY-NINE

1. "Do you know the time when the wild goats of the rock bring forth? Can you observe the calving of deer?
2. Can you number the months *that* they fulfill? Or do you know the time for when they give birth;
3. *When* they bow down *and* bring forth; and when they get rid of their birth pangs,
4. Their young ones are strong, they grow up in the open field; they go forth and do not return to them again.
5. Who has sent out the wild donkey free? Or who has loosed the bands of the swift donkey,
6. To whom I gave the wilderness *for* its home, and the salt land *for* its dwellings?
7. He scorns the tumult of the city; he does not hear the driver's shouts.
8. The range of the mountains *is* his pasture, and he searches after every green thing.
9. Will the wild ox be willing to serve you, or spend the night by your feed trough?
10. Can you tie the wild ox *in* the furrow *with* rope? Or will he harrow the valleys for you?
11. Will you trust him because his strength *is* great? Or will you leave your labor to him?
12. Will you trust him, that he will bring home your seed and gather *it to* your threshing floor?
13. The wing of the ostrich beats joyously; though not *like* the stork's pinions with its feathers.
14. For she leaves her eggs in the earth, and lets them warm in the dust,
15. And forgets that a foot may crush them, or that the beast of the field may break them.
16. She treats her young roughly, as if not hers; for her labor *is* vanity without fear;
17. Because God did not endow her with wisdom, and He has not imparted to her understanding.
18. At the time she lifts herself up high, she scorns the horse and its rider.
19. Have you given the horse strength? Have you clothed his neck *with* a quivering mane?
20. Can you make him leap like a locust? The glory of his snorting *is* terrifying.
21. He paws in the valley, and rejoices in *his* strength; he goes on to meet the clash of weapons.
22. He mocks at fear, and is not terrified; and he does not turn back from the sword.
23. The quiver rattles against him, the glittering spear and the shield.
24. He swallows the ground with fierceness and rage; and he does not stand still at the sound of the ram's horn.
25. When the ram's horn *sounds*, he says, 'Aha!' And he smells the battle afar off, the thunder of the captains, and the shouting.
26. Does the hawk soar by your wisdom? Will he spread his wings toward the south?
27. Does the eagle mount up at your command and make her nest on high?
28. She lives and abides *on the* rock, on the crag of the rock and *the* strong place.
29. From there she seeks food, and her eyes see it afar off.
30. And her young ones also suck up blood; and where the dead *are*, there she *is*."

Chap. **39**

1 Psa. 29:9
6 Jer. 2:24
Hos. 8:9
Job 24:5
7 Job 3:18
9 Num. 23:22
Deut. 33:17
16 Lam. 4:3
17 Job 35:11
21 Jer. 8:6
27 Jer. 49:16
Obad. 4
30 Mat. 24:28
Luke 17:17

Chap. **40**

2 Job 33:13
4 Psa. 39:9, 51:4
Job 29:9, 42:6
Ezra 9:6
6 Job 38:1
7 Job 38:3, 42:4
8 Psa. 51:4
Rom. 3:4
9 Psa. 29:3-4
Job 37:4
10 Psa. 93:1, 104:1

CHAPTER FORTY

1. And the LORD answered Job and said,
2. "Shall he who contends with the Almighty instruct *Him*? He who reproves God, let him answer it."
3. And Job answered the LORD and said,
4. "Behold, I am vile! What shall I answer You? I will lay my hand on my mouth.
5. Once I have spoken; but I will not answer; yea, twice, but I will proceed no further."
6. And the LORD answered Job out of the whirlwind, and said,
7. "Gird up your loins now like a man. I will demand you, and you declare unto Me.
8. Will you even annul My judgment? Will you condemn Me so that you may be righteous?
9. And *have* you an arm like God? Or can you thunder with a voice like His?
10. Deck yourself now with majesty and excellency, and array yourself with glory and beauty.
11. Cast abroad the rage of your wrath; and behold everyone who is proud, and abase him.

12. Look on everyone *who is* proud, *and* bring him low; and tread down the wicked in their place.
13. Hide them in the dust together; *and* bind their faces in darkness.
14. Then I will also confess to you that your own right hand can save you.
15. Now behold the behemoth, which I made along with you; he eats grass like an ox;
16. See, now, his strength *is* in his loins, and his force *is* in the muscles of his belly.
17. He moves his tail like a cedar; the sinews of his thighs are knit together.
18. His bones *are* like tubes of bronze; his ribs *are* like bars of iron.
19. He *is* the first of the ways of God; let his Maker bring His sword near.
20. For the mountains yield food for him, and all the beasts of the field play there.
21. He lies under the lotus trees, in the covert of the reed and the marsh.
22. The lotus trees cover him *with* their shadow; the willows of the brook surround him.
23. Behold, if a river overflows, he does not run away; he is confident even if Jordan swells up to his mouth.
24. Can anyone capture him when he is on watch, or pierce through *his* nose with a trap?"

12 Isa. 2:12
Dan. 4:37
20 Psa. 104:14
24 Job 41:1, 2

Chap. **41**

1 Isa. 27:1
Psa. 104:26
2 Isa. 37:29

CHAPTER FORTY-ONE

1. "Can you draw out the leviathan with a hook, or hold down his tongue with a cord?
2. Can you put a ring into his nose, or pierce his jaw with a gaff hook?
3. Will he multiply pleas for help to you? Will he speak soft words to you?
4. Will he make a covenant with you? Will you take him for a servant forever?
5. Will you play with him as with a bird? Or will you bind him for your maidens?
6. Shall traders bargain over him? Shall they divide him among the merchants?
7. Can you fill his skin with barbed irons, or his head with fishing spears?
8. Lay your hand on him, think of the battle; you will never do it again.
9. Behold, your expectation is vain; will you be laid low even at the sight of him?
10. None *is so* fierce as to dare to stir him up; who then *is* able to stand before Me?
11. Who has gone before Me that I should repay *him*? All that *is* in the heavens is Mine.
12. I will not keep silent *concerning* his limbs, or *his* mighty strength, or the grace of his frame.
13. Who can strip off his outer armor? Who can penetrate within his double jaws?
14. Who can open the doors to his face, with his terrible teeth all around?
15. The rows of scales *are* his pride, shut up with a close seal;
16. One is so near to another that no air can come between them;
17. They are joined one to another, they stick together so that they cannot be separated.
18. His sneezings flash forth light, and his eyes *are* like the eyelids of the dawn.
19. Out of his mouth go burning torches, sparks of fire leap out.
20. Out of his nostrils goes smoke, as *out* of a boiling pot *fired* by reeds.
21. His breath kindles coals, and a flame goes out of his mouth.
22. In his neck resides strength, and terror dances before him.
23. The folds of his flesh are joined together, cast firm upon him; they cannot be moved.
24. His heart is cast hard as a stone, even cast hard as the lower millstone.
25. The mighty are afraid when he raises himself up; they are beside themselves because of his crashing.
26. If the sword is thrust at him, it will not hold firm, nor the spear, the dart, and the javelin.
27. He esteems iron as straw, bronze as rotten wood.
28. An arrow cannot make him flee; sling-stones are turned by him into stubble.
29. Clubs are counted as stubble; he laughs at the shaking of a javelin.
30. Sharpest potsherds line his belly; he spreads himself like a threshing sledge.
31. He makes the deep boil like a pot; he makes the sea like a seething mixture.
32. Behind him he leaves a shining wake; one would think the deep abyss *to be* gray-headed.
33. On earth there is nothing like him, who is made to be fearless.
34. He beholds every thing that is high; he *is* a king over all the children of pride."

11 Ex. 19:5
Deut. 10:14
Psa. 24:1, 50:12
Rom. 11:35
1 Cor. 10:26, 28

CHAPTER FORTY-TWO

1. And Job answered the LORD and said,
2. "I know that You can do all things, and *that* no thought can be withheld from You.
3. *You asked*, 'Who *is* he who hides counsel without knowledge?' Therefore I have spoken that which I did not understand; *things* too wonderful for me; yea, which I did not know.
4. Hear, I beseech You, and I will speak; *You said,* 'I will ask of you, and you will declare to Me.'
5. I have heard of You by the hearing of the ear; but now my eye sees You.
6. Therefore I abhor *myself*, and repent in dust and ashes."
7. And it came to pass after the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite, "My wrath is kindled against you and your two friends. For you have not spoken of Me what is right, as My servant Job *has*.
8. And now therefore take to yourselves seven young bulls and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering. And My servant Job will pray for you. For him will I accept; lest I deal with you *according to your* foolishness, for you have not spoken of Me what is right, like My servant Job."
9. And Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and did according as the LORD commanded them. The LORD also accepted Job.
10. And the LORD lifted up the face of Job when he prayed for his friends. Also the LORD added double to Job all that *had been his*.
11. Then all his brothers came to him, and all his sisters, and all those who had known him before. And they ate bread with him in his house, and consoled him and comforted him over all the evil that the LORD had brought upon him. Each one also gave him a piece of money, and each one a ring of gold.
12. And the LORD blessed the latter *days* of Job more than the beginning. For he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand female donkeys.
13. He also had seven sons and three daughters.
14. And he called the name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-Happuch.
15. And in all the land there *were* not found women as beautiful as the daughters of Job. And their father gave them inheritance among their brothers.
16. After this Job lived a hundred and forty years, and he saw his sons, and his sons' sons, four generations.
17. And Job died, *being* old and full of days.

Chap. **42**

2 Gen. 18:14
Mat. 19:26
Mark 10:27, 14:36
Luke 18:27
3 Psa. 40:5, 131:1, 139:6
Job 38:2
4 Job 38:3, 40:7
6 Job 40:4
Ezra 9:6
8 Gen. 20:17
Num. 23:1
1 Sam. 25:35
Mal. 1:8
Mat. 5:24
Jas. 5:15-16
1 John 5:16
10 Isa. 40:2
Psa. 14:7, 126:1
11 Job 19:13
12 Job 1:3, 8:7
Jas. 5:11
13 Job 1:2
16 Prov. 3:16
Job 5:26
17 Gen. 25:8

The Song of

Solomon

CHAPTER ONE

1. The song of songs, which *is* Solomon's.
2. Let Him kiss me with the kisses of His mouth; for Your love *is* better than wine.
3. For Your ointments have a lovely fragrance; Your name is *as* ointment poured out; therefore the maidens love You.
4. Draw me, we will run after You. The King has brought me into his chambers; we will be glad and rejoice in You, we will praise Your love more than wine; the upright love You.
5. I *am* dark tan, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.
6. Do not look on me scornfully because I *am* dark tan, because the sun has tanned me. My mother's sons were angry with me; they made me the keeper of the vineyards; *but* my own vineyard I have not kept.
7. Tell me, *You* Whom my soul loves, where do You feed, where do You make *Your* flock to rest at noon? For why should I be as one who veils herself beside the flocks of Your companions?
8. If you know not, O most beautiful among women, follow in the footsteps of the flock; and feed your kids beside the shepherds' tents.
9. O My love, I have compared you to My mare among Pharaoh's chariots.
10. Your cheeks *are* beautiful with ornaments, your neck with strings of jewels.
11. We will make you ornaments of gold with studs of silver.
12. While the King is at his table, my perfume gives its fragrance.
13. My Beloved is to me like a bag of myrrh that lies between my breasts.
14. My Beloved *is* to me *like* a cluster of henna flowers in the vineyards of En Gedi.
15. Behold, you *are* beautiful, My love; behold, you *are* beautiful; you *have* doves' eyes.
16. Behold, You *are* beautiful, my Beloved, yea, pleasant. Also our bed *is* luxuriant.
17. The beams of our house *are* cedar, *and* our rafters are of fir.

Chap. **1**

1 1 Ki. 4:32
2 S. of S. 4:10
4 Hos. 11:4
Psa. 45:14-15
John 6:44, 12:32, 14:2
Eph. 2:6
Phil. 3:12-14
8 S. of S. 5:9
9 S. of S. 2:2, 10, 13, 4:1, 7
10 Ezek. 16:11
14 S. of S. 4:13
15 S. of S. 4:1, 5:12

Chap. **2**

3 Rev. 22:1-2
6 S. of S. 8:3
7 S. of S. 3:5, 8:4
9 S. of S. 2:17
10 S. of S. 2:13
13 S. of S. 2:10
14 S. of S. 8:13
15 Ezek. 13:4
Psa. 80:13
Luke 13:32
16 S. of S. 6:3
17 S. of S. 2:9, 4:6, 8:4

CHAPTER TWO

1. I *am* the rose of Sharon, the lily of the valleys.
2. As the lily among thorns, so *is* My love among the daughters.
3. As the apple tree among the trees of the wood, so *is* my Beloved among the young men. I sat down under His shadow with great delight, and His fruit *was* sweet to my taste.
4. He brought me to the banqueting house, and His banner over me *was* love.
5. Sustain me with raisin cakes, comfort me with apples, for I *am* sick *with* love.
6. His left hand *is* under my head, and His right hand embraces me.
7. I charge you, O daughters of Jerusalem, by the gazelles, and by the does of the field, do not stir up or awake love until it pleases.
8. The voice of my Beloved! Behold, He comes leaping on the mountains, skipping on the hills.
9. My Beloved is like a gazelle or a young hart. Behold, *He* stands behind our wall, He looks in through the windows, peers through the lattice.
10. My Beloved spoke, and said to me, "Rise up, My love, My beautiful one, and come away.
11. For lo, the winter is past, the rain is over and gone.
12. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land;
13. The fig tree puts forth her green figs, and the vines in blossom give forth their fragrance. Arise, My love, My beautiful one, and come away.
14. O My dove, in the clefts of the rock, in the secret places of the stairs, let Me see your face, let Me hear your voice; for your voice *is* sweet, and your countenance *is* beautiful."
15. Catch us the foxes, the little foxes that spoil the vines; for our vines are in blossom.
16. My Beloved *is* mine, and I *am* His; He feeds among the lilies.
17. Until the day break and the shadows flee away, turn, my Beloved, and be like a gazelle, or a young stag, on the mountains of spices.

CHAPTER THREE

1. By night on my bed I sought Him Whom my soul loved; I sought *Him*, but I did not find Him.
2. I will rise now and go about the city, in the streets and in the broad ways; I will seek *Him* Whom my soul loves. I sought Him, but I did not find Him.
3. The watchmen going about the city found me. *I said*, "Have you seen Him Whom my soul loves?"
4. But a little while after I passed from them, I found *Him* Whom my soul loves. I held Him and would not let Him go, until I had brought Him into my mother's house, and into the room of her who conceived me.
5. I charge you, O daughters of Jerusalem, by the gazelles, and by the does of the field, do not stir up nor awake love until it pleases.
6. Who *is* this coming up out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, from all the merchant's fragrant powders?
7. Behold his carriage, Solomon's! Sixty mighty men *are* around it, of Israel's mighty men.
8. They all hold swords, being experts in war; each man has his sword on his thigh guarding against the terrors of the night.
9. King Solomon made himself a royal chariot of Lebanon's trees.
10. He made its poles *of* silver, its back gold, its seat of purple, the inside of it was inlaid *with* love by the daughters of Jerusalem.
11. Go forth, O daughters of Zion, and gaze upon King Solomon with the crown *with* which his mother crowned him on his wedding day, and in the day of the gladness of his heart.

CHAPTER FOUR

1. Behold, you *are* beautiful, My love. Behold, you *are* beautiful; your eyes *are* like doves' from behind your veil; your hair *is* like a flock of goats descending from Mount Gilead.
2. Your teeth *are* like a flock of shorn *sheep*, which came up from the washing; they all are paired and not one *is* missing among them.
3. Your lips *are* like a cord of scarlet, and your mouth *is* lovely; your cheeks *are* like halves of a pomegranate behind your veil.
4. Your neck *is* like the tower of David built with turrets, on which there hang a thousand bucklers, all shields of mighty men.
5. Your two breasts *are* like two fawns, twins of a gazelle, feeding among the lilies.
6. Until the day breaks, and the shadows flee away, I will go to the mountain of myrrh and to the hill of frankincense.
7. You *are* all fair, My love; no blemish *is* in you.
8. Come with Me from Lebanon, *My* bride; with Me from Lebanon. Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.
9. You ravished My heart, My dearly beloved★, *My* bride, you ravished My heart with one *look* of your eyes, with one chain of your necklace.
10. How fair is your love, My dearly beloved, *My* bride! How *much* better *is* your love than wine, and the smell of your ointments than all manner of spices!
11. Your lips, *My* bride, drop sweetness like the honeycomb; honey and milk *are* under your tongue; and the scent of your garments *is* like the scent of Lebanon.
12. An enclosed garden *is* My dearly beloved, *My* bride; a spring shut up, a fountain sealed.
13. Your plants *are* an orchard of pomegranates, with pleasant fruits; with henna *and* spikenard,
14. Spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices;
15. You are a fountain of gardens, a well of living waters, and flowing streams from Lebanon.
16 Awake, O north *wind*; and come, south *wind*; blow upon my garden, so *that* the spices of it may flow out. Let my Beloved come into His garden and eat His pleasant fruits.

CHAPTER FIVE

1. I have come into My garden, My dearly beloved, *My* bride; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk. Eat, O friends; drink, yea, drink abundantly, O Beloved.

Chap. **3**

1 Isa. 26:9
3 S. of S. 5:7
5 S. of S. 2:7, 8:4-5

Chap. **4**

1 S. of S. 1:15, 5:12, 6:5
2 S. of S. 6:6
3 S. of S. 6:7
4 S. of S. 7:4
5 Prov. 5:19
S. of S. 7:3
6 S. of S. 2:17
7 Eph. 5:27
8 Deut. 3:9
9 ★"*My sister*" is a term of extreme endearment throughout.
10 S. of S. 1:2
11 Gen. 27:27
Hos. 14:6-7
Prov. 24:13-14
S. of S. 5:1
15 John 4:10, 7:38
16 S. of S. 5:1

Chap. **5**

1 S. of S. 4:11, 16
Luke 15:7, 10

2. I sleep, but my heart is awake. Hark! My Beloved knocks, *saying*, "Open to Me, My dearly beloved, My love, My dove, My undefiled; for My head is filled with dew, My locks with the moisture of the night."
3. I have put off my coat; how shall I put it on *again*? I have washed my feet; how shall I defile them?
4. My Beloved put in His hand by the latchet of the door, and my heart was thrilled within me for Him.
5. I rose up to open for my Beloved; and my hands dripped *with* myrrh, and my fingers flowing *with* myrrh on the handles of the lock.
6. I opened for my Beloved, but my Beloved had turned away and was gone. My soul failed me when He spoke; I sought Him, but I could not find Him. I called Him, but He did not answer me.
7. The watchmen who went about the city found me *and* struck me; they wounded me. The keepers of the wall took away my cloak from me.
8. I adjure you, O daughters of Jerusalem, if you find my Beloved, what will you tell Him? That I *am* sick *with* love.
9. What *is* your Beloved more than another beloved, O most beautiful among women? What *is* your Beloved more than another beloved, that you adjure us so?
10. My Beloved *is* shimmering and ruddy, preeminent above ten thousand.
11. His head *is like* refined gold; His locks *are* curly, black as a raven.
12. His eyes *are* like doves, beside streams of water, bathed in milk, and fitly set.
13. His cheeks *are* like a bed of spices, towers of sweet aromatic herbs. His lips *are as* lilies dripping with flowing myrrh.
14. His hands *are like* rods of gold set with beryl; His body is as polished ivory overlaid with sapphires.
15. His legs *are like* pillars of marble set on sockets of fine gold; His appearance *is like* Lebanon, excellent as the cedars.
16. His mouth *is* most sweet; yea, He *is* altogether lovely. This *is* my Beloved, and this *is* my Friend, O daughters of Jerusalem.

CHAPTER SIX

1. Where has your Beloved gone, O most beautiful among women? Where has your Beloved turned aside, that we may seek Him along with you?
2. My Beloved has gone down to His garden, to the beds of spices, to feed in the gardens and to gather lilies.
3. I *am* my Beloved's, and my Beloved *is* mine; He feeds among the lilies.
4. O My love, you *are* as beautiful as Tirzah, as lovely as Jerusalem, as awesome as an army with banners.
5. Turn away your eyes from Me, for they have overcome Me; your hair *is* like a flock of goats descending from Gilead.
6. Your teeth *are* like a flock of ewes which have come up from the washing; they all *are* paired and not one is missing among them.
7. Your temples behind your veil *are* like a pomegranate split open.
8. There *are* sixty queens, and eighty concubines, and virgins without number.
9. But My dove, My undefiled is one *alone*. She *is* the *only* one of her mother. She *is* the choice of her who bore her. The daughters saw *her* and blessed her; yea, the queens and the concubines saw her, and they praised her.
10. Who *is* she who appears like the morning, fair as the moon, clear as the sun, awesome as an army with banners?
11. I went down into the garden of nuts to see the green plants of the valley, to see whether the vine flowered *and* the pomegranates had blossomed.
12. Before I was aware, my soul set me upon the chariots of my princely people.
13. Return, return, O Shulamite! Return, return, that we may look on you. What will you see in the Shulamite—as it were a dance before two companies?

CHAPTER SEVEN

1. How beautiful are your feet in sandals, O prince's daughter! The curves of your thighs *are* like jewels, the work of the hands of a skillful workman.
2. Your navel *is like* a round goblet, which never lacks mixed wine; your belly *is like* a heap of wheat set about with lilies.
3. Your two breasts *are* like two fawns, twins of a gazelle.
4. Your neck *is* like a tower of ivory; your eyes *like* pools in Heshbon, by the gate of Beth Rabbim; your nose *is like*

2 Rev. 3:20
6 S. of S. 3:1
7 S. of S. 3:3
9 S. of S. 1:8
12 S. of S. 1:15, 4:1

Chap. **6**

1 S. of S. 1:8

3 S. of S. 2:16, 7:10
4 S. of S. 6:10
5 S. of S. 4:1
6 S. of S. 4:2
7 S. of S. 4:3
10 S. of S. 6:4
11 S. of S. 7:12
13 Gen. 32:2

Chap. **7**

1 Psa. 45:13
3 S. of S. 4:5
4 S. of S. 4:4

the tower of Lebanon which looks toward Damascus.
5. Your head upon you *is like* Carmel, and the hair of your head like purple tapestry; the King *is* held captive in its tresses.
6. How beautiful and how pleasant you are, O love, for delights!
7. Your stature is like a palm tree, and your breasts *are* like clusters *of grapes*.
8. I said, "I will go up into the palm tree, I will take hold of its branches." And please let your breasts be like clusters of the vine, and the smell of your countenance like apples;
9. And the roof of your mouth like the best wine. *The wine* glides *down* smoothly for my Beloved, moving gently over the lips of those who are sleeping.
10. I *am* my Beloved's, and His desire *is* toward me.
11. Come, my Beloved, let us go out into the field; let us lodge in the villages.
12. Let us rise up early to the vineyards; let us see *whether* the vine has budded, whether the tender grape appears, and the pomegranates bud forth; there I will give You my love.
13. The mandrakes give a scent, and over our doors *are* all manner of pleasant *fruits*, new and old, which I have laid up for You, O my Beloved.

10 Psa. 45:11
S. of S. 2:16, 6:3
12 S. of S. 6:11
13 Gen. 30:14
Mat. 13:52

Chap. **8**

2 Prov. 9:2

CHAPTER EIGHT

1. Oh that you were *as* my brother, who sucked my mother's breasts? *When* I find You outside, I would kiss You; yea, none would despise me.
2. I would lead You, *and* bring You into my mother's house. You would instruct me; I would cause You to drink spiced wine of the juice of my pomegranate.
3. His left hand *would be* under my head, and His right *would* embrace me.
4. I charge you, O daughters of Jerusalem, why should you stir up or awaken love until it pleases?
5. Who *is* this coming up from the wilderness, leaning on her Beloved? I awakened you under the apple tree; there your mother was in travail with you; there she was in travail and brought you forth.
6. Set me as a seal on Your heart, as a seal on Your arm; for love is strong as death. Jealousy *is* cruel as the grave; its flashes *are* flashes of fire, a very flame of the LORD.
7. Many waters cannot quench love, nor can the rivers overflow it. If *a* man would give all the wealth of his house for love, it would be scorned.
8. We have a little sister, and she has no breasts; what shall we do for our sister in the day when she shall be spoken for?
9. If she *is* a wall, we will build upon her a turret of silver; and if she *is* a door, we will enclose her *with* boards of cedar.
10. I *am* a wall, and my breasts like towers; thus I have become in His eyes as one finding peace.
11. Solomon had a vineyard in Baal Hamon; he let out the vineyard to keepers; everyone for its fruit was to bring a thousand *pieces* of silver.
12. My vineyard, which *is* mine, *is* before me; you, O Solomon, shall have the thousand, and for the keepers of its fruit, two hundred.
13. You who dwell in the gardens, the companions listen for your voice—cause Me to hear it!
14. Hurry, my Beloved, and be like a gazelle, or a young deer, the stag, on the mountains of spices.

3 S. of S. 2:6
4 S. of S. 2:7, 3:5
5 S. of S. 3:6
6 Isa. 49:16
Jer. 22:24
Hag. 2:23
7 Prov. 6:35
8 Ezek. 23:33
11 Mat. 21:33
13 S. of S. 2:14
14 S. of S. 2:17
Rev. 22:17, 20

The Book of

Ruth

CHAPTER ONE

1. Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and his two sons.
2. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they came to the fields of Moab and stayed there.
3. And Elimelech, Naomi's husband, died. And she was left, and her two sons.
4. And they took wives for themselves from the women of Moab. The name of the one *was* Orpah, and the name of the other Ruth. And they lived there about ten years.
5. And Mahlon and Chilion also died, both of them. And the woman was left without her two sons and her husband.
6. Then she arose with her daughters-in-law so that she might return from the country of Moab. For she had heard in the country of Moab how the LORD had visited His people in giving them bread.
7. And she went out of the place where she was, and her two daughters-in-law with her, and they went on the way to return to the land of Judah.
8. And Naomi said to her two daughters-in-law, "Go, return each one to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me.
9. May the LORD grant you that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.
10. And they said to her, "Surely we will return with you to your people."
11. And Naomi said, "Turn again, my daughters. Why will you go with me? *Are* there yet sons in my womb, that they may be your husbands?
12. Turn again, my daughters, go. For I am too old to have a husband. If I should say, 'I have hope,' *if* I should have a husband also tonight, and should also bear sons,
13. Would you wait for them until they were grown? Would you shut yourselves up, and not have husbands *until then*? No, my daughters, for it makes me very sad for your sakes that the hand of the LORD has gone out against me."
14. And they lifted up their voice and wept again. And Orpah kissed her mother-in-law. But Ruth clung to her.
15. And she said, "Behold, your sister-in-law has gone back to her people and to her gods. Return back *with* your sister-in-law."
16. And Ruth said, "Do not beg me to leave you, to return from following after you. For where you go, I will go. Where you stay, I will stay. Your people shall be my people, and your God my God.
17. Where you die, I will die, and there I will be buried. May the LORD do so to me, and more also, *if anything* but death parts you and me."
18. When she saw that she was determined to go with her, then she quit speaking to her.
19. And both of them went until they came to Bethlehem. And it came to pass, when they had come to Bethlehem, all the city was moved concerning them, and they said, "*Is* this Naomi?"
20. And she said to them, "Do not call me Naomi, call me Mara.★ For the Almighty has dealt very bitterly with me.
21. I went out full, and the LORD has brought me back empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"
22. So Naomi returned; and Ruth, the Moabitess, her daughter-in-law, was with her, returning out of the fields of Moab. And they came to Bethlehem at the beginning of barley harvest.

Chap. **1**

1 Gen. 12:10, 26:1
Judg. 2:16, 17:8
2 Ki. 8:1
2 Gen. 35:19
Judg. 3:30
6 Ex. 4:31
Mat. 6:11
Luke 1:68
8 Josh. 24:15
Ruth 1:5, 2:20
2 Tim. 1:16-18
9 Ruth 3:1
11 Gen. 38:11
Deut. 25:5
13 Judg. 2:15
Job 19:21
14 Prov. 17:17, 18:24
15 Josh. 24:15, 19
Judg. 11:24
2 Ki. 2:2
Luke 24:28
16 2 Ki. 2:2, 4, 6
Ruth 2:11-12
17 1 Sam. 3:17, 25:22
2 Sam. 19:13
2 Ki. 6:31
18 Acts 21:14
19 Isa. 23:7
Lam. 2:15
Mat. 21:10
20 ★ *Naomi means pleasant, Mara means bitter*
21 Job 1:21
22 Ex. 9:31, 32
2 Sam. 21:9
Ruth 2:23

CHAPTER TWO

1. And Naomi *had* a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech. And his name *was* Boaz.
2. And Ruth the Moabitess said to Naomi, "Let me now go to the field and glean ears of grain after *him* in whose sight I shall find grace." And she said to her, "Go, my daughter."

Chap. **2**

1 Ruth 3:2, 12, 4:21
Mat. 1:5
2 Lev. 19:9
Deut. 24:19

3. And she went. And she came and gleaned in the field after the reapers. And she happened to come upon a part of the field of Boaz, who *was* of the kindred of Elimelech.
4. And behold, Boaz came from Bethlehem and said to the reapers, "The LORD *be* with you." And they answered him, "The LORD bless you."
5. And Boaz said to his servant who was set over the reapers, "Whose young woman *is* this?"
6. And the servant who was set over the reapers answered and said, "It *is* the young Moabite woman who came back with Naomi out of the country of Moab.
7. And she said, 'Please let me glean and gather after the reapers among the sheaves.' So she came, and has continued from the morning until now, although she rested a little in the house."
8. And Boaz said to Ruth, "Will you not listen, my daughter? Do not go to glean in another field, neither go away from here, but stay here close by my maidens.
9. *Let* your eyes *be* on the field that they reap, and follow after them. Have I not commanded the young men that they shall not touch you? And when you are thirsty, go to the vessels and drink of that which the young men have drawn."
10. Then she fell on her face and bowed herself to the ground, and said to him, "Why have I found grace in your eyes, that you should take notice of me, since I *am* a foreigner?"
11. And Boaz answered and said to her, "It has been fully shown to me all that you have done to your mother-in-law since the death of your husband, and you left your father and your mother and the land of your birth, and have come to a people whom you did not know before now.
12. May the LORD repay your work, and may a full reward be given you from the LORD God of Israel, under Whose wings you have come to seek refuge."
13. Then she said, "Let me find favor in your sight, my lord, for you have comforted me; for you have spoken kindly to your handmaid, though I am not like one of your handmaidens."
14. And Boaz said to her at mealtime, "Come here and eat of the bread and dip your bit in the vinegar." And she sat beside the reapers. And he handed her roasted *grain*, and she ate and was satisfied, and left.
15. And when she had risen up to glean, Boaz commanded his young men saying, "Let her glean even among the sheaves, and do not rebuke her.
16. And also let fall some of the bundles on purpose for her, and leave them so that she may glean *them*, and do not rebuke her."
17. And she gleaned in the field until the evening, and beat out what she had gleaned. And it was about an ephah of barley.
18. And she took *it* up and went into the city. And her mother-in-law saw what she had gleaned. And she brought it forth, and gave to her what she had left after she was satisfied.
19. And her mother-in-law said to her, "Where have you gleaned today? And where did you work? Blessed is he who took notice of you." And she told her mother-in-law with whom she had worked, and said, "The man's name with whom I worked today *is* Boaz."
20. And Naomi said to her daughter-in-law, "Blessed *is* he of the LORD, Who has not left off His kindness to the living and to the dead." And Naomi said to her, "The man *is* near of kin to us, he is one of our closest kinsmen."
21. And Ruth the Moabitess said, "He said to me also, 'You shall keep close by my young men whom I have *working* until they have ended all my harvest.' "
22. And Naomi said to her daughter-in-law Ruth, "Good, my daughter. You go out with his maidens so that others do not meet you in any other field."
23. So she kept close by the maidens of Boaz to glean until the end of barley harvest and of wheat harvest. And she lived with her mother-in-law.

4 Luke 1:28
2 Thes. 3:16
6 Ruth 1:22
10 1 Sam. 25:23
11 Ruth 1:14, 16-17
12 1 Sam. 24:19
Psa. 17:8
Ruth 1:16
13 Gen. 33:15, 34:3
Judg. 19:3
1 Sam. 1:18, 25:41
14 Ruth 2:18
18 Ruth 2:14
19 Psa. 41:1
Ruth 2:10
20 2 Sam. 2:5
Prov. 17:17
Job 29:13
Ruth 3:9-10, 4:6

CHAPTER THREE

1. And her mother-in-law Naomi said to her, "My daughter, shall I not seek rest for you so that it may be well with you?
2. And now *is* not Boaz of our kindred, with whose maidens you *worked*? Behold, he winnows barley tonight in the threshing floor.
3. Therefore wash yourself, and anoint yourself, and put your clothing upon you, and go down to the threshing floor. But

Chap. **3**

1 Ruth 1:9
1 Cor. 7:36
1 Tim. 5:8
2 Ruth 2:8
3 2 Sam. 14:2

do not make yourself known to the man until he has finished eating and drinking.
4. And when he lies down, you mark the place where he lies, and you shall go in and uncover his feet and lie down. And he will tell you what you shall do."
5. And she said to her, "All that you say, I will do."
6. And she went down to the threshing floor and did according to all that her mother-in-law had told her.
7. And when Boaz had eaten and had drunk, and his heart was merry, he went to lie down at the end of the heap of grain. And she came softly and uncovered his feet, and lay down.
8. And it came to pass at midnight, the man was startled and turned himself. And, behold, a woman lay at his feet.
9. And he said, "Who *are* you?" And she answered, "I *am* your handmaid Ruth. And you shall spread your skirt over your handmaid, for you *are* a kinsman-redeemer."
10. And he said, "Blessed *be* you of the LORD, my daughter. You have shown more kindness in the end than at the beginning, in that you did not follow young men, whether poor or rich.
11. And now, my daughter, do not fear. I will do to you all that you ask. For all the men in the city of my people know that you *are* a woman of virtue.
12. And now it is true that I *am* your kinsman redeemer. But there is also a kinsman nearer than I.
13. Stay tonight, and it shall be that in the morning if he will redeem you—good, he will redeem. But if he does not delight to redeem you, *as* the LORD lives, then I will redeem you. Lie down until the morning."
14. And she lay at his feet until the morning. And she rose up before one could discern another. And he said, "Do not let it be known that a woman came to the floor."
15. Also, he said, "Bring the shawl that is upon you, and hold it." And when she held it, he measured six *measures* of barley and laid it on her. Then she went to the city.
16. And when she came to her mother-in-law, she said, "*Is* that you, my daughter?" And she told her all that the man had done to her.
17. And she said, "These six *measures* of barley he gave to me. For he said to me, 'Do not go empty to your mother-in-law.' "
18. Then she said, "Sit still, my daughter, until you know how the matter will fall. For the man will not rest until he has concluded the matter today."

7 Judg. 19:6, 9, 22
2 Sam. 13:28
Esth. 1:10
9 Ezek. 16:8
Ruth 2:20, 3:12
10 Ruth 1:8, 2:20
11 Prov. 12:4
12 Ruth 3:9, 4:1
13 Deut. 25:5
Judg. 8:19
Ruth 4:5
Jer. 4:2
Mat. 22:24
14 Rom. 12:17, 14:16
1 Cor. 10:32
2 Cor. 8:21
1 Thes. 5:22
18 Psa. 37:3, 5

Chap. **4**

1 Ruth 3:12
2 1 Ki. 21:8
Prov. 31:23
4 Gen. 23:18
Lev. 25:25
Jer. 32:7, 8
5 Gen. 38:8
Deut. 25:5, 6
Ruth 3:13
Mat. 22:24
6 Ruth 3:12, 13
7 Deut. 25:7, 9
10 Deut. 25:6

CHAPTER FOUR

1. And Boaz went up to the gate and sat down there. And behold, the near kinsman of whom Boaz spoke came by. And he said *to him*, "Such a one! Turn aside, sit down here." And he turned aside and sat down.
2. And he took ten men of the elders of the city and said, "Come sit down here." And they sat down.
3. And he said to the near kinsman, "Naomi, who has come back from the country of Moab, sells a parcel of land which *was* our brother Elimelech's.
4. And I thought to disclose it to you, saying, 'Buy *it* before those who live here, and before the elders of my people. If you will redeem, redeem *it*. But if you will not redeem, tell me so that I may know. For there is none to redeem besides you—and I am after you.' " And he said, "I will redeem."
5. And Boaz said, "In the day you buy the field from the hand of Naomi, you acquire Ruth of Moab, the wife of the dead, to raise up the name of the dead upon his inheritance."
6. And the kinsman said, "I cannot redeem for myself, lest I mar my own inheritance. You take my right of redemption to yourself, for I cannot redeem it."
7. Now this was the custom in former times in Israel concerning redeeming and concerning exchanging, to confirm everything. A man took off his shoe and gave it to his neighbor. And this was a testimony in Israel.
8. Therefore the near kinsman said to Boaz, "Buy *it* for yourself." So he drew off his shoe.
9. And Boaz said to the elders and all the people, "You *are* witnesses this day that I have bought all that *was* Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi.
10. Moreover Ruth of Moab, the wife of Mahlon, I have acquired to be my wife,

to raise up the name of the dead on his inheritance, so that the name of the dead may not be cut off from among his brothers and from the gate of his place. You *are* witnesses this day."
11. And all the people in the gate, and the elders, said, "We *are* witnesses. May the LORD make the woman who has come into your house like Rachel and like Leah, for these two built the house of Israel. And may you do worthily in Ephratah, and be famous in Bethlehem.
12. And let your house be like the house of Pharez, whom Tamar bore to Judah, of the seed which the LORD shall give you of this young woman."
13. And Boaz took Ruth, and she became his wife. And when he went in to her, the LORD enabled her to conceive. And she bore a son.
14. And the women said to Naomi, "Blessed *be* the LORD, who has not left you this day without a kinsman redeemer, so that his name may be famous in Israel.
15. And he shall be to you as a restorer of life, and a nourisher of your old age. For your daughter-in-law who loves you has borne him, she who is better to you than seven sons."
16. And Naomi took the child and laid it in her bosom, and became nurse to it.
17. And the women, her neighbors, gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He *is* the father of Jesse, the father of David.
18. And these *are* the generations of Pharez. Pharez begat Hezron,
19. And Hezron begat Ram, and Ram begat Amminadab,
20. And Amminadab begat Nahshon, and Nahshon begat Salmon,
21. And Salmon begat Boaz, and Boaz begat Obed,
22. And Obed begat Jesse, and Jesse begat David.

11 Gen. 35:16 Deut. 25:9 Psa. 127:3, 128:3
12 1 Sam. 2:20 1 Chr. 2:4 Mat. 1:3
13 Gen. 29:31 Ruth 3:11
14 Luke 1:58
15 1 Sam. 1:8
17 Luke 1:58
18 1 Chr. 2:4
20 Num. 1:7 Mat. 1:4
22 1 Chr. 2:15 Mat. 1:6

The Book of

Lamentations

CHAPTER ONE

1. How isolated sits the city *that was* full of people! She has become like a widow, *once* great among the nations, a noblewoman among the nations, *but now* has become a tribute payer.
2. She bitterly weeps in the night, and her tears *are* on her cheeks; among all her lovers, she has none to comfort her. All her friends have dealt treacherously with her; they became her enemies.
3. Judah has gone into captivity, under affliction and great slavery. She dwells among the nations; she finds no rest; all her pursuers have overtaken her between the narrow straits.
4. The roads of Zion mourn because no one comes to the appointed feasts. All her gates are deserted; her priests sigh; her virgins are afflicted, and she *is* in bitterness.
5. Her adversaries have become the head; her enemies prosper; for the LORD has afflicted her for the multitude of her transgressions. Her children are gone into captivity before the enemy.
6. And from the daughter of Zion all her majesty has departed. Her princes have become like bucks: they find no pasture, and they have fled without strength before the pursuer.
7. *In the* days of her affliction and her wandering Jerusalem remembered all her desirable things that she had in the days of old. When her people fell into the hand of the enemy, and no one helped her, the adversaries saw her; they laughed at her annihilation.
8. Jerusalem has grievously sinned, therefore she has become filthy. All who honored her, despise her because they saw her nakedness; yea, she sighs and turns backward.
9. Her filthiness *is* in her skirts; she did not consider her future, therefore she

Chap. **1**
1 Isa. 47:7-8
2 Jer. 13:17 Job 7:3
3 Lam. 2:9
5 Deut. 28:43 Jer. 30:14, 52:28 Dan. 9:7
8 1 Ki. 8:46 Jer. 13:22 Ezek. 16:37 Hos. 2:10
9 Deut. 32:29 Isa. 47:7 Lam. 1:2, 17, 21

has fallen astonishingly. She has no comforter. "Behold, O LORD, my affliction, for the enemy has magnified *himself*."
10. The enemy has stretched out his hands upon all her precious things; for she has seen the nations enter into her sanctuary, whom You commanded that they should not enter into Your congregation.
11. All her people sigh; they seek bread. They have given their treasures for food to relieve the soul. "See, O LORD, and look on *me*, for I have become vile."
12. "*Is it* nothing to you, all you who pass by? Behold and see if there is any pain like my pain which is done to me, with which the LORD has afflicted *me* in the day of His fierce anger.
13. From on high He has sent fire into my bones and it prevailed against them. He has spread a net for my feet; He has turned me back; He has made me desolate *and* faint all the day.
14. The yoke of my transgressions is bound by His hand; they intertwine; they rise on my neck. He has made my strength to falter; the LORD has delivered me into *their* hands—those whom I cannot withstand.
15. The LORD has trampled all my mighty ones in my midst; He has called a gathering against me to crush my young men. The LORD has trodden the virgin daughter of Judah *as* in a winepress.
16. For these things I weep; my eyes, my eyes run down *with* water, because the comforter who could revive my courage is far from me. My children are desolate because the enemy has prevailed."
17. Zion spreads forth her hands; and there is none to comfort her; the LORD has commanded concerning Jacob that his enemies *should be* all around him; Jerusalem has become as a filthy thing among them.
18. "The LORD *is* righteous, for I have rebelled against His commandment. I beseech you, all people, hear and behold my sorrow. My virgins and my young men have gone into captivity.
19. I called for my lovers, *but* they deceived me; my priests and my elders perished in the city while they sought for food to revive their strength.
20. Behold, O LORD, for I *am* in distress; my bowels burn; my heart is wrung out within me, for I have grievously rebelled. In the streets the sword bereaves; in the house is the likeness of death.
21. They have heard that I sigh; *there is* none to comfort me. All my enemies have heard of my trouble; they are glad that You have done *it*. *But* You will bring the day *that* You have proclaimed, and they shall *yet* be like me.
22. Let all their wickedness come before You; and do to them as You have done to me for all my transgressions. For my sighs *are* many, and my heart *is* faint."

10 Deut. 23:3
Jer. 51:51
Neh. 31:1
Lam. 1:7
11 Jer. 38:9, 52:6
12 Dan. 9:12
13 Ezek. 12:13
14 Deut. 28:48
15 Isa. 63:3
Rev. 14:19
16 Jer. 13:17
Lam. 1:2, 9, 2:18
17 Jer. 4:31
Lam. 1:2, 9
18 1 Sam. 12:14
Dan. 9:7
Neh. 9:33
19 Jer. 30:14
Lam. 1:2, 11
20 Deut. 32:25
Isa. 16:11
Jer. 4:19
Ezek. 7:15
Hos. 11:8
Job 30:27
21 Isa. 13
Jer. 46
Lam. 1:2

CHAPTER TWO

1. How the LORD has covered the daughter of Zion with a cloud in His anger! He cast down the beauty of Israel from the heavens to the earth and remembered not His footstool in the day of His anger.
2. The LORD unsparingly swallowed up all the habitations of Jacob. In His wrath He has thrown down the strongholds of the daughter of Judah; He has brought *them* down to the ground. He has defiled the kingdom and its rulers.
3. He has cut off all the horn of Israel in *His* fierce anger; He has drawn back His right hand from before the enemy, and He burned against Jacob like a flaming fire *which* devours all around.
4. He has bent His bow like an enemy, standing with His right hand like an adversary, and has slain all the pride of our eyes. In the tabernacle of the daughter of Zion, He poured out His fury like fire.
5. The LORD has become like an enemy; He swallowed up Israel; He has destroyed all her palaces, *and* he has laid in ruins its stronghold. And *He* has multiplied mourning and lamentation in the daughter of Judah.
6. And He has violently taken away his tabernacle as if it were of a garden. He has destroyed His place of assembly. The LORD caused the solemn feasts and Sabbaths to be forgotten in Zion, and He despised the king and the priest in His fierce indignation.
7. The LORD has cast off His altar; He abhorred His sanctuary; He has given up the walls of her palaces into the enemy's hand. They made a noise in the house of the LORD, as a day of solemn feast.
8. The LORD purposed to destroy the wall of the daughter of Zion; He has

Chap. **2**

1 2 Sam. 1:19
Psa. 99:5
1 Chr. 28:2
Mat. 11:23
2 Psa. 89:39
3 Psa. 74:11, 89:46
4 Isa. 63:10
Ezek. 24:25
5 2 Ki. 25:13
Jer. 30:14, 52:13
6 Isa. 1:8, 5:5
Psa. 80:12, 89:40
Lam. 1:4
7 Psa. 74:4
8 2 Ki. 21:13
Isa. 34:11

stretched out a line; He has not withdrawn His hand from destroying, and He made the rampart and wall lament; they languish together.
9. Her gates have sunk into the ground; He has destroyed and broken her bars. Her kings and her rulers *are* among the nations. The law is no more; and her prophets also find no vision from the LORD.
10. The elders of the daughter of Zion sit upon the ground and *are* silent; they throw dust upon their heads; they gird on sackclothes. The virgins of Jerusalem hang down their heads to the ground.
11. My eyes fail with tears; my inward parts burn; my liver is poured on the ground for the destruction of the daughter of my people, because the children and the babies faint in the streets of the city.
12. They say to their mothers, "Where is grain and wine?" In their fainting *they are* like the wounded in the streets of the city, as their lives are poured out on their mothers' bosom.
13. What can I say to you? What thing shall I compare to you, O daughter of Jerusalem? What shall I liken you to, so that I may comfort you, O virgin daughter of Zion? For your breach *is* great like the sea! Who can heal you?
14. Your prophets have seen false and foolish things for you, and they have not uncovered your iniquity, to turn away your captivity; but they have seen false oracles and delusions for you.
15. All who pass by clap *their* hands at you; they hiss and wag their head at the daughter of Jerusalem, *saying*, "Is this the city which they called the perfection of beauty, the joy of the whole earth?"
16. All your enemies have opened their mouth wide against you; they hiss and gnash their teeth; they say, "We have swallowed *her* up. Certainly this *is* the day that we have longed for; now we have found it, we have seen it."
17. The LORD has done *what* He has purposed; He has fulfilled His word which He commanded from the days of old. He has thrown down unsparingly. And He caused your enemy to rejoice over you; He has exalted the horn of your adversaries.
18. Their heart cried to the LORD. "O wall of the daughter of Zion, let tears run down like a torrent day and night; give yourself no rest. Let not the apple of your eye cease.
19. Arise, cry out in the night. At the beginning of the watches, pour out your heart like water before the face of the LORD. Lift up your hands toward Him for the life of your children who are faint for hunger in the head of every street."
20. "Behold, O LORD, and consider to whom You have done this. Shall the women eat their fruit, children of tender care? Shall the priest and the prophet be killed in the holy place of the LORD?
21. Young and old lie on the ground in the streets; my virgins and my young men have fallen by the sword. You have slain *them* in the day of Your anger; You have slaughtered them without mercy.
22. You have called as in a feast day the terrors all around me, and there was not one who escaped or survived in the day of the LORD'S anger. Those whom I have swaddled and brought up, my enemy has destroyed them."

9 Deut. 28:36
2 Ki. 24:15
Jer. 51:30
Ezek. 7:26
Psa. 74:9
2 Chr. 15:3
10 Isa. 3:26, 15:3
Job 2:12-13
11 Psa. 22:14
Job 16:13
Lam. 1:20, 3:48, 4:4
13 Lam. 1:12
Dan. 9:12
14 Isa. 58:1
Jer. 2:8
Ezek. 13:2
15 2 Ki. 19:21
Ezek. 25:6
Psa. 44:14, 48:2
16 Psa. 35:21, 56:2
Job 16:9
Lam. 3:46
17 Lev. 26:16
Deut. 28:15
Psa. 38:16
18 Jer. 14:17
19 Isa. 51:20
Nah. 3:10
Psa. 62:8, 119:147
20 Lev. 26:29
Deut. 28:53
Jer. 19:9
Lam. 4:10, 13, 16
21 Lam. 3:43
2 Chr. 36:17
22 Jer. 6:25, 46:5
Hos. 9:12
Psa. 31:13

Chap. **3**

4 Isa. 38:13
Psa. 51:8
Job 16:8
6 Psa. 88:5-6
7 Hos. 2:6
8 Job 30:20
10 Isa. 38:13
Hos. 5:14
11 Hos. 6:1
12 Psa. 38:2
Job 7:20
13 Job 6:4
14 Jer. 20:7
Psa. 69:12
Job 30:9
15 Jer. 9:15

CHAPTER THREE

1. I am the man who has seen affliction by the rod of His wrath.
2. He has led me and made *me* go in darkness and not into light.
3. Surely He turned, He has turned His hand against me again and again all day long.
4. He has wasted my flesh and my skin; He has broken my bones.
5. He besieged me and has encircled *me* with bitterness and tribulation.
6. He has made me live in dark places, like those who have long been dead.
7. He has set a fence around me so that I cannot go out; He has made my chain heavy.
8. Also when I cry and shout, He shuts out my prayer.
9. He has blocked my ways with cut stone; He made my paths crooked.
10. He *was* as a bear lying in wait for me, as a lion in secret places.
11. He has turned my ways aside and torn me to pieces. He made me desolate.
12. He has bent His bow and set me as a mark for the arrow.
13. He has caused the arrows of His quiver to enter into my inward parts.
14. I was a mockery to all my people, their song all the day.
15. He has filled me with bitterness

and made me drunk with wormwood.
16. He has also broken my teeth with gravel stones; He has made me to wallow in ashes.
17. And my soul is removed far off from peace; I have forgotten happiness.
18. And I said, "My strength and my hope from the LORD *are* perished."
19. Remember my affliction and my anguish, the wormwood and bitterness of gall.
20. My soul vividly remembers and is bowed down within me.
21. I recall this to my mind; therefore I have hope.
22. *It is* by the LORD'S mercies that we are not destroyed, because His compassions never fail.
23. *They are* new every morning; great *is* Your faithfulness.
24. "The LORD *is* my portion," says my soul; "therefore I will hope in Him."
25. The LORD *is* good to those who wait for Him, to the soul who seeks Him.
26. *It is* good that one should hope and quietly wait for the salvation of the LORD.
27. *It is* good for a man that he bear the yoke in his youth.
28. Let him sit alone and in silence because He laid *it* upon him.
29. He puts his mouth in the dust, if perhaps there may yet be hope.
30. Let him give *his* cheek to him who strikes him; let him be filled with reproach.
31. For the LORD will not cast off forever;
32. For though He causes grief, yet He will have compassion according to the multitude of His mercies.
33. For He does not afflict willingly, nor does He grieve the children of men;
34. To crush all the prisoners of the earth under his feet;
35. To turn aside the right of a man before the face of the Most High;
36. To subvert a man in his cause—of *this* the LORD does not approve.
37. Who *is* this *who* speaks, and it comes to pass, *when* the LORD does not ordain it?
38. From the mouth of the Most High does not the bad and the good proceed?
39. Wherefore does a living man complain, a man for the punishment of his sins?
40. Let us test and examine our ways, and return again to the LORD.

16 Prov. 20:17
18 Psa. 31:22
19 Jer. 9:15
22 Mal. 3:6
23 Isa. 33:2
24 Psa. 16:5
25 Isa. 30:18
Mic. 7:7
26 Psa. 37:7
27 Psa. 94:12
28 Jer. 15:17
29 Job 42:6
30 Isa. 50:6
Mat. 5:39
31 Psa. 94:14
33 Ezek. 33:11
36 Hab. 1:13
37 Psa. 33:9
38 Amos 3:6
Job 2:10
39 Mic. 7:9
Prov. 19:3

41. Let us lift up our heart *and* hands to God in heaven.
42. We have transgressed and have rebelled; You have not pardoned.
43. You have covered Yourself with anger and pursued us; You have slain unsparingly;
44. You have covered Yourself with a cloud that our prayer should not pass through.
45. You have made us *as* the offscouring and refuse among the people.
46. All our enemies have opened their mouths railing against us.
47. Fear and a snare have come upon us, desolation and destruction.
48. Streams of water run down my eye for the destruction of the daughter of my people.
49. My eye flows down and does not cease, without any intermission,
50. Until the LORD shall look down and behold from heaven.
51. My eye afflicted my soul because of all the daughters of my city.
52. My enemies have hunted me, like a bird, without cause.
53. They have cut off my life in the dungeon, and cast a stone upon me.
54. Waters flowed over my head; *then* I said, "I am cut off."
55. I called on Your name, O LORD, out of the lowest dungeon.
56. You have heard my voice: "Do not hide Your ear at my sighing, at my cry for help."
57. You drew near in the day *that* I called on You; You said, "Fear not."
58. O LORD, You have pleaded for the causes of my soul; You have redeemed my life.
59. O LORD, You have seen the wrong done to me; You judge my cause.
60. You have seen all their vengeance, all their devises against me.
61. You have heard their taunt, O LORD, all their imaginations against me;
62. The lips of those who rose up against me, and their scheming against me all the day.
63. Behold at their sitting down and their rising up; I *am* their mocking song.
64. You will render to them a recompense, O LORD, according to the work of their hands.
65. You will give them dullness of heart—Your curse *be* on them!

41 Psa. 86:4
42 Dan. 9:5
44 Lam. 3:8
45 1 Cor. 4:13
46 Lam. 2:16
47 Isa. 24:17,
51:19
48 Jer. 4:19
49 Psa. 77:2
50 Isa. 63:15
52 Psa. 35:7
53 Jer. 37:16
Dan. 6:17
54 Isa. 38:10
Psa. 69:2
55 Psa. 130:1
56 Psa. 3:4
57 Jas. 4:8
58 Jer. 51:36
Psa. 35:1,
71:23
59 Psa. 9:4
60 Jer. 11:19
63 Psa. 139:2
64 Jer. 11:20
Psa. 28:4

66. You will pursue them in anger and destroy them from under the heavens of the LORD.

CHAPTER FOUR

1. How the gold has become dim; the fine gold has changed! The stones of the sanctuary are poured out at the head of every street.
2. The precious sons of Zion are weighed against pure gold; how they are counted as earthen vessels, the work of a potter's hands!
3. Even the jackals draw out the breast; they suckle their young ones. The daughter of my people has become cruel, like the ostriches in the wilderness.
4. The infant's tongue cleaves to the roof of his mouth in thirst; the young children ask for bread; there is no one breaking it for them.
5. Those who ate delicacies are desolate in the streets; those reared in scarlet embrace dunghills.
6. For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as *in* a moment, with no hands to help her.
7. Her princes *were* purer than snow, whiter than milk; they were more ruddy in body than rubies, their polishing was of sapphire:
8. But now their appearance is blacker than soot; they are not recognized in the streets; their skin has shriveled upon their bones; it is dried up; it has become like a stick.
9. Better *are* the ones slain by the sword than the ones slain by hunger; for these pine away, stricken for want of the fruits of the field.
10. The hands of the women of compassion have boiled their own children; they became their food in the destruction of the daughter of my people.
11. The LORD has accomplished His fury; He has poured out His fierce anger, and has kindled a fire in Zion, and it has devoured its foundations.
12. The kings of the earth, and all the people of the world, would not have believed that the adversary and the enemy would go into Jerusalem's gates.
13. For the sins of her prophets *and* the iniquities of her priests, that have shed the blood of the just in her midst,
14. They wandered blindly through the streets; they have polluted themselves with blood, so that men could not touch their clothes.
15. They cried to them, "Depart! Unclean! Depart, depart! Touch not!" Indeed, they fled away and wandered; they said among the nations, "They will not continue to live *there*."
16. The face of the LORD has scattered them; He will no longer watch over them; they did not respect the persons of the priests; they were not gracious to the elders.
17. As for us, our eyes fail, for our help is vain; in our watching we have watched for a nation that could not save.
18. They hunted our steps so that we cannot go in our streets; our end was near, our days were fulfilled, for our end has come.
19. Our persecutors were swifter than the eagles of heaven; they pursued us on the mountains, they lay in wait for us in the wilderness.
20. The breath of our nostrils, the anointed *of* the LORD, was taken in their pits—of whom we said, "Under his shadow we shall live among the nations."
21. Rejoice and be glad, O daughter of Edom, who lives in the land of Uz. The cup also shall pass through unto you; you shall be made drunken and stripped naked.
22. The punishment of your iniquity *is* fulfilled, O daughter of Zion; He will exile you no more. *But* He will punish *you for* your iniquity, O daughter of Edom; He will expose your sins.

CHAPTER FIVE

1. Remember, O LORD, what has come upon us; look down and see our reproach.
2. Our inheritance has been turned over to aliens, our houses to foreigners.
3. We are orphans and fatherless; our mothers *are* as widows.
4. We have drunk our water for money; our wood comes for a price.
5. Our pursuers are at our necks; we grow weary; no rest is given to us.
6. We have given the hand *to* Egypt, to Assyria, to be satisfied with bread.
7. Our fathers have sinned *and are* not; we have borne their iniquities.

66 Deut. 25:19
Jer. 10:11
Psa. 8:3

Chap. **4**

1 Lam. 2:19
2 Isa. 30:14
Jer. 19:11
3 Job 39:14
4 Psa. 22:15
Lam. 2:11-12
5 Job 24:8
6 Gen. 19:25
8 Joel 2:6
Nah. 2:10
Psa. 102:5
Lam. 5:10
10 Deut. 28:57
Isa. 49:15
Lam. 2:20
11 Deut. 32:22
Jer. 7:20
13 Jer. 6:13
Ezek. 22:26
Mat. 23:31
14 Num. 19:16
Jer. 2:34
15 Lev. 13:45
16 Lam. 5:12
17 2 Ki. 24:7
Isa. 20:5
Jer. 37:7
18 2 Ki. 25:4
Ezek. 7:2-3
19 Deut. 28:49
20 Gen. 2:7
Jer. 52:9
Ezek. 12:13
21 Jer. 25:15
Obad. 10
22 Isa. 40:2
Psa. 137:7

Chap. **5**

1 Psa. 79:4, 89:50
Lam. 2:15
2 Ps. 79:1
5 Jer. 28:14
6 Gen. 24:2
Hos. 12:1
7 Jer. 31:29

8. Slaves rule over us; there is none to deliver us out of their hand.
9. We bring in our bread *at the risk* of our lives, because of the sword of the wilderness.
10. Our skin *is* hot like an oven because of the burning heat of famine.
11. They raped the women in Zion, virgins in the cities of Judah.
12. Rulers were hanged by the hand; the faces of elders were not honored.
13. They took the young men *to* grind, and the children have stumbled under the loads of wood.
14. The elders have ceased from the gate, the young men from their music.
15. The joy of our heart has ceased; our dance has turned into mourning.
16. The crown has fallen *from* our head. Woe now to us! For we have sinned.
17. Our heart is faint for this; our eyes are dim for these *things*.
18. Because the mountain of Zion lies desolate, the foxes walk upon it.
19. You, O LORD, remain forever; Your throne is from generation to generation.
20. Why do You forget us forever *and* forsake us for so long a time?
21. Return us to You, O LORD, and we will return; renew our days as of old,
22. Unless You have utterly rejected us, and are exceedingly angry against us!

16 Psa. 89:39
17 Psa. 6:7
19 Psa. 9:7, 45:6
20 Psa. 13:1

The Book of

Ecclesiastes

CHAPTER ONE

1. The words of the Preacher, the son of David, king in Jerusalem.
2. "Vanity of vanities," says the Preacher, "vanity of vanities! All *is* vanity."
3. What profit does a man have in all his labor which he labors under the sun?
4. One generation passes away, and another generation comes; but the earth remains forever.
5. The sun also arises, and the sun goes down, and hurries to its place where it arose.
6. The wind goes toward the south, and it turns around to the north; it whirls around continually; and the wind returns on its circuits.
7. All the rivers run into the sea; yet the sea *is* not full; to the place from where the rivers come, there they return again.
8. All things *are* full of labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing.
9. That which has been *is* that which shall be; and that which has been done *is* that which shall be done; and *there is* nothing new under the sun.
10. Is there a thing *of* which it may be said, "See, this *is* new"? It has already been in days of old, which were before us.
11. *There is* no memory of former *things*, neither shall there be any remembrance of *things* that are to come by those who shall come afterwards.
12. I, the Preacher, was king over Israel in Jerusalem.
13. And I gave my heart to seek and search out by wisdom concerning all things that are done under the heavens. *It is* a grievous task God has given to the sons of men to be exercised by it.
14. I have seen all the works that are done under the sun; and, behold, all *is* vanity and striving after wind.
15. What *is* crooked cannot be made straight; and *what is* lacking cannot be numbered.
16. I spoke within my own heart, saying, "Lo, I have become great and have gathered more wisdom than all that have been before me in Jerusalem; yea, my heart has experienced great wisdom and knowledge."
17. And I gave my heart to know wisdom and to know madness and folly; I perceived that this also *is* striving after wind.
18. For in much wisdom *is* much grief; and he who increases knowledge increases sorrow.

Chap. 1
1 Eccl. 1:12, 7:27, 12:8-10
2 Psa. 39:5-6, 62:9, 144:4 Eccl. 12:8 Rom. 8:20
3 Eccl. 2:22
4 Psa. 104:5, 119:90
5 Psa. 19:4-6
6 John 3:8
7 Jer. 5:22 Psa. 104:8-9
8 Prov. 27:20
9 Eccl. 3:15
12 Eccl. 1:1
13 Gen. 3:19 Eccl. 3:10
15 Eccl. 7:13
16 1 Ki. 3:12-13
17 Eccl. 2:3, 12
18 Eccl. 12:12

CHAPTER TWO

1. I said in my heart, "Come now, I will test you with pleasure to find out what is good." and, behold, this also *is* vanity.
2. I said of laughter, "*It is* madness;" and of mirth, "What does it accomplish?"
3. I sought in my heart to give myself unto wine, yet conducting my heart with wisdom; and to lay hold on folly, until I might see what was good for the sons of men, what they should do under the heaven the few days of their life.
4. I made great works for myself; I built houses for myself; I planted vineyards for myself.
5. I made gardens and orchards for myself, and I planted trees in them, of all fruit.
6. I made pools of water for myself, to irrigate groves of growing trees.
7. I bought men slaves and women slaves, and servants *were* born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem.
8. I also gathered silver and gold to myself, and the treasure of kings and of the provinces. I got men singers and women singers for myself, even the sensual delights of the sons of men, and many women.
9. So I was great and increased more than all that were before me in Jerusalem; also my wisdom remained with me.
10. And whatever my eyes desired I did not keep from them; I did not withhold my heart from any pleasure; for my heart rejoiced in all my labor, and this was my portion of all my labor.
11. Then I looked on all the works that my hands had done, and on the labor that I had labored to do; and, behold, all *is* vanity and a striving after the wind; and *there is* no profit under the sun.
12. And I turned to behold wisdom, and madness, and folly; for what *can* the man *do* who comes after the king? Only that which has been already done.
13. Then I saw that wisdom excels folly, as far as light excels darkness.
14. The wise man's eyes *are* in his head; but the fool walks in darkness; and I myself also perceived that one event happens to all of them.
15. Then I said in my heart, "As it happens to the fool, *so* it happens even to me; and why was I then more wise?" And I said in my heart that this also *is* vanity.
16. For *there is* no memory of the wise *more than* of the fool forever, since that which is now shall all be forgotten in the days to come. And how does the wise die? Even as the fool!
17. Therefore I hated life; because the work that is done under the sun *is* grievous to me; for all *is* vanity and a striving after wind.
18. Yea, I hated all my labor which I had done under the sun, because I must leave it to the man who shall be after me.
19. And who knows *whether* he shall be wise or a fool? Yet he shall have rule over all my labor in which I have labored, and have shown myself wise under the sun. This *is* also vanity.
20. And I turned to cause my heart to despair of all the labor which I had done under the sun.
21. For there is a man whose labor is in wisdom, and in knowledge, and with skill; yet to a man who has not labored in it, he shall leave it *for* his portion. This also is vanity and a great evil.
22. For what has man from all his labor, and from the striving of his heart, in which he has labored under the sun?
23. For all his days *are* sorrows, and his labor vexation; yea, so his heart does not take rest in the night. This *is* also vanity.
24. There is nothing better for a man than that he should eat and drink and make his soul see good in his labor? This I also saw, that it *was* from the hand of God.
25. For who can eat, or who can enjoy it, more than I?
26. For *God* gives wisdom, and knowledge, and joy to a man who *is* good in His sight. But to the sinner He gives labor, to gather and to heap up, that he may give to *him who is* good before God. This also *is* vanity and a striving after wind.

Chap. 2

1 Eccl. 1:2 Luke 12:19
3 Eccl. 1:17
8 1 Ki. 9:28, 10:10, 14, 21
10 Eccl. 3:22, 5:18, 9:9
11 Eccl. 1:3, 14
12 Eccl. 1:17, 7:25
14 Prov. 17:24 Psa. 49:10 Lam. 8:1, 9:2-3, 11
18 Psa. 49:10
22 Eccl. 1:3, 3:9
23 Job 5:7, 14:1
24 Eccl. 3:12-13, 22, 5:18, 8:15
26 Gen. 7:1 Prov. 28:8 Job 27:16-17 Luke 1:6

Chap. 3

1 Eccl. 3:17, 8:6
2 Heb. 9:27

CHAPTER THREE

1. To everything *there is* a season, and a time for every purpose under the heavens:
2. A time to be born, and a time to die; a time to plant, and a time to pluck up what *is* planted;
3. A time to kill, and a time to heal; a time

to break down, and a time to build up;
4. A time to weep, and a time to laugh; a time to mourn, and a time to dance;
5. A time to throw away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
6. A time to gain, and a time to lose; a time to keep, and a time to throw away;
7. A time to tear, and a time to sew; a time to keep silence, and a time to speak;
8. A time to love, and a time to hate; a time of war, and a time of peace.
9. What profit does he have who works in that in which he labors?
10. I have seen the task which God has given to the sons of men to be exercised by it.
11. He has made everything beautiful in its time; He has also set eternity in their heart, so that no man can find out the work that God makes from the beginning to the end.
12. I know that nothing is better for them than to rejoice and to do good as long as they live.
13. And also that every man should eat and drink, and enjoy the good of all his labor, it *is* the gift of God.
14. I know that whatever God does, it shall be forever; nothing can be added to it, nor anything taken from it; and God does *it* so that men should fear before Him.
15. That which has been is now; and that which *is* to be has already been; and God requires an account of that which is past.
16. And again I saw under the sun the place of judgment, that wickedness *was* there; and in the place of righteousness, that wickedness *was* there.
17. I said in my heart, "God shall judge the righteous and the wicked; for *there is* a time there for every purpose and for every work."
18. I said in my heart, "Concerning the matter of the sons of men, may God reveal to them, that they might see, that they themselves *are* but beasts."
19. For that which happens *to* the sons of men also happens to beasts—even one thing *happens* to them. As the *one* dies, so dies the other; yea, they all *have* one breath; so that a man has no advantage over a beast; for all *is* vanity.
20. All go to one place; all are of the dust, and all return to dust again.

5 Joel 2:16
1 Cor. 7:5
7 Amos 5:13
8 Luke 14:26
9 Eccl. 1:3
10 Eccl. 1:13
11 Eccl. 8:17
Rom. 11:33
13 Eccl. 2:24
14 Jas. 1:17
15 Eccl. 1:9
16 Eccl. 5:8
17 Eccl. 3:1
Rom. 2:6-8
2 Cor. 5:10
2 Thes. 1:6
19 Psa. 49:12, 20:73:22
Eccl. 2:16
20 Gen. 3:19

21. Who knows the spirit of man whether it goes upward, and the spirit of the beast whether it goes downward to the earth?
22. Therefore I perceive that *there is* nothing better that a man should do than to rejoice in his own works; for that *is* his portion; for who can bring him to see what shall be after him?

CHAPTER FOUR

1. So I returned, and considered all the oppressions that are done under the sun. And behold the tears of the oppressed ones, and they had no comforter! And on the side of those who oppressed them there *was* power, but they had no comforter.
2. Wherefore I praised the dead who already have died, more than the living who are yet alive.
3. Yea, better than both *is he* who has not yet been, who has not seen the evil work that is done under the sun.
4. Again, I considered all labor, and every excellent work, that it is a rivalry between a man and his neighbor. This *is* also vanity and a striving after wind.
5. The fool folds his hands together, and devours his own flesh.
6. Better is a handful with quietness, than both the hands full with travail and striving after wind.
7. And I returned and saw vanity under the sun:
8. There is one *alone*, and *there is* not a second; yea, he has neither son nor brother; yet there is no end to all his labor; and his eyes are not satisfied with riches; neither does *he say*, "For whom do I labor and deprive my soul of pleasure?" This *is* also vanity. Yea, it *is* a grievous task.
9. Two *are* better than one, because they have a good reward for their labor.
10. For if they fall, the one will lift up his fellow; but woe to him *who is* alone when he falls, for he does not have another to help him.
11. Again, if two lie *together*, then they have warmth; but how can one be warm *alone*?
12. And a man may prevail against him who is alone, yet two shall withstand him; and a threefold cord is not quickly broken.
13. A poor and a wise child *is* better than

21 Eccl. 12:7
22 Eccl. 2:10, 24, 3:12, 5:18, 6:12, 8:7, 10:14, 11:9

Chap. **4**

1 Eccl. 3:16, 5:8
2 Job 3:17
3 Job 3:11, 16, 21
Eccl. 6:3
5 Prov. 6:10, 24:33
6 Prov. 15:16-17, 16:8
8 Psa. 39:6
Prov. 27:20
1 John 2:16

an old and foolish king, who knows not how to receive admonition any more.
14. For out of prison he comes to reign; although in his kingdom he was born poor.
15. I saw all the living who walk under the sun, that they were with the second child who shall stand up in his place.
16. *There is* no end of all the people, of all whom he did lead; they also who come afterward shall not rejoice in him. Surely this also *is* vanity and a striving after wind.

CHAPTER FIVE

1. Guard your steps when you go to the house of God, and be more ready to hear than to give the sacrifice of fools. For they do not know that they are doing evil.
2. Do not be rash *with* your mouth, and do not let your heart be hasty to say a word before God. For God *is* in heaven, and you *are* on earth; therefore let your words be few.
3. For a dream comes through the multitude of business; and a fool's voice is known by the multitude of words.
4. When you vow a vow to God, do not delay to pay it. For He has no pleasure in fools. Pay that which you have vowed.
5. *It is* better that you should not vow, than that you should vow and not pay.
6. Do not allow your mouth to cause your flesh to sin; *and* do not say before the angel that it *was* an error. *For* why should God be angry at your voice and destroy the work of your hands?
7. For in the multitude of dreams and many words vanities abound; but fear God.
8. If you see the oppression of the poor, and the violent perverting of justice and righteousness in a province, do not marvel at the matter. For one official watches over another official, and there are higher officials over them.
9. Moreover, the profit of the land is for all; *for even* the king himself is served by the field.
10. He who loves silver shall not be satisfied with silver, and he who loves abundance *shall not be satisfied* with gain. This *is* also vanity.
11. When goods increase, those who eat them increase; then what profit *is it* to its owners, except to see *them* with their eyes?
12. The sleep of a laboring man *is* sweet, whether he eats little or much; but the abundance of the rich will not allow him to sleep.
13. There is a sore evil *which* I have seen under the sun, namely, riches kept by their owners to their *own* hurt.
14. But those riches perish through evil use. And he begets a son, and there is nothing in his hand.
15. As he came forth from his mother's womb naked, he shall return to go as he came. And from his labor he may not carry away anything that may go in his hand.
16. And this also *is* a sore evil, *that* in everything, as he came, so shall he go; and what profit does he have who has labored for the wind?
17. Also all his days he eats in darkness, and he has much sorrow and wrath *with* his sickness.
18. Behold that which I have seen: *It is* good and right for one to eat and to drink, and to see good in all his labor that he labors under the sun all the days of his life, which God gives him; for it *is* his portion.
19. As for every man to whom God has given riches and wealth, and has given him power to eat of it and to take his portion, and to rejoice in his labor—this *is* the gift of God.
20. For he does not often consider the days of his life, because God keeps him occupied with gladness of his heart.

CHAPTER SIX

1. There is an evil which I have seen under the sun, and it lies heavy upon men:
2. A man to whom God has given riches, wealth, and honor, so that he lacks nothing of all that he desires for his life, yet God does not give him power to eat of it, but a stranger eats it. This *is* vanity, and it *is* an evil disease.
3. If a man beget a hundred children, and lives many years, so that the days of his years are many, but his life is not filled with good, and also that he has no burial; I say, a miscarriage *is* better than he.
4. For he comes in with vanity and goes out in darkness, and his name shall be covered with darkness.

Chap. 5

1 Ex. 3:5
1 Sam. 15:22
Isa. 1:12
Hos. 6:6
Psa. 50:8
Prov. 15:8, 21:27
2 Prov. 10:19
Mat. 6:7
3 Prov. 10:19
4 Num. 30:2
Deut. 23:21
5 Prov. 20:25
Acts 5:4
6 1 Cor. 11:10
7 Eccl. 12:13
8 Eccl. 3:16
Psa. 12:5, 58:11, 82:1
13 Eccl. 6:1
15 Psa. 49:17
Job 1:21
1 Tim. 6:7
16 Prov. 11:29
Psa. 127:2
Eccl. 1:3
18 Eccl. 2:24, 3:12-13, 9:7, 11:9
1 Tim. 6:17
18 Eccl. 2:10, 3:22
19 Eccl. 2:24, 3:33

Chap. 6

1 Eccl. 5:13
2 Psa. 17:14, 73:7
Job 21:10
Luke 12:20
3 2 Ki. 9:35
Isa. 14:19-20
Jer. 22:19
Psa. 58:8
Job 3:16
Eccl. 4:3

5. Moreover he has not seen the sun, nor known *anything*. This one had more rest than the other.
6. Yea, even though he live a thousand years twice, yet he has enjoyed no good. Do not all go to one place?
7. All the labor of man *is* for his mouth, and yet the appetite is not filled.
8. For what *has* the wise more than the fool? What *gain has* the poor who knows *how* to walk before the living?
9. Better *is* the sight of the eyes than the wandering of the desire. This *is* also vanity and a striving after wind.
10. That which has been *is* named already, and it is known that he *is* man; and he is not able to contend with Him who is mightier than he.
11. For there are many things that increase vanity, *but* what advantage *is* that to man?
12. For who knows what *is* good for man in life, all the days of his vain life which he spends as a shadow? For who can tell a man what shall be after him under the sun?

CHAPTER SEVEN

1. A good name *is* better than precious ointment, and the day of death than the day of one's birth.
2. *It is* better to go to the house of mourning than to go to the house of feasting; for that *is* the end of all men; and the living will lay *it* to his heart.
3. Sorrow *is* better than laughter; for by the sadness of the countenance the heart is made better.
4. The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of pleasure.
5. *It is* better to hear the rebuke of the wise than for a man to hear the song of fools.
6. For as *is* the crackling of thorns under a pot, so *is* the laughter of the fool; this also *is* vanity.
7. Surely extortion deprives a wise man of reason, and a bribe corrupts the mind.
8. Better *is* the end of a thing than the beginning of it; the patient in spirit *is* better than the proud in spirit.
9. Do not be hasty in your spirit to be angry; for anger rests in the bosom of fools.
10. Do not say, "Why was *it* that the former days were better than these?" For you do not ask wisely in regard to this.
11. Wisdom *is* good with an inheritance; Yea, a profit to those who see the sun.
12. For wisdom *is* a defense, even as money *is* a defense; but the excellency of knowledge *is* that wisdom *which* preserves the life of those who have it.
13. Consider the work of God; for who can make straight what He has made crooked?
14. In the day of prosperity be joyful, but in the day of adversity consider *that* God has made the one as well as the other, to the end that man should find nothing *that will come* after him.
15. All *things* I have seen in the days of my vanity; there is a just man who perishes in his righteousness, and there is a wicked one who prolongs *life* in his wickedness.
16. Do not be righteous over much, neither make yourself overly wise; why should you destroy yourself?
17. Do not be overly wicked, and do not be a fool; why should you die before your time?
18. *It is* good that you should take hold of this; yea, also from this do not withdraw your hand; for he who fears God shall come forth from them all.
19. Wisdom makes the wise stronger than ten mighty men who are in the city.
20. For *there is* not a righteous man on earth who does good and does not sin.
21. Also do not pay attention to every word that is spoken; lest you hear your servant curse you.
22. For your own heart knows that you yourself have also cursed others many times.
23. All this I have proved by wisdom; I said, "I will be wise;" but it *was* far from me.
24. That which is far off and exceedingly deep, who can find it out?
25. I set my heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness and madness;
26. And what I find more bitter than death is the woman whose heart *is* snares and nets, and her hands are *like* fetters. Whoever pleases God shall escape from her, but the sinner shall be taken by her.
27. "Behold, this I have found," says the

7 Prov. 16:26
10 Isa. 45:9
Jer. 49:19
Job 9:32
12 Psa. 39:6, 102:11
Eccl. 8:7
Jas. 4:14

Chap. **7**

1 Prov. 22:1
3 2 Cor. 7:10
5 Psa. 141:5
Prov. 15:31
6 Eccl. 2:2
7 Ex. 23:8
Deut. 16:19
8 Prov. 14:29
9 Prov. 14:17
Jas. 1:19
11 Eccl. 11:7
13 Job 12:14
Eccl. 1:15
14 Deut. 28:47
15 Eccl. 8:14
16 Prov. 25:16
Rom. 12:3
17 Psa. 55:23
Job 15:32
19 Prov. 21:22
Eccl. 9:16, 18
20 1 Ki. 8:46
1 John 1:8
23 Rom. 1:22
24 Job 28:12
Rom. 11:33
1 Tim. 6:16
25 Eccl. 1:17
26 Prov. 5:3-4
27 Eccl. 1:1-2

Preacher, "*counting* one by one, to find out the sum,
28. Which my soul still sought, but I do not find: one man among a thousand I have found, but a woman among all these I have not found.
29. Lo, this only I have found, that God has made man *to be* upright, but they have sought out many devisings."

CHAPTER EIGHT

1. Who *is* as the wise? And who knows the interpretation of a matter? A man's wisdom makes his face to shine, and the boldness of his face shall be changed.
2. I counsel you, "Keep the king's word, and *that* in regard of the oath of God.
3. Do not be hasty to leave his presence. Do not take a stand in an evil thing, for he does whatever pleases him."
4. Because the word of a king *is* that which has power, who may say to him, "What are you doing?"
5. Whoever keeps the commandment shall feel no evil thing; and a wise man's heart discerns both time and judgment.
6. Because to every purpose there is time and judgment, therefore the misery of man *is* great.
7. For he does not know what shall be; for who can tell him when it shall be?
8. *There is* no man who has power over the wind to restrain the wind; nor power over the day of death; and *there is* no discharge from war; nor shall wickedness deliver those who are given to it.
9. All this I have seen, and I gave my heart to every work that is done under the sun. *There is* a time in which one man rules over another to his own hurt.
10. And so I saw the wicked buried, who had come and gone from the holy place. And they were forgotten in the city where they had so done. This *is* also vanity.
11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.
12. Though a sinner does evil a hundred times, and his *days* are prolonged, yet surely I know that it shall be well with those who fear God, who fear before Him.
13. But it shall not be well with the wicked, nor shall he prolong his days, which are as a shadow; because he does not fear before God.
14. There is a vanity which is done upon the earth: There are just men to whom it happens according to the work of the wicked; again, there are wicked ones to whom it happens according to the work of the righteous. I said that this also *is* vanity.
15. Then I commended pleasure, because a man has no better thing under the sun than to eat and to drink and to be merry; for that shall go with him in his labor through the days of his life which God gives him under the sun.
16. When I applied my heart to know wisdom, and to see the business that is done upon the earth, for neither day nor night do men give sleep to their eyes,
17. Then I looked at all the work of God, that a man cannot find out the work that is done under the sun; because though a man labors to seek *it* out, yet he shall not find it. Yea, further, though a wise man thinks to know it, yet he shall not be able to find *it*.

CHAPTER NINE

1. For all this I took to heart, even to make all this clear, that the righteous and the wise and their works *are* in the hand of God. No man knows either love or hatred *by* all *that is* before them.
2. All things *come* alike to all; *there is* one event *that happens* to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice. As *is* the good, so is the sinner. He who swears is as *he* who fears an oath.
3. This *is* an evil among all things that are done under the sun, that *there is* one event *that happens* to all. Yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.
4. For whoever is among the living, there is hope; for a living dog *is* better than a dead lion.
5. For the living know that they shall die; but the dead do not know anything, nor do they have any more a reward; for their memory is forgotten.
6. Also their love, and their hatred, and their envy, is long ago perished; nor do

28 Job 33:23
29 Gen. 1:27, 3:6-7

Chap. **8**

1 Deut. 28:50 Prov. 4:8-9 Acts 6:15
2 Ezek. 17:18 1 Chr. 29:24
3 Eccl. 10:4
4 Job 34:18
6 Eccl. 3:1
7 Prov. 24:22 Eccl. 6:12, 9:12, 10:14
8 Psa. 49:6-7
11 Isa. 26:10 Psa. 10:6, 50:21
12 Isa. 3:10-11, 65:20 Psa. 37:11, 18-19 Prov. 1:32-33 Mat. 25:34, 41 Rom. 2:5
14 Psa. 73:14 Eccl. 2:14, 7:15, 9:1-3
15 Eccl. 2:24, 3:12, 22, 5:18, 9:7
17 Job 5:9 Eccl. 3:11 Rom. 11:33

Chap. **9**

1 Eccl. 8:14
2 Psa. 73:3, 12-13 Mal. 3:15 Job 21:7
5 Isa. 26:14, 63:16 Job 7:8-10, 14:21

they any longer have a portion forever in all that is done under the sun.
7. Go your way, eat your bread with joy, and drink your wine with a merry heart; for God now accepts your works.
8. Let your garments be always white; and let your head lack no ointment.
9. Live joyfully with the wife whom you love all the days of the life of your vanity, which He has given you under the sun, all the days of your vanity. For that *is* your portion in *this* life, and in your labor which you labor under the sun.
10. Whatever your hand finds to do, do *it* with all your might; for *there is* no work, nor plan, nor knowledge, nor wisdom, in the grave where you go.
11. I returned and saw under the sun that the race *is* not to the swift, nor the battle to the strong, nor yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all.
12. For man also does not know his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falls suddenly upon them.
13. This wisdom I have seen also under the sun, and it *seemed* great to me:
14. *There was* a little city, and few men in it; and a great king came against it and besieged it, and built huge bulwarks against it.
15. And a poor wise man was found in it, and he by his wisdom delivered the city; yet no man remembered that poor man.
16. And I said, "Wisdom *is* better than strength; but the poor man's wisdom *is* despised, and his words are not heard.
17. The quiet words of the wise *are* more to be heeded than the shouts of a ruler among fools.
18. Wisdom *is* better than weapons of war; but one sinner destroys much good."

CHAPTER TEN

1. As dead flies make the perfumer's ointment to fetid and putrid; *so* does a little folly to him who has a reputation for wisdom and honor.
2. A man's heart *is* at his right hand; but a fool's heart at his left.

7 Eccl. 8:15
9 Eccl. 2:10, 24, 3:13, 22, 5:18
11 Jer. 9:23
Amos 2:14-15
12 Prov. 29:6
Eccl. 8:7
Luke 12:20, 39, 17:26
1 Thes. 5:3
14 2 Sam. 20:16-22
16 Prov. 21:22, 24:5
Eccl. 7:19, 9:18
Mark 6:2
18 Josh. 7:1
Eccl. 9:16

Chap. **10**

3 Prov. 13:16, 18:2
4 1 Sam. 25:24
Prov. 25:15
Eccl. 8:3
6 Esth. 3:1
7 Prov. 19:10, 30:22
8 Psa. 7:15
Prov. 26:27
11 Jer. 8:17
Psa. 58:4-5
12 Prov. 10:14, 32
14 Prov. 15:2
Eccl. 3:22, 8:7
16 Isa. 3:4-5, 5:11
17 Prov. 31:4
19 Psa. 104:15
20 Ex. 22:28
Luke 19:40
Acts 23:5

3. Yea also, when a fool walks along the way his wisdom fails; and he says to all *that* he *is* a fool.
4. If the spirit of the ruler rises up against you, do not leave your place; for yielding pacifies great offenses.
5. There is an evil I have seen under the sun, like an error which comes from a despot's presence;
6. *When* foolishness is set in great dignity, and the rich sit in a low place.
7. I have seen servants on horses and princes walking as servants on the earth.
8. He who digs a pit shall fall into it; and whoever breaks through a wall, a snake shall bite him.
9. Whoever removes stones shall be hurt with them. He who splits wood shall be endangered by it.
10. If the iron is blunt, and he does not whet the edge, then he must put more strength to *it*. But wisdom *is* profitable to direct.
11. If the snake bites before it is charmed, then the charmer has no advantage.
12. The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself.
13. The beginning of the words of his mouth *is* foolishness; and the end of his talk *is* extreme folly.
14. A fool also makes many words; a man does not know what shall be; and what shall be after him, who can tell him?
15. The labor of fools wearies him, because he does not know *how* to go to the city.
16. Woe to you, O land, when your king *is* a child and your princes eat in the morning.
17. Blessed *are* you, O land, when your king *is* the son of nobles, and your leaders eat at the set time, for strength, and not for drunkenness!
18. By slothfulness the building decays; and through idleness of the hands the house drops.
19. A feast is made for laughter, and wine makes merry; but money answers all *things*.
20. Do not curse a king, no, not *even* in your thought; and do not curse the rich in your bedroom; for a bird of the air shall carry the voice, and that which has wings shall tell the matter.

CHAPTER ELEVEN

1. Cast your bread upon the waters; for you shall find it after many days.
2. Give a share to seven, and also to eight; for you know not what evil shall be upon the earth.
3. If the clouds are full of rain, they empty themselves upon the earth; and if the tree falls toward the south, or toward the north, in the place where the tree falls, there it shall be.
4. He who watches the wind shall not sow; and he who regards the clouds shall not reap.
5. As you do not know what *is* the way of the spirit, or how the bones *grow* in the pregnant woman's womb; even so you do not know the works of God Who makes all.
6. In the morning sow your seed, and in the evening do not withhold your hand; for you do not know what shall be blessed, either this or that, or whether they both *shall be* fruitful in the same way.
7. And the light *is* sweet, and *it is* a pleasant thing for the eyes to behold the sun;
8. But if a man lives many years, *and* rejoices in them all; yet let him remember the days of darkness, for they shall be many. All that comes *is* vanity.
9. Rejoice, in your youth, O young man; and let your heart cheer you in the days of your youth, and walk in the ways of your heart, and in the sight of your eyes; but know that for all these *things* God will bring you into judgment.
10. Therefore remove vexation from your heart, and put away evil from your flesh; for youth and vigor *are* vanity.

CHAPTER TWELVE

1. Remember now your Creator in the days of your youth, before the evil days come, and the years *of old age* draw near, when you shall say, "I have no pleasure in them."

Chap. **11**

1 Deut. 15:10
Isa. 32:20
Prov. 19:17
Mat. 10:42
2 Mic. 5:5
Psa. 112:9
Eph. 5:16
1 Tim. 6:18
5 Psa. 139:14
John 3:8
7 Eccl. 7:11
9 Num. 15:39
Eccl. 12:14
10 Psa. 39:5
2 Cor. 7:1

Chap. **12**

1 Sam. 19:35
Lam. 3:27

2 ★ *When your vision dims with old age making it hard to see the sun, moon or stars.*
3 ★ *Verses 3-7 are poetic analogies describing the process of aging, becoming weaker as one's life declines unto death.*
4 2 Sam. 19:35
5 Job 9:17, 17:13
7 Gen. 3:19
Num. 16:22
Zech. 12:1
Job 34:14
Eccl. 3:21
8 Psa. 62:9
9 1 Ki. 4:32
12 Eccl. 1:18
13 Deut. 10:12
14 Mat. 12:36

2. When the sun, or the light, or the moon, or the stars, are darkened, or the clouds return after rain,★
3. In the day when the keepers of the house shall tremble, and the strong men are stooped *over*, and the grinders cease because they are few, and *the eyes* of those who look out of the windows grow dim,★
4. And the doors shall be shut in the streets, when the sound of the grinding is low, and you shall rise up at the voice of a bird, and all the daughters of music shall be brought low;
5. Also when they are afraid of heights, and terrors along the way, and the almond tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goes to his long home, and the mourners go about the streets;
6. Before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern;
7. And the dust returns to the earth as it was, and the spirit returns to God who gave it.
8. "Vanity of vanities," says the Preacher; "all *is* vanity."
9. And more than that, the Preacher *was* wise; he still taught the people knowledge. Yea, he pondered and sought out and set in order many proverbs.
10. The Preacher sought to find out pleasing words; and words of truth written by the upright.
11. The words of the wise men *are* like goads; yea, their collected words are like nails driven home; given by one Shepherd.
12. And further, by these, my son, be warned. Of the making of many books there is no end, and much study *is* a weariness of the flesh.
13. Let us hear the conclusion of the whole matter: Fear God, and keep His commandments. For this *is* the whole man.
14. For God shall bring every work into judgment, concerning every secret thing, whether *it is* good, or whether it is evil.

The Book of

Esther

CHAPTER ONE

1. Now it came to pass in the days of Ahasuerus (this *is* the Ahasuerus who reigned from India even to Ethiopia, *over* a hundred and twenty-seven provinces),
2. In those days, when King Ahasuerus sat upon the throne of his kingdom in Shushan the palace,
3. In the third year of his reign, he made a feast for all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, *were* before him,
4. When he showed the riches of his glorious kingdom and the splendor of his excellent majesty many days—a hundred and eighty days.
5. And when these days had expired, the king made a feast for all the people who were present in Shushan the palace, both great and small, for seven days in the court of the garden of the king's palace.
6. White, green, and blue hangings were fastened with cords of fine linen and purple on silver rods and pillars of marble. The couches were of gold and silver, on a pavement of *red* and white, and pearl, and black marble.
7. And they served them drinks in vessels of gold, the vessels being different from one another, and royal wine in abundance, according to the hand of the king.
8. And the drinking *was* according to the law, no one was compelled, for so the king had commanded every chief of his house that they should do according to every man's pleasure.
9. Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus.
10. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven officers who served in the presence of Ahasuerus the king,
11. To bring Vashti the queen before the king with the royal crown, in order to show the people and the princes her beauty, for she *was* lovely to look upon.
12. But queen Vashti refused to come at the king's command by *his* officers. And the king *was* very angry, and his anger burned within him.

Chap. **1**

1 Esth. 8:9
Dan. 6:1, 9:1
Ezra 4:6
2 1 Ki. 1:46
Neh. 1:1
3 Gen. 40:20
Esth. 2:18
6 Amos 2:8, 6:4
Esth. 7:8
10 Esth. 7:9

13 Jer. 10:7
Dan. 2:12
1 Chr. 12:31
Mat. 2:1
14 2 Ki. 25:19
Ezra 7:14
17 Eph. 5:33
19 Esth. 8:8
Dan. 6:8
20 1 Pet. 3:1
Eph. 5:33
Col. 3:18
22 Esth. 8:9
Eph. 5:22-24
1 Tim. 2:12

13. And the king said to the wise men who knew the times (for so *was* the king's manner toward all who knew law and judgment;
14. And next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who saw the king's face, who sat first in the kingdom):
15. "What shall we do with queen Vashti according to law, because she has not done the command of the King Ahasuerus by the officers?"
16. And Memucan answered before the king and princes, "Vashti the queen has not only done wrong to the king, but also to all the princes, and to all the people who *are* in all the provinces of King Ahasuerus.
17. For the deed of the queen shall go out to all women, so that their husbands shall be despised in their eyes, and it shall be reported that King Ahasuerus commanded to bring Vashti the queen in before him, but she did not come.
18. And this day the princesses of Persia and Media shall say the same to all the king's princes who have heard of the deed of the queen. And there *will be* too much contempt and strife.
19. If it please the king, let there be a royal command from him, and let it be written among the laws of the Persians and the Medes, so that it may not be changed, that Vashti shall come no more before King Ahasuerus. And let the king give her royal state to another who is better than she is.
20. And when the king's decree which he shall make shall be published throughout all his empire (for it is great), all the wives shall give their husbands honor, both the great and small."
21. And the saying pleased the king and the princes. And the king did according to the word of Memucan.
22. For he sent letters into all the king's provinces, into every province according to the writing of it, and to every people in their language, so that every man should bear rule in his own house, and *it was* published according to the language of every people.

CHAPTER TWO

1. After these things, when the wrath of King Ahasuerus had calmed down, he remembered Vashti and what she had done, and what was decreed against her.
2. And the king's servants who served him said, "Let beautiful young virgins be sought for the king.
3. And let the king choose officers in all the provinces of his kingdom, so that they may gather together all the beautiful young virgins to Shushan the palace, to the house of the women, into the custody of Hegai the king's officer, keeper of the women. And let their ointments be given.
4. And let the young woman who pleases the king be queen instead of Vashti." And the thing pleased the king, and he did so.
5. *Now* in Shushan the palace there was a certain Jew whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,
6. Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away.
7. And he brought up Hadassah, that *is*, Esther, his uncle's daughter. For she had neither father nor mother, and the young woman *was* fair and beautiful, whom Mordecai, when her father and mother were dead, took for his own daughter.
8. And it came to pass when the king's command and his order was heard, and when many young women had been gathered to Shushan the palace, into the hand of Hegai, Esther was also brought to the king's house, into the custody of Hegai, keeper of the women.
9. And the young woman pleased him, and she received kindness from him. And he quickly gave to her beauty preparations and her portion—and seven young maidens *who were* fit to be given her, out of the king's house. And he moved her and her servant women to the best place in the house of the women.
10. Esther had not revealed her people nor her kindred, for Mordecai had commanded her that she should not show *it*.
11. And Mordecai walked every day in front of the court of the women's house in order to know how Esther did and what was to become of her.

Chap. **2**

1 Esth. 1:19-20
3 Esth. 2:8
6 2 Ki. 24:14-15, 24:6
Jer. 24:1
2 Chr. 36:10, 20
7 Esth. 2:15
Eph. 6:4
8 Esth. 2:3
9 Esth. 2:3, 12
10 Esth. 2:20
15 Esth. 2:7
18 Esth. 1:3
19 Esth. 2:21, 3:2
20 Esth. 2:10
21 Esth. 6:2

12. Each young woman's turn came to go in to King Ahasuerus, after she had been purified twelve months, according to the law of the women (for so the days of their anointing were done, six months with oil of myrrh, and six months with sweet odors, and with the perfumes of the women).
13. And in this way each young woman came to the king. Whatever she desired was given her to take with her out of the house of the women to the king's house.
14. She went in the evening, and on the next day she returned to the second house of the women, into the hand of Shaashgaz, the king's officer who kept the concubines. She did not come in to the king's presence any more, unless the king delighted in her, and she was called by name.
15. And when Esther's turn, the daughter of Abihail the uncle of Mordecai who had taken her for his daughter, had come to go in to the king, she asked nothing but what was chosen by Hegai the king's officer, the keeper of the women. And Esther had favor in the sight of all who looked upon her.
16. So Esther was taken to King Ahasuerus into his royal house in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.
17. And the king loved Esther above all the women, and she rose in grace and favor in his sight more than all the virgins. And he set the royal crown upon her head, and made her queen instead of Vashti.
18. And the king made a great feast to all his princes and his servants, even Esther's feast. And he ordered a rest day for the provinces, and gave gifts, according to the state of the king.
19. And when the virgins were gathered the second time, then Mordecai sat in the king's gate.
20. Esther had not yet revealed her kindred nor her people, as Mordecai had commanded her. For Esther obeyed the command of Mordecai as she did when she was brought up by him.
21. In those days, while Mordecai sat in the king's gate, two of the king's officers, Bigthan and Teresh, of those who guarded the door, became angry and sought to lay hands on King Ahasuerus.

22. And the thing was known to Mordecai, who told Esther the queen. And Esther told the king about it in Mordecai's name.
23. And when the matter was searched into, it was found out, and the two of them were hanged on a tree. And it was written in the book of the chronicles before the king.

22 Esth. 6:2
23 Esth. 6:1

CHAPTER THREE

Chap. **3**

1. After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes who *were* with him.
2. And all the king's servants in the king's gate knelt down and paid honor to Haman, for the king had so commanded concerning him. But Mordecai did not bow down nor prostrate himself before him.
3. And the king's servants in the king's gate said to Mordecai, "Why do you transgress the king's command?"
4. Now it came to pass when they spoke daily to him, and he did not hearken to them, they told Haman, to see if Mordecai's words would stand. For he had told them that he *was* a Jew.
5. And when Haman saw that Mordecai did not kneel down nor pay honor to him, then Haman was full of wrath.
6. But it seemed contemptible to lay hands only on Mordecai, for they had revealed to him the people of Mordecai. So Haman sought to destroy all the Jews throughout the whole kingdom of Ahasuerus—the people of Mordecai.
7. In the first month, that *is*, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is the lot, before Haman from day to day, and from month to month, to the twelfth month, the month Adar.
8. And Haman said to King Ahasuerus, "There is a certain people scattered abroad and dispersed among the people, in all the provinces of your kingdom. And their laws *are* different from those of all *other* people, neither do they keep the king's laws. Therefore it is not in the king's interest to allow them to live.
9. If it please the king, let it be written that they may be destroyed. And I will pay ten thousand talents of silver into the hands of those who have charge of the business, to bring *it* into the king's treasuries."
10. And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy.
11. And the king said to Haman, "The silver *is* given to you, the people also, to do with them as seems good to you."
12. Then the king's scribes were called on the thirteenth day of the first month, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors *who were* over every province, and to the rulers of every people of every province, according to the writing of it, and to every people according to their language. It was written in the name of King Ahasuerus and sealed with the king's ring.
13. And the letters were sent by postal riders into all the king's provinces, to destroy, to kill, and to annihilate all Jews, both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth month, which is the month Adar, and to plunder their goods.
14. A copy of the writing—as a command to be given in every province—was published to all people, that they should be ready for that day.
15. The posts went out, being hurried by the king's command, and the decree was given in Shushan the palace. And the king and Haman sat down to drink, but the city of Shushan was perplexed.

1 Num. 24:7
1 Sam. 15:8
2 Psa. 15:4
Esth. 2:19, 3:5
3 Esth. 3:2
5 Esth. 3:2, 5:9
Dan. 3:19
6 Psa. 83:4
7 Esth. 9:24
8 Ezra 4:13
Acts 16:20
10 Gen. 41:42
Esth. 7:6, 8:2, 8,
12 1 Ki. 21:8
Esth 1:22, 8:8-10
13 Esth. 8:10-12
14 Esth. 8:13-14
15 Prov. 29:2
Esth. 8:15

CHAPTER FOUR

Chap. **4**

1. When Mordecai understood all that was done, Mordecai tore his clothes and put on sackcloth with ashes and went out into the middle of the city, and cried with a loud and bitter cry.
2. And he even came before the king's gate—but none *might* enter into the king's gate clothed with sackcloth.
3. And in every province, wherever the king's command and his decree came, there *was* great mourning among the Jews, and fasting, and weeping and wailing. And many lay in sackcloth and ashes.
4. And Esther's servant women and her officers came and told her. And the

1 Gen. 27:34
Josh. 7:6
2 Sam. 1:11
Ezek. 27:30

queen was exceedingly grieved, and she sent clothing to clothe Mordecai, and to take away his sackcloth from him. But he did not accept *it*.
5. And Esther called for Hathach, *one* of the king's officers whom he had appointed to attend to her, and gave him a command to go to Mordecai to learn what this *matter was* and why it *was*.
6. And Hathach went out to Mordecai, to the street of the city in front of the king's gate.
7. And Mordecai told him of all that had happened to him, and of the sum of the money which Haman had promised to pay to the king's treasuries for the Jews in order to destroy them.
8. Also he gave him a copy of the writing of the decree which *was* given at Shushan to destroy them, to show *it* to Esther and to declare it to her, and to command her that she should go in to the king to make supplication to him, and to seek help for her people.
9. And Hathach came and told Esther the words of Mordecai.
10. Again Esther spoke to Hathach, and gave him a message for Mordecai:
11. "The king's servants and the people of the king's provinces know that whoever, whether man or woman, shall come to the king into the inner court, who is not called, *there is* one law of his: execution—except such to whom the king shall hold out the golden scepter so that he may live. But I have not been called to come in to the king these *past* thirty days."
12. And they told Mordecai Esther's words.
13. And Mordecai commanded them to answer Esther, "Do not think within yourself that you shall escape in the king's house more than all the Jews.
14. For even if you are completely silent at this time, relief and deliverance shall arise to the Jews from another place, but you and your father's house shall be destroyed. And who knows whether you have come *to such* a royal position for a time *such* as this?"
15. And Esther told them to return to Mordecai *this answer*:
16. "Go, gather together all the Jews who are present in Shushan, and fast for me, and do not eat nor drink three days, night or day. My maidservants and I will also fast in the same way. And so I will go in to the king, which *is* not according to the law. And if I perish, I perish."
17. And Mordecai went his way and did according to all that Esther had commanded him.

7 Esth. 3:9
8 Esth. 3:14-15
11 Esth. 5:1-2, 8:4
Dan. 2:9
14 Job 9:18
16 Gen. 43:14
Esth. 5:1

CHAPTER FIVE

1. Now it came to pass on the third day, Esther put on royal *clothing*, and stood in the inner court of the king's palace, across from the king's hall. And the king sat upon his royal throne in the royal hall, facing the entrance of the hall.
2. And it was so that when the king saw Esther the queen standing in the court, she received favor *in* his sight. And the king held out to Esther the golden scepter in his hand. And Esther drew near and touched the top of the scepter.
3. And the king said to her, "What do you *desire*, Queen Esther? And what *is* your wish? It shall be given to you even to half of the kingdom."
4. And Esther answered, "If *it is* good to the king, let the king and Haman come today to the banquet which I have prepared for him."
5. And the king said, "Cause Haman to hurry so that he may do as Esther has said." And the king and Haman came to the banquet which Esther had prepared.
6. And the king said to Esther at the banquet of wine, "What *is* your petition, that it shall be granted to you? And what *is* your request? It shall be performed even to half of the kingdom."
7. And Esther answered and said, "*As to* my petition and my request,
8. If I have found favor in the sight of the king, and if it please the king to grant my petition and to perform my request, let the king and Haman come to the banquet which I shall prepare for them, and I will do tomorrow as the king has said."
9. And Haman went forth that day joyful and with a glad heart. But when Haman saw Mordecai in the king's gate, that he did not stand up nor move for him, he was full of fury against Mordecai.
10. But Haman refrained himself. And when he came home, he sent and called *for* his friends and Zeresh his wife.
11. And Haman told them of the glory of his riches, and his many children, and all things to which the king had promoted

Chap. **5**
1 Esth. 4:11, 16, 6:4
2 Prov. 21:1
Esth. 4:11, 8:4
3 Mark 6:23
6 Esth. 7:2, 9:12
9 Esth. 3:5
10 2 Sam. 13:22
11 Esth. 9:7

him, and how he had advanced him above the princes and servants of the king.
12. And Haman said, "Yea, Esther the queen let *no other man* but me come in with the king to the banquet that she had prepared. And also tomorrow I am invited to *her banquet*, with the king.
13. Yet all this fails to satisfy me as long as I see Mordecai the Jew sitting at the king's gate."
14. And Zeresh his wife and all his friends said to him, "Make a gallows, fifty cubits high, and tomorrow speak to the king that Mordecai may be hanged on it. Then go in merrily with the king to the banquet." And the thing pleased Haman, and he caused the wooden gallows to be made.

14 Esth. 6:4, 7:9-10

Chap. **6**

1 Esth. 2:23
2 Esth. 2:21
4 Esth. 5:1, 14
8 1 Ki. 1:33

CHAPTER SIX

1. On that night the king could not sleep, and he commanded to bring the book of records of the chronicles. And they were read before the king.
2. And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's officers, the guards of the door who sought to lay hands on King Ahasuerus.
3. And the king said, "What honor and dignity has been done to Mordecai for this?" And the king's servants who served him said, "Nothing has been done for him."
4. And the king said, "Who *is* in the court?" And Haman had come into the outer court of the king's palace to speak to the king to hang Mordecai on the gallows which he had prepared for him.
5. And the king's servants said to him, "Behold, Haman stands in the court." And the king said, "Let him come in."
6. So Haman came in. And the king said to him, "What shall be done to the man whom the king delights to honor?" And Haman thought in his heart, "To whom would the king delight to do honor more than to myself?"
7. And Haman answered the king, "For the man whom the king delights to honor,
8. Let the royal clothing be brought, which the king wears, and the horse that the king rides upon, and the royal crown which is set upon his head.
9. And let this clothing and horse be delivered to the hand of one of the king's most noble princes so that they may dress the man whom the king delights to honor, and bring him on horseback through the streets of the city, and proclaim before him, 'This is what shall be done to the man whom the king delights to honor.' "
10. And the king said to Haman, "Make haste! Take the clothing and the horse, as you have said, and do so even to Mordecai the Jew, who sits at the king's gate. Do not fail to do any of all the things you have spoken."
11. And Haman took the clothing and the horse and dressed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, "This is what shall be done to the man whom the king delights to honor!"
12. And Mordecai returned to the king's gate. But Haman hurried to his house mourning, and having *his* head covered.
13. And Haman told Zeresh his wife and all his friends every *thing* that had happened to him. Then his wise men and Zeresh his wife said to him, "If Mordecai is of the seed of the Jews, before whom you have begun to fall, you shall not prevail against him but shall surely fall before him."
14. And while they *were* still talking with him, the king's officers came. And they hurried to bring Haman to the banquet which Esther had prepared.

9 Gen. 41:43
12 2 Sam. 15:30
Jer. 14:3-4
2 Chr. 26:20
14 Esth. 5:8

Chap. **7**

2 Esth. 5:6
4 Esth. 3:9

CHAPTER SEVEN

1. So the king and Haman came to the banquet of Esther the queen.
2. And the king said again to Esther on the second day of the banquet of wine, "What *is* your petition, Queen Esther, that it may be granted you? And what *is* your request? And it shall be performed, even to the half of the kingdom."
3. And Esther the queen answered and said, "If I have found favor in your sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.
4. For we are sold, my people and I, to be destroyed, to be killed, and to perish. But if we had been sold for slave men and slave women, I would have held my

tongue, because no such distress would justify disturbing the king."
5. And King Ahasuerus answered and said to Esther the queen, "Who *is* he, and where *is* the one who dares presume in his heart to do so?"
6. And Esther said, "The man who is our adversary and enemy *is* this wicked Haman." And Haman was terrified before the king and the queen.
7. And the king, arising from the banquet of wine in his wrath, *went* into the palace garden. But Haman stood up to beg for his life from Esther the queen, for he saw that evil was determined against him by the king.
8. And the king returned out of the palace garden into the place of the banquet of wine. And Haman had fallen on the couch on which Esther *was*. And the king said, "Will he also force the queen before me in the house?" As the word went out of the king's mouth, they covered Haman's face.
9. And Harbonah, one of the officers, said before the king, "Also look! The gallows fifty cubits high which Haman made for Mordecai, who had spoken good for the king, stands at the house of Haman." Then the king said, "Hang him on it!"
10. And they hanged Haman on the gallows that he had prepared for Mordecai. And the king's wrath was assuaged.

CHAPTER EIGHT

1. On that day King Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. And Mordecai came before the king, for Esther had told what he *was* to her.
2. And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.
3. And Esther spoke yet again before the king, and fell down at his feet, and begged him with tears to put away the evil of Haman the Agagite, and his plot which he had devised against the Jews.
4. Then the king held out the golden scepter toward Esther. And Esther arose and stood before the king,
5. And said, "If it please the king, and if I have found favor in his sight, and if the thing seems right before the king, and if I am pleasing in his eyes, let it be written to reverse the letters (devised by Haman the son of Hammedatha the Agagite) which he wrote to destroy the Jews in all the king's provinces.
6. For how can I bear to see the evil that shall come upon my people? Or how can I endure to see the slaughter of my kindred?"
7. And King Ahasuerus said to Esther the queen and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and they have hanged him on the gallows, because he laid his hand upon the Jews.
8. And you write for the Jews as it pleases you, in the king's name, and seal *it* with the king's ring. For the writing which is written in the king's name and sealed with the king's ring, no man may revoke."
9. Then the king's scribes were called at that time in the third month, the month Sivan, on the twenty-third *day* of it. And it was written according to all that Mordecai commanded to the Jews, and to the lieutenants and the governors and rulers of the provinces from India to Ethiopia, a hundred and twenty-seven provinces, to every province according to the writing of it, and to every people in their language, and to the Jews according to their writing and according to their language.
10. And he wrote in the name of King Ahasuerus and sealed *it* with the king's ring. And he sent letters by riders on horseback, riders on royal steeds, stallions, even sons of royal mares.
11. In *these letters* the king granted the Jews in every city to gather themselves together, and to stand for their life, to destroy, to kill and to cause to perish all the power of the people and province who desired to attack them, little ones and women, and to plunder their property,
12. On one day in all the provinces of King Ahasuerus, on the thirteenth *day* of the twelfth month, which *is* the month Adar.
13. A copy of the writing for a command to be given in every province *was* announced to all people, even that the Jews should be ready against that day to avenge themselves on their enemies.
14. The couriers, riding on stallions and royal steeds, went out, being hurried and

8 Esth. 1:6
Job 9:24
9 Psa. 7:16
Prov. 11:5-6
Esth. 1:10, 5:14
10 Psa. 37:35-36
Dan. 6:24

Chap. **8**

1 Esth. 2:7
2 Esth. 3:10
4 Esth. 4:11, 5:2
6 Esth. 7:4
Neh. 2:3
7 Prov. 13:22
Esth. 8:1
8 Esth. 1:19
Dan. 6:8, 12, 15
9 Esth. 1:1, 22, 3:12
10 1 Ki. 21:8
Esth. 3:12-13
11 Esth. 9:10, 15-16
12 Esth. 3:13, 9:1
13 Esth. 3:14-15

pressed on by the king's command. And the order was given at Shushan the palace.
15. And Mordecai went out from the presence of the king in royal clothing of blue and white, and with a great crown *of* gold, and with a garment of fine linen and purple. And the city of Shushan rejoiced and was glad.
16. The Jews had light and gladness and joy and honor.
17. And in every province, and in every city where the king's command and his order came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews, for the fear of the Jews fell upon them.

15 Prov. 29:2
Esth. 3:15
16 Psa. 97:11
17 Gen. 35:5
Ex. 15:16
Deut. 2:25, 11:25
1 Sam. 25:8
Psa. 18:43
Esth. 9:2

CHAPTER NINE

Chap. **9**

1. And in the twelfth month, the month Adar, on the thirteenth day of the same, when the king's command and his order came to be executed, in the day that the enemies of the Jews hoped to have power over them, it was turned to be the opposite, so that the Jews had rule over the ones who hated them.
2. The Jews gathered themselves in their cities throughout all the provinces of King Ahasuerus, in order to lay hands on any who sought their harm. And no man could withstand them, for the fear of them fell upon all people.
3. And all the rulers of the provinces, and the lieutenants and the governors and officers of the king helped the Jews, because the fear of Mordecai had fallen upon them.
4. For Mordecai *was* great in the house of the king, and his fame went throughout all the provinces. For this man Mordecai grew more and more powerful.
5. And the Jews struck all their enemies with the sword, and slaughter, and destruction; and did as they pleased to those who hated them.
6. And in Shushan the palace the Jews killed and destroyed five hundred men.
7. And also Parshandatha, and Dalphon, and Aspatha,
8. And Poratha, and Adalia, and Aridatha,
9. And Parmashta, and Arisai, and Aridai, and Vajezatha
10. Were killed—the ten sons of Haman the son of Hammedatha, the enemy of the Jews. But they did not lay their hands on the spoil.
11. On that day the number of those who were killed in Shushan the palace was brought before the king.
12. And the king said to Esther the queen, "The Jews have killed and destroyed five hundred men in Shushan the palace, and the ten sons of Haman. What have they done in the rest of the king's provinces? And what *is* your petition, that it may be granted you? Or what further request do you have? And it shall be done."
13. Then Esther said, "If it please the king, let it be granted to the Jews in Shushan to do tomorrow also according to this day's decree, and let Haman's ten sons be hanged on the gallows."
14. And the king commanded it to be done. And the order was given at Shushan, and they hanged Haman's ten sons.
15. For the Jews in Shushan gathered themselves on the fourteenth day also of the month Adar, and killed three hundred men at Shushan. But they did not lay their hands on the spoil.
16. But the rest of the Jews in the king's provinces gathered themselves and stood for their lives, and had rest from their enemies, and killed seventy-five thousand of their foes. But they did not lay their hands on the spoil.
17. And on the thirteenth day of the month Adar, and on the fourteenth day of the same, they rested and made it a day of feasting and gladness.
18. But the Jews at Shushan gathered on the thirteenth *day* and on the fourteenth. And on the fifteenth *day* of the same *month*, they rested and made it a day of feasting and gladness.
19. Therefore the Jews of the villages, who lived in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and *a day of* sending portions to one another.
20. And Mordecai wrote these things, and sent letters to all the Jews in all the provinces of King Ahasuerus, near and far,
21. To establish among them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

1 2 Sam. 22:41
Esth. 3:13, 8:12
2 Psa. 71:13, 24
Esth. 8:11, 17, 9:16
4 2 Sam. 3:1
Prov. 4:18
1 Chr. 11:9
10 Psa. 21:10
Job 13:19, 27:13-15
Esth. 5:11, 8:11
12 Esth. 5:6, 7:2
13 2 Sam. 21:6, 9
Esth. 8:11
15 Esth. 8:11, 9:2, 10
16 Esth. 8:11, 9:2
18 Esth. 9:11, 15
19 Deut. 16:11, 14
Esth. 8:17, 9:22
Neh. 8:10, 12

22. As the days in which the Jews rested from their enemies, and the month which was turned to them from sorrow to joy, and from mourning into a good day, that they should make them days of feasting and joy, and of sending portions to one another, and gifts to the poor.
23. And the Jews undertook to do as they had begun, and as Mordecai had written to them,
24. Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, the lot, to finish them and to destroy them.
25. But when *Esther* came before the king, he commanded by letters that his wicked plot which he had devise against the Jews should return upon his own head, and that he and his sons should be hanged on the gallows.
26. So they called these days Purim, after the name of Pur. Therefore, for all the words of this letter, and which they had seen concerning this matter, and which had happened to them,
27. The Jews ordained, and took upon themselves and upon their seed, and upon all such as joined themselves to them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year;
28. And *that* these days *should be* remembered and kept throughout every generation, every family, every province, and every city and these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.
29. And Esther the queen, the daughter of Abihail, with Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.
30. And he sent the letters to all the Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,
31. In order to confirm these days of Purim in their *set* times, according as Mordecai the Jew and Esther the queen had ordered them, and as they had decreed for themselves and for their seed in the matters of the fastings and of their cry.
32. And the order of Esther confirmed these matters of Purim. And it was written in the book.

22 Esth. 9:19
Neh. 8:10
24 Esth. 3:6, 7
25 Esth. 7:5, 10, 8:3, 9:13-14
Psa. 7:16
26 Esth. 9:20
27 Isa. 56:3, 6
Zech. 2:11
Esth. 8:17
29 Esth. 2:15, 8:10, 9:20
30 Esth. 1:1
31 Esth. 4:3, 16

CHAPTER TEN

1. And King Ahasuerus laid a tax on the land and *on* the isles of the sea.
2. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, with which the king made him great, *are* they not written in the book of the chronicles of the kings of Media and Persia?
3. For Mordecai the Jew *was* second to King Ahasuerus and great among the Jews, and pleasing to the multitude of his brethren, seeking the welfare of his people and speaking peace to all his seed.

Chap. **10**
1 Gen. 10:5
Isa. 24:15
Psa. 72:10
2 Esth. 8:15, 9:4
3 Gen. 41:40
Psa. 122:8-9
Neh. 2:10
2 Chr. 28:7

The Book of

Daniel

CHAPTER ONE

1. In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it.
2. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god. And he brought the vessels into the treasure house of his god.
3. And the king spoke to Ashpenaz, the master of his officers, that he should bring *some* of the children of Israel, and of the king's seed, and of the nobles;
4. Young men *in* whom was no blemish, but who were handsome and skillful in all wisdom; and who had knowledge and understanding, even those who were able to stand in the king's palace; and that he was to teach them the writing and the language of the Chaldeans.
5. And the king appointed for them a daily portion of the king's food, and of the wine which he drank, that they should be educated three years, so that at the end *of that time* they might stand before the king.
6. And among them were *four* of the sons of Judah: Daniel, Hananiah, Mishael, and Azariah,
7. To whom the chief of the officers gave *new* names. For he called Daniel, Belteshazzar; and Hananiah, Shadrach; and Mishael, Meshach; and Azariah, Abed-Nego.
8. But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank. Therefore he asked permission of the chief of the officers that he might not defile himself.
9. And God had granted Daniel favor and compassion in the eyes of the chief of the officers.
10. And the chief of the officers said to Daniel, "I fear my lord the king, who has chosen your food and your drink. For why should he see your faces worse looking than the youths who *are* of your own age? Then you would make me endanger my head with the king."
11. And Daniel said to Melzar the steward, whom the chief of the officers had set over Daniel, Hananiah, Mishael, and Azariah,

Chap. 1

1 2 Ki. 24:1
2 Chr. 36:6
2 Gen. 10:10
Jer. 27:19
Zech. 5:11
2 Chr. 36:7
3 2 Ki. 20:17-18
Isa. 39:7
4 Lev. 24:19-20
Acts 7:22
5 Gen. 41:46
1 Ki. 10:8
Dan. 1:19
7 Gen. 41:45
2 Ki. 24:17
Dan. 4:8, 5:12
8 Deut. 32:28
Ezek. 4:13
Hos. 9:3
9 Gen. 39:21
Psa. 106:46
Prov. 16:7
17 Num. 12:6
1 Ki. 3:12
Dan. 5:11-12, 14, 10:1
2 Chr. 26:5
Acts 7:22
Jas. 1:5, 17
19 Gen. 41:46
Dan. 1:5
20 1 Ki. 10:1
21 Dan. 6:28, 10:1

Chap. 2

1 Gen. 41:8
Esth. 6:1
Dan. 4:5, 6:18
2 Gen. 41:8
Ex. 7:11
Dan. 5:7
4 1 Ki. 1:31
Dan. 3:9, 5:10, 6:6, 21

12. "I beg you, prove your servants ten days. And let them give us vegetables to eat and water to drink.
13. Then let our countenances be examined by you, and the countenances of the youths who eat of the king's food. And according to what you see, deal with your servants."
14. So he hearkened to them in this matter, and proved them for ten days.
15. And at the end of ten days their faces looked fairer and fatter in flesh than all the youths who had eaten the king's food.
16. So Melzar the steward took away their portion of the food, and the wine that they were to drink, and gave them vegetables.
17. As for these four youths, God gave them knowledge and skill in all literature and wisdom. And Daniel had understanding in all visions and dreams.
18. And at the end of the days that the king had appointed to bring them in, the chief of the officers brought them in before Nebuchadnezzar.
19. And the king talked with them. And among them all were found none like Daniel, Hananiah, Mishael, and Azariah. So they stood before the king.
20. And *in* all matters of wisdom *and* understanding that the king asked them, he found them ten times better than all the magicians and enchanters who were in all his kingdom.
21. And Daniel continued to the first year of King Cyrus.

CHAPTER TWO

1. And in the second year of the reign of King Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was troubled and his sleep left him.
2. And the king commanded to call to the magicians and the enchanters, and the sorcerers, and the Chaldeans, to tell to the king his dreams. So they came and stood before the king.
3. And the king said to them, "I have dreamed a dream, and my spirit is troubled to know the dream."
4. And the Chaldeans spoke to the king

in Aramaic, "O king, live forever. Tell your servants the dream, and we will reveal the meaning."
5. The king answered and said to the Chaldeans, "The command from me is certain. If you will not make known to me the dream, with its meaning, you will be cut in pieces, and your houses shall be made a dunghill.
6. But if you make known the dream and its meaning, you shall receive gifts and a present and great honor from me. Therefore reveal to me the dream and its interpretation."
7. They answered again and said, "Let the king tell his servants the dream, and we will reveal its interpretation."
8. The king answered and said, "For I know that you surely want to gain time, because you see *that* the command from me is certain.
9. But if you will not make the dream known to me, *there is* only one penalty for you, for together you have agreed to speak lying and deceiving words before me until the time has changed. Therefore tell me the dream, and I shall know that you can reveal to me its interpretation."
10. The Chaldeans answered before the king and said, "There is not a man on the earth who can reveal the king's matter because no great and mighty king has *ever* asked such a thing from any magician, or astrologer or Chaldean.
11. And *it is* an impossible thing that the king asks, and there is no other *man* who can reveal it before the king, except the gods, whose dwelling is not with flesh."
12. For this cause the king became so angry and furious that he commanded all the wise men of Babylon to be destroyed.
13. And the decree went out that the wise men should be killed. And they sought Daniel and his fellows to kill them *as well*.
14. Then Daniel answered *with* prudence and discretion to Arioch, the chief of the king's executioners, who had gone forth to kill the wise men of Babylon.
15. He answered and said to Arioch, the king's captain, "Why is the decree so hasty from the king?" Then Arioch made the thing known to Daniel.
16. Then Daniel went in and asked of the king that he would give him time, and that he would make known the meaning to the king.

5 2 Ki. 10:27
Dan. 3:29
Ezra 6:11
6 Dan. 2:48, 5:16-17
8 Eph. 5:16
11 Dan. 5:11

17. Then Daniel went to his house and made the matter known to Hananiah, Mishael, and Azariah, his companions,
18. That they might pray for the mercies of God in heaven concerning this secret, that Daniel and his companions should not perish with the rest of the wise men of Babylon.
19. Then the secret was revealed to Daniel in a night vision. And Daniel blessed the God of heaven.
20. Daniel answered and said, "Blessed be the name of God forever and ever, for wisdom and might are His.
21. And He changes the times and the seasons; He removes kings and sets up kings. He gives wisdom to the wise and knowledge to those who have understanding.
22. He reveals the deep and secret things; He knows what *is* in the darkness, and the light dwells with Him.
23. I thank You, and praise You, O God of my fathers, Who has given me wisdom and might, and have now made known to me what we desired of You, for You have made known to us the king's matter."
24. Therefore Daniel went in to Arioch, whom the king had chosen to destroy the wise men of Babylon. He went and said this to him: "Do not destroy the wise men of Babylon. Bring me in before the king, and I will declare the interpretation to the king."
25. Then Arioch quickly brought Daniel in before the king, and said this to him, "I have found a man of the captives of Judah who will make the interpretation known to the king."
26. The king answered and said to Daniel, whose name *was* Belteshazzar, "Are you able to make known to me the dream which I have seen and its interpretation?"
27. Daniel answered before the king and said, "The secret which the king has demanded cannot be shown to the king by the wise men, the enchanters, the astrologers or the magicians.
28. But there is a God in heaven Who reveals secrets and makes known to King Nebuchadnezzar what shall be in the latter days. Your dream and the visions of your head upon your bed *are* these:
29. As for you, O king, while upon your bed your thoughts came to you of what

18 Mat. 18:19
19 Num. 12:6
Job 33:15
20 Jer. 32:19
Psa. 113:2, 115:18
21 Jer. 27:5
Psa. 75:6-7
Job 12:18
Esth. 1:13
Jas. 1:5
22 Psa. 25:14, 139:14
Job 12:22
Dan. 5:11, 14
Heb. 4:13
23 Dan. 2:18
28 Gen. 40:8, 49:1
Amos 4:13
29 Dan. 2:22, 28

should come to pass hereafter. And He Who reveals secrets makes known to you what shall come to pass.
30. But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living man, but so that the interpretation may be made known to the king, and that you may know the thoughts of your heart.
31. You, O king, looked—and behold, a great image! That great image, whose brightness was surpassing, stood before you. And its form *was* awesome.
32. This image's head *was* of fine gold; his breast and his arms *were* of silver; his belly and his thighs *were* of bronze;
33. His legs *were* of iron; his feet *were* part of iron and part of clay.
34. You watched until a stone was cut out without hands that struck the image upon its feet *which were* of iron and clay, and broke them in pieces.
35. Then the iron, the clay, the bronze, the silver, and the gold were broken in pieces together. And they became like the chaff of the summer threshing-floors. And the wind carried them away, so that not a trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
36. This *is* the dream. And we will tell the interpretation before the king.
37. You, O king, *are* a king of kings, for the God of heaven has given you a kingdom, power, and strength, and glory.
38. And wherever the children of men dwell, the beasts of the field, and the birds of the heaven, He has given *them* into your hand, and has made you ruler over them all. You are this head of gold.
39. And after you shall arise another kingdom inferior to you, and another third kingdom of brass, which shall rule over all the earth.
40. And the fourth kingdom shall be *as* strong as iron, forasmuch as iron breaks in pieces and beats down all things, and as the iron that crushes all these, shall it break in pieces and crush.
41. And whereas you saw the feet and toes, part of potters' clay and part of iron, *the* kingdom shall be divided. But there shall be in it the strength of the iron, because you saw the iron mixed with miry clay.
42. And *as* the toes of the feet *were* part of iron and part of clay, *so* the kingdom shall be partly strong and partly broken.
43. And whereas you saw iron mixed with miry clay, they shall mix themselves with the seed of men. But they shall not cling to one another, even as iron does not combine with clay.
44. And in the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.
45. Because you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold, the great God has made known to the king what shall come to pass hereafter. And the dream *is* certain, and its interpretation is sure."
46. Then King Nebuchadnezzar fell upon his face and worshiped Daniel, and he commanded to offer an offering and sweet incense to him.
47. The king answered Daniel and said, "It is true that your God *is* the God of gods, and the Lord of kings, and a revealer of secrets, since you could reveal this secret."
48. Then the king made Daniel great, and gave him many great gifts, and made him ruler over all the province of Babylon, and chief of the prefects over all the wise men of Babylon.
49. And Daniel asked the king, and he appointed Shadrach, Meshach, and Abed-Nego over the affairs of the province of Babylon. But Daniel *sat* within the gate of the king.

30 Dan. 2:47
Acts 3:12
32 Dan. 2:38
34 Zech. 4:6
Dan. 2:45
2 Cor. 5:1
Heb. 9:24
35 Isa. 2:2-3
Hos. 13:3
Psa. 37:10, 36, 80:9
37 Isa. 47:5
Jer. 27:6-7
Ezek. 26:7
Hos. 8:10
Ezra 1:2, 7:12
38 Jer. 27:6
Dan. 4:21-22, 32
39 Dan. 2:32, 5:28, 31
40 Dan. 7:7, 23
44 Isa. 60:12
Mic. 4:7
Psa. 2:9
Dan. 4:3, 34, 6:26, 7:14, 27
Luke 1:32-33
1 Cor. 15:24
45 Isa. 28:16
Dan. 2:35
46 Ezra 6:10
Acts 10:25, 14:13, 28:6
48 Dan. 2:6, 4:9, 5:11
49 Esth. 2:19, 21, 3:2
Dan. 3:12

CHAPTER THREE

1. Nebuchadnezzar the king made an image of gold, whose height *was* sixty cubits and its breadth six cubits. He set it up in the plain of Dura in the province of Babylon.
2. Then Nebuchadnezzar the king sent to gather together the satraps, the prefects, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces to come to the dedication of the image which Nebuchadnezzar the king had set up.
3. Then were gathered the satraps, the

prefects, the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to the dedication of the image that Nebuchadnezzar the king had set up. And they stood before the image that Nebuchadnezzar had set up.
4. Then a herald cried aloud, "To you it is commanded, O people, nations, and languages,
5. At the time you hear the sound of the horn, the pipe, zither, the lyre, harp, bagpipe, and all kinds of music, you shall fall down and worship the golden image that Nebuchadnezzar the king has set up.
6. And whoever does not fall down and worship shall in the same hour be cast into the middle of a burning fiery furnace."
7. Therefore at that time, when all the people heard the sound of the horn, the pipe, zither, the lyre, harp, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up.
8. Then at that time certain Chaldeans came near and accused the Jews.
9. They spoke and said to King Nebuchadnezzar, "O king, live forever.
10. You, O king, have made a decree that every man who shall hear the sound of the horn, the pipe, zither, the lyre, harp, and the bagpipe, and all kinds of music shall fall down and worship the golden image.
11. And whoever does not fall down and worship, he should be thrown into the midst of a burning fiery furnace.
12. There are certain Jews, whom you have set over the business of the province of Babylon; Shadrach, Meshach, and Abed-Nego. These men, O king, do not heed you. They do not serve your gods nor worship the golden image which you have set up."
13. Then Nebuchadnezzar in rage and fury commanded them to bring Shadrach, Meshach, and Abed-Nego. Then they brought these men before the king.
14. Nebuchadnezzar spoke and said to them, "*Is it* true, O Shadrach, Meshach, and Abed-Nego that you do not serve my gods nor worship the golden image which I have set up?
15. Now if you are ready, at the time you hear the sound of the horn, the pipe, zither, the lyre, harp, and bagpipe, and all kinds of music fall down and worship the image which I have made. But if you do not worship immediately, you shall be thrown into the middle of a burning fiery furnace. And who is that god who shall deliver you out of my hand?"
16. Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we *have* no need to answer a word to you on this matter.
17. If that *is the case*, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of your hand, O king.
18. But if not, let it be known to you, O king, that we will not serve your gods nor worship the golden image which you have set up."
19. Then Nebuchadnezzar was filled with wrath, and the expression of his face was changed against Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they should heat the furnace seven times more than it was usually heated.
20. And he commanded mighty men in his army to tie up Shadrach, Meshach, and Abed-Nego, and to throw *them* into the burning fiery furnace.
21. Then these men were tied up in their cloaks, their tunics, and their robes, and their *other* clothes, and were thrown into the middle of the burning fiery furnace.
22. Then because the king's commandment was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego *to throw them in*.
23. And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace.
24. Then Nebuchadnezzar the king was amazed. And he rose up in haste and spoke and said to his advisers, "Did we not throw three men bound into the middle of the fire?" They answered and said to the king, "True, O king."
25. He answered and said, "Behold! I see four men loose, walking in the middle of the fire, and there is no harm done to them. And the form of the fourth is like a son of *the* gods."
26. Then Nebuchadnezzar came near the opening of the burning fiery furnace. He answered and said, "Shadrach, Meshach,

Chap. 3
4 Dan. 4:1, 6:25
6 Jer. 29:22 Rev. 13:15
8 Dan. 6:12
9 Dan. 2:4, 5:10, 6:6, 21
12 Dan. 2:49
14 Ex. 21:13
15 Ex. 5:2, 32:32 2 Ki. 18:35 Luke 13:9
16 Mat. 10:19
25 Isa. 43:2 Psa. 34:7 Job 1:6, 38:7 Dan. 3:28

and Abed-Nego, servants of the Most High God, come out and come here." Then Shadrach, Meshach, and Abed-Nego came out of the middle of the fire.
27. And the satraps, the prefects, the governors, and the king's advisers gathered together and saw these men on whose bodies the fire had no power—and the hair of their head was not singed, nor were their cloaks changed, nor had the smell of fire clung to them.
28. Nebuchadnezzar spoke and said, "Blessed *be* the God of Shadrach, Meshach, and Abed-Nego Who has sent His angel and has delivered His servants who trusted in Him, and has defiled the king's words, and has given back their bodies *from the flame*, so that they might not serve nor worship any god except their own God.
29. And a decree is given by me, that every people, nation, and language who speak anything amiss against the God of Shadrach, Meshach, and Abed-Nego shall be cut in pieces, and his house shall be made a dunghill because there is no other God Who can deliver in this way."
30. Then the king promoted Shadrach, Meshach, and Abed-Nego in the province of Babylon.

CHAPTER FOUR

1. Nebuchadnezzar the king, to all people, nations, and languages, that dwell in all the earth: "Peace be multiplied to you.
2. It seemed good to me to declare the signs and wonders that the Most High God has done for me.
3. How great *are* His signs! And how mighty *are* His wonders! His kingdom *is* an everlasting kingdom, and His dominion *is* from generation to generation."
4. I, Nebuchadnezzar, was at rest in my house and flourishing in my palace.
5. I saw a dream and it terrified me, and *my* thoughts upon my bed and the visions of my head alarmed me.
6. Therefore I made a decree to bring in all the wise men of Babylon before me, that they might make known to me the meaning of the dream.
7. Then the magicians, the enchanters, the Chaldeans, and the astrologers came in. And I told them the dream, but they could not make its interpretation known to me.

27 Heb. 11:34
28 Jer. 17:7
Psa. 34:7-8
Dan. 6:22-23
29 Dan. 2:5, 6:26-27

Chap. **4**

1 Dan. 3:4, 6:25
2 Dan. 3:26
3 Dan. 2:44, 4:34, 6:26-27
5 Dan. 2:1, 2:28-29
7 Dan. 2:2
8 Isa. 63:11
Dan. 1:7, 2:11, 4:18, 5:11, 14
9 Dan. 2:48, 5:11
10 Ezek. 31:3
Dan. 4:20
12 Ezek. 17:23, 31:6
Lam. 4:20
13 Deut. 33:2
Zech. 14:5
Dan. 4:17, 23, 8:13
Jude 14
14 Ezek. 31:12
Mat. 3:10
16 Dan. 11:13, 12:7
17 Psa. 9:16
Dan. 2:21, 4:25, 32, 5:21
18 Gen. 41:8, 15
Dan. 4:8, 5:8, 15
19 2 Sam. 18:32
Jer. 29:7
Dan. 4:8

8. But at last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods. And I told the dream before him, *saying*,
9. "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in you, and no secret causes you trouble, tell me the visions of my dream that I have seen and its meaning.
10. Thus were the visions of my head upon my bed: I saw, and behold a tree in the midst of the earth, and its height *was* great.
11. The tree grew and was strong, and its height reached unto heaven; the sight of it reached to the end of all the earth.
12. Its leaves *were* beautiful, and its fruit plentiful, and in it *was* food for all. The animals of the field sought shade under it, and the birds of the heavens lived in its boughs, and all flesh was fed by it.
13. I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came down from heaven.
14. He cried aloud and said this, 'Cut down the tree, and cut off its branches; shake off its leaves and scatter its fruit. Let the animals get away from under it, and the birds from its branches.
15. Nevertheless, leave the stump of its roots in the earth, even with a band of iron and bronze, in the tender grass of the field. And let it be wet with the dew of heaven, and let his portion *be* with the animals in the grass of the earth.
16. Let his heart be changed from a man's and a beast's heart be given to him. And let seven times pass over him.
17. This matter is by the decree of the watchers, and the demand by the word of the holy ones, so that the living may know that the Most High rules in the kingdom of men, and gives it to whomever He will, and sets up over it the basest of men.'
18. This dream, I, King Nebuchadnezzar, have seen. Now you, O Belteshazzar, declare the interpretation because all the wise men of my kingdom are not able to make the meaning known to me. But you are able, for the spirit of the holy gods *is* in you."
19. Then Daniel, whose name was Belteshazzar, was appalled for a while, and his

thoughts alarmed him. The king spoke and said, "Belteshazzar, do not let the dream or its meaning trouble you." Belteshazzar answered and said, "My lord, the dream *is* to those who hate you, and the interpretation to your foes.
20. The tree that you saw, which became great and strong, whose height reached to the heaven, and the sight of it to all the earth,
21. Whose leaves were fair, and its fruit plentiful, and in it *was* food for all, under which the animals of the field dwelt, and upon whose branches the birds of the heavens had their home—
22. It *is* you, O king, for you have become great and strong, for your greatness has grown and reached unto heaven, and your dominion to the end of the earth.
23. And as the king saw a watcher and a holy one coming down from heaven, and saying, 'Cut the tree down and destroy it; yet leave the stump of the roots of it in the earth, even with a band of iron and bronze, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the animals of the field until seven times pass over him.'
24. This *is* the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king:
25. That you shall be driven from men, and your dwelling shall be with the beasts of the field, and you shall be made to eat grass like oxen. And you shall be wet with the dew of heaven, and seven times shall pass over you until you know that the Most High rules in the kingdom of men and gives it to whomever He will.
26. And whereas they commanded to leave the stump of the tree roots, your kingdom *shall be* sure to you after you shall have known that the heavens do rule.
27. Therefore, O king, let my advice be pleasing to you, and break off your sins by righteousness, and your iniquities by showing mercy to the poor, so there may be lengthening of your prosperity."
28. All this came upon King Nebuchadnezzar.
29. At the end of twelve months he *was* walking on the roof of the royal palace of the kingdom of Babylon.
30. The king spoke and said, "*Is* this not great Babylon that I have built for a royal residence by the might of my power and for the glory of my majesty?"
31. While the word was *yet* in the king's mouth, a voice fell from heaven, saying, "O King Nebuchadnezzar, to you it is spoken. The kingdom has departed from you.
32. And you shall be driven from men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like oxen, and seven times shall pass over you until you know that the Most High rules in the kingdom of men and gives it to whomever He wills."
33. The same hour the thing was fulfilled upon Nebuchadnezzar. And he was driven from men, and ate grass like oxen, and his body was wet with the dew of the heavens until his hair had grown like eagles' feathers, and his nails like birds' claws.
34. And at the end of the days, I, Nebuchadnezzar, lifted up my eyes to heaven, and my understanding returned to me, and I blessed the Most High, and I praised and honored Him Who lives forever, for His dominion *is* an everlasting dominion, and His kingdom is from generation to generation.
35. And all the inhabitants of the earth are counted as nothing; and He does according to His will in the host of heaven and among the inhabitants of the earth. And none can stay His hand, or say to Him, "What are You doing?"
36. At that time my reason returned to me. And the glory of my kingdom, my majesty and splendor returned to me. And my advisers and my lords sought me out, and I was established in my kingdom, and surpassing greatness was added to me.
37. Now I, Nebuchadnezzar, praise and exalt and honor the King of heaven, for all His works are truth and His ways justice. And those who walk in pride He is able to abase.

20 Dan. 4:10-12
22 Jer. 27:6-8
Dan. 2:38
23 Dan. 4:13, 5:21
25 Jer. 27:5
Psa. 83:18, 106:20
Dan. 4:17, 32, 5:21
26 Mat. 21:25
Luke 15:18
27 1 Ki. 21:29
Psa. 41:1
1 Pet. 4:8
30 Prov. 16:18
Dan. 5:20
31 Dan. 4:24, 5:5
Luke 12:20
32 Dan. 4:25
34 Mic. 4:7
Psa. 10:16
Dan. 2:44, 4:26, 12:7
Luke 1:33
Rev. 4:10
35 Isa. 40:15, 45:9
Psa. 115:3, 135:6
Job 9:12, 34:29
Rom. 9:20
36 Prov. 22:4
Job 42:12
Dan. 4:26
Mat. 6:33
37 Ex. 18:11
Psa. 33:4
Dan. 5:20
Rev. 15:3

Chap. **5**

1 Esth. 1:3
2 2 Sam. 9:7
Jer. 27:7, 52:19
Dan. 1:2

CHAPTER FIVE

1. Belshazzar the king made a great feast to a thousand of his lords and drank wine before the thousand.
2. When tasting the wine, Belshazzar commanded to bring the vessels of gold and silver which his father Nebuchadnezzar had taken out of the temple in

Jerusalem, that the king and his rulers, his wives and his concubines might drink from them.
3. Then they brought the vessels of gold that were taken out of the temple of the house of God in Jerusalem. And the king and his rulers, his wives and his concubines drank from them.
4. They drank wine, and praised the gods of gold, and of silver, and of bronze, of iron, of wood, and of stone.
5. At that moment fingers of a man's hand appeared and wrote on the plaster of the wall of the king's palace across from the lampstand. And the king saw the part of the hand that wrote.
6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosened, and his knees knocked against one another.
7. The king cried aloud to bring in the enchanters, the Chaldeans, and the astrologers. The king spoke and said to the wise men of Babylon, "Whoever shall read this writing, and declare to me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."
8. Then all the king's wise men came in. But they could not read the writing, nor make the interpretation known to the king.
9. Then King Belshazzar was greatly afraid, and his countenance changed in him, and his lords were perplexed.
10. The queen came into the banquet house because of the king's words, and his nobles. And the queen spoke and said, "O king, live forever. Do not let your thoughts trouble you, nor let your countenance be changed.
11. There *is* a man in your kingdom in whom *is* the spirit of the holy gods. And in the days of your father there was found in him light and understanding and wisdom like the wisdom of the gods. And the King Nebuchadnezzar, your father the king, I say, your father appointed him master of the magicians, enchanters, Chaldeans, *and* astrologers,
12. Because a surpassing spirit, and knowledge and understanding, interpreting of dreams, and revealing of hard riddles, and the solving of difficult problems, were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will reveal the interpretation."
13. Then Daniel was brought in before the king. The king spoke and said to Daniel, "Are you that Daniel who *is* of the exiled children of Judah, whom the king my father brought out of Judah?
14. I have even heard of you, that the spirit of the gods *is* in you, and that light and understanding and surpassing wisdom are found in you.
15. And now the wise men and the enchanters have been brought in before me, that they might read this writing and make the interpretation known to me. But they could not declare the interpretation of the thing.
16. And I have heard of you that you can give interpretations and solve difficult problems. Now if you can read the writing and reveal its interpretation to me, you shall be clothed with purple and *have* a chain of gold around your neck, and shall be the third ruler in the kingdom."
17. Then Daniel answered and said before the king, "Let your gifts be to yourself, and give your rewards to another. Yet, I will read the writing to the king and make the interpretation known to him.
18. O king, the Most High God gave Nebuchadnezzar your father a kingdom, and greatness and glory and majesty.
19. And for the greatness that He gave him, all people, nations, and languages trembled and feared before him. He slew whom he would, and whom he would he kept alive. And whom he would, he raised up; and whom he would, he put down.
20. But when his heart was lifted up, and his spirit became so proud that he behaved arrogantly, he was put down from his royal throne, and his glory was taken from him.
21. And he was driven from the sons of men. And his heart was made like the beasts, and his dwelling *was* with the wild donkeys. He was fed with grass like oxen, and his body was wet with the dew of heaven until he knew that the Most High God rules in the kingdom of men, and that He appoints over it whomever He will.
22. And you his son, O Belshazzar, have not humbled your heart, though you knew all this.

4 Rev. 9:20
5 Dan. 4:31
6 Isa. 5:27
Nah. 2:10
Dan. 5:9
7 Isa. 47:13
Dan. 4:6, 6:2
8 Dan. 2:27
9 Dan. 2:1
11 Dan. 2:48, 4:8-9, 18, 5:2
12 Dan. 1:7, 6:3
14 Dan. 5:11-12
15 Dan. 5:7-8
16 Dan. 5:7
17 Dan. 2:6
18 Dan. 2:37-38, 4:17, 22, 25
19 Jer. 27:7
Dan. 3:4
20 Ex. 18:11
Dan. 4:30, 37
21 Dan. 4:17, 25, 32
22 2 Chr. 33:23, 36:12

23. But you have lifted up yourself against the Lord of heaven. And they have brought the vessels of His house before you; and you and your lords, your wives and your concubines have drunk wine from them. And you have praised the gods of silver, and gold, of bronze, iron, wood, and stone, which do not see, nor hear, nor know. And you have not glorified the God in Whose hand *is* your breath and all your ways.
24. Then the palm of the hand was sent from Him. And this writing was written.
25. And this *is* the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.
26. This *is* the interpretation of the thing. MENE: God has numbered your kingdom and brought it to an end.
27. TEKEL: You are weighed in the balances and found wanting.
28. PERES: Your kingdom is divided and given to *the* Medes and Persians."
29. Then Belshazzar commanded, and they clothed Daniel with purple and a golden chain around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.
30. On that night Belshazzar the king of the Chaldeans was killed.
31. And Darius the Mede took the kingdom, being about sixty-two years old.

23 Jer. 10:23
Psa. 115:5-6
Dan. 5:3-4
27 Jer. 6:30
Psa. 62:9
Job 31:6
28 Isa. 21:2
Dan. 5:31, 6:28, 9:1
29 Dan. 5;7
30 Jer. 51:31, 39, 57
31 Dan. 9:1

Chap. **6**

3 Dan. 5:12
4 Eccl. 4:4

CHAPTER SIX

1. It pleased Darius to set over the kingdom a hundred and twenty satraps, that they might be over the whole kingdom.
2. And over them *were* three presidents (Daniel was one of them), so that these satraps might give account to them, and the king should not suffer loss.
3. Then this Daniel distinguished himself above the presidents and satraps because a surpassing spirit *was* in him. And the king was planning to set him over all the kingdom.
4. Then the presidents and rulers sought to find occasion against Daniel concerning the kingdom. But they could find no occasion or fault because he was faithful. Neither was there any error or fault found in him.
5. Then these men said, "We shall not find any occasion against this Daniel unless we find it against him concerning the law of his God."
6. Then these presidents and rulers assembled to the king, and said this to him: "King Darius, live forever.
7. All the presidents of the kingdom, the prefects, and the satraps, and the officials and governors, have consulted together that the king establish a statute, and to make a strong decree, that whoever shall ask a petition of any god or man for thirty days, except from you, O king, he shall be thrown into the den of lions.
8. Now, O king, establish the decree and sign the writing, so that it may not be changed, according to the law of the Medes and Persians which cannot be revoked."
9. Therefore king Darius signed the writing and the decree.
10. And when he had learned that the document was signed, Daniel went to his house. And his windows were open in his upper room toward Jerusalem; and he kneeled on his knees three times a day and prayed, and gave thanks before his God, as he did before.
11. Then these men came by agreement and found Daniel making petition and supplication before his God.
12. Then they came near and spoke before the king concerning the king's decree. "Have you not signed a decree that every man who shall ask a petition of any god or man within thirty days, except of you, O king, shall be thrown into the lions' den?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which cannot be revoked."
13. Then they answered and said before the king, "That Daniel, who *is* of the exiled children of Judah, has not respected you, O king, nor the decree that you have signed, but makes his prayer three times a day."
14. Then the king, when he heard these words, was very much displeased with himself. And he set *his* heart on Daniel to deliver him. And he labored until sundown to deliver him.
15. Then these men met before the king and said to the king, "Know, O king, that the law of the Medes and Persians *is* that no decree or statute which the king establishes may be revoked."
16. Then the king commanded, and they brought Daniel and threw him into the lions' den. The king spoke and said to

6 Dan. 2:4, 6:21
Neh. 2:3
8 Esth. 1:19, 8:8
Dan. 6:12, 15
10 1 Ki. 8:44, 48
Jonah 2:4
Psa. 5:7, 55:17
Acts 2:1-2, 15, 3:1, 10:9
12 Dan. 3:8, 6:8
13 Dan. 1:6, 3:12, 5:13
14 Mark 6:26
15 Dan. 6:8

Daniel, "Your God, Whom you serve continually, He will deliver you."
17. And a stone was brought and laid on the mouth of the den. And the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.
18. Then the king went to his palace and spent the night fasting. And instruments of music were not brought before him, and his sleep fled from him.
19. Then the king arose very early in the morning and hurried to the lions' den.
20. And when he came near the den, he cried with a grieved voice to Daniel. The king spoke and said to Daniel, "O Daniel, servant of the living God, is your God Whom you serve continually able to deliver you from the lions?"
21. Then Daniel said to the king, "O king, live forever.
22. My God has sent His angel, and has shut the lions' mouths, and they have not hurt me because before Him innocency was found in me. And also before you, O king, I have done no harm."
23. Then the king was exceedingly glad for him and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of injury was found on him because he trusted in his God.
24. And the king commanded, and they brought those men who had accused Daniel, and they threw *them* into the lions' den—them, their sons, and their wives. And the lions overpowered them and broke all their bones in pieces before they even came to the bottom of the den.
25. Then King Darius wrote to all people, nations, and languages who dwell in all the earth: "Peace be multiplied to you.
26. I make a decree that, in all the domain of my kingdom, men must fear and tremble before the God of Daniel, for He *is* the living God and endures forever, and His kingdom is that which shall not be destroyed, and His dominion *shall be* to the end.
27. He delivers and rescues, and He works signs and wonders in the heavens and on earth, He Who has delivered Daniel from the power of the lions."
28. And this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

17 Lam. 3:53
Mat. 27:66
18 Dan. 2:1
20 Dan. 3;15
21 Dan. 2:4
22 Dan. 3:28
Heb. 11:33
23 Heb. 11:33
24 Deut. 19:19, 24:16
2 Ki. 14:6
Esth. 9:10
25 Dan. 4:1
26 Psa. 99:1
Dan. 2:44, 3:29, 4:3, 34
Luke 1:33
27 Dan. 4:3
28 Dan. 1:21
Ezra. 1:1-2

Chap. 7

1 Num. 12:6
Amos 3:7
Dan. 2:28
3 Rev. 13:1
4 Deut. 28:49
2 Sam. 1:23
Jer. 48:40
Ezek. 17:3
Hab. 1:8
5 Dan. 2:39
6 Dan. 8:8, 22
7 Dan. 2:40-41
Rev. 13:1
8 Psa. 12:3
Dan. 8:9
Rev. 9:7, 13:5
9 Ezek. 1:15
Psa. 90:2, 104:2
Rev. 1:14, 20:4
10 1 Ki. 22:19
Isa. 30:33, 66:15
Psa. 50:3, 68:17
Rev. 5:11, 20:4
11 Rev. 19:20

CHAPTER SEVEN

1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed. Then he wrote the dream and told the sum of the matters.
2. Daniel spoke and said, "In my vision by night I was looking, and behold, the four winds of the heavens were stirring up the Great Sea.
3. And four great beasts came up from the sea, different from one another.
4. The first was like a lion and had eagle's wings. I watched until its wings were plucked, and it was lifted up from the earth and made to stand on its feet like a man. And a man's heart was given to it.
5. And behold another beast, a second, like a bear. And it raised itself up on one side, and it had three ribs in its mouth between its teeth. And this was said to it: 'Arise, eat up much flesh.'
6. After this I saw, and lo, another *beast*, like a leopard, which *had* four wings of a bird on its back. The beast also *had* four heads and dominion was given to it.
7. After this I looked in the night visions, and behold, a fourth beast, frightening and terrifying, and exceedingly strong. And it *had* great iron teeth; it devoured and broke in pieces, and stamped the rest with its feet. And it *was* different from all the beasts before it; and it had ten horns.
8. As I was considering the horns, behold, there came up among them another horn, a little one, before whom three of the first horns were plucked up by the roots. And behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.
9. I watched until thrones were set in place, and the Ancient of Days sat, Whose raiment *was* white as snow, and the hair of His head like pure wool. His throne *was* like flames of fire, and its wheels *like* burning fire.
10. A stream of fire issued and came out from before Him. A thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. The court sat and the books were opened.
11. Then I was looking because of the voice of the boastful words which the horn spoke. I watched until the beast was

slain, and his body was destroyed and given to the burning flame.
12. And as for the rest of the beasts, their dominion was taken away. Yet their lives were prolonged for a season and time.
13. I saw visions in the night and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.
14. And dominion and glory was given to Him, and a kingdom, that all people, nations and languages should serve Him. His dominion *is* an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.
15. I, Daniel, was distressed in my spirit in the midst of my body, and the visions of my head alarmed me.
16. And I came near to one of those who stood by and asked him the truth concerning all this. So he told me and made me know the interpretation of the things.
17. 'These great beasts, which are four, *are* four kings that shall arise out of the earth.
18. But the saints of the Most High shall receive the kingdom and possess the kingdom forever, even forever and ever.'
19. Then I desired to know the truth concerning the fourth beast which *was* different from all the others, exceedingly dreadful, whose teeth *were of* iron and his nails of brass; *who* devoured, broke in pieces, and stamped the rest with his feet;
20. And of the ten horns that were on his head, and *of* the other horn which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth speaking very boastful things, whose appearance *was* greater than his fellows.
21. I watched, and that same horn made war with the saints and overcame them,
22. Until the Ancient of Days came, and judgment was given to the saints of the Most High. And the time came that the saints possessed the kingdom.
23. Thus he said, 'The fourth beast shall be the fourth kingdom upon earth, which shall be different from all the *other* kingdoms and shall devour the whole earth, and shall trample it and break it in pieces.
24. And the ten horns out of this kingdom *are* ten kings that shall arise. And another shall arise after them. And he shall be different from the first, and he shall subdue three kings.
25. And he shall speak words against the Most High, and shall wear out the saints of the Most High, and think to change the set times and the laws. And they shall be given into his hand until a time and times and one-half time.
26. But the judgment shall sit, and his dominion shall be taken away to be consumed and to be destroyed unto the end.
27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom *is* an everlasting kingdom. And all kingdoms shall serve and obey Him.'
28. Here *is* the end of the matter. As for me, Daniel, my thoughts troubled me greatly, and my countenance changed. But I kept the matter in my heart."

13 Ezek. 1:26 Mat. 24:30 Rev. 1:7
14 Mic. 4:7 Psa. 2:6-8, 145:13 Dan. 3:4 Mat. 28:18 Luke 1:33 John 3:35, 12:34 1 Cor. 15:27 Eph. 1:22 Heb. 12:28
18 Isa. 60:12 2 Tim. 2:11 Rev. 2:26
21 Rev. 17:14
22 1 Cor. 6:2 Rev. 1:6
23 Dan. 2:40
24 Rev. 17:12
25 Isa. 37:23 Dan. 2:21 Rev. 12:14, 13:7, 17:6
26 Dan. 7:10, 22
27 Isa. 60:12 Dan. 7:14, 18 Luke 1:33 John 12:34 Rev. 11:15
28 Dan. 8:27 Luke 2:19

Chap. **8**

1 Dan. 7:1
2 Esth. 1:2
4 Dan. 5:19

CHAPTER EIGHT

1. In the third year of the reign of King Belshazzar a vision appeared to me—*to* me, Daniel—after that which appeared to me at the first.
2. And I saw in the vision, and it came to pass when I looked, I *was* at Shushan the palace, which *is* in the province of Elam. And in the vision I looked, and I was by the river Ulai.
3. Then I lifted up my eyes, and looked. And behold, a ram stood before the river *having* two horns, and the *two* horns were high, but one *was* higher than the other, and the higher *one* came up last.
4. I saw the ram pushing westward and northward and southward, and no beast could stand before him, nor any that could deliver out of his hand. But he did according to his will and became great.
5. And as I was considering, behold, a he-goat came from the west, over the face of all the earth, and did not touch the ground. And the he-goat *had* a notable horn between his eyes.
6. And he came to the ram that *had two* horns, which I had seen standing before the river, and ran at him in the fury of his power.
7. And I saw him come close unto the ram, and he was moved with anger against him, and struck the ram and

shattered his two horns. And there was no power in the ram to stand before him. But he threw him down to the ground and stamped upon him. And none could deliver the ram out of his hand.
8. Then the he-goat became very great. And when he was strong, the great horn was broken. And in its place there came up the appearance of four horns toward the four winds of the heavens.
9. And out of one of them came forth a little horn, which became very great, toward the south and toward the east and toward the glorious *land*.
10. And it became great, *even* to the host of heaven. And it cast down some of the host and of the stars to the ground, and trampled upon them.
11. Yea, he magnified himself, even to the Prince of the host, and the daily *sacrifice* was taken away by him, and the place of His sanctuary was cast down.
12. And the host was given *to it* together with the daily *sacrifice* because of transgression, and it cast down the truth to the ground. And it practiced and prospered.
13. Then I heard a certain holy one speaking, and another holy one said to that certain one who spoke, "How long shall the vision last, concerning the daily *sacrifice* and the transgression that causes desolation, to give both the sanctuary and the host to be trampled under foot?"
14. And he said to me, "Unto two thousand, three hundred evenings and mornings. Then the sanctuary shall be cleansed."
15. And it came to pass when I, even I, Daniel, had seen the vision and sought to understand it, then, behold, there stood before me one having the appearance of a man.
16. And I heard a man's voice between the banks of Ulai, which called and said, "Gabriel, make this one understand the vision."
17. So he came near where I stood. And when he came, I was terrified and fell upon my face. But he said to me, "Understand, O son of man, for the vision *is* for the time of the end."
18. Now as he was speaking with me, I fell into a deep sleep, my face toward the ground. But he touched me and set me upright.
19. And he said, "Behold, I will make you know what shall happen in the latter time of the indignation, because it belongs to the appointed time of the end.
20. The ram which you saw having two horns *are* the kings of Media and Persia.
21. And the shaggy goat *is* the king of Greece. And the great horn between his eyes is the first king.
22. Now that being broken, then four stood up in its place; four kingdoms shall stand up out of the nation, but not with its power.
23. And in the latter time of their kingdom, when the transgressors have come to the full, a king, fierce of countenance and understanding dark sentences, shall stand up.
24. And his power shall be mighty, but not by his own power. And he shall destroy marvelously, and shall prosper and *do his own will*, and destroy the mighty and the holy people.
25. And also through his cunning he shall cause craft to prosper in his hand. And he shall magnify himself in his heart, and in time of security shall destroy many. He also shall stand up against the Prince of princes. But he shall be broken without a human hand.
26. And the vision of the evening and the morning which was told *is* true. But you shall shut up the vision, for it belongs to many days to come."
27. And I, Daniel, fainted, and was sick certain days. Afterward I rose up and did the king's business. And I was astounded at the vision but did not understand it.

8 Dan. 8:22
9 Psa. 48:2 Dan. 11:21, 25
10 Isa. 14:13 Dan. 11:28 Rev. 12:4
11 Ex. 29:38 Josh. 5:14 Jer. 48:26, 42 Dan. 11:31, 36
12 Isa,. 59:14 Psa. 119:43 Dan. 8:4, 11:31
13 Dan. 4:13, 11:31
15 Ezek. 1:26 1 Pet. 1:10
16 Dan. 12:6-7 Luke 1:19
17 Ezek. 1:28 Rev. 1:17
18 Ezek. 2:2 Luke 9:32
19 Hab. 2:3
21 Dan. 11:3
22 Dan. 11:4
23 Deut. 28:50
24 Dan. 7:25, 11:36 Rev. 17:13
25 Job 34:20 Lam. 4:6 Dan. 11:21, 36
26 Ezek. 12:27
27 Dan. 7:28

Chap. **9**

1 Dan. 1:21
2 Jer. 25:11-12, 29:10 2 Chr. 36:21
3 Jer. 29:2 Dan. 6:10 Neh. 1:4 Jam. 4:8-10
4 Ex. 20:6 Deut. 7:9

CHAPTER NINE

1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,
2. In the first year of his reign, I, Daniel, understood by books the number of the years, which came according to the Word of the LORD to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.
3. And I set my face toward the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.
4. And I prayed to the LORD my God and made my confession, and said, "O LORD, the great and awesome God, keeping the covenant and mercy to those who love

Him, and to those who keep His commandments,
5. We have sinned and have committed iniquity, and have done wickedly, and have rebelled, and have turned aside from Your commandments and from Your ordinances.
6. Neither have we hearkened unto Your servants the prophets, who spoke in Your name to our kings, our rulers, and our fathers, and to all the people of the land.
7. O LORD, righteousness *belongs* to You, but to us confusion of face, as at this day to the men of Judah and to the people of Jerusalem, and to all Israel who are near and who are afar off, through all the countries where You have driven them because they dealt treacherously with You.
8. O Lord, confusion of face belongs to us, to our kings, to our rulers, and to our fathers, because we have sinned against You.
9. To the LORD our God belong mercies and forgivenesses even though we have rebelled against Him.
10. Neither have we obeyed the voice of the LORD our God to walk in His laws which He set before us by His servants the prophets.
11. Yea, all Israel has transgressed Your law, and have turned aside, so that they might not obey Your voice. Therefore the curse has been poured out upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him.
12. And He has confirmed His words which He spoke against us and against our judges who judged us by bringing upon us a great evil, for under the whole heaven *it* has not been done as *it* has been done upon Jerusalem.
13. As *it is* written in the law of Moses, all this evil has come upon us. Yet we did not make our prayer before the LORD our God, that we might turn from our iniquities and understand Your truth.
14. Therefore, the LORD did not hesitate concerning the evil that He brought upon us, for the LORD our God *is* righteous in all His works which He does, but we did not obey His voice.
15. And now, O LORD our God, Who has brought Your people out from the land of Egypt with a mighty hand, and has made a name for Yourself, as it is this day, we have sinned, we have done wickedly!
16. O LORD, I pray You, according to all Your righteousness, let Your anger and Your fury be turned away from Your city Jerusalem, Your holy mountain. Because of our sins, and for the iniquities of our fathers, Jerusalem and Your people have become a reproach to all those who are around us.
17. And now therefore, O our God, hear the prayer of Your servant, and his supplications, and cause Your face to shine upon Your sanctuary that *is* desolate for the LORD'S sake.
18. O my God, incline Your ear and hear. Open Your eyes and behold our desolations, and the city which is called by Your name. For we do not present our supplications before You on account of our righteousnesses, but because of Your great mercies.
19. O LORD, hear; O LORD, forgive; O LORD, hearken and do. Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your name."
20. And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;
21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, came to me, about the time of the evening sacrifice.
22. And he *made* me to understand, and talked with me, and said, "O Daniel, I have now come forth to give you insight and understanding.
23. At the beginning of your supplications the word went forth, and I have come to declare it, for you are greatly beloved; therefore consider the word, and understand the vision:
24. Seventy weeks are decreed upon your people and upon your holy city to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.
25. Know therefore and understand *that* from the going forth of the commandment to restore and to build Jerusalem, to Messiah the Prince, shall be seven weeks, and sixty-two weeks. It shall be

5 1 Ki. 8:47
Jer. 14:7
Psa. 106:6
6 2 Chr. 36:15
7 Neh. 9:35
9 Psa. 130:4, 7
11 Lev. 26:14
Deut. 27:15
Isa. 1:4-6
Lam. 2:17
12 Ezek. 5:9
Amos 3:2
Zech. 1:6
Lam. 1:12
13 Deut. 28:15
Isa. 9:13
Jer. 2:30
Hos. 7:7
Lam. 2:17
14 Jer. 31:28
Neh. 9:33
15 Ex. 14:18, 32:11
1 Ki. 8:51
Jer. 32:20
Neh. 1:10, 9:10
16 Ex. 20:5
1 Sam. 12:7
Mic. 6:4-5
Zech. 8:3
Psa. 31:1, 79:4
Lam. 2:16
17 Num. 6:25
Psa. 67:1, 80:3
Lam. 5:18
John 16:24
18 Ex. 3:7
Isa. 37:17
Jer. 25:29
21 Dan. 8:16
23 Mat. 24:15
24 Isa. 53:10
Psa. 45:7
Rev. 14:6
25 Isa. 55:4
John 1:41

built again with streets and the wall, even in troublous times.
26. And after sixty-two weeks Messiah shall be cut off but not for Himself. And the people of the prince who shall come shall destroy the city and the sanctuary. But his end *shall be* with a flood, and unto the end of the war desolations are determined.
27. And he shall confirm a covenant with many for one week. And in the midst of the week he shall cause the sacrifice and the offering to cease, and upon the wing of abominations shall come one who makes desolate even until the consummation. And the fully determined end which is decreed shall be poured out upon the desolator."

26 Isa. 53:8
Dan. 9:25, 11:17
Mat. 22:7
Luke 19:44
1 Pet. 2:21
27 Isa. 42:6
Dan. 11:36
Mat. 26:28

Chap. **10**

5 Rev. 1:13
6 Rev. 1:15

CHAPTER TEN

1. In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. And the message was true, but the time appointed was long. And he understood the message and had understanding of the vision.
2. In those days I, Daniel, was mourning three full weeks.
3. I ate no pleasant food, neither did flesh or wine enter my mouth, nor did I anoint myself at all, until three whole weeks were fulfilled.
4. And in the twenty-fourth day of the first month, as I was by the side of the great river, which *is* Tigris,
5. Then I lifted up my eyes and looked, and behold, a certain man was clothed in linen, whose loins were girded with fine gold of Uphaz.
6. His body also was like beryl, and his face looked like lightning. And his eyes were like lamps of fire, and his arms and his feet in color were like polished bronze, and the sound of his words like the sound of a multitude.
7. And I, Daniel, alone saw the vision. Now the men who were with me did not see the vision, but a great dread fell upon them, so that they fled to hide themselves.
8. Therefore I was left alone and saw this great vision, and there remained no strength in me. For my face turned deathly pale, and I retained no strength.
9. Yet I heard the sound of his words. And when I heard the sound of his words, then I was in a deep sleep on my face, and my face *was* toward the ground.
10. And behold, a hand touched me, which set me trembling upon my knees and the palms of my hands.
11. And he said to me, "O Daniel, a man greatly beloved, give heed to the words that I speak to you and stand upright, for to you I am now sent." And when he had spoken these words to me, I stood up trembling.
12. Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand and to humble yourself before your God, your words were heard. And I have come because of your words.
13. But the prince of the kingdom of Persia withstood me twenty-one days. Then lo, Michael, one of the chief princes, came to help me; for I had been there alone with the kings of Persia.
14. Now I have come to make you understand what shall happen to your people in the latter days, for the vision is yet for *many* days."
15. And when he had spoken such words to me, I bowed my face toward the ground, and I became dumb.
16. And behold, one looking like the sons of men touched my lips. Then I opened my mouth and spoke and said to him who stood before me, "O lord, my sorrows have overwhelmed me because of the vision, and I have retained no strength.
17. For how can this servant of my lord talk with *so great a one as* my lord? For as for me, there now remains no strength in me, nor is there any breath left in me."
18. Then again, *one* with the appearance of a man came and touched me, and he strengthened me,
19. And said, "O man greatly beloved, do not fear. Peace be unto you; be strong; yea, be strong." And when he had spoken to me, I was made stronger, and *I* said, "Let my lord speak, for you have strengthened me."
20. Then he said, "Do you know why I come to you? And now I must return to fight with the prince of Persia. And when I go forth, lo, the prince of Greece shall come.
21. But I will show you that which is

10 Dan. 9:21
11 Dan. 9:23
12 Dan. 9:3-4, 22-23
Acts 10:4
Rev. 1:17
13 Dan. 10:20-21, 12:1
Jude 9
Rev. 12:7
14 Gen. 49:1
Hab. 2:3
Dan. 2:28, 8:26, 10:1
15 Dan. 8:18, 10:9
16 Jer. 1:9
Dan. 8:15, 10:8, 10
19 Judg. 6:23
Dan. 10:11
20 Dan. 10:13
21 Dan. 10:13
Jude 9
Rev. 12:7

written in the scripture of Truth. (And there is none who holds strongly with me against them, except Michael your prince."

CHAPTER ELEVEN

1. "And I, in the first year of Darius the Mede, I stood up to confirm and strengthen him.)
2. And now I will declare to you the truth. Behold, there shall yet stand up three more kings in Persia. And the fourth shall be far richer than all of them. And when he grows strong, through his riches, he shall stir up all against the kingdom of Greece.
3. And a mighty king shall stand up, one who shall rule with great dominion and do according to his will.
4. And when he shall stand up, his kingdom shall be broken and shall be divided toward the four winds of the heavens. But it shall not be given to his descendants, nor according to his dominion with which he ruled, for his kingdom shall be plucked up, even for others besides these.
5. And the king of the south shall be strong. And *one* of his princes, even he shall overcome him and have dominion. His kingdom *shall be* a great kingdom.
6. And after some years they shall join themselves together, for the king's daughter of the south shall come to the king of the north to make an alliance. But she shall not keep her position of power. Nor shall he stand, nor his authority. But she *shall be* given up—with those who brought her in, and he who begat her, and he who made her strong in *these* times.
7. But out of a branch of her roots one shall stand up *in* his place, who shall come against the army of the king of the north and shall enter into his stronghold And he shall act against them and shall prevail.
8. And he shall also carry their gods captive with their molten images into Egypt, and with their precious vessels of silver and of gold. And he shall refrain from attacking the king of the north for some years.
9. So the king of the north shall come into the kingdom of the king of the south, but shall return into his own land.
10. But his sons shall mobilize and shall gather a multitude of great forces. And *one* of them shall certainly come and overflow, and pass through. And he will carry on and do battle, even to his fortress.
11. And the king of the south shall be in a rage and shall come out and fight with him, even with the king of the north who will raise a great multitude, but the multitude shall be given into his hand.
12. And the multitude shall be carried away, and his heart shall be lifted up. And he shall cast down tens of thousands, but he shall not prevail,
13. For the king of the north shall return and shall send out a multitude greater than the former, and at the end of some years shall come with a great army and with much equipment.
14. And in those times there shall stand up many against the king of the south. Also the violent among your people shall rise up to establish *the* vision, but they shall fall.
15. So the king of the north shall come, and cast up a siege mound, and take a fortified city. And the forces of the south shall not hold out, nor his chosen people, nor shall there be any strength to withstand.
16. But he who comes against him shall do according to his own will, and none shall stand before him. And he shall stand in the glorious land, with destructive power in his hand.
17. He also shall set his face to enter with the strength of all his kingdom, and shall make an agreement with him; so he shall do. And *he* shall give him the daughter of women to destroy the kingdom, but she shall not stand *by his side*, nor be for him.
18. After this he shall turn his face to the isles and shall capture many. But a prince shall put an end to his insolence; and will turn his insolence back upon him.
19. Then he shall turn his face to the fortresses of his own land. But he shall stumble and fall, and shall not be found.
20. Then shall stand up in his place one who will send out an exacter of taxes in the glory of the kingdom. But within a few days he shall be destroyed, not in anger nor in battle.
21. And a contemptible one shall stand up in his place, and they shall not give to him the majesty of the kingdom; but he

Chap. **11**

1 Dan. 5:31, 9:1
3 Dan. 7:6, 8:4-5, 8, 22, 11:16, 36
7 Dan. 11:20
10 Isa. 8:8 Dan. 9:26, 11:7
13 Dan. 4:16, 12:7
16 Josh. 1:5 Dan. 8:4, 7
17 Dan. 9:26 2 Chr. 20:3
19 Ezek. 26:21 Psa. 37:36 Job 20:8
21 Dan. 7:8

will come in a time of peace and seize *the* kingdom by flatteries.
22. And the overflowing forces will be swept from before him, and they will be broken, and also the prince of the covenant.
23. And after the league is made with him he shall work deceitfully, for he shall come up and shall become strong with a small *force*.
24. He shall enter peaceably, even into the rich places of *the* realm. And he shall do what his fathers have not done, nor his fathers' fathers. He shall distribute among them the prey, spoil and riches. And he shall devise his plots against the strongholds, but only for a time.
25. And he shall stir up his power and his courage against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plots against him.
26. Yea, those who eat his food shall destroy him, and his army shall be swept away. And many shall fall down slain.
27. And both these kings' hearts shall be to do evil, and they shall speak lies *to each other* at the same table. But it shall not succeed, for still *the* end remains yet for the time appointed.
28. And he shall return to his land with great riches. And his heart *shall be* against *the* holy covenant. And he shall take action against it, and he shall return to his land.
29. At the time appointed he shall return and come against the south. But it shall not be in the latter time as it was in the former,
30. For the ships of Kittim shall come against him. And he shall be cowed and return, and have indignation against the holy covenant. And he shall do his pleasure; he shall even return and have regard to those who forsake the holy covenant.
31. And forces from him will stand up on his part, and they will profane the sanctuary, even the stronghold, and shall take away the daily sacrifice, and they shall set up the abomination that makes desolate.
32. And he will corrupt by flattery those who do evil against *the* covenant, but the people who know their God shall be strong and do exploits.

22 Dan. 8:10-11
23 Dan. 8:25
30 Jer. 2:10
31 Dan. 8:11

33. And those who are wise among *the* people shall cause many to understand; yet they shall fall by the sword, and by flame, by exile, and spoil, many days.
34. Now when they stumble, they shall be helped with a little help, but many will join themselves unto them with flatteries.
35. And some of those who understand shall fall, to refine and to purify them, and *to* make white, to the time of *the* end because *it is* yet even for the appointed time.
36. And the king shall do according to his will. And he shall exalt and magnify himself above every god, and shall speak astonishing things against the God of gods, and shall prosper until the indignation be accomplished, for that which is decreed shall be done.
37. He will not regard the gods of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all.
38. But in his place he shall honor the god of forces; and a god whom his fathers did not know shall he honor with gold and silver, and with precious stones and costly things.
39. So he shall deal against the fortresses of *the* strongest with a strange god, whom he shall acknowledge; and shall increase with glory. He shall cause them to rule over many and shall divide the land for a price.
40. And at the time of the end, the king of the south shall push at him. And the king of the north shall come against him like a whirlwind with chariots and with horsemen and with many ships; and he shall enter into the countries and shall overflow and sweep through.
41. He shall also enter into the glorious land, and many countries shall be overthrown. But these shall escape out of his hand: Edom and Moab, and the chief of the children of Ammon.
42. And he shall stretch out his hand also upon the countries. And the land of Egypt shall not escape.
43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt. And the Libyans and the Ethiopians shall be at his steps.
44. But tidings out of the east and out of the north shall alarm him. Then he will

35 Dan. 12:10
36 Dan. 7:8, 25
37 Isa. 14:13
40 Isa. 21:1
Ezek. 38:4
Rev. 9:16
41 Isa. 11:14
43 Ex. 11:8

go forth with great fury to destroy and to utterly annihilate many.
45. And he shall plant his royal tents between *the* seas in the glorious holy mountain. Yet he shall come to his end, and none shall help him."

CHAPTER TWELVE

1. "And at that time Michael shall stand up, the great prince who stands for the children of your people. And there shall be a time of trouble, such as never was since there was a nation even until that time. And at that time your people shall be delivered—every one who shall be found written in the book.
2. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
3. And they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness shall shine as the stars forever and ever.
4. But you, O Daniel, shut up the words and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased.
5. Then I, Daniel, looked; and behold, there stood two others, the one on this side of the bank of the river, and the one on that side of the bank of the river.
6. And one said to the man clothed in linen who was above the waters of the river: "How long shall it be to the end of these wonders?"
7. And I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, *saying*, "It shall be for a time, times, and a half *a time*. And when the power of the holy people has been finally broken, all these things shall be finished."
8. And I heard, but I did not understand. Then I said, "O my lord, what shall be the end of these things?"
9. And he said, "Go your way, Daniel, for the words *are* closed up and sealed until the time of the end.
10. Many shall be purified, and made white, and refined. But the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.
11. And from the time that the daily sacrifice shall be taken away, and the abomination that causes desolation is set up, there shall be a thousand two hundred and ninety days.
12. Blessed *is* he who waits and comes to the thousand three hundred and thirty-five days.
13. But you, go your way till the end be, for you shall rest and stand in your lot at the end of the days."

45 Psa. 48:2
Rev. 19:20

Chap. **12**

1 Ex. 32:32
Isa. 26:20
Jer. 30:7
Psa. 56:8
Matt. 24:21
Luke 10:20
Rom. 11:26
Rev. 16:18
2 Isa. 66:24
Mat. 25:46
John 5:28
Acts 24:15
Rom. 9:21
3 Mat. 13:43
1 Cor. 15:41
Jas. 5:20
4 Rev. 22:10
5 Dan. 10:4
6 Dan. 8:13
7 Deut. 32:40
Dan. 4:34,
7:25, 8:24
Luke 21:24
Rev. 10:5-7
10 Hos. 14:9
Zech. 13:9
John 8:47
13 Psa. 1:5
Rev. 14:13

Ezra

The Priest of God

CHAPTER ONE

1. And in the first year of Cyrus king of Persia, that the Word of the LORD by the mouth of Jeremiah might he fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying,
2. "Thus says Cyrus king of Persia, 'The LORD God of heaven has given me all the kingdoms of the earth. And He has charged me to build Him a house at Jerusalem, which *is* in Judah.
3. Whoever there is among you of all His people, may his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel—He is the God Who is in Jerusalem.
4. And whoever remains in any place where he resides, let the men of his place help him with silver and with gold and with goods and with animals, besides the freewill offering for the house of God that *is* in Jerusalem.' "
5. And the chiefs of the fathers of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred up, arose to go up to build the house of the LORD which *is* in Jerusalem.
6. And all those who *were* around them made *their* hands strong with vessels of silver, with gold, with goods, and with animals, and with precious things, besides all *that* was willingly offered.
7. And Cyrus the king brought out the vessels of the house of the LORD, which Nebuchadnezzar had brought out of Jerusalem and had put in the house of his gods.
8. Even those Cyrus king of Persia brought out by the hand of Mithredath the treasurer and numbered them to Sheshbazzar, the prince of Judah.
9. And this *is* the number of them: thirty basins of gold, a thousand basins of silver, twenty-nine knives,
10. Thirty bowls of gold, four hundred and ten silver bowls of a second *kind*, *and* a thousand other vessels.
11. All the vessels of gold and of silver *were* five thousand and four hundred. All *these* Sheshbazzar brought up when the exiles went up from Babylon to Jerusalem.

Chap. **1**

1 2 Chr. 36:22-23
Ezra 5:13-14
2 Isa. 44:28, 45:1, 13
3 Dan. 6:26
5 Phil. 2:13
7 2 Ki. 24:13
Ezra 5:14, 6:5
2 Chr. 36:7
8 Ezra 5:14

Chap. **2**

1 2 Ki. 24:14-16, 25:11
Neh. 7:6
2 Chr. 36:20
2 Neh. 7:7
5 Neh. 7:10
6 Neh. 7:11
10 Neh. 7:15
18 Neh. 7:24
20 Neh. 7:25

CHAPTER TWO

1. And these *are* the children of the province who went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon. And these came again to Jerusalem and Judah, each one to his city.
2. These are the ones who came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. *This is* the number of the men of the people of the children of Israel:
3. The children of Parosh, two thousand one hundred and seventy-two.
4. The children of Shephatiah, three hundred and seventy-two.
5. The children of Arah, seven hundred and seventy-five.
6. The children of Pahath-Moab, of the sons of Jeshua *and* Joab, two thousand eight hundred and twelve.
7. The children of Elam, a thousand two hundred and fifty-four.
8. The children of Zattu, nine hundred and forty-five.
9. The children of Zaccai, seven hundred and sixty.
10. The children of Bani, six hundred and forty-two.
11. The children of Bebai, six hundred and twenty-three.
12. The children of Azgad, a thousand two hundred and twenty-two.
13. The children of Adonikam, six hundred and sixty-six.
14. The children of Bigvai, two thousand and fifty-six.
15. The children of Adin, four hundred and fifty-four.
16. The children of Ater of Hezekiah, ninety-eight.
17. The children of Bezai, three hundred and twenty-three.
18. The children of Jorah, a hundred and twelve.
19. The children of Hashum, two hundred and twenty-three.
20. The children of Gibbar, ninety-five.
21. The children of Bethlehem, a hundred and twenty-three.

22. The men of Netophah, fifty-six.
23. The men of Anathoth, a hundred and twenty-eight.
24. The children of Azmaveth, forty-two.
25. The children of Kirjath-Arim, Chephirah, and Beeroth seven hundred and forty-three.
26. The children of Ramah and Geba, six hundred and twenty-one.
27. The men of Michmas, a hundred and twenty-two.
28. The men of Bethel and Ai, two hundred and twenty-three.
29. The men of Nebo, fifty-two.
30. The men of Magbish, a hundred and fifty-six.
31. The children of the other Elam, a thousand two hundred and fifty-four.
32. The children of Harim, three hundred and twenty.
33. The children of Lod, Hadid and Ono, seven hundred and twenty-five.
34. The children of Jericho, three hundred and forty-five.
35. The children of Senaah, three thousand, six hundred and thirty.
36. The priests: the children of Jedaiah, of the house of Jeshua, nine hundred and seventy-three.
37. The children of Immer, a thousand and fifty-two.
38. The children of Pashhur, a thousand two hundred and forty-seven.
39. The children of Harim, a thousand and seventeen.
40. The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah seventy-four.
41. The singers: the children of Asaph, a hundred and twenty-eight.
42. The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred and thirty-nine.
43. The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44. The children of Keros, the children of Siaha, the children of Padon,
45. The children of Lebanah, the children of Hagabah, the children of Akkub,
46. The children of Hagab, the children of Shalmai, the children of Hanan,
47. The children of Giddel, the children of Gahar, the children of Reaiah,
48. The children of Rezin, the children of Nekoda, the children of Gazzam,
49. The children of Uzza, the children of Paseah, the children of Besai,
50. The children of Asnah, the children of Meunim, the children of Nephusim,
51. The children of Bakbuk, the children of Hakupha, the children of Harhur,
52. The children of Bazluth, the children of Mehida, the children of Harsha,
53. The children of Barkos, the children of Sisera, the children of Tamah,
54. The children of Neziah, the children of Hatipha.
55. The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56. The children of Jaala, the children of Darkon, the children of Giddel,
57. The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
58. All the temple servants, and the children of Solomon's servants three hundred and ninety-two.
59. And these *were* they who went up from Tel-Melah, Tel-Harsa, Cherub, Addan, *and* Immer, but they could not verify their father's house and their seed, whether they *were* of Israel:
60. The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred and fifty-two.
61. And of the children of the priests, the children of Habaiah, the children of Koz, the children of Barzillai (who took a wife of the daughters of Barzillai the Gileadite, and was called after their name).
62. These looked for their family records *among* the genealogy, but they were not found. Therefore they were deemed polluted and removed from the priesthood.
63. And the governor said to them that they should not eat of the most holy things until there stood up a priest with Urim and Thummim.
64. The whole congregation together *was* forty-two thousand, three hundred and sixty,
65. Besides their servants and their maids, seven thousand three hundred and thirty-seven. And among them *were* two hundred singing men and singing women.
66. Their horses *were* seven hundred and

24 Neh. 7:28
31 Ezra 2:7
36 1 Chr. 24:7
37 1 Chr. 24:14
38 1 Chr. 9:12
39 1 Chr. 24:8
40 Ezra 3:9
Neh. 7:43
43 1 Chr. 9:2
52 Neh. 7:54
55 1 Ki. 9:21
Neh. 7:57
57 Neh. 7:59
58 Josh. 9:21, 27
1 Ki. 9:21
1 Chr. 9:2
59 Neh. 7:61
61 2 Sam. 17:27
62 Num. 3:10
63 Ex. 28:30
Lev. 22:2, 10, 15-16
Num. 27:21
Neh. 8:9
64 Neh. 7:66

thirty-six, their mules two hundred and forty-five,
67. Their camels four hundred and thirty-five, and their donkeys six thousand seven hundred and twenty.
68. And *some* of the chief of the fathers, when they came to the house of the LORD at Jerusalem, offered freely for the house of God to set it up in its place.
69. They gave according to their ability to the treasury of the work, sixty-one thousand drachmas of gold, and five thousand minas of silver, and one hundred priestly garments.
70. And the priests, and the Levites, and *some* of the people, and the singers, and the gatekeepers, and the temple servants lived in their cities, and all Israel in their cities.

CHAPTER THREE

1. And when the seventh month had come, and the children of Israel *were* in the cities, the people gathered themselves as one man to Jerusalem.
2. And Jeshua the son of Jozadak stood up, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren. And they built the altar of the God of Israel in order to offer burnt offerings on it, as *it is* written in the law of Moses the man of God.
3. And they set the altar on its bases, for fear *was* upon them because of the people of those countries. And they offered burnt offerings upon it unto the LORD, burnt offerings both morning and evening.
4. And they kept the Feast of Tabernacles, as *it is* written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required.
5. And afterward they *offered* the continual burnt offering, both of the new moons and of all the appointed feasts of the LORD that were consecrated, and of everyone who willingly offered a free-will offering to the LORD.
6. From the first day of the seventh month they began to offer burnt offerings to the LORD, but the foundation of the temple of the LORD was not yet laid.
7. They gave money also to the masons and to the carpenters. And they gave food and drink and oil to the people of Sidon and to the people of Tyre to bring cedar trees from Lebanon to the sea *and* on to Joppa, according to the grant which they had from Cyrus king of Persia.
8. And in the second year of their coming to the house of God at Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they who had come out of the captivity to Jerusalem; and appointed the Levites, from twenty years old and upward, to oversee the work of the house of the LORD.
9. Then Jeshua stood up together *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, to oversee the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.
10. And when the builders laid the foundation of the temple of the LORD, they set the priests in their robes with silver trumpets, and the Levites, the sons of Asaph with cymbals, to praise the LORD, according to the ordinance of David king of Israel.
11. And they sang, praising and giving thanks to the LORD, "Because *He is* good, for His steadfast love★ *endures* forever toward Israel." And all the people shouted with a great shout when they praised the LORD because the foundation of the house of the LORD was laid.
12. But many of the priests and Levites and chief of the fathers—ancient men who had seen the first house—when the foundation of this house was laid before their eyes, wept with a loud voice. And many shouted aloud for joy,
13. So that the people could not tell the noise of the shout of joy from the noise of the weeping of the people. For the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER FOUR

1. And when the adversaries of Judah and Benjamin heard that the children of the exile were building the temple to the LORD God of Israel,
2. Then they came to Zerubbabel and to the chief of the fathers, and said to them, "Let us build with you, for we seek your God, even as you. And we have sacrificed to Him since the days of

68 Neh. 7:70
69 1 Chr. 26:20
70 Ezra 6:16-17
Neh. 7:73

Chap. **3**

2 Deut. 12:5
Hag. 1:1, 2:2
Zech. 3:1
Mat. 1:12
Luke 3:27
3 Num. 28:3
4 Ex. 23:16
Num. 29:12
Zech. 14:16
Neh. 8:14
5 Ex. 29:38
Num. 28:3, 11, 19, 26
7 1 Ki. 5:6, 9
Ezra 6:3
2 Chr. 2:10, 16
Acts 9:36, 12:20
8 1 Chr. 23:24, 27
9 Ezra 2:40
10 1 Chr. 6:31, 16:4-5, 25:1
11 Ex. 15:21
Jer. 33:11
Psa. 136:1
Neh. 12:24
1 Chr. 16:34, 41
2 Chr. 7:3
★ *mercy*

Chap. **4**

1 Ezra 4:7-9
2 2 Ki. 17:24, 32-33, 19:37
Ezra 4:10

Esar-haddon king of Assyria, who brought us up here."
3. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said to them, "You have nothing to do with us to build a house unto our God. But we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia has commanded us."
4. Then the people of the land weakened the hands of the people of Judah, and troubled them in building.
5. And they hired counselors against them to frustrate their purpose all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.
6. And in the reign of Ahasuerus, in the beginning of his reign, they wrote an accusation against the people of Judah and Jerusalem.
7. And in the days of Artaxerxes, Bishlam, Mithredath, Tabel and the rest of their companions, wrote to Artaxerxes king of Persia. Now the letter *was* written in the Syrian tongue and interpreted in the Syrian tongue.
8. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this way.
9. Then *wrote* Rehum the chancellor and Shimshai the scribe, and the rest of their companions, the judges, and the emissaries, the consuls, the officials, the Erechites, the Babylonians, Elamites of Susa,
10. And the rest of the nations whom the great and noble Osnappar brought over and set in the cities of Samaria, and in the rest of *the province* beyond the River—and now,
11. This *is* the copy of the letter which they sent to him, to Artaxerxes the king: "Your servants the men of the province beyond the River, and so now,
12. Let it be known to the king that the Jews who came up from you to us have come to Jerusalem, and are building the rebellious and the evil city, and have set up *its* walls, and have joined the foundations.
13. Let it be known to the king that if this city is built and the walls set up, then they will not pay toll, taxes, or custom, and you shall endanger the revenue of the kings.
14. Now because we have eaten the salt of the palace, and it was not right for us to see the king's dishonor, therefore we have sent and notified the king,
15. So that search may be made in the book of the records of your fathers, and you shall find in the book of the records, and shall know that *this* city *is* a rebellious city, hurtful to kings and provinces, and that they have incited sedition in it in the past, for which cause that city was destroyed.
16. We notify the king that if this city is built and the walls of it set up, then you shall have no portion beyond the River."
17. The king sent an answer to Rehum the chancellor, and *to* Shimshai the scribe, and to the rest of their companions who dwell in Samaria, and to the rest beyond the River: "Peace! And now,
18. The letter which you sent to us has been plainly read before me.
19. And I decreed, and search has been made, and it is found that this city has risen up against kings in the past, and rebellion and revolt have been made in it.
20. There have been mighty kings also over Jerusalem, who have ruled over all the country beyond the River. And toll, taxes, and custom were paid to them.
21. Now make a decree to cause these men to cease, and that this city be not built until the decree shall be given from me.
22. And take heed that you do not fail to do this. Why should damage increase to the hurt of *the* kings?"
23. And when the copy of King Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they hurried to Jerusalem unto the Jews, and made them cease by force and power.
24. Then the work of the house of God at Jerusalem ceased. So it ceased to the second year of the reign of Darius king of Persia.

3 Ezra 1:1-3 Neh. 2:20
4 Ezra 3:3
9 2 Ki. 17:30-31
10 Ezra 4:1, 11, 17, 7:12
13 Ezra 7:24
20 Gen. 15:18 Josh. 1:4 1 Ki. 4:21 Psa. 72:8

CHAPTER FIVE

1. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied to the Jews in Judah and Jerusalem in the name of the God of Israel, Who *was* over them.
2. Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up

Chap. 5
1 Hag. 1:1 Zech. 1:1
2 Ezra 3:2

and began to build the house of God at Jerusalem. And with them *were* the prophets of God helping them.
3. At the same time Tattenai, governor of the province beyond the River, and Shethar-Boznai, and their companions, came to them and said this to them: "Who has commanded you to build this house and to make this wall?"
4. They also asked, "What *are* the names of the men who are building this building?"
5. But the eye of their God was upon the elders of the Jews, so that they could not cause them to stop until a report could go to Darius, and then a written reply be returned concerning it.
6. The copy of the letter which Tattenai, governor of *the province* beyond the River, and Shethar-Boznai, and his companions, the officials beyond the River, sent to Darius the king,
7. They sent a letter to him, in which this was written: "To Darius the king, all peace.
8. Let it be known to the king that we went into the province of Judea to the house of the great God, which is being built *with* great stones, and timber is being laid in the walls, and this work goes on with diligence and prospers in their hands.
9. Then we asked those elders *and* said this to them: 'Who commanded you to build this house and furnish this wall?'
10. We also asked their names in order to notify you so that we might write the names of the men who are the chief of them.
11. And they returned this answer to us, saying, 'We are the servants of the God of heaven and earth. And we build the house that was built many years ago, which a great king of Israel built and finished.
12. But because our fathers had provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house and carried the people away to Babylon.
13. But in the first year of Cyrus the king of Babylon, King Cyrus issued a decree to build this house of God.
14 And also the vessels of gold and silver from the house of God, which Nebuchadnezzar took out of the temple in Jerusalem and brought them into the temple of Babylon, those Cyrus the king took out of the temple of Babylon, and they *were* delivered to one whose name *was* Sheshbazzar, whom he had made governor.
15. And he said to him, "Take these vessels and go. Deposit them in the temple in Jerusalem, and let the house of God be built in His place."
16. Then the same Sheshbazzar came and laid the foundation of the house of God which is in Jerusalem. And since that time even until now it has been in building, but is not yet finished.'
17. Now therefore, if *it* seems good to the king, let a search be made in the king's treasure house there at Babylon, whether it is so that a decree was given from Cyrus the king to build this house of God at Jerusalem. And let the king send his pleasure to us concerning this matter."

3 Ezra 5:6, 9, 6:6
4 Ezra 5:10
5 Ezra 6:6, 7:6, 28 Psa. 33:18
6 Ezra 4:9
9 Ezra 5:3-4
11 1 Ki. 6:1
12 2 Ki. 24:2, 25:8-9, 11 2 Chr. 36:16-17
13 Ezra 1:1
14 Ezra 1:7-8, 6:5 Hag. 1:14, 2:2, 21
16 Ezra 3:6, 10, 6:15
17 Ezra 6:1-2

CHAPTER SIX

1. Then Darius the king made a decree, and a search was made in the house of the scrolls where the treasures were laid up in Babylon.
2. And there was found at Achmetha, in the palace that *was* in the province of the Medes, a scroll. And in it *was* a record thus written:
3. "In the first year of Cyrus the king, Cyrus the king made a decree concerning the house of God at Jerusalem: 'Let the house be built, the place where they offered sacrifices, and let the foundations of it be strongly laid. The height of it *shall be* sixty cubits, and the breadth of it shall be sixty cubits,
4. *With* three rows of great stones and a row of new timber. And let the expenses be given out of the king's house.
5. And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple at Jerusalem, and brought to Babylon, be restored and brought again to the temple which *is* at Jerusalem, to their place, and put them in the house of God.' "
6. "Now, *therefore*, Tattenai, governor of the province beyond the River, Shethar-Boznai, and your companions, the officials beyond the River, keep away from there.

Chap. **6**

1 Ezra 5:17
4 1 Ki. 6:36
5 Ezra 1:7-8, 5:14
6 Ezra 5:3

7. Let the work of this house of God alone. Let the governor of the Jews and the elders of the Jews build this house of God in its place.
8. Moreover, I make a decree as to what you shall do for the elders of these Jews for the building of this house of God, that at once expense be given to these men from the king's goods, from the tax beyond the River, so that they may not be hindered.
9. And that which they have need of, both young bulls and rams and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests at Jerusalem, let it be given them day by day without fail,
10. So that they may offer sacrifices of sweet savors to the God of heaven, and pray for the life of the king and of his sons.
11. Also I have made a decree that whoever shall alter this word, let timber be pulled down from his house and be lifted up, and let him be hanged on it. And let his house be made a dunghill for this.
12. And may the God who has caused His name to dwell there, overthrow all kings and people who shall put their hand to alter *or* to destroy this house of God which is at Jerusalem. I, Darius, have made a decree. Let it be done with all diligence."
13. Then Tattenai, governor of *the province* beyond the River, Shethar-Boznai, and their companions, according to that which Darius the king had sent, did so speedily.
14. And the elders of the Jews built, and they were prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished *it* according to the command of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.
15. And this house was finished on the third day of the month Adar, in the sixth year of the reign of Darius the king.
16. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity kept the dedication of this house of God with joy.
17. And they offered at the dedication of this house of God a hundred bulls, two hundred rams, and four hundred lambs. And for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.
18. And they set the priests in their sections, and the Levites in their divisions, for the service of God which *is* at Jerusalem, as it is written in the book of Moses.
19. And the children of the captivity kept the Passover on the fourteenth *day* of the first month.
20. The priests and the Levites *were* purified together, all of them pure. And they killed the Passover *lamb* for all the children of the captivity, and for their brethren the priests, and for themselves.
21. And the children of Israel ate *the Passover lamb*, all who had come again out of exile, and all such as had separated themselves to them from the uncleanness of the nations of the land in order to seek the LORD God of Israel.
22. And *they* kept the Feast of Unleavened Bread seven days with joy, for the LORD had made them joyful, and had turned the heart of the king of Assyria to them to make their hands strong in the work of the house of God, the God of Israel.

10 Ezra 7:23
1 Tim. 2:1-2
11 Dan. 2:5, 3:29
12 1 Ki. 9:3
14 Ezra 1:1, 4:24, 5:1-3, 13, 7:1
16 1 Ki. 8:63
2 Chr. 7:5
17 Ezra 8:35
18 Num. 3:6, 8:9
1 Chr. 23:6, 24:1
19 Ex. 12:6
20 2 Chr. 30:15, 35:11
21 Ezra 9:11
22 Ex. 12:15, 13:6
2 Ki. 23:29
Prov. 21:1
Ezra 1:1
2 Chr. 30:21, 33:11, 35:17

Chap. **7**

1 Neh. 2:1
1 Chr. 6:14
6 Ezra 7:11-12, 8:22
7 Ezra 2:43, 8:1, 15, 20

CHAPTER SEVEN

1. Now after these things, in the reign of Artaxerxes king of Persia, Ezra *the priest* the son of Seraiah, the son of Azariah, the son of Hilkiah,
2. The son of Shallum, the son of Zadok, the son of Ahitub,
3. The son of Amariah, the son of Azariah, the son of Meraioth,
4. The son of Zerahiah, the son of Uzzi, the son of Bukki,
5. The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest—
6. This Ezra went up from Babylon. And he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given. And the king granted him all he asked, according to the hand of the LORD his God upon him.
7. And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the gatekeepers, and the temple servants, to Jerusalem in the seventh year of Artaxerxes the king.
8. And he came to Jerusalem in the fifth month, in the seventh year of the king.

9. Now on the first *day* of the first month he began to go up from Babylon, and on the first *day* of the fifth month he came to Jerusalem, according to the good hand of his God upon him,
10. For Ezra had set his heart to seek the law of the LORD, and to do *it*, and to teach statutes and ordinances in Israel.
11. And this *is* the copy of the letter which King Artaxerxes gave to Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of His statutes to Israel:
12. "Artaxerxes, king of kings, to Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*. Now at this time,
13. I make a decree that everyone of the people of Israel, and their priests and Levites in my kingdom, who desire of their own free will to go up to Jerusalem, go with you;
14. Since you have been sent by the king and by his seven counselors to inquire about Judah and Jerusalem, according to the law of your God in your hand,
15. And to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, whose habitation *is* in Jerusalem,
16. And all the silver and gold which you can find in all the province of Babylon, with the free will offering of the people and of the priests, offering willingly for the house of their God in Jerusalem,
17. Now therefore, you shall diligently buy with this money bulls, rams, lambs, with their grain offerings and their drink offerings, and shall offer them upon the altar of the house of your God in Jerusalem.
18. And whatever shall seem good to you and to your brethren to do with the rest of the silver and the gold, you may do according to the will of your God.
19. Also the vessels which are given to you for the service of the house of your God, deliver them before the God of Jerusalem.
20. And whatever more shall be needed for the house of your God, which you shall have need to give, give *it* out of the king's treasure house.
21. And I, Artaxerxes the king, make a decree to all the treasurers who *are* beyond the River, that whatever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it shall be done with all diligence,
22. To a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without limit.
23. Whatever is commanded by the God of heaven, let it be carefully done for the house of the God of heaven, for why should there be wrath against the realm of the king and his sons?
24. Also, we notify you, that in regard to any of the priests and the Levites, singers, gatekeepers, temple servants, or ministers of this house of God, it shall not be lawful to impose toll, taxes, or tribute on them.
25. And now you, Ezra, after the wisdom of your God that *is* in your hand, set magistrates and judges who may judge all the people who *are* beyond the River, all who know the laws of your God; and you teach them who do not know.
26. And whoever will not do the law of your God, and the law of the king, let judgment be executed speedily upon him, whether *it is* to death, or to exile, or to confiscation of goods, or imprisonment."
27. Blessed *be* the LORD, the God of our fathers, who has put *such a thing* as this into the king's heart, to beautify the house of the LORD which is in Jerusalem,
28. And has extended mercy unto me before the king and his counselors and before all the king's mighty princes. And I was made strong as the hand of the LORD my God *was* upon me, and I gathered out of Israel chief men to go up with me.

9 Neh. 2:8, 18
10 Deut. 33:10
Mal. 2:7
Psa. 119:45
Ezra 7:6, 25
Neh. 8:1-8
12 Ezek. 26:7
Dan. 2:37
Ezra 4:10
14 Esth. 1:14
15 Psa. 135:21
2 Chr. 6:2
16 Ezra 8:25
1 Chr. 29:6, 9
17 Num. 15:4-13
Deut. 12:5, 11
25 Ex. 18:21-22
Deut. 16:18
Mal. 2:7
Ezra 7:10
2 Chr. 17:7
Mat. 23:2-3
27 Ezra 6:22
1 Chr. 29:10
28 Ezra 5:5, 7:6, 9, 8:18, 9:9

Chap. **8**

2 1 Chr. 3:22
3 Ezra 2:3

CHAPTER EIGHT

1. These *are* the heads of their fathers houses, and the genealogy of those who went up with me from Babylon, in the reign of Artaxerxes the king.
2. From the sons of Phinehas, Gershom. From the sons of Ithamar, Daniel. From the sons of David, Hattush.
3. From the sons of Shecaniah, from the sons of Parosh, Zechariah. And with him were counted by genealogy of the males a hundred and fifty.
4. From the sons of Pahath-Moab, Eliehoenai the son of Zerahiah, and with him two hundred males.

5. From the sons of Shechaniah, the son of Jahaziel, and with him three hundred males.
6. From the sons also of Adin, Ebed the son of Jonathan, and with him fifty males.
7. And from the sons of Elam, Jeshaiah the son of Athaliah, and with him seventy males.
8. And from the sons of Shephatiah, Zebadiah the son of Michael, and with him eighty males.
9. From the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen males.
10. And from the sons of Shelomith, the son of Josiphiah, and with him a hundred and sixty males.
11. And from the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight males.
12. And from the sons of Azgad, Johanan the son of Hakkatan, and with him a hundred and ten males.
13. And from the last sons of Adonikam, these: Eliphelet, Jeiel, and Shemaiah, and with them sixty males.
14. From the sons of Bigvai, Uthai, and Zabbud, and with them seventy males.
15. Then I gathered them at the river which runs to Ahava and we stayed there in tents three days. And I looked over the people and the priests, and did not find there any of the sons of Levi.
16. Then I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.
17. And I sent them with a command to Iddo, the chief of the place Casiphia, and I told them what they should say to Iddo, to his brethren the temple servants, at the place Casiphia, that they should bring to us ministers for the house of our God.
18. And by the good hand of our God upon us, they brought us a man of understanding, from the sons of Mahli, the son of Levi, the son of Israel, *namely* Sherebiah, with his sons and his brethren, eighteen;
19. And Hashabiah, and with him Jeshaiah from the sons of Merari, his brethren and their sons, twenty;
20. Also of the temple servants whom David and the rulers had chosen for the service of the Levites, two hundred and twenty temple servants. All of them were called by name.
21. Then I proclaimed a fast there at the river Ahava, so that we might humble ourselves before our God in order to seek from Him a right way for us, and for our little ones, and for all our goods.
22. For I was ashamed to ask of the king troops and horsemen to help us against the enemy in the way because we had spoken to the king, saying, "The hand of our God *is* upon all those who seek Him for good, but His power and His wrath *are* against all those who forsake Him."
23. So we fasted and prayed to our God about this. And He was entreated of us.
24. Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.
25. And I weighed to them the silver, and the gold, and the vessels, the offering of the house of our God, which the king and his counselors and his lords, and all Israel who were present, had offered.
26. And I weighed into their hands six hundred and fifty talents of silver, and silver vessels of a hundred talents, of gold a hundred talents,
27. And twenty basins of gold of a thousand drams, and two vessels of fine copper as precious as gold.
28. And I said to them, "You *are* holy to the LORD, and the vessels *are* holy. And the silver and the gold *are* a freewill offering to the LORD, the God of your fathers.
29. Watch and keep *them* until you weigh them before the chief of the priests and the Levites, and the heads of the fathers of Israel at Jerusalem *in* the chambers of the house of the LORD."
30. So the priests and the Levites received the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem to the house of our God.
31. And we departed from the river of Ahava on the twelfth day of the first month, to go *to* Jerusalem. And the hand of our God was upon us, and He delivered us from the hand of *the* enemy and from ambushers along the way.
32. And we came to Jerusalem and stayed there three days.
33. And on the fourth day the silver and the gold and the vessels were weighed in the house of our God into the hand of Meremoth the son of Uriah the priest.

15 Ezra 7:7
17 2 Sam. 14:3, 19
18 Neh. 8:7, 9:4-5
20 Ezra 2:43
21 Lev. 16:29, 23:29
Isa. 58:3, 5
Psa. 5:8
2 Chr. 20:3
22 Ezra 7:6, 9, 28
Psa. 33:18-19, 34:15-16, 22
2 Chr. 15:2
Rom. 8:28
1 Cor. 9:15
23 Isa. 19:22
1 Chr. 5:20
2 Chr. 33:13
25 Ezra 7:15-16
28 Lev. 21:6-8, 22:2-3
Num. 4:4, 15, 19-20
Deut. 33:8
31 Ezra 7:6, 9, 28
32 Neh. 2:11
33 Ezra 8:26, 30

And with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites.
34. They were recorded by number *and* by the weight of every one. And all the weight was written at that time.
35. The children of those who had been exiled, who had come out of the captivity, offered burnt offerings to the God of Israel, twelve young bulls for all Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats *for* a sin offering. All this *was* a burnt offering to the LORD.
36. And they delivered the king's orders to the king's satraps and to the governors of *the province* beyond the River. And they helped the people and the house of God.

CHAPTER NINE

1. Now when these things were done, the princes came to me, saying, "The people of Israel, and the priests and the Levites, have not separated themselves from the people of the lands. But *they are doing* according to their abominations, those of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites,
2. For they have taken of their daughters for themselves and for their sons, so the holy seed is mixed with the people of *those* lands. Yea, the hand of the princes and rulers has been chief in this sin."
3. And when I heard this thing, I tore my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down appalled.
4. Then everyone who trembled at the words of the God of Israel was gathered to me because of the faithlessness of those who had been exiled. And I sat *there* appalled until the evening sacrifice.
5. And at the evening sacrifice I rose up from my fasting, even with my garment and my mantle torn, and I fell upon my knees and spread out my hands to the LORD my God.
6. And I said, "O my God, I am ashamed and blush to lift up my face to You, my God, for our iniquities have increased over *our* heads, and our guiltiness has grown up to the heavens.
7. Since the days of our fathers *we have been* in great guilt to this day. And for our iniquities we, our kings, our priests, have been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.
8. And now for a little moment, grace has been *shown* from the LORD our God to leave us a remnant to escape and to give us a *strong* peg in His holy place, so that our God may enlighten our eyes and give us a little reviving in our bondage,
9. For we *were* slaves, yet our God has not forsaken us in our bondage, but has extended mercy to us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair its ruins, and to give us a wall in Judah and in Jerusalem.
10. And now, O our God, what shall we say after this? For we have forsaken Your commandments,
11. Which You commanded by Your servants the prophets, saying, 'The land into which you go to possess it, *is* an unclean land through the filthiness of the people of the lands, through their abominations which have filled it from one end to the other with their impurity.
12. And now therefore do not give your daughters to their sons, nor take their daughters to your sons, nor seek their peace or their prosperity forever, so that you may be strong and eat the good of the land and leave *it* for an inheritance to your children forever.'
13. And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities *deserve*, and have given us such a remnant as this,
14. Should we again break Your commandments and make marriages with the people that do these abominations? Would You not be angry with us until You had crushed *us*, so that there should be no remnant or survivor?
15. O LORD, God of Israel, You *are* righteous, for we are left a remnant that has escaped, as *it is* this day. Behold, we *are* before You in our guilt, for no one can stand before You because of this."

CHAPTER TEN

1. Now while Ezra prayed, and made confession, weeping and casting himself

35 Ezra 6:17
36 Ezra 7:21

Chap. **9**

1 Deut. 12:30-31
Ezra 6:21
Neh. 9:2
2 Ex. 22:31, 34:16
Deut. 7:3, 6
Neh. 13:23
2 Cor. 6:14
3 Psa. 143:4
Job 1:20
4 Ex. 29:39
Isa. 66:2
Ezra 10:3
5 Ex. 9:29
6 Psa. 38:4
Dan. 9:7-8
2 Chr. 28:9
Rev. 18:5
7 Deut. 28:36
Psa. 106:6
Dan. 9:5-8
Neh. 9:30
8 Isa. 22:23
Psa. 34:5
9 Isa. 5:2
Psa. 136:23
Ezra 7:28
Neh. 9:36
11 2 Ki. 21:16
12 Ex. 23:32
Deut. 7:3, 23:6
Prov. 13:22, 20:7
13 Psa. 103:10
14 Deut. 9:8
Neh. 13:23
John 5:14
2 Pet. 2:20
15 Psa. 130:3
Dan. 9:14
Neh. 9:33
Rom. 3:19
1 Cor. 15:17

Chap. **10**

1 Dan. 9:20
2 Chr. 20:9

down before the house of God, there gathered to him out of Israel a very great congregation of men and women and children, for the people wept *with* a great weeping.
2. And Shechaniah the son of Jehiel, of the sons of Elam, answered and said to Ezra, "We have been unfaithful to our God and have married strange women from the people of the land. Yet now there is hope for Israel concerning this thing.
3. And now therefore, let us make a covenant with our God to put away all the women, and such as have been born of them, according to the counsel of the LORD, and of those who tremble at the commandment of our God. And let it be done according to the law.
4. Arise, for *this* matter *belongs* to you. We also *will be* with you. Be of good courage and do *it*."
5. Then Ezra arose and made the chief priests, the Levites, and all Israel to swear that they would do according to this word. And they swore.
6. Then Ezra rose up from before the house of God and went into the room of Johanan the son of Eliashib. And he went there, and he ate no bread nor drank water, for he mourned because of the sin of those who had been exiled.
7. And they made a proclamation throughout Judah and Jerusalem to all the children of the captivity to gather themselves unto Jerusalem,
8. And that whoever would not come within three days, according to the counsel of the rulers and the elders, all his substance should be forfeited, and he himself separated from the congregation of the exiles.
9. Then all the men of Judah and Benjamin gathered themselves to Jerusalem within the three days. It *was* the ninth month, on the twentieth *day* of the month. And all the people sat in the street before the house of God, trembling because of *this* matter, and because of the great rain.
10. And Ezra the priest stood up and said to them, "You have been unfaithful, and have married strange women to increase the guilt of Israel.
11. Now confess to the LORD God of your fathers, and do His pleasure. And separate yourselves from the people of the land and from the foreign women."
12. Then all the congregation answered and said with a loud voice, "As you have said, so we must do.
13. But the people *are* many, and it is a time of much rain, and we are not able to stand outside. And the work is not of one or two days, for we have transgressed greatly in this matter.
14. Let our rulers of all the congregation stand, and let all those who have married strange women in our cities, come at set times, and with them the elders of every city and its judges, until the fierce wrath of our God for this matter has turned from us."
15. Only Jonathan the son of Asahel and Jahaziah the son of Tikvah made a stand against this. And Meshullam and Shabbethai the Levite supported them.
16. And the children of the captivity did so. And Ezra the priest, *with* certain heads of the fathers, after the house of their fathers, and all of them by *their* names, were separated. And they sat down in the first day of the tenth month to examine the matter.
17. And they were finished with all the men who had married foreign women by the first day of the first month.
18. And among the sons of the priests, these were found who had taken strange women: from the sons of Jeshua the son of Jozadak and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.
19. And they gave their hands that they would put away their women. And *being* guilty, they offered a ram of the flock for their sin.
20. And from the sons of Immer; Hanani and Zebadiah.
21. And from the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.
22. And from the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.
23. And from the Levites: Jozabad, and Shimei, and Kelaiah (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.
24. And from the singers: Eliashib; and from the gatekeepers, Shallum and Telem and Uri.
25. And from Israel: from the sons of Parosh, Ramiah, and Jeziah, and Malchiah, and Mijamin, and Eleazar, and Malchijah and Benaiah.

2 Neh. 13:27
3 Deut. 7:2-3
Ezra 9:4
2 Chr. 34:31
4 1 Chr. 28:10
5 Neh. 5:12
6 Deut. 9:18
9 1 Sam. 12:18
11 Josh. 7:19
Prov. 28:13
Ezra 10:3
14 2 Chr. 30:8
19 Lev. 6:4, 6
2 Ki. 10:15
1 Chr. 29:24
2 Chr. 30:8

26. And from the sons of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.
27. And from the sons of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
28. And from the sons of Bebai: Jehohanan, Hananiah, Zabbai, and Athlai.
29. And from the sons of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.
30. And from the sons of Pahath-Moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh.
31. And from the sons of Harim: Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,
32. Benjamin, Malluch, and Shemariah.
33. From the sons of Hashum: Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.
34. From the sons of Bani: Maadai, Amram, and Uel,
35. Benaiah, Bedeiah, Cheluh,
36. Vaniah, Meremoth, Eliashib,
37. Mattaniah, Mattenai, and Jaasai,
38. And Bani, and Binnui, Shimei,
39. And Shelemiah, Nathan, and Adaiah,
40. Machnadebai, Shashai, Sharai,
41. Azarel, and Shelemiah, Shemariah,
42. Shallum, Amariah, and Joseph.
43. From the sons of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai, Joel, and Benaiah.
44. All these had married foreign wives, and some of them *had* wives by whom they had children.

Nehemiah

The Servant of God

CHAPTER ONE

1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace,
2. Hanani, one of my brethren, came, he and certain men of Judah. And I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem.
3. And they said to me, "The remnant who are left of the captivity there in the province *are* in great affliction and reproach. And the wall of Jerusalem *is* broken down, and its gates are burned with fire."
4. And it came to pass when I heard these words, I sat down and wept. And I mourned *for* days, and fasted, and prayed before the God of heaven.
5. And I said, "I pray You, O LORD God of heaven, the great and awesome God Who keeps covenant and mercy for those who love Him and keep His commandments;
6. Let Your ear now be attentive, and Your eyes open, so that You may hear the prayer of Your servant, which I pray before You now, day and night, for the children of Israel Your servants, and confessing the sins of the children of Israel which we have sinned against You. Both I and my father's house have sinned.
7. We have acted very corruptly against You and have not kept the commandments nor the statutes nor the ordinances which You commanded Your servant Moses.
8. Remember, I beseech You, the word that You commanded Your servant Moses, saying, '*If* you deal treacherously, I will scatter you among the nations;
9. But *if* you return to Me, and keep My commandments and do them, though your dispersed were cast out to the outermost part of the heavens, *yet* I will gather them from there and will bring them to the place that I have chosen to cause My name to dwell there.'
10. Now these *are* Your servants and Your people whom You have redeemed by Your great power and by Your strong hand.
11. O LORD, I beseech You, let now Your ear be attentive to the prayer of Your servant, and to the prayer of Your servants who delight to fear Your name. And I pray You, make Your servant successful today, and grant him mercy in the sight of this man" (for I was the king's cupbearer).

Chap. 1

1 Neh. 10:1
3 2 Ki. 25:10
Neh. 2:17
5 Ex. 20:6
Dan. 9:4
6 1 Ki. 8:28-29
Dan. 9:17-18, 20
2 Chr. 6:40
7 Deut. 28:15
Psa. 106:6
Dan. 9:5
8 Lev. 26:33
Deut. 4:25-27, 28:64
9 Lev. 26:39
Deut. 4:29-31, 30:2, 4
10 Deut. 9:29
Dan. 9:15
11 Isa. 26:8
Neh. 1:6, 2:1
Heb. 13:18

CHAPTER TWO

1. And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine *was* before him, that I took up the wine and gave *it* to the king. Now I had not been sad in his presence before,
2. And the king said to me, "Why *is* your countenance sad, seeing you *are* not sick? This *is* nothing but sorrow of heart." Then I was very much afraid.
3. And *I* said to the king, "Let the king live forever. Why should not my countenance be sad when the city, the place of my fathers' tombs, *lies* waste, and its gates are destroyed by fire?"
4. And the king said to me, "For what do you ask?" So I prayed to the God of heaven,
5. And I said to the king, "If it please the king, and if your servant has found favor in your sight, that you would send me to Judah, to the city of my fathers' tombs, so that I may build it."
6. And the king said to me (the queen also sitting by him), "For how long shall your journey be? And when will you return?" So it pleased the king to send me, and I set him a time.
7. And I said to the king, "If it please the king, let letters be given me to the governors beyond the River, so that they may let me pass through until I come to Judah,
8. And a letter to Asaph the keeper of the king's forest, so that he may give me timber to make beams for the gates of the palace which *belong* to the house, and for the wall of the city, and for the house into which I shall enter." And the king granted me what I asked, according to the good hand of my God upon me.
9. And I came to the governors of *the province* beyond the River and gave them the king's letters. Now the king had

Chap. 2

1 Ezra 7:1
Neh. 1:11
2 Prov. 15:13
3 1 Ki. 1:31
Dan. 2:4, 5:10, 6:6, 21
Neh. 1:3
6 Neh. 5:14, 13:6
8 Ezra 5:5, 7:6, 9, 28
Neh. 2:18, 3:7

sent captains of the army and horsemen with me.
10. And when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard, it grieved them very much that there had come a man to seek the welfare of the children of Israel.
11. And I came to Jerusalem and was there three days.
12. And I arose in the night, I and a few men with me. And I did not tell it to anyone what my God had put in my heart to do at Jerusalem. And *there was* no animal with me except the one that I rode upon.
13. And I went out by night by the Valley Gate, even towards the Dragon's Well, and to the Dung Gate, and viewed the walls of Jerusalem which were broken down, and its gates which were burned by fire.
14. And I went on to the Fountain Gate and to the King's Pool, but *there was* no place for the animal that was under me to pass.
15. Then I went up in the night by the valley and viewed the wall, and turned back, and entered by the Valley Gate, and returned.
16. And the rulers did not know where I had gone, nor what I was doing. Nor had I told it to the Jews as yet, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest doing the work.
17. Then I said to them, "You see the distress that we *are* in, how Jerusalem lies waste, and the gates of it are burned by fire. Come and let us build up the wall of Jerusalem, so that we may no more be a reproach."
18. And I told them of the hand of my God which was good upon me, and also the king's words that he had spoken to me. And they said, "Let us rise up to build." So they made their hands strong for the good.
19. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard, they laughed us to scorn, and despised us. And they said, "What *is* this that you do? Will you rebel against the king?"
20. And I answered them and said to them, "The God of heaven, He will prosper us, and we, His servants, will arise and build. But you have no portion or right or memorial in Jerusalem."

11 Ezra 8:32
13 Neh. 1:3, 2:17, 3:13
2 Chr. 26:9
14 Neh. 3:15
15 2 Sam. 15:23
Jer. 31:40
17 Jer. 24:9
Ezek. 5:14-15, 22:4
Psa. 44:13, 79:4
Neh. 1:3
18 2 Sam. 2:7
Neh. 2:8
19 Neh. 6:6
20 Ezra 4:3

Chap. **3**

1 Jer. 31:38
Zech. 14:10
Neh. 12:10, 39
John 5:2
★ *Meah*
2 Ezra 2:34
3 Zeph. 1:10
Neh. 6:1, 7:1, 12:39
2 Chr. 33:14
5 Judg. 5:23
6 Neh. 12:39
7 Neh. 2:8
8 Neh. 12:38
11 Neh. 12:38
13 Neh. 2:13

CHAPTER THREE

1. Then Eliashib the high priest rose up with his brethren the priests, and they built the Sheep Gate. They sanctified it and set up its doors, even to the Tower of the Hundred★ they sanctified it, and to the Tower of Hananeel.
2. And next to him the men of Jericho built. And next to them Zaccur the son of Imri built.
3. Then the sons of Hassenaah built the Fish Gate, laid its beams and set up its doors, its locks, and its bars.
4. And next to them Meremoth the son of Uriah, the son of Hakkoz, repaired. And next to them Meshullam the son of Berechiah, the son of Meshezabel, repaired. And next to them Zadok the son of Baana repaired.
5. And next to them the Tekoites repaired, but their nobles did not put their necks to the work of their Lord.
6. And the Old Gate was repaired by Jehoiada the son of Paseah and Meshullam the son of Besodeiah. They laid its beams and set up its doors and its locks and its bars.
7. And next to them Melatiah of Gibeon repaired, and Jadon of Meron, the men of Gibeon and of Mizpah, to the throne of the governor beyond the River.
8. Next to him Uzziel the son of Harhaiah, of the goldsmiths, repaired. And next to him Hananiah, the son of *one of* the perfumers, repaired. And they restored Jerusalem even unto the Broad Wall.
9. And next to them Rephaiah the son of Hur, the ruler of the half part of Jerusalem, repaired.
10. Next to them Jedaiah the son of Harumaph repaired, even across from his house. And next to him Hattush the son of Hashabniah repaired.
11. Malchijah the son of Harim and Hashub the son of Pahath-Moab, repaired another section, and the Tower of the Furnaces.
12. And next to him Shallum the son of Hallohesh, the ruler of the half part of Jerusalem, he and his daughters repaired.
13. Hanun, and the people of Zanoah, repaired the Valley Gate. They built it, and set up its doors, its locks, and its bars, and a thousand cubits on the wall to the Dung Gate.
14. But the Dung Gate was repaired by

Malchijah the son of Rechab, the ruler of part of Beth-Haccerem. He built it and set up its doors, its locks, and its bars.
15. And the Fountain Gate was repaired by Shallum the son of Col-Hozeh, the ruler of the district of Mizpah. He built it and covered it, and set up its doors, its locks and its bars, and the wall of the Pool of Shelah by the King's Garden, and to the stairs that go down from the City of David.
16. After him Nehemiah the son of Azbuk, the ruler of the half part of Beth-Zur, repaired *the place* across from the tombs of David, and to the pool that was made, and to the house of the mighty men.
17. After him the Levites, Rehum the son of Bani, repaired. Next to him Hashabiah, the ruler of the half part of Keilah, repaired in his part.
18. After him their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah, repaired.
19. And next to him, Ezer the son of Jeshua, the ruler of Mizpah, repaired another section across from the ascent to the armory at the corner *of the wall*.
20. After him Baruch the son of Zabbai earnestly repaired another section from the corner *of the wall* to the door of the house of Eliashib the high priest.
21. After him Meremoth the son of Uriah the son of Hakkoz repaired another section from the door of the house of Eliashib even to the end of the house of Eliashib.
22. And after him the priests, the men of the plain, repaired.
23. After him Benjamin and Hashub repaired across from their house. After him Azariah the son of Maaseiah the son of Ananiah repaired beside his house.
24. After him Binnui the son of Henadad repaired another section from the house of Azariah to the corner *of the wall* even to the tower.
25. Palal the son of Uzai *repaired* across from the corner *of the wall* and the tower projecting from the king's upper house by the court of the prison. After him Pedaiah the son of Parosh *repaired*.
26. And the temple servants who lived in Ophel repaired across from the Water Gate toward the east and the tower that projected out.
27. After them the Tekoites repaired another section, opposite the great tower that projected out, even to the wall of Ophel.
28. The priests repaired from above the Horse Gate, every one across from his house.
29. After them Zadok the son of Immer repaired across from his house. After him Shemaiah the son of Shechaniah, the keeper of the East Gate, repaired.
30. After him Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph repaired another section. After him Meshullam the son of Berechiah repaired across from his room.
31. After him Malchijah the goldsmith's son repaired to the place of the temple servants and of the merchants, across from the Miphkad Gate, and to the going up of the corner.
32. And between the going up of the corner to the Sheep Gate, the goldsmiths and the merchants repaired.

15 Neh. 2:14
John 9:7
16 2 Ki. 20:20
Isa. 22:11
19 2 Chr. 26:9
24 Neh. 3:19
25 Jer. 32:2, 33:1, 37:21
26 Ezra 2:43
Neh. 8:1, 3, 11:21, 12:37
2 Chr. 27:3
28 2 Ki. 11:16
2 Chr. 23:15
Jer. 31:40

Chap. **4**

1 Neh. 2:10, 19
3 Neh. 2:10, 19
4 Psa. 79:12, 123:3-4
Prov. 3:34
5 Jer. 18:23
Psa. 69:27-28, 109:14-15
7 Neh. 4:1
8 Psa. 83:3-5

CHAPTER FOUR

1. But it came to pass when Sanballat heard that we built the wall, he was angry and took great indignation, and mocked the Jews.
2. And he spoke before his brethren and the army of Samaria, and said, "What are these feeble Jews doing? Will they restore their wall? Will they sacrifice? Will they make an end in a day? Will they bring to life the stones out of the heaps of the rubbish which are burned?"
3. And Tobiah the Ammonite *was* beside him, and he said, "Even that which they build, if a fox goes up, he shall even break down their stone wall."
4. Hear, Oh our God, for we are despised. And turn their reproach upon their own head, and give them for a prey in the land of captivity.
5. And do not cover their iniquity, and do not let their sin be blotted out from before You, for they have thrown insults in the face of the builders.
6. So we built the wall, and all the wall was joined together to half its height, for the people had a mind to work.
7. But it came to pass when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem had gone up, *and* that the breaks were being filled, they were very angry.
8. And all of them conspired together to

come *and* fight against Jerusalem and to hinder it.
9. But we made our prayer to our God, and set a watch against them day and night, because of them.
10. And Judah said, "The strength of the carriers of burdens is weakening, and *there is* much rubbish, so that we are not able to build the wall."
11. And our foes have said, "They shall not know, or see, until we come in the middle of them, and kill them, and cause the work to cease."
12. And it came to pass when the Jews who lived near them came in, they said to us ten times, "At any of the places that you turn to, they will attack us."
13. Therefore I stationed *myself* in the lower places behind the wall *and* on the higher places. I even set the people according to their families with their swords, their spears, and their bows.
14. And I looked and rose up, and said to the nobles and to the rulers and to the rest of the people, "Do not be afraid of them. Remember the LORD, *Who is* great and awesome, and fight for your brethren, your sons, and your daughters, your wives, and your houses."
15. And it came to pass when our enemies heard that it was known to us, and that God had brought their counsel to nothing, all of us returned to the wall, each one to his work.
16. And it was from that time forth that half of my servants built on the wall, and the other half of them held the spears, the shields, and the bows, and the scale armor. And the rulers *were* behind all the house of Judah,
17. The ones who built on the wall, and the ones who carried burdens; with those who were lifting, with one hand *they* did their work, and with the other *they* held a weapon.
18. As for the builders, *each* one had his sword tied by his side and continued building. And he who sounded the trumpet *was* beside me.
19. And I said to the nobles, and to the rulers, and to the rest of the people, "The work *is* great and large, and we are separated upon the wall, far from one another.
20. In whatever place you hear the sound of the trumpet, gather there to us. Our God will fight for us."

9 Psa. 50:15
14 Num. 14:9
Deut. 1:29, 10:17
2 Sam. 10:12
15 Job 5:12
20 Ex. 14:14, 25
Deut. 1:30, 3:22, 20:4
Josh. 23:10

21. So we labored in the work. And half of them held the spears from the rising of the morning until the stars appeared.
22. Also at the same time I said to the people, "Let everyone with his assistant stay inside Jerusalem, so that in the night they may be a guard to us, and labor in the day."
23. And neither I, nor my brethren, nor my servants, nor the men of the guard who followed me, none of us put off our clothes—*even* everyone who went to the water took his weapon.

23 Judg. 5:11

CHAPTER FIVE

1. And there was a great cry of the people and of their wives against their brethren the Jews,
2. For certain ones said, "We, our sons and our daughters, *are* many. Let us get grain for them, so that we may eat and live."
3. There were also some who said, "We have mortgaged our lands, vineyards, and houses. Let us buy grain because of the famine."
4. There were also *some* who said, "We have borrowed money on our lands and vineyards for the king's tax.
5. Yet now our flesh *is* like the flesh of our brethren, our children as their children. And, lo, we bring our sons and our daughters into bondage, to be servants, and *some* of our daughters are brought into bondage *already*. And *there is* no power for our hand *to redeem them*, for other men have our lands and vineyards."
6. And I was very angry when I heard their cry and these words.
7. And I considered this within my heart, and I rebuked the nobles and the rulers, and said to them, "You exact interest, *each* one from his brother!" And I held a great assembly against them.
8. And I said to them, "According to our ability we have redeemed our brethren, the Jews who were sold to the nations. And will you even sell your brethren? Or shall they be sold to us?" And they were silent because they had nothing to say.
9. And I said, "What you do *is* not good. Should you not walk in the fear of our God because of the reproach of the heathen our enemies?
10. And also I, my brethren and my servants are lending them money and grain.

Chap. **5**

1 Lev. 25:35-37
Deut. 15:7
Isa. 5:7
5 Ex. 21:7
Lev. 25:39
Isa. 58:7
7 Ex. 22:25
Lev. 25:36
Ezek. 22:12
8 Lev. 25:48
9 Lev. 25:36
2 Sam. 12:14
Rom. 2:24
1 Pet. 2:12

Please let us stop this lending *with* usury.
11. Please, even today, give back to them their fields, their vineyards, their olive groves, and their houses—also the percent charged on the money and on the grain, the wine, and the oil that you have taken from them."
12. And they said, "We will restore and will require nothing from them. So we will do as you say." Then I called the priests and took an oath from them that they should do according to this promise.
13. Also I shook out the fold in my robe, and said, "So let God shake out every man from his house, and from his labor, who does not keep this promise, even may he be shaken out this way and emptied." And all the congregation said, "Amen," and praised the LORD. And the people did according to this promise.
14. Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brethren have not eaten the bread of the governor.
15. But the former governors that *had been* before me laid burdens upon the people, and had taken bread and wine from them, besides forty shekels of silver. Yea, even their servants bore rule over the people. But I did not do this because of the fear of God.
16. And I also continued in the work of this wall. Nor did we buy any land. And all my servants *were* gathered there to the work.
17. Moreover, at my table *were* a hundred and fifty of the Jews and rulers, besides those who came to us from among the nations that *are* around us.
18. And that which *was* prepared daily *was* one ox and six choice sheep; and birds were prepared; and once in ten days an abundance of all sorts of wine. Yet for all this I did not demand the bread of the governor because the bondage was heavy upon this people.
19. Remember me, my God, for good, *according* to all that I have done for this people.

CHAPTER SIX

1. And it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there was no breach left in it (though at that time I had not set the doors on the gates),
2. That Sanballat and Geshem sent to me, saying, "Come, let us meet together in one of the villages in the plain of Ono." But they thought to do me harm.
3. And I sent messengers to them, saying, "I *am* doing a great work, so I cannot come down. Why should the work cease while I leave it and come down to you?"
4. And they sent to me this word four times. And I answered them in the same way.
5. Then Sanballat sent his servant to me in the same way the fifth time with an open letter in his hand, in which was written,
6. "It is reported among the nations, and Gashmu says *it*, that you and the Jews are thinking of rebelling, for this reason you build the wall, so that you may be their king, according to these words.
7. And you have also set up prophets to proclaim of you at Jerusalem, saying, '*There is* a king in Judah.' And now it shall be reported to the king according to these words. And now come and let us talk it over together."
8. And I sent to him saying, "There are no such things done as you say, but you are inventing them in your own mind,"
9. For they all were trying to make us afraid, saying, "Their hands shall be weakened from the work so that it may not be done." Now therefore, *O God*, make my hands strong.
10. And I came to the house of Shemaiah, the son of Delaiah the son of Mehetabel, who *was* shut up. And he said, "Let us meet together in the house of God, inside the temple, and let us shut the doors of the temple, for they will come to kill you. Yea, in the night they will come to kill you."
11. And I said, "Should *such* a man as I flee? And who, *being* as I *am*, would go into the temple to save his life? I will not go in."
12. And, behold, I discerned that God had not sent him, but that he said this prophecy against me because Tobiah and Sanballat had hired him.
13. Therefore he *was* hired that I should

12 Jer. 34:8-9
Ezra 10:5
13 2 Ki. 23:3
Mat. 10:14
Acts 13:51, 18:6
14 Neh. 13:6
1 Cor. 9:4, 15
15 Neh. 5:9
2 Cor. 11:9, 12:13
17 2 Sam. 9:7
1 Ki. 18:19
18 1 Ki. 4:22
Neh. 5:14-15
19 Neh. 13:22

Chap. **6**

1 Neh. 2:10, 19, 3:1, 3, 4:1, 7; 6:6

2 1 Chr. 8:12
Neh. 11:35
Psa. 37:12, 32
Prov. 26:24-25
6 Neh. 2:19, 6:1
12 Ezek. 13:22

be made afraid, and do so, and I should sin, and then they would give me a bad name to discredit me.
14. Remember, O my God, Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets who would have put me in fear.
15. And the wall was finished in the twenty-fifth *day* of Elul, in fifty-two days.
16. And it came to pass when all our enemies heard, and all the nations around us saw *these things*, they lost confidence in their own eyes, for they perceived that this work was done by our God.
17. And in those days the nobles of Judah sent many letters to Tobiah; and Tobiah's *letters* came to them,
18. For many in Judah *were* sworn to him because he *was* the son-in-law of Shechaniah the son of Arah, and his son Jehohanan had married the daughter of Meshullam the son of Berechiah.
19. Also they spoke of his good deeds before me and told my words to him. Tobiah sent letters to put me in fear.

14 Neh. 13:29
Ezek. 13:17
16 Neh. 2:10, 4:1, 7, 6:1
Psa. 126:2

Chap. **7**

1 Neh. 6:1
2 Ex. 18:21
Neh. 2:8
6 Ezra 2:1

CHAPTER SEVEN

1. And it came to pass when the wall was built, and I had set up the doors, and the gatekeepers and the singers and the Levites were appointed,
2. I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem, for he *was* a faithful man and feared God more than many.
3. And I said to them, "Do not let the gates of Jerusalem be opened until the sun is hot. And while they stand on guard, let them shut and bar the doors. And set guards from the people of Jerusalem, each one in his watch, and each one *to be* across from his house."
4. And the city *was* large and great, but the people in it *were* few, and the houses not built.
5. And my God put into my heart to gather together the nobles, and the rulers, and the people, so that they might be counted by genealogy. And I found a register of the genealogy of those who came up at the first. And I found written in it:
6. These *are* the children of the province who went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away. And they came again to Jerusalem and to Judah, every one to his city,
7. And came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel *was this*:
8. The sons of Parosh, two thousand one hundred and seventy-two.
9. The sons of Shephatiah, three hundred and seventy-two.
10. The sons of Arah, six hundred and fifty-two.
11. The sons of Pahath-Moab, of the sons of Jeshua and Joab, two thousand, eight hundred and eighteen.
12. The sons of Elam, a thousand two hundred and fifty-four.
13. The sons of Zattu, eight hundred and forty-five.
14. The sons of Zaccai, seven hundred and sixty.
15. The sons of Binnui, six hundred and forty-eight.
16. The sons of Bebai, six hundred and twenty-eight.
17. The sons of Azgad, two thousand three hundred and twenty-two.
18. The sons of Adonikam, six hundred and sixty-seven.
19. The sons of Bigvai, two thousand and sixty-seven.
20. The sons of Adin, six hundred and fifty-five.
21. The sons of Ater of Hezekiah, ninety-eight.
22. The sons of Hashum, three hundred and twenty-eight.
23. The sons of Bezai, three hundred and twenty-four.
24. The sons of Hariph, a hundred and twelve.
25. The sons of Gibeon, ninety-five.
26. The men of Bethlehem and Netophah, a hundred and eighty-eight.
27. The men of Anathoth, a hundred and twenty-eight.
28. The men of Beth-Azmaveth, forty-two.
29. The men of Kirjath Jearim, Chephirah, and Beeroth, seven hundred and forty-three.
30. The men of Ramah and Geba, six hundred and twenty-one.

7 Ezra 2:2

31. The men of Michmas, a hundred and twenty-two.
32. The men of Bethel and Ai, a hundred and twenty-three.
33. The men of the other Nebo, fifty-two.
34. The sons of the other Elam, a thousand two hundred and fifty-four.
35. The sons of Harim, three hundred and twenty.
36. The sons of Jericho, three hundred and forty-five.
37. The sons of Lod, Hadid, and Ono, seven hundred and twenty-one.
38. The sons of Senaah, three thousand nine hundred and thirty.
39. The priests: the sons of Jedaiah, of the house of Jeshua, nine hundred and seventy-three.
40. The sons of Immer, a thousand and fifty-two.
41. The sons of Pashhur, a thousand two hundred and forty-seven.
42. The sons of Harim, a thousand and seventeen.
43. The Levites: the sons of Jeshua, of Kadmiel, *and* of the sons of Hodevah, seventy-four.
44. The singers: the sons of Asaph, a hundred and forty-eight.
45. The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, and the sons of Shobai, a hundred and thirty-eight.
46. The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth,
47. The sons of Keros, the sons of Sia, the sons of Padon,
48. The sons of Lebana, the sons of Hagaba, the sons of Salmai,
49. The sons of Hanan, the sons of Giddel, the sons of Gahar,
50. The sons of Reaiah, the sons of Rezin, the sons of Nekoda,
51. The sons of Gazzam, the sons of Uzza, the sons of Paseah,
52. The sons of Besai, the sons of Meunim, the sons of Nephishesim,
53. The sons of Bakbuk, the sons of Hakupha, the sons of Harhur,
54. The sons of Bazlith, the sons of Mehida, the sons of Harsha,
55. The sons of Barkos, the sons of Sisera, the sons of Tamah,
56. The sons of Neziah, the sons of Hatipha.

34 Neh. 7:12
39 1 Chr. 24:7
40 1 Chr. 24:14
41 1 Chr. 9:12, 24:9
42 1 Chr. 24:8
43 Ezra 2:40, 3:9

61 Ezra 2:59
65 Neh. 8:9
70 Neh. 8:9
71 Ezra 2:59

57. The sons of Solomon's servants: the sons of Sotai, the sons of Sophereth, the sons of Perida,
58. The sons of Jaala, the sons of Darkon, the sons of Giddel,
59. The sons of Shephatiah, the sons of Hattil, the sons of Pochereth of Zebaim, the sons of Amon.
60. All the temple servants, and the sons of Solomon's servants, three hundred and ninety-two.
61. And these *were* they who went up from Tel-Melah, Tel-Haresha, Cherub, Addon, and Immer. But they could not show their father's house nor their seed, whether they *were* of Israel:
62 The sons of Delaiah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two.
63. And of the priests: the sons of Habaiah, the sons of Hakkoz, the sons of Barzillai, who took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64. These sought their register *among* those who were reckoned by genealogy, but it was not found. Therefore they were excluded, as defiled, from the priesthood.
65. And the governor said to them that they should not eat of the holy things until there stood *up* a priest with Urim and Thummim.
66 All the congregation together *was* forty-two thousand three hundred and sixty,
67. Besides their manservants and their maidservants; these *were* seven thousand three hundred and thirty-seven. And they had two hundred and forty-five singing men and singing women.
68. Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five;
69. *Their* camels, four hundred and thirty-five; and six thousand seven hundred and twenty donkeys.
70. And some of the chiefs of the fathers gave to the work. The governor gave to the treasury a thousand drams of gold, fifty basins, and five hundred and thirty priestly garments.
71. And *some* of the chiefs of the fathers gave to the treasury of the work twenty thousand drams of gold and two thousand two hundred minas of silver.
72. And what the rest of the people gave *was* twenty thousand drams of gold and

two thousand minas of silver, and sixty-seven priestly garments.
73. And the priests, and the Levites, and the gatekeepers, and the singers, and *some* of the people, and the temple servants, and all Israel, lived in their cities. And when the seventh month came, the children of Israel *were* in their cities.

CHAPTER EIGHT

1. And all the people gathered themselves as one man into the street before the Water Gate. And they spoke to Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded to Israel.
2. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month.
3. And he read from it in the open square in front of the Water Gate from daybreak until noon in front of the men and the women, and those who could understand. And the ears of all the people *were attentive* to the Book of the Law.
4. And Ezra the scribe stood upon a pulpit of wood which they had made for the purpose. And beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbadana, Zechariah, and Meshullam.
5. And Ezra opened the book in the sight of all the people, for he was above all the people. And when he opened it, all the people stood up.
6. And Ezra blessed the LORD, the great God. And all the people answered, "Amen. Amen," lifting up their hands. And they bowed their heads and worshiped the LORD with *their* faces to the ground.
7. And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, namely the Levites caused the people to understand the law. And the people stood in their place.
8. And they read distinctly from the Book of the Law of God. And they expounded the meaning and caused *them* to understand the reading.

73 Ezra 3:1

Chap. **8**

1 Ezra 3:1, 7:6
Neh. 3:26
2 Lev. 23:24
Deut. 31:11-12
5 Judg. 3:20
6 Ex. 4:31, 12:27
Lam. 3:41
2 Chr. 20:18
1 Cor. 14:16
1 Tim. 2:8
7 Lev. 10:11
Deut. 33:10
Mal. 2:7
Neh. 9:3
2 Chr. 17:7

9 Lev. 23:24
Num. 29:1
Deut. 16:14
Eccl. 3:4
Ezra 2:63
Neh. 7:65, 10:1
10 Esth. 9:19
Rev. 11:10
12 Neh. 8:7-8, 10
14 Lev. 23:34, 42
Deut. 16:13
15 Lev. 23:4, 40
Deut. 16:16
16 Deut. 22:8
2 Ki. 14:13
Neh. 12:37, 39
17 2 Chr. 30:21
18 Lev. 23:36
Num. 29:35
Deut. 31:10

9. And Nehemiah, the governor, and Ezra the priest and scribe, and the Levites who taught the people, said to all the people, "This day *is* holy to the LORD your God. Do not mourn or weep," for all the people wept when they heard the words of the law.
10. Then he said to them, "Go, eat the fat and drink the sweet, and send portions to those for *whom* nothing is prepared, for *this* day *is* holy to our Lord. And do not be sorry, for the joy of the LORD *is* your strength."
11. And the Levites calmed all the people, saying, "Be still, for the day *is* holy. And do not be grieved."
12. And all the people went to eat, and to drink, and to send portions, and to celebrate with great joy, because they had understood the words which had been declared to them.
13. And on the second day the chief of the fathers of all the people, the priests, and the Levites, were gathered to Ezra the scribe, even to understand the words of the law.
14. And they found written in the law, which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month,
15. And that they should publish and proclaim in all their cities, and in Jerusalem, saying, "Go forth to the mountain and bring olive branches and oil tree branches and myrtle branches and palm branches, and branches of thick trees to make booths, as *it is* written."
16. And the people went out and brought *them* and made themselves booths, each one upon his roof, and in their courts, and in the courts of the house of God, and in the street of the Water Gate, and in the street of the Gate of Ephraim.
17. And all the congregation of those who had come again out of the captivity made booths and dwelt in the booths, for since the days of Joshua the son of Nun until that day, the children of Israel had not done so. And there was very great gladness.
18. Also day by day, from the first day until the last day, he read in the Book of the Law of God. And they kept the feast seven days, and on the eighth *was* an assembly, according to the ordinance.

CHAPTER NINE

1. And on the twenty-fourth day of this month, the children of Israel were gathered with fasting and with sackcloth, and with earth upon them.
2. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins and the iniquities of their fathers.
3. And they stood up in their place and read in the Book of the Law of the LORD their God a fourth part of the day. And *another* fourth part they confessed and worshiped the LORD their God.
4. And Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani *and* Chenani stood upon the stairs of the Levites and cried with a loud voice to the LORD their God.
5. And the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said: "Stand up and bless the LORD your God forever and ever. And blessed be Your glorious name, which is exalted above all blessing and praise.
6. You, even You, *are* LORD alone. You have made heaven, the heaven of the heavens, with all their host, the earth and all things upon it, the seas and all in them, and You preserve them all. And the host of heaven worships You.
7. You *are* the LORD, the God Who chose Abram and brought him out of Ur of the Chaldees, and gave him the name of Abraham,
8. And found his heart faithful before You, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it* to his seed. And You have performed Your words, for You are righteous.
9. And You saw the affliction of our fathers in Egypt, and heard their cry by the Red Sea,
10. And performed signs and wonders upon Pharaoh and upon all his servants and upon all the people of his land, for You knew that they were acting arrogantly against them. So You made a name for Yourself, as it is this day.
11. And You divided the sea before them, so that they went through the midst of the sea upon the dry land. And their pursuers You hurled into the deep, like a stone into the mighty waters.
12. And You led them in the day by a pillar of cloud, and in the night by a pillar of fire to give them light in the way in which they should go.
13. And You came down on Mount Sinai, and spoke with them from heaven, and gave them just ordinances and laws of truth, good statutes and commandments.
14. And You made known to them Your holy Sabbath and provided them commandments, statutes, and a law, by the hand of Moses Your servant.
15. And You gave them bread from heaven for their hunger and brought forth water for them out of the rock for their thirst. And You told them that they should go in to possess the land which You had lifted up Your hand to give them.
16. But they and our fathers acted proudly and hardened their necks, and did not hearken to Your commandments.
17. And they refused to obey; neither were they mindful of Your wonders which You did among them. But they hardened their necks, and in their rebellion appointed a captain to return to their bondage. But You *are* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and did not forsake them.
18. Yea, when they had made them a molten calf, and said, 'This *is* your god who brought you up out of Egypt,' and had worked great provocations,
19. Yet You in Your great mercies did not forsake them in the wilderness. The pillar of the cloud did not depart from before them by day to lead them in the way, nor the pillar of fire by night to show them light and the way in which they should go.
20. You also gave Your good spirit to instruct them, and did not withhold Your manna from their mouth, and gave them water for their thirst.
21. Yea, forty years You sustained them in the wilderness. They lacked nothing; their clothes did not become old, and their feet did not swell.
22. And You gave them kingdoms and people, and divided them into districts. And they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og, king of Bashan.
23. And You multiplied their children

Chap. 9

1 Josh. 7:6
1 Sam. 4:12
2 Sam. 1:2
Job 2:12
Neh. 8:2
2 Ezra 10:11
Neh. 13:3, 30
3 Neh. 8:7-8
5 1 Chr. 29:13
6 Gen. 1:1, 2:1
Ex. 20:11
Deut. 10:14
1 Ki. 8:27
2 Ki. 19:15, 19
Isa. 37:16, 20
Psa. 36:6, 86:10
Rev. 14:7
7 Gen. 11:31, 12:1; 17:5
8 Gen. 15:6, 18
Josh. 23:14
9 Ex. 2:25, 14:10
10 Ex. 18:11
Jer. 32:20
11 Ex. 14:21, 15:5
Psa. 78:13
12 Ex. 13:21
13 Ex. 20:1
Psa. 19:8
Rom. 7:12
14 Gen. 2:3
Ex. 20:8
15 Ex. 16:14, 17:6
Num. 14:30
Num. 20:9-13
Deut. 1:8
John 6:31
16 Deut. 31:27
Psa. 106:6
2 Chr. 30:8
17 Num. 14:4
Psa. 78:11
Joel 2:13
18 Ex. 32:4
19 Psa. 106:45
1 Cor. 10:1
20 Ex. 16:15, 17:6
Num. 11:17
Josh. 5:12
Isa. 63:11
21 Deut. 2:7, 8:4, 29:5
22 Num. 21:21
23 Gen. 22:17

like the stars of the heavens and brought them into the land concerning which You said to their fathers that they should go in to possess *it*.
24. And the children went in and possessed the land, and You subdued the people of the land before them, the Canaanites, and gave them into their hands, with their kings and the people of the land, so that they might do with them as they would.
25. And they took strong cities and a rich land, and possessed houses full of all goods, wells already dug, vineyards and olive groves, and fruit trees in abundance. And they ate and were filled, and became fat, and delighted themselves in Your great goodness.
26. But they were disobedient and rebelled against You, and cast Your law behind their backs. And they killed Your prophets who testified against them to turn them to You, and they worked great provocations.
27. Therefore You delivered them into the hand of their enemies, who troubled them. And in the time of their trouble, they cried to You, and You heard from heaven. And according to Your manifold mercies, You gave them deliverers, who saved them out of the hand of their enemies.
28. But after they had rest, they did evil again before You. Therefore, You left them in the hand of their enemies, so that they had rule over them. Yet when they returned and cried to You, You heard from heaven. And many times You delivered them according to Your mercies,
29. And testified against them that You might bring them back to Your law. Yet they acted arrogantly and did not hearken to Your commandments, but sinned against Your ordinances (which if a man do, he shall live in them), and presented a stubborn shoulder, and hardened their neck, and would not hear.
30. Yet for many years You had patience with them, and admonished them by Your spirit, through Your prophets, but they would not give ear. And You gave them into the hand of the people of the lands.
31. But in Your great mercies, You did not completely destroy them nor forsake them, for You *are* a gracious and merciful God.

24 Josh. 1:2
Psa. 44:2-3
25 Num. 13:27
Deut. 6:11, 32:15
Hos. 3:5
26 Judg. 2:11
1 Ki. 14:9, 18:4
Psa. 50:17
27 Judg. 2:14, 18
Psa. 106:41, 44
28 Judg. 3:11
Psa. 106:43
29 Lev. 18:5
Zech. 7:11
Rom. 10:5
Gal. 3:12
30 2 Ki. 17:13
Isa. 5:5
Jer. 7:25
2 Chr. 36:15
Acts 7:51
1 Pet. 1:11
2 Pet. 1:21
31 Jer. 4:27
32 Ex. 34:6-7
2 Ki. 17:3
33 Psa. 106:6, 119:137
Dan. 9:5-6, 8, 14
35 Deut. 28:47
36 Deut. 28:48
Ezra 9:9
37 Deut. 28:33, 48, 51
38 2 Ki. 23:3
2 Chr. 29:10
Ezra 10:3

Chap. **10**

1 Neh. 1:1
2 Neh. 12:1-21

32. Now therefore, our God, the great, the mighty, and the awesome God, Who keeps covenant and mercy, let not all the trouble seem little before You that has come upon us, on our kings, on our rulers, and on our priests, and on our prophets, and on our fathers, and on all Your people since the time of the kings of Assyria to this day.
33. But You *are* just in all that is brought upon us, for You have dealt truthfully, but we have done wickedly.
34. And our kings, our rulers, our priests, and our fathers have not kept Your law, nor hearkened to Your commandments and Your warnings with which You testified against them.
35. They have not served You in their kingdom, and in Your great goodness which You gave them, and in the large and rich land which You gave before them, neither did they turn from their evil ways.
36. Behold, we *are* servants this day. And the land that You gave to our fathers to eat its fruit, and its goodness, behold, we are servants in it.
37. And it yields much increase to the kings whom You have set over us because of our sins. And they are ruling over our bodies and over our livestock at their pleasure, and we *are* in great distress.
38. And because of all this we *are* making a sure *covenant* and writing *it*, and our princes, Levites, *and* priests are sealing it."

CHAPTER TEN

1. And those who sealed *it were*, Nehemiah, the governor, the son of Hachaliah, and Zedekiah,
2. Seraiah, Azariah, Jeremiah,
3. Pashhur, Amariah, Malchijah,
4. Hattush, Shebaniah, Malluch,
5. Harim, Meremoth, Obadiah,
6. Daniel, Ginnethon, Baruch,
7. Meshullam, Abijah, Mijamin,
8. Maaziah, Bilgai, and Shemaiah. These *were* the priests.
9. And the Levites *were* both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel,
10. And their brothers, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11. Micha, Rehob, Hashabiah,

12. Zaccur, Sherebiah, Shebaniah,
13. Hodijah, Bani, and Beninu.
14. The chief of the people *were* Parosh, Pahath-Moab, Elam, Zatthu, Bani,
15. Bunni, Azgad, Bebai,
16. Adonijah, Bigvai, Adin,
17. Ater, Hezekiah, Azzur,
18. Hodijah, Hashum, Bezai,
19. Hariph, Anathoth, Nebai,
20. Magpiash, Meshullam, Hezir,
21. Meshezabel, Zadok, Jaddua,
22. Pelatiah, Hanan, Anaiah,
23. Hoshea, Hananiah, Hasshub,
24. Hallohesh, Pilha, Shobek,
25. Rehum, Hashabnah, Maaseiah,
26. Ahijah, Hanan, Anan,
27. Malluch, Harim, and Baanah.
28. And the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple servants, and all those who had separated from the people of the lands to the law of God, their wives, their sons, and their daughters (everyone who had knowledge, and who had understanding),
29. They have joined with their brethren, their nobles, and have entered into a curse and into an oath to walk in God's law, which was given by Moses the servant of God, and to observe to do all the commandments of the LORD our Lord, and His ordinances and His statutes;
30. And that we would not give our daughters to the people of the land nor take their daughters for our sons.
31. And *if* the people of the land should bring goods or any food on the Sabbath day to sell it, that we would not buy it from them on the Sabbath or on a holy day, and that we would forego the seventh year's *produce* and the exacting of every debt.
32. Also we put commands upon ourselves to charge ourselves yearly with the third part of a shekel for the service of the house of our God,
33. For the showbread, and for the continual grain offering, and for the continual burnt offering, for the Sabbaths, for the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.
34. And we cast lots among the priests, and the Levites, and the people for the wood offering to bring *it* into the house of our God, according to the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law;
35. And to bring the firstfruits of our ground and the firstfruits of all fruit of all trees, year by year, to the house of the LORD;
36. And to bring the firstborn of our sons and of our livestock, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, to the priests who minister in the house of our God;
37. And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all kinds of trees, of wine and of oil, to the priests, to the rooms of the house of our God; and the tithes of our ground to the Levites for the Levites are they who collect the tithes in all the towns where we work.
38. And the priest, the son of Aaron, shall be with the Levites when the Levites take tithes, and the Levites shall bring up the tithe of the tithes to the house of our God, to the rooms, into the treasure house,
39. For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine, and the oil to the rooms where the vessels of the sanctuary *are*, and the priests who minister, and the gatekeepers and the singers. And we will not forsake the house of our God.

14 Ezra 2:3
Neh. 7:8
28 Ezra 2:36-43, 9:1
Neh. 13:3
29 Deut. 29:12
2 Ki. 23:3
Psa. 119:106
2 Chr. 34:31
30 Ex. 34:16
Deut. 7:3
Ezra 9:12
31 Ex. 20:10, 23:10
Lev. 23:3, 25:4
Deut. 5:12, 15:1
Neh. 5:12
33 Lev. 24:5
Num. 28, 29
2 Chr. 2:4
34 Lev. 6:12
Isa. 40:16
Neh. 13:31
35 Ex. 23:19
Lev. 19:23
Num. 18:12
36 Ex. 13:2, 12-13
Lev. 27:26-27
Num. 18:15-16
37 Lev. 23:17, 27:30
Num. 15:19, 18:12, 21
Deut. 18:4, 26:2
38 Num. 18:26
1 Chr. 9:26
2 Chr. 31:11
39 Deut. 12:6, 11
Neh. 13:10-12
2 Chr. 31:12

Chap. **11**

1 Neh. 11:18
Mat. 4:5, 27:53
2 Judg. 5:9
3 Ezra 2:43, 55
1 Chr. 9:2, 3
4 Gen. 38:29
1 Chr. 9:3

CHAPTER ELEVEN

1. And the rulers of the people lived at Jerusalem. And the rest of the people cast lots to bring one of every ten to live in Jerusalem, the holy city, and nine parts in *other* cities.
2. And the people blessed all the men who willingly offered themselves to live at Jerusalem.
3. And these *are* the rulers of the province who lived in Jerusalem. But in the cities of Judah everyone lived on his property in their cities: Israel, the priests, and the Levites, and the temple servants, and the children of Solomon's servants.
4. And at Jerusalem lived *certain* of the children of Judah and of the children of Benjamin. From the children of Judah:

Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, of the sons of Perez,
5. And Maaseiah the son of Baruch, the son of Col-Hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.
6. All the sons of Perez who lived in Jerusalem *were* four hundred and sixty-eight mighty men.
7. And these *are* the sons of Benjamin: Sallu, the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiah;
8. And after him Gabbai, Sallai, nine hundred and twenty-eight.
9. And Joel the son of Zichri *was* their overseer. And Judah the son of Senuah *was* second over the city.
10. From the priests *were* Jedaiah the son of Joiarib, Jachin,
11. Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God.
12. And their brethren who did the work of the house *were* eight hundred and twenty-two. And Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son of Malchijah,
13. And his brethren, chief of the fathers, two hundred and forty-two. And Amashai the son of Azarel, the son of Ahasai, the son of Meshillemoth, the son of Immer,
14. And their brethren, mighty men of valor, *were* a hundred and twenty-eight. And their overseer *was* Zabdiel, the son of *one of* the great men.
15. And from the Levites *were* Shemaiah the son of Hashhub, the son of Azrikam, the son of Hashabiah, the son of Bunni.
16. And Shabbethai and Jozabad, of the chief of the Levites, who *were* in charge of the outside work of the house of God.
17. And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the leader to begin the thanksgiving in prayer. And Bakbukiah was second among his brothers, and then Abda the son of Shammua, the son of Galal, the son of Jeduthun.
18. All the Levites in the holy city *were* two hundred and eighty-four.

10 1 Chr. 9:10
16 1 Chr. 26:29
18 Neh. 11:1

19. And the gatekeepers, Akkub, Talmon, and their brethren who kept watch at the gates, *were* a hundred and seventy-two.
20. And the rest of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, each one in his inheritance.
21. But the temple servants lived in Ophel; and Ziha and Gishpa *were* over the temple servants.
22. And the overseer of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God,
23. For *it was* the king's commandment concerning them and a firm ordinance that a certain portion should be for the singers, due for every day.
24. And Pethahiah the son of Meshezabel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.
25. And for the villages with their fields, *some* of the children of Judah lived at Kirjath-Arba and in its villages, and at Dibon and in its villages, and at Jekabzeel and its villages,
26. And at Jeshua, and at Moladah, and at Beth-Phelet,
27. And at Hazar-Shual, and at Beersheba and *in* its villages,
28. And at Ziklag, and at Meconah and in its villages,
29. And at En-Rimmon, and at Zareah, and at Jarmuth,
30. Zanoah, Adullam and their villages, at Lachish and the fields of it, at Azekah and *in* its villages. And they lived from Beersheba to the valley of Hinnom.
31. And the children of Benjamin from Geba *lived* at Michmash, and Aija, and Bethel, and their villages,
32. At Anathoth, Nob, Ananiah,
33. Hazor, Ramah, Gittaim,
34. Hadid, Zeboim, Neballat,
35. Lod, and Ono, the Valley of Craftsmen.
36. And of the divisions of the Levites that *were in* Judah some settled in Benjamin.

21 Neh. 3:26
23 Ezra 6:8-9, 7:20
24 Gen. 38:30 1 Chr. 18:17, 23:28
25 Josh. 14:15
35 1 Chr. 4:14

CHAPTER TWELVE

Chap. **12**

1 Ezra 2:1-2 Neh. 10:2-8

1. And these *are* the priests and the Levites who went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2. Amariah, Malluch, Hattush,
3. Shechaniah, Rehum, Meremoth,
4. Iddo, Ginnethoi, Abijah,
5. Mijamin, Maadiah, Bilgah,
6. Shemaiah, Joiarib, Jedaiah,
7. Sallu, Amok, Hilkiah, and Jedaiah. These *were* the chief of the priests and of their brethren in the days of Jeshua.
8. And the Levites *were* Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah who *was* over the thanksgiving, he and his brethren.
9. And Bakbukiah and Unni, their brethren, *were* opposite them in the service divisions.
10. And Jeshua begat Joiakim, and Joiakim begat Eliashib, and Eliashib begat Joiada,
11. And Joiada begat Jonathan, and Jonathan begat Jaddua.
12. And in the days of Joiakim were priests, the chief of the fathers: from *the house of* Seraiah was Meraiah; from Jeremiah, Hananiah;
13. From Ezra, Meshullam; from Amariah, Jehohanan;
14. From Melichu, Jonathan; from Shebaniah, Joseph;
15. From Harim, Adna; from Meraioth, Helkai;
16. From Iddo, Zechariah; from Ginnethon, Meshullam;
17. From Abijah, Zichri; from Minjamin of Moadiah, Piltai;
18. From Bilgah, Shammua; from Shemaiah, Jehonathan;
19. And from Joiarib, Mattenai; from Jedaiah, Uzzi;
20. From Sallai, Kallai; from Amok, Eber;
21. From Hilkiah, Hashabiah; and from Jedaiah, Nethanel.
22. The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers and the priests in the reign of Darius the Persian.
23. The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.
24. And the chief of the Levites *were* Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brothers next to them, to praise *and* to give thanks, according to the command of David the man of God, section corresponding to section.

2 Neh. 12:14
3 Neh. 12:14-15
4 Neh. 12:16
Luke 1:5
5 Neh. 12:17
7 Hag. 1:1
Zech. 3:1
Ezra 3:2
Neh. 12:20
8 Neh. 11:17
23 1 Chr. 9:14
24 1 Chr. 23, 25-26
Ezra 3:11

25. Mattaniah, Bakbukiah, Obadiah, Meshullam, Talmon, and Akkub *were* guarding the gates at the thresholds of the gates.
26. These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.
27. And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places to bring them to Jerusalem, to keep the dedication with gladness, and with thanksgiving, and with singing, *with* cymbals, harps and with lyres.
28. And the sons of the singers gathered themselves, both out of the plain country around Jerusalem, and from the villages of the Netophathi;
29. And from the house of Gilgal, and out of the fields of Geba and Azmaveth (for the singers had built themselves villages all around Jerusalem).
30. And the priests and the Levites purified themselves. And they purified the people, and the gates, and the wall.
31. Then I brought up the rulers of Judah onto the wall, and also chose two great choirs that gave thanks and went in procession to the right upon the wall toward the Dung Gate.
32. And after them went Hoshaiah and half the rulers of Judah,
33. And Azariah, Ezra, and Meshullam,
34. Judah, and Benjamin, and Shemaiah, and Jeremiah,
35. And *certain* of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph,
36. And his brethren, Shemaiah, and Azarel, Milalai, Gilalai, Maai, Nethanel, and Judah, Hanani, with the musical instruments of David the man of God, and with Ezra the scribe before them.
37. And at the Fountain Gate, across from them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even to the Water Gate eastward.
38. And the second choir went in the opposite direction, and I after them, with half of the people upon the wall, past the Tower of the Furnaces even to the Broad Wall,
39. And from above the Gate of Ephraim,

26 Ezra 7:6, 11
Neh. 8:9
27 Deut. 20:5
Psa. 30
1 Chr. 25:6
2 Chr. 5:13, 7:6
31 Neh. 2:13, 3:13, 12:38
35 Num. 10:2, 8
36 1 Chr. 23:5
37 Neh. 2:14, 3:15-26, 8:1, 3, 16
38 Neh. 3:8, 11, 12:31
39 2 Ki. 14:13
Jer. 32:2
Neh. 3:1, 3, 6, 32, 8:16

and by the Old Gate, and by the Fish Gate, and the Tower of Hananel, and the Tower of Meah, even to the Sheep Gate. And they stood still in the Prison Gate.
40. So stood the two praise choirs to give thanks in the house of God, and I and half of the rulers with me.
41. And the priests, Eliakim, Maaseiah, Minjamin, Michaiah, Elioenai, Zechariah, *and* Hananiah *were* with trumpets;
42. And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loudly with Jezrahiah *their* overseer.
43. And that day they offered great sacrifices and rejoiced, for God had made them rejoice with great joy. And the women and the children rejoiced, so that the joy of Jerusalem was heard even afar off.
44. And at that time some were chosen over the rooms for the treasuries, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions appointed by the law for the priests and Levites, for Judah rejoiced for the priests and for the Levites who served.
45. And they kept the charge of their God and the charge of the purification along with the singers and the gatekeepers, according to the command of David *and* of Solomon his son,
46. For in the days of David and Asaph of old there *were* chiefs of the singers, and songs of praise and thanksgiving to God.
47. And all Israel gave the portions of the singers and the gatekeepers, every day its portion, in the days of Zerubbabel and in the days of Nehemiah. And they set the *holy things* apart for the Levites, and the Levites set them apart for the children of Aaron.

CHAPTER THIRTEEN

1. On that day they read in the book of Moses in the ears of the people. And in it was found written that the Ammonite and the Moabite should not come into the congregation of God forever,
2. Because they did not meet the children of Israel with bread and with water, but hired Balaam against them so that he should curse them. But our God turned the curse into a blessing.
3. Now it came to pass when they had heard the law, they separated all the mixed multitude from Israel.
4. And before this, Eliashib the priest, who was set over the storerooms of the house of our God, *was* allied with Tobiah.
5. And he had prepared for himself a large room where they formerly laid the grain offering, the frankincense, and the vessels, and the tithes of the grain, the new wine, and the oil, which were commanded *to be given* to the Levites, and the singers, and the gatekeepers, and the offerings of the priests.
6. But in all this *time* I was not at Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon, I came to the king. And after some days I asked permission to leave the king.
7. And I came to Jerusalem and understood the evil which Eliashib did for Tobiah in preparing him a room in the courts of the house of God.
8. And it grieved me very much. And I threw all the household goods of Tobiah out of the room.
9. Then I commanded, and they cleansed the rooms. And there I brought again the vessels of the house of God with the grain offering and the frankincense.
10. And I perceived that the portions of the Levites had not been given *to them*; for the Levites and the singers, who did the work, had gone back, each one to his field.
11. And I contended with the rulers and said, "Why is the house of God forsaken?" And I gathered them together and set them in their place.
12. And all Judah brought the tithe of the grain and the new wine and the oil into the treasuries.
13. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah. And next to them *was* Hanan the son of Zaccur, the son of Mattaniah, for they *were* counted faithful, and their office *was* to distribute to their brethren.
14. Remember me, O my God, concerning this, and do not wipe out my good deeds which I have done for the house of my God and for the offices of it.
15. In those days I saw in Judah *some*

44 Neh. 13:5, 12-13
2 Chr. 31:11-12
45 1 Chr. 25, 26
46 1 Chr. 25:1
47 Num. 18:21, 24, 26

Chap. **13**

1 Deut. 23:3-4, 31:11-12
2 Ki. 23:2
Isa. 34:16
Neh. 8:3, 8, 9:3
2 Num. 22:5, 23:11, 24:10
Deut. 23:5
Josh. 24:9-10
3 Neh. 9:2, 10:28
4 Neh. 12:44
5 Num. 18:21, 24
Neh. 12:44
6 Neh. 5:14
7 Neh. 13:1, 5
9 2 Chr. 29:5
10 Num. 35:2
Mal. 3:8
11 Neh. 10:39, 13:17, 25
12 Neh. 10:38
13 2 Chr. 31:12
1 Cor. 4:2
14 Neh. 5:19
15 Ex. 20:10
Jer. 17:21
Neh. 10:31

treading winepresses on the Sabbath, and bringing in sacks of grain, and loading donkeys and also wine, grapes, and figs, and all kinds of burdens which they brought into Jerusalem on the Sabbath day. And I admonished *them* on the day in which they sold food.
16. And men of Tyre dwelt therein, who brought fish and all kinds of goods, and sold them on the Sabbath to the children of Judah and in Jerusalem.
17. And I contended with the nobles of Judah and said to them, "What evil thing *is* this that you do and defile the Sabbath day?
18. Did not your fathers do this, and did not our God bring all this evil upon us and upon this city? Yet you bring more wrath upon Israel by defiling the Sabbath."
19. And it came to pass when the evening shadows fell on the gates of Jerusalem before the Sabbath, I commanded that the gates should be shut and that they should not be opened until after the Sabbath. And I set *some* of my servants at the gates, so that there should be no burden brought in on the Sabbath day.
20. And the merchants and sellers of all kinds of goods stayed the night outside Jerusalem once or twice.
21. And I warned them and said to them, "Why do you stay around the wall? If you do *so* again, I will lay hands on you." From that time on they did not come any more on the Sabbath.
22. And I commanded the Levites that they should cleanse themselves, and that they should come *and* keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of Your mercy.
23. In those days I also saw Jews who had married women *from* Ashdod, Ammon, *and* from Moab.
24. And their children spoke half Ashdod's language and could not speak in the Jews' language, but according to the language of each people.
25. And I contended with them, and cursed them, and struck *certain* of them, and plucked off their hair. And I made them swear by the name of God, *saying*, "You shall not give your daughters to their sons, or take their daughters to your sons, or for yourselves.
26. Did not Solomon, king of Israel, sin by these things? Yet among many nations there was no king like him, who was beloved by his God, and God made him king over all Israel. Yet even him did foreign women cause to sin.
27. Shall we then hearken to you, to do all this great evil, to sin against our God in marrying foreign women?"
28. And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite; and I chased him from me.
29. Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood and of the Levites.
30. So I cleansed them from everything foreign, and appointed duties for the priests and the Levites, every one in his task,
31. And for the wood offering, at chosen times, and for the firstfruits. Remember me, O my God, for good!

18 Jer. 17:21
19 Lev. 23:32
Jer. 17:21
22 Neh. 12:30
23 Ezra 9:2
25 Ezra 10:5
Neh. 10:29
Prov. 28:4
26 2 Sam. 12:24
1 Ki. 11:1, 4
27 Ezra 10:2
28 Neh. 12:10, 22
29 Neh. 6:14
Mal. 2:4, 11-12
30 Neh. 10:30, 12:1
31 Neh. 10:34, 13:14, 22

Part I of the

Chronicles of Ezra

CHAPTER ONE

1. Adam, Seth, Enosh,
2. Cainan, Mahalalel, Jared,
3. Enoch, Methuselah, Lamech,
4. Noah, Shem, Ham, and Japheth.
5. The sons of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6. And the sons of Gomer were Ashkenaz, and Riphath, and Togarmah.
7. And the sons of Javan were Elishah, and Tarshishah, Kittim, and Dodanim.
8. The sons of Ham were Cush, and Mizraim, Put, and Canaan.
9. And the sons of Cush were Seba, and Havilah, and Sabta, and Raama, and Sabtecha. And the sons of Raamah were Sheba and Dedan.
10. And Cush begat Nimrod. He began to be mighty upon the earth.
11. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
12. And Pathrusim, and Casluhim (from whom came the Philistines, and Caphthorim).
13. And Canaan begat Sidon his firstborn, and Heth,
14. The Jebusite also, and the Amorite, and the Girgashite,
15. And the Hivite, and the Arkite, and the Sinite,
16. And the Arvadite, and the Zemarite, and the Hamathite.
17. The sons of Shem were Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
18. And Arphaxad begat Shelah, and Shelah begat Eber.
19. And to Eber were born two sons. The name of the one *was* Peleg (because in his days the earth was divided), and the name of his brother *was* Joktan.
20. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
21. And Hadoram, and Uzal, and Diklah,
22. And Ebal, and Abimael, and Sheba,
23. And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.
24. Shem, Arphaxad, Shelah,
25. Eber, Peleg, Reu,
26. Serug, Nahor, Terah,
27. Abram (the same *is* Abraham).

Chap. **1**

1 Gen. 4:25, 26, 5:3, 9
5 Gen. 10:2
8 Gen. 10:6, 8, 13
12 Deut. 2:23
13 Gen. 10:15
17 Gen. 10:22-23, 11:10
19 Gen. 10:25
20 Gen .10:26
24 Gen. 11:10 Luke 3:36
25 Gen. 11:15
27 Gen. 17:5
28 Gen. 16:11, 15, 21:2
29 Gen. 25:13-16
30 Gen. 25:15
32 Gen. 25:1
34 Gen. 21:2, 25:25-26
35 Gen. 36:9-10
36 Gen. 36:11
38 Gen. 36:20
39 Gen. 36:22
40 Gen. 36:23
41 Gen. 36:25-26
42 Gen. 36:27
43 Gen. 36:31

28. The sons of Abraham: Isaac and Ishmael.
29. These *are* their generations. The firstborn of Ishmael was Nebajoth, and Kedar, and Adbeel, and Mibsam,
30. Mishma, and Dumah, Massa, Hadad, and Tema,
31. Jetur, Naphish, and Kedemah. These *are* the sons of Ishmael.
32. And the sons of Keturah, Abraham's concubine: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba and Dedan.
33. And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *are* the sons of Keturah.
34. And Abraham begat Isaac. The sons of Isaac *were* Esau and Israel.
35. The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36. The sons of Eliphaz: Teman, and Omar, Zephi, and Gatam, Kenaz, and *by* Timna, Amalek.
37. The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.
38. And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39. And the sons of Lotan: Hori and Homam. And Timna *was* Lotan's sister.
40. The sons of Shobal: Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon: Ajah and Anah.
41. The son of Anah *was* Dishon. And the sons of Dishon: Hamran, and Eshban, and Ithran, and Cheran.
42. The sons of Ezer: Bilhan, and Zaavan, and Jaakan. The sons of Dishan: Uz and Aran.
43. And these *are* the kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city *was* Dinhabah.
44. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.
45. And Jobab died, and Husham of the land of the Temanites reigned in his place.
46. And Husham died, and Hadad the son of Bedad, who struck Midian in the

field of Moab, reigned in his place. And the name of his city *was* Avith.
47. And Hadad died, and Samlah of Masrekah reigned in his place.
48. And Samlah died, and Saul of Rehoboth-by-the-River reigned in his place.
49. And Saul died, and Baal-Hanan the son of Achbor reigned in his place.
50. And when Baal-Hanan died, Hadad reigned in his place. And the name of his city *was* Pai. And his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
51. And Hadad died. And the chiefs of Edom: chief Timnah, chief Aliah, chief Jetheth,
52. Chief Aholibamah, chief Elah, chief Pinon,
53. Chief Kenaz, chief Teman, chief Mibzar,
54. Chief Magdiel, chief Iram. These *are* the chiefs of Edom.

CHAPTER TWO

1. These *are* the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2. Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3. The sons of Judah: Er and Onan, and Shelah, three born to him from the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD, and He killed him.
4. And Tamar his daughter-in-law bore him Pharez and Zerah. All the sons of Judah *were* five.
5. The sons of Perez: Hezron and Hamul.
6. And the sons of Zerah *were* Zimri, and Ethan, and Heman, and Calcol, and Dara—five of them in all.
7. And the son of Carmi: Achan, the troubler of Israel, who transgressed in the cursed thing.
8. And the son of Ethan *was* Azariah.
9. And the sons also of Hezron, who were born to him: Jerahmeel, and Ram, and Chelubai.
10. And Ram begat Amminadab. And Amminadab begat Nahshon, prince of the sons of Judah.
11. And Nahshon begat Salma, and Salma begat Boaz,

48 Gen. 36:37
50 Gen. 36:39
51 Gen. 36:40

Chap. **2**

1 Gen. 29:32, 30:5, 35:18, 22, 46:8
3 Gen. 38:2-3, 7, 46:12 Num. 26:19
4 Gen. 38:29-30
5 Gen. 46:12 Ruth 4:18
6 Josh. 7:1 1 Ki. 4:31
7 Josh. 6:18, 7:1 1 Chr. 4:1
9 1 Chr. 2:18, 42 Mat. 1:3-4
10 Num. 1:7, 2:3 Ruth 4:19-20 Mat. 1:4
11 Ruth 4:21 Mat. 1:4
13 1 Sam. 16:6, 9
16 2 Sam. 2:18
17 2 Sam. 17:25
19 1 Chr. 2:50
20 Ex. 31:2
21 Num. 27:1
23 Num. 32:41 Deut. 3:14 Josh. 13:30
24 1 Chr. 4:5
31 1 Chr. 2:34-35

12. And Boaz begat Obed, and Obed begat Jesse.
13. And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimea the third,
14. Nethanel the fourth, Raddai the fifth,
15. Ozem the sixth, David the seventh.
16. Their sisters *were* Zeruiah and Abigail. And the sons of Zeruiah *were* Abishai, and Joab, and Asahel, three.
17. And Abigail bore Amasa. And the father of Amasa *was* Jether, the Ishmaelite.
18. And Caleb the son of Hezron begat *sons* of Azubah *his* wife, and of Jerioth. Her sons *are* these: Jesher, and Shobab, and Ardon.
19. And when Azubah died, Caleb took Ephrath to himself, who bore him Hur.
20. And Hur begat Uri, and Uri begat Bezalel.
21. And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* sixty years old. And she bore him Segub.
22. And Segub begat Jair, who had twenty-three cities in the land of Gilead.
23. And he took Geshur and Aram, with the towns of Jair, from them, with Kenath, and its towns, sixty cities. All these *belonged* to the sons of Machir, the father of Gilead.
24. And after Hezron died in Caleb-Ephrathah, Abijah, Hezron's wife, bore him Ashhur the father of Tekoa.
25. And the sons of Jerahmeel the firstborn of Hezron: Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.
26. Jerahmeel also had another wife, whose name *was* Atarah. She *was* the mother of Onam.
27. And the sons of Ram, the firstborn of Jerahmeel, were Maaz, and Jamin, and Eker.
28. And the sons of Onam: Shammai and Jada. And the sons of Shammai: Nadab and Abishur.
29. And the name of Abishur's wife *was* Abihail, and she bore him Ahban and Molid.
30. And the sons of Nadab: Seled and Appaim. But Seled died without children.
31. And the son of Appaim *was* Ishi. And the son of Ishi *was* Sheshan. And the daughter of Sheshan *was* Ahlai.

32. And the sons of Jada, the brother of Shammai: Jether and Jonathan; and Jether died without children.
33. And the sons of Jonathan: Peleth and Zaza. These were the sons of Jerahmeel.
34. And Sheshan had no sons, only daughters. And Sheshan had a servant, an Egyptian, and his name *was* Jarha.
35. And Sheshan gave his daughter to his servant Jarha for a wife, and she bore him Attai.
36. And Attai begat Nathan, and Nathan begat Zabad,
37. And Zabad begat Ephlal, and Ephlal begat Obed,
38. And Obed begat Jehu, and Jehu begat Azariah,
39. And Azariah begat Helez, and Helez begat Eleasah,
40. And Eleasah begat Sismai, and Sismai begat Shallum,
41. And Shallum begat Jekamiah, and Jekamiah begat Elishama.
42. Now the sons of Caleb the brother of Jerahmeel *were* Mesha his firstborn, the father of Ziph, and the sons of Mareshah the father of Hebron.
43. And the sons of Hebron *were* Korah, and Tappuah, and Rekem, and Shema.
44. And Shema begat Raham, the father of Jorkoam. And Rekem begat Shammai.
45. And the son of Shammai *was* Maon. And Maon *was* the father of Beth Zur.
46. And Ephah, Caleb's concubine, bore Haran, and Moza, and Gazez. And Haran begat Gazez.
47. And the sons of Jahdai: Regem and Jotham and Geshan and Pelet and Ephah and Shaaph.
48. Maachah, Caleb's concubine, bore Sheber, and Tirhanah.
49. She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea. And Caleb's daughter *was* Achsah.
50. These were the sons of Caleb the son of Hur. The firstborn of Ephrathah *was* Shobal the father of Kirjath Jearim;
51. Salma the father of Bethlehem, Hareph the father of Beth Gader.
52. And Shobal the father of Kirjath Jearim had sons: Haroeh, half of the Manahethites.
53. And the families of Kirjath Jearim *were* the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. From them came the Zorathites and the Eshtaolites.
54. The sons of Salma *were* Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half the Manahethites, the Zorites.
55. And the families of the scribes who lived at Jabez *were* the Tirathites, the Shimeathites, and Suchathites. These *are* the Kenites who came from Hammath, the father of the house of Rechab.

36 1 Chr. 11:41
49 Josh. 15:17
50 1 Chr. 2:19
52 1 Chr. 4:2
55 Judg. 1:16
Jer. 35:2

CHAPTER THREE

1. And these were the sons of David, who were born to him in Hebron. The firstborn, Amnon, of Ahinoam of Jezreel. The second, Daniel, of Abigail of Carmel.
2. The third, Absalom the son of Maachah, the daughter of Talmai, king of Geshur. The fourth, Adonijah the son of Haggith.
3. The fifth, Shephatiah of Abital. The sixth was Ithream by Eglah his wife.
4. *These* six were born to him in Hebron. And there he reigned seven years and six months. And he reigned in Jerusalem thirty-three years.
5. And these were born to him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four of Bathsheba the daughter of Ammiel;
6. And Ibhar, and Elishama, and Eliphelet,
7. And Nogah, and Nepheg, and Japhia,
8. And Elishama, and Eliada, and Eliphelet, nine *in all*.
9. *These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.
10. And Solomon's son *was* Rehoboam, and Abijah his son, Asa his son, Jehoshaphat his son,
11. Jehoram his son, Ahaziah his son, Joash his son,
12. Amaziah his son, Azariah his son, Jotham his son,
13. Ahaz his son, Hezekiah his son, Manasseh his son,
14. Amon his son, and Josiah his son.
15. And the sons of Josiah *were* Johanan the firstborn, Jehoiakim the second, Zedekiah the third *and* Shallum the fourth.
16. And the sons of Jehoiakim: Jeconiah his son, and Zedekiah his son.

Chap. 3
1 Josh. 15:56
2 Sam. 3:2, 3
3 2 Sam. 3:5
4 2 Sam. 2:11, 5:5
5 2 Sam. 5:14, 11:3, 12:24
1 Chr. 14:4
6 2 Sam. 5:15
8 2 Sam. 5:14-16
1 Chr. 14:7
9 2 Sam. 13:1
10 1 Ki. 11:43, 15:1
11 2 Chr. 21:17, 22:6
12 2 Ki. 15:30
15 2 Ki. 23:30, 34, 24:17
16 2 Ki. 24:6, 17
Jer. 22:24
Mat. 1:11

17. And the sons of Jeconiah: Assir, and Shealtiel his son,
18. And Malchiram, and Pedaiah, and Shenazzar, Jecamiah, Hoshama, and Nedabiah.
19. And the sons of Pedaiah: Zerubbabel and Shimei. And the sons of Zerubbabel: Meshullam and Hananiah, and Shelomith their sister,
20. And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-Hesed, five *in all*.
21. And the sons of Hananiah: Pelatiah, and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
22. And the son of Shechaniah: Shemaiah. And the sons of Shemaiah: Hattush, and Igal, and Bariah, and Neariah, and Shaphat, six *in all*.
23. And the sons of Neariah *were* Elioenai, and Hezekiah, and Azrikam, three *in all*.
24. And the sons of Elioenai: Hodaviah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani, seven *in all*.

17 Mat. 1:12
22 Ezra 8:2

Chap. **4**

1 Gen. 46:12
1 Chr. 2:9, 18
2 1 Chr. 2:52
4 1 Chr. 2:50
5 1 Chr. 2:24
9 Gen. 34:19

CHAPTER FOUR

1. The sons of Judah *were* Parez, Hezron, and Carmi, and Hur, and Shobal.
2. And Reaiah the son of Shobal fathered Jahath. And Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.
3. And these *were* of the father of Etam: Jezreel, and Ishma, and Idbash, and the name of their sister *was* Hazelelponi;
4. And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem.
5. And Ashhur the father of Tekoa had two wives, Helah and Naarah.
6. And Naarah bore him Ahuzzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.
7. And the sons of Helah: Zereth, and Zohar, and Ethnan.
8. And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.
9. And Jabez was more honorable than his brothers. And his mother called his name Jabez, saying, "Because I bore *him* with sorrow."
10. And Jabez called upon the God of Israel, saying, "Oh, that You would bless me indeed, and make my border larger, and that Your hand might be with me, and that You would keep me from evil, so that it may not grieve me!" And God granted him that which he asked.
11. And Chelub the brother of Shuhah begat Mehir; he *was* the father of Eshton.
12. And Eshton begat Beth-Rapha, and Paseah, and Tehinnah, the father of Ir-Nahash. These *are* the men of Rechah.
13. And the sons of Kenaz: Othniel and Seraiah. And the son of Othniel *was* Hathath.
14. And Meonothai begat Ophrah. And Seraiah begat Joab, the father of the Valley of the Craftsmen—for they *were* craftsmen.
15. And the sons of Caleb the son of Jephunneh: Iru, Elah, and Naam. And the son of Elah *was* Kenaz.
16. And the sons of Jehalelel: Ziph, and Ziphah, Tiria, and Asarel.
17. And the sons of Ezrah: Jether, and Mered, and Epher, and Jalon. And she bore Miriam and Shammai, and Ishbah, Eshtemoa's father.
18. And his wife Jehudijah bore Jered the father of Gedor, and Heber the father of Sochoh, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, whom Mered took.
19. And the sons of his wife Hodiah, the sister of Naham, *were* the father of Keilah the Garmite, and Eshtemoa the Maachathite.
20. And the sons of Shimon: Amnon, and Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi: Zoheth and Ben-Zoheth.
21. The sons of Shelah the son of Judah: Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of those who worked with fine linen, from the house of Ashbea;
22. And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the rule over Moab, and Jashubi-Lehem. And *these are* ancient records.
23. These *were* the potters and those who lived among plants and hedges. They lived there with the king for his work.
24. The sons of Simeon: Nemuel, and Jamin, Jarib, Zerah, Shaul,
25. Shallum his son, Mibsam his son, Mishma his son.

13 Josh. 15:17
14 Neh. 11:35
21 Gen. 38:1, 5
24 Gen. 46:10
Ex. 6:15
Num. 26:12

26. And the sons of Mishma: Hamuel his son, Zacchur his son, Shimei his son.
27. And Shimei had sixteen sons and six daughters. But his brothers did not have many sons, and all their family did not multiply like the children of Judah.
28. And they lived at Beersheba, and Moladah, and Hazar Shual,
29. And at Bilhah, and at Ezem, and at Tolad,
30. And at Bethuel, and at Hormah, and at Ziklag,
31. And at Beth Marcaboth, and Hazar Susim, and at Beth Birei, and at Shaaraim. These *were* their cities until the reign of David.
32. And their villages *were* Etam and Ain, Rimmon, Tochen, and Ashan, five cities.
33 And all their villages *were* around these cities, as far as Baal. These *were* their homes, and they maintained their family line:
34. Meshobab, and Jamlech, and Joshah the son of Amaziah,
35. And Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel,
36. And Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel and Benaiah,
37. And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.
38. These listed by name *were* rulers in their families. And the house of their fathers increased greatly.
39. And they went to the entrance of Gedor, to the east side of the valley, to look for pasture for their flocks.
40. And they found fertile and good pasture, for the land *was* wide and quiet and peaceable—for some of the sons of Ham had lived there of old.
41. And these written by name came in the days of Hezekiah king of Judah, and struck their tents and the homes that were found there, and completely destroyed them as it is this day, and lived in their places because there was pasture there for their flocks.
42. And *some* of them, of the sons of Simeon, five hundred men went to Mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.
43. And they destroyed the remnant of the Amalekites who had escaped, and have lived there to this day.

28 Josh. 19:2
29 Josh. 19:3-4
31 Josh. 19:5
32 Josh. 19:7
33 Josh. 19:8
41 2 Ki. 18:8
43 1 Sam. 15:8, 30:7
2 Sam. 8:12

Chap. **5**

1 Gen. 29:32, 35:22, 48:15, 22, 49:3-4
2 Gen. 49:8, 10
Mic. 5:2
Psa. 60:7, 108:8
Mat. 2:6
3 Gen. 46:9
Ex. 6:14
Num. 26:5
6 2 Ki. 15:29, 16:7
7 1 Chr. 5:17
8 Josh. 13:15-16
1 Chr. 5:4
9 Josh. 22:9
10 Gen. 25:12
11 Josh. 13:11, 24
16 1 Chr. 27:29
17 2 Ki. 14:16, 28, 15:5, 32

CHAPTER FIVE

1. And the sons of Reuben, the firstborn of Israel—for he *was* the firstborn; but since he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel, and the genealogy is not to be reckoned according to the birthright;
2. For Judah prevailed among his brothers, and from him *came* the chief ruler, but the birthright *was* Joseph's.
3. The sons of Reuben the firstborn of Israel: Hanoch, and Pallu, Hezron, and Carmi.
4. The sons of Joel: Shemaiah his son, Gog his son, Shimei his son,
5. Micah his son, Reaiah his son, Baal his son,
6. And Beerah his son, whom Tilgath-Pilneser king of Assyria carried away. He *was* ruler of the men of Reuben.
7. And his brethren by their families, when the genealogy of their generations was reckoned: Jeiel the chief, and Zechariah,
8. And Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even as far as Nebo and Baal Meon.
9. And he lived as far to the east as the entrance of the wilderness from the river Euphrates because their cattle were multiplied in the land of Gilead.
10. And in the days of Saul they made war with the Hagrites, who fell by their hand. And they lived in their tents throughout all the east *land* of Gilead.
11. And the children of Gad lived opposite them in the land of Bashan as far as Salcah:
12. Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.
13. And their brethren from the house of their fathers: Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven *in all*.
14. These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz,
15. Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.
16. And they lived in Gilead in Bashan, and in its towns, and in all the open lands of Sharon, on their borders.
17. All these were counted by genealogies

in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.
18. The sons of Reuben, and the sons of Gad, and half the tribe of Manasseh—valiant men, men lifting up shield and sword, and able to shoot with the bow, and skillful in war—*were* forty-four thousand, seven hundred and sixty who went out to the war.
19. And they made war with the Hagrites, with Jetur, and Nephish, and Nodab.
20. And they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they cried to God in the battle, and He was pleased to hear them because they put their trust in Him.
21. And they took away their cattle—of their camels, fifty thousand; and of sheep, two hundred fifty thousand, and of donkeys two thousand; and of men a hundred thousand,
22. For many fell down slain because the war *was* of God. And they lived in their places until the captivity.
23. And the children of the half-tribe of Manasseh lived in the land. They increased from Bashan to Baal Hermon and Senir, and to Mount Hermon.
24. And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of war, famous men, heads of the house of their fathers.
25. And they acted treacherously against the God of their fathers, and went awhoring after the gods of the people of the land, whom God destroyed before them.
26. And the God of Israel stirred up the spirit of Pul king of Assyria (that is, Tilgath-Pilneser king of Assyria). And he exiled them, the people of Reuben and the people of Gad, and the half-tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan, *even* to this day.

CHAPTER SIX

1. The sons of Levi: Gershom, Kohath, and Merari.
2. And the sons of Kohath: Amram, Izhar, and Hebron, and Uzziel.
3. And the sons of Amram: Aaron and Moses; and *their sister* Miriam. And the sons of Aaron: Nadab and Abihu, Eleazar and Ithamar.
4. Eleazar begat Phinehas. Phinehas begat Abishua.
5. And Abishua begat Bukki. And Bukki begat Uzzi.
6. And Uzzi begat Zerahiah. And Zerahiah begat Meraioth.
7. Meraioth begat Amariah. And Amariah begat Ahitub.
8. And Ahitub begat Zadok. And Zadok begat Ahimaaz.
9. And Ahimaaz begat Azariah. And Azariah begat Johanan.
10. And Johanan begat Azariah, who ministered in the priest's office in the temple that Solomon built in Jerusalem.
11. And Azariah begat Amariah. And Amariah begat Ahitub.
12. And Ahitub begat Zadok. And Zadok begat Shallum.
13. And Shallum begat Hilkiah. And Hilkiah begat Azariah.
14. And Azariah begat Seraiah. And Seraiah begat Jehozadak.
15. And Jehozadak went *into captivity* when the LORD exiled Judah and Jerusalem by the hand of Nebuchadnezzar.
16. The sons of Levi: Gershom, Kohath and Merari.
17. And these *are* the names of the sons of Gershom: Libni and Shimei.
18. And the sons of Kohath: Amram, and Izhar, and Hebron, and Uzziel.
19. The sons of Merari: Mahli and Mushi. And these *are* the families of the Levites according to their fathers.
20. The sons of Gershom: Libni his son, Jahath his son, Zimmah his son,
21. Joah his son, Iddo his son, Zerah his son, Jeatherai his son.
22. The sons of Kohath: Amminadab his son, Korah his son, Assir his son,
23. Elkanah his son, and Ebiasaph his son, and Assir his son,
24. Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.
25. And the sons of Elkanah: Amasai and Ahimoth.
26. Elkanah: the sons of Elkanah *were* Zophai his son, and Nahath his son,
27. Eliab his son, Jeroham his son, Elkanah his son.
28. And the sons of Samuel: Joel, the firstborn, and Abijah.
29. The sons of Merari: Mahli, Libni his

19 Gen. 25:15
1 Chr. 1:31
20 Psa. 22:4-5
1 Chr. 5:22
21 Num. 31:35
22 2 Ki. 15:29, 17:6
25 2 Ki. 17:7
26 2 Ki. 15:19, 29, 17:6, 18:11

Chap. **6**

1 Gen. 46:11
Ex. 6:16
Num. 26:57
1 Chr. 5:16, 23:6
2 1 Chr. 6:22
3 Lev. 10:1
8 2 Sam. 8:17, 15:27
10 1 Ki. 6
2 Chr. 3, 26:17-18
11 Ezra 7:3
12 1 Chr. 9:11
14 Neh. 11:11
15 2 Ki. 25:18
16 Ex. 6:16
1 Chr. 6:1
20 1 Chr. 6:42
21 1 Chr. 6:41-42
22 1 Chr. 6:2, 18
24 1 Chr. 6:36
25 1 Chr. 6:35-36
26 1 Sam. 1:1
1 Chr. 6:34-35
27 1 Chr. 6:34
28 1 Sam. 8:2
1 Chr. 6:33

son, Shimei his son, Uzzah his son,
30. Shimea his son, Haggiah his son, Asaiah his son.
31. And these *are* the men whom David set over the service of song in the house of the LORD after the ark came to rest.
32. And they ministered before the dwelling place of the tabernacle of the congregation with singing until Solomon had built the house of the LORD in Jerusalem. And they served in their office according to their order.
33. And these *are* the ones who served with their sons: Of the sons of the Kohathites *were* Heman a singer, the son of Joel, the son of Samuel,
34. The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
35. The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
36. The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
37. The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,
38. The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
39. And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea,
40. The son of Michael, the son of Baaseiah, the son of Malchijah,
41. The son of Ethni, the son of Zerah, the son of Adaiah,
42. The son of Ethan, the son of Zimmah, the son of Shimei,
43. The son of Jahath, the son of Gershom, the son of Levi.
44. And their brothers the sons of Merari *stood* on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
45. The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
46. The son of Amzi, the son of Bani, the son of Shamer,
47. The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48. And their brothers, the Levites, *were* appointed for all kinds of service of the tabernacle of the house of God.
49. But Aaron and his sons offered upon the altar of the burnt offering and upon the altar of incense, and were appointed for all the work of the Most Holy Place, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

31 1 Chr. 16:1
34 1 Chr. 6:26
36 1 Chr. 6:24
37 Ex. 6:24
41 1 Chr. 6:21
44 1 Chr. 9:16, 15:17, 25:1, 3, 6
49 Ex. 30:7 Lev. 1:9

50. And these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,
51. Bukki his son, Uzzi his son, Zerahiah his son,
52. Meraioth his son, Amariah his son, Ahitub his son,
53. Zadok his son, Ahimaaz his son.
54. And these *are* their dwelling places throughout their camps within their borders of the sons of Aaron, of the families of the Kohathites, for the lot was theirs.
55. And they gave them Hebron in the land of Judah and its open lands all around it.
56. But the fields of the city and its villages, they gave to Caleb the son of Jephunneh.
57. And to the sons of Aaron they gave the cities of refuge: Hebron, and Libnah with its open lands, and Jattir, and Eshtemoa with their open lands,
58. And Hilen with its open lands, Debir with its open lands,
59. And Ashan with its open lands, and Beth Shemesh with its open lands.
60. And out of the tribe of Benjamin: Geba with its open lands, and Alemeth with its open lands, and Anathoth with its open lands. All their cities throughout their families *were* thirteen cities.
61. And to the sons of Kohath left of the family of that tribe, cities were given out of the half-tribe, the half of Manasseh, by lot, ten cities.
62. And to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
63. And to the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64. And the children of Israel gave these cities to the Levites with their open lands.
65. And they gave these cities which are called by their names, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin.
66. And *some* of the families of the sons of Kohath had cities of their borders out of the tribe of Ephraim.

54 Josh. 21
55 Josh. 21:11-12
56 Josh. 14:13, 15:13
57 Josh. 21:13
58 Josh. 21:15
59 Josh. 21:16
60 Josh. 21:18
61 Josh. 21:5 1 Chr. 6:66
63 Josh. 21:7, 34
66 1 Chr. 6:61

67. And they gave to them for cities of refuge: Shechem in Mount Ephraim, with its open lands, also Gezer with its open lands,
68. And Jokmeam with its open lands, and Beth-Horon with its open lands,
69. And Aijalon with its open lands, and Gath Rimmon with its open lands.
70. And out of the half-tribe of Manasseh: Aner with its open lands, and Bileam with its open lands, for the family of the rest of the sons of Kohath.
71. To the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with its open lands, and Ashtaroth with its open lands.
72. And out of the tribe of Issachar, Kedesh with its open lands, Daberath with its open lands,
73. And Ramoth with its open lands, and Anem with its open lands were given.
74. And out of the tribe of Asher: Mashal with its open lands, and Abdon with its open lands,
75. And Hukok with its open lands, and Rehob with its open lands.
76. And out of the tribe of Naphtali, Kedesh in Galilee with its open lands, and Hammon with its open lands, and Kirjathaim with its open lands.
77. To the rest of the sons of Merari *were given* out of the tribe of Zebulun, Rimmon with its open lands, Tabor with its open lands.
78. And on the other side of Jordan by Jericho, on the east side of Jordan: out of the tribe of Reuben, Bezer in the wilderness, with its open lands, and Jahzah with its open lands,
79. And Kedemoth with its open lands, and Mephaath with its open lands.
80. And out of the tribe of Gad they gave Ramoth in Gilead with its open lands, and Mahanaim with its open lands,
81. And Heshbon with its open lands, and Jazer with its open lands.

67 Josh. 21:21
68 Josh. 21:22-35

CHAPTER SEVEN

Chap. 7

1. And the sons of Issachar: Tola, and Puah, and Jashub, and Shimron, four *in all*.
2. And the sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their fathers house; *these* sons of Tola *were* valiant men of might in their generations. Their number in the days of David *was* twenty-two thousand and six hundred.
3. And the son of Uzzi was Izrahiah. And the sons of Izrahiah: Michael, Obadiah, and Joel, and Ishiah—all five of them chiefs.
4. And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, thirty-six thousand men, for they had many wives and sons.
5. And their brethren among all the families of Issachar *were* valiant men of might, being in all, by their genealogies, eighty-seven thousand.
6. *The sons* of Benjamin: Bela, and Becher, and Jediael, three *in all*.
7. And the sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five heads of their fathers' house, mighty men of valor. And their genealogy: twenty-two thousand and thirty-four.
8. And the sons of Becher: Zemirah, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abijah, and Anathoth, and Alameth. All these *were* the sons of Becher.
9. And their enrollment after their genealogy by their generations, heads of their fathers' house, mighty men of valor, twenty thousand and two hundred.
10. And the son of Jediael was Bilhan. And the sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.
11. All these *were* the sons of Jediael by the heads of their fathers, mighty men of valor, seventeen thousand and two hundred men, going out to war and battle.
12. And Shuppim, and Huppim, the sons of Ir, and Hushim, the sons of Aher.
13. The sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.
14. The sons of Manasseh: Asriel, the son born to his Syrian concubine, with Machir the father of Gilead;
15. And Machir took a wife for Huppim and for Shuppim; and the name of his sister *was* Maachah. And the name of the second *was* Zelophehad. And Zelophehad had daughters.
16. And Maachah the wife of Machir bore a son, and she called his name Peresh. And the name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

1 Gen. 46:13
Num. 26:23
2 2 Sam. 24:1-2
1 Chr. 27:1
6 Gen. 46:21
Num. 26:38
1 Chr. 8:1
12 Num. 26:38-39
1 Chr. 7:7
13 Gen. 46:24

17. And the son of Ulam was Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.
18. And his sister Hammoleketh bore Ishhod, and Abiezer, and Mahlah.
19. And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.
20. And the sons of Ephraim were Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,
21. And Zabad his son, and Shuthelah his son, and Ezer, and Elead. And the men of Gath, *that were* born in the land, killed them because they came down to take away their cattle.
22. And Ephraim their father mourned many days, and his brothers came to comfort him.
23. And he went in to his wife, and she conceived and bore a son, and he called his name Beriah because evil had come upon his house.
24. And his daughter *was* Sheerah, who built Beth Horon the lower, and the upper, and Uzzen Sheerah.
25. And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,
26. Laadan his son, Ammihud his son, Elishama his son,
27. Non his son; Joshua his son.
28. And their possessions and habitations *were* Bethel and its towns, and eastward to Naaran, and westward to Gezer with its towns; and Shechem and its towns, to Gaza and its towns.
29. And by the borders of the children of Manasseh: Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these lived the children of Joseph, the son of Israel.
30. The sons of Asher were: Imnah, and Ishvah, and Ishvi, and Beriah; and Serah their sister.
31. And the sons of Beriah were Heber, and Malchiel; he *is* the father of Birzavith.
32. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.
33. And the sons of Japhlet: Pasach, and Bimhal, and Ashvath. These *are* the sons of Japhlet.
34. And the sons of Shemer: Ahi, and Rohgah, Jehubbah, and Aram.

17 1 Sam. 12:11
18 Num. 26:30
20 Num. 26:35
27 Num. 13:8, 16
28 Josh. 16:7
29 Josh. 17:7, 11
30 Gen. 46:17 Num. 26:44
32 1 Chr. 7:34
34 1 Chr. 7:32

Chap. **8**

1 Gen. 46:21 Num. 26:38 1 Chr. 7:6
3 Gen. 46:21
5 Num. 26:39 1 Chr. 7:12
6 1 Chr. 2:52
13 1 Chr. 8:21

35. And the sons of his brother Helem: Zophah, and Imna, and Shelesh, and Amal.
36. The sons of Zophah: Suah, and Harnepher, and Shual, and Beri, and Imrah,
37. Bezer, and Hod, and Shamma, and Shilshah, and Jithran, and Beera.
38. And the sons of Jether: Jephunneh, and Pispah, and Ara.
39. And the sons of Ulla: Arah, and Haniel, and Rizia.
40. All these *were* the sons of Asher, heads of their fathers' house, choice men, mighty warriors of valor, chief of the rulers. And their enrollment as ready for battle *was* twenty-six thousand men.

CHAPTER EIGHT

1. And Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,
2. Nohah the fourth, and Rapha the fifth.
3. And the sons of Bela: Addar, and Gera, and Abihud,
4. And Abishua, and Naaman, and Ahoah,
5. And Gera, and Shephuphan, and Huram.
6. And these *are* the sons of Ehud, these are the heads of the fathers of the people of Geba; and they removed them to Manahath.
7. And Naaman and Ahijah and Gera, he removed them. And Ehud begat Uzza and Ahihud.
8. And Shaharaim begat *children* in the land of Moab after he had sent *his wives* away. Hushim and Baara *were* his wives.
9. And by his wife Hodesh *were* Jobab, and Zibia, and Mesha, and Malcam,
10. And Jeuz, and Sachiah, and Mirmah. These *were* his sons, heads of the fathers.
11. And by Hushim he had Abitub and Elpaal.
12. The sons of Elpaal *were* Eber, and Misham, and Shamed, who built Ono and Lod with their towns.
13. And Beriah and Shema *were* heads of the fathers of the people of Aijalon who drove away the people of Gath;
14. And Ahio, Shashak, and Jeremoth,
15. And Zebadiah, and Arad, and Eder,
16. And Michael, and Ispah, and Joha, the sons of Beriah.
17. And Zebadiah, and Meshullam, and Hizki, and Heber,

18. Ishmerai also, and Jizliah, and Jobab *were* the sons of Elpaal.
19. And Jakim, and Zichri, and Zabdi,
20. And Elienai, and Zillethai, and Eliel,
21. And Adaiah, and Beraiah, and Shimrath *were* the sons of Shimhi.
22. And Ishpan, and Heber, and Eliel,
23. And Abdon, and Zichri, and Hanan,
24. And Hananiah, and Elam, and Antothijah,
25. And Iphdeiah, and Penuel *were* the sons of Shashak.
26. And Shamsherai, and Shehariah, and Athaliah,
27. And Jaareshiah, and Elijah, and Zichri *were* the sons of Jeroham.
28. These *were* heads of the fathers, by their generations, chiefs. These lived in Jerusalem.
29. And at Gibeon lived the father of Gibeon whose wife's name *was* Maacah.
30. And his firstborn son *was* Abdon, and Zur, and Kish, and Baal, and Nadab,
31. And Gedor, and Ahio, and Zecher.
32. And Mikloth begat Shimeah. And these also lived with their brethren in Jerusalem, across from them.
33. And Ner begat Kish, and Kish begat Saul. And Saul begat Jonathan, and Malchishua and Abinadab, and Esh-Baal.
34. And the son of Jonathan *was* Merib-Baal. And Merib-Baal begat Micah.
35. And the sons of Micah: Pithon, and Melech, and Tarea, and Ahaz.
36. And Ahaz begat Jehoaddah. And Jehoaddah begat Alemeth, and Azmaveth, and Zimri. And Zimri begat Moza.
37. And Moza begat Binea; Raphah *was* his son, Eleasah his son, Azel his son.
38. And Azel *had* six sons, and these *were* their names: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
39. And the sons of Eshek his brother *were* Ulam his firstborn; Jehush, the second; and Eliphelet, the third.
40. And the sons of Ulam were mighty men, archers, and had many sons and sons' sons—a hundred and fifty *in all*. All these *were* the sons of Benjamin.

CHAPTER NINE

1. So all Israel enrolled themselves by genealogies. And behold, they *were* written in the book of the kings of Israel and Judah, who were exiled to Babylon for their transgression.
2. And the first people who dwelt in their possessions in their cities *were* the Israelites, the priests, Levites, and the temple servants.
3. And in Jerusalem lived of the children of Judah, and some of the children of Benjamin, and of the children of Ephraim, and Manasseh:
4. Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the sons of Parez the son of Judah.
5. And of the Shilonites, Asaiah the firstborn and his sons.
6. And of the sons of Zerah, Jeuel, and their brethren, six hundred and ninety.
7. And of the sons of Benjamin, Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah,
8. And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah,
9. And their brethren, according to their generations, nine hundred and fifty-six. All these men *were* chief of the fathers in the house of their fathers.
10. And of the priests, Jedaiah, and Jehoiarib, and Jachin,
11. And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God,
12. And Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,
13. And their brethren, heads of their fathers' house, seventeen hundred and sixty very able men for the work of the service of the house of God.
14. And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari,
15. And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph,
16. And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.
17. And the gatekeepers *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brothers; Shallum *was* the chief.

21 1 Chr. 8:13
29 1 Chr. 9:35
31 1 Chr. 9:37
32 1 Chr. 9:38
33 1 Sam. 14:49, 51
2 Sam. 2:8
34 2 Sam. 4:4, 9:6, 10, 12
35 1 Chr. 9:41
36 1 Chr. 9:42
37 1 Chr. 9:43

Chap. **9**

1 Ezra 2:59

2 Josh. 9:27
Ezra 2:43, 70, 8:20
Neh. 7:73
3 Neh. 11:1
10 Neh. 11:10
11 Neh. 11:11

18. And before they *were* at the king's gate eastward, they *were* gatekeepers in the companies of the children of Levi.
19. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle. And their fathers *were* over the camp of the LORD, keepers of the entrance.
20. And Phinehas the son of Eleazar *was* the ruler over them in time past, *and* the LORD *was* with him.
21. Zechariah the son of Meshelemiah *was* gatekeeper of the door of the tabernacle of the congregation.
22. All these chosen for gatekeepers in the gates *were* two hundred and twelve. These were reckoned by their genealogies, in their villages, whom David and Samuel the seer ordained in their set office.
23. So they and their children *had* the oversight of the gates of the house of the LORD, *namely* the house of the tabernacle, by watches.
24. The gatekeepers *were* to the four quarters: toward the east, west, north, and south.
25. And their brethren in their villages, *were* to come in for seven days from time to time with them.
26. For the four chief gatekeepers were in a set office; they *were* Levites. They were also over the rooms and over the treasuries of the house of God.
27. And they spent the night around the house of God because the watch *was* upon them. And they *were* to open it morning by morning.
28. And *certain* of them *were* over the ministering vessels, that they should bring them in and out by count.
29. Some of them also *were* appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.
30. And some of the sons of the priests made the ointment of the spices.
31. And Mattithiah of the Levites, who *was* the firstborn of Shallum the Korahite, had the responsibility over the things that were made in the pans.
32. And others of the sons of the Kohathites, from among their brethren, *were* over the showbread to prepare *it* Sabbath by Sabbath.

20 Num. 31:6
22 1 Sam. 9:9
1 Chr. 26:1-2
25 2 Ki. 11:5
30 Ex. 30:23
31 Lev. 2:5, 6:21
32 Lev. 24:8
33 1 Chr. 6:31, 25:1
35 1 Chr. 8:29
39 1 Chr. 8:33
41 1 Chr. 8:35

Chap. **10**

1 1 Sam. 31:1-2
2 1 Sam. 14:49

33. And these *were* the singers, chief of the fathers of the Levites in the chambers; they *were* free of duty, for they were employed in that work day and night.
34. These chief fathers of the Levites *were* chief throughout their generations. These lived at Jerusalem.
35. And Jeiel, the father of Gibeon, lived in Gibeon. His wife's name *was* Maacah.
36. And his firstborn son *was* Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
37. And Gedor, and Ahio, and Zechariah, and Mikloth.
38. And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, across from their brethren.
39. And Ner begat Kish. And Kish begat Saul. And Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-Baal.
40. And the son of Jonathan *was* Merib-Baal. And Merib Baal begat Micah.
41. And the sons of Micah: Pithon, and Melech, and Tahrea, and Ahaz;
42. And Ahaz begat Jarah. And Jarah begat Alemeth, and Azmaveth, and Zimri. And Zimri begat Moza.
43. And Moza begat Binea; and Rephaiah was his son; Eleasah, his son; Azel his son.
44. And to Azel *were* six sons, and these their names: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAPTER TEN

1. And the Philistines fought against Israel. And the men of Israel fled from before the Philistines and fell down slain in Mount Gilboa.
2. And the Philistines followed hard after Saul and after his sons. And the Philistines killed Jonathan and Abinadab, and Malchishua, the sons of Saul.
3. And the battle went sorely against Saul. And the archers hit him, and he was wounded by the archers.
4. And Saul said to his armorbearer, "Draw your sword and thrust me through with it, lest these uncircumcised ones come and abuse me." But his armorbearer would not, for he was very much afraid. So Saul took a sword and fell on it.

5. And when his armorbearer saw that Saul was dead, he also fell on the sword and died.
6. So Saul and his three sons died, and all his house died together.
7. And when all the men of Israel in the valley saw that they fled, and that Saul and his sons had died, they left their cities and fled. And the Philistines came and lived in them.
8. And it came to pass on the next day, when the Philistines came to strip the dead, that they found Saul and his sons fallen in Mount Gilboa.
9. And when they stripped him, they took his head and his armor, and sent word into the land of the Philistines all around, to carry news to their idols and to the people.
10. And they put his armor in the house of their gods and fastened his skull in the temple of Dagon.
11. And when all of Jabesh Gilead heard what the Philistines had done to Saul,
12. Then all the mighty men arose and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh. And they buried their bones under the oak in Jabesh and fasted seven days.
13. And Saul died for his transgression which he committed against the LORD, against the word of the LORD, which he did not keep, and also for asking *counsel* of *one who had* a familiar spirit, to inquire of it;
14. And did not inquire of the LORD. Therefore He slew him and turned the kingdom over to David the son of Jesse.

10 1 Sam. 31:10
13 1 Sam. 13:13, 15:23, 28:7
14 1 Sam. 15:28
2 Sam. 3:9-10, 5:3

CHAPTER ELEVEN

Chap. **11**

1. And all Israel gathered themselves to David, at Hebron, saying, "Behold, we *are* your bone and your flesh.
2. And in time past, even when Saul was king, you *were* the one who led out and brought in Israel. And the LORD your God said to you, 'You shall feed My people Israel, and you shall be ruler over My people Israel.' "
3. And all the elders of Israel came to the king at Hebron. And David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel, according to the word of the LORD by Samuel.
4. And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were* the people of the land.
5. And the people of Jebus said to David, "You shall not come in here." But David took the stronghold of Zion, which *is* the city of David.
6. And David said, "Whoever strikes the Jebusites first shall be chief and captain." And Joab the son of Zeruiah went up first and became chief.
7. And David lived in the stronghold. Therefore, they called it the city of David.
8. And he built the city all around, even from Millo all around. And Joab repaired the rest of the city.
9. And David became greater and greater, for the LORD of hosts *was* with him.
10. And these *were* the chief of the mighty men whom David *had*, who strengthened themselves with him in his kingdom, with all Israel to make him king, according to the word of the LORD concerning Israel.
11. And this *is* the number of the mighty men whom David *had*: Jashobeam, a Hachmonite, the chief of the captains. He lifted up his spear against three hundred, who were killed by him at one time.
12. And after him *was* Eleazar the son of Dodo, the Ahohite; he was one of the three mighty men.
13. He was with David at Pasdammim. And there the Philistines were gathered together to battle and a portion of the field was full of barley. And the people fled from before the Philistines.
14. And they set themselves in the middle of that place, and delivered it, and killed the Philistines. And the LORD saved *them* by a great deliverance.
15. And three of the mighty captains went down to the rock to David into the cave of Adullam. And the Philistine army camped in the Valley of Rephaim.
16. And David *was* then in the stronghold, and the Philistines' garrison *was* then at Bethlehem.
17. And David longed *for water* and said, "Oh, that someone would give me drink from the water of the well of Bethlehem, which *is* by the gate!"
18. And the three broke through the Philistine army and drew water out of the well of Bethlehem by the gate, and took *it*, and brought *it* to David. But David would not drink it, but poured it out to the LORD.
19. And he said, "May my God forbid

1 2 Sam. 5:1
2 Psa. 78:71
3 1 Sam. 16:1, 12-13
2 Sam. 5:3
4 Judg. 1:21, 19:10
2 Sam. 5:6
7 2 Sam. 5:7
10 1 Sam. 16:1, 12
2 Sam. 23:8
13 1 Sam. 17:1
15 2 Sam. 23:13
1 Chr. 14:9

me to do this thing. Shall I drink the blood of these men who have put their lives in danger?" For they brought it with their lives. And he *was* not willing to drink it. These three mighty men did these things.
20. And Abishai the brother of Joab *was* chief of the three, for lifting up his spear against three hundred, he killed them, and had a name among the three.
21. Of the three, he was more honorable than the two; for he was their captain. However, he did not attain to the first three.
22. Benaiah the son of Jehoiada, the son of a mighty man of Kabzeel, had done many acts. He killed two lion-like men of Moab. He also went down and killed a lion in a pit on a snowy day.
23. And he killed an Egyptian, a man of stature, five cubits high. And in the Egyptian's hand *was* a spear like a weaver's beam. And he went down to him with a staff and wrenched the spear out of the Egyptian's hand, and killed him with his own spear.
24. These *things* Benaiah the son of Jehoiada did and had the name among the three mighty ones.
25. Behold, he was honorable among the thirty, but did not attain to the *first* three. And David set him over his guard.
26. And the mighty ones of the army: Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,
27. Shammoth the Harorite, Helez the Pelonite,
28. Ira the son of Ikkesh the Tekoite, Ahiezer the Anathothite,
29. Sibbechai the Hushathite, Ilai the Ahohite,
30. Maharai the Netophathite, Heled the son of Baanah the Netophathite,
31. Ithai a son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite,
32. Hurai of the brooks of Gaash, Abiel the Arbathite,
33. Azmaveth the Baharumite, Eliahba the Shaalbonite,
34. The sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite,
35. Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,
36. Hepher the Mecherathite, Ahijah the Pelonite,
37. Hezro of Carmel, Naarai the son of Ezbai,

20 2 Sam. 23:18
21 2 Sam. 23:19
22 2 Sam. 23:20
26 2 Sam. 23:24
27 2 Sam. 23:25-26
34 2 Sam. 23:32-33

38. Joel the brother of Nathan, Mibhar the son of Hagri,
39. Zelek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah,
40. Ira the Ithrite, Gareb the Ithrite,
41. Uriah the Hittite, Zabad the son of Ahlai,
42. Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
43. Hanan the son of Maachah, and Joshaphat the Mithnite,
44. Uzzia the Ashterathite, Shama and Jeiel the sons of Hothan the Aroerite,
45. Jediael the son of Shimri, and Joha his brother, the Tizite,
46. Eliel the Mahavite, and Jeribai, and Joshaviah, sons of Elnaam, and Ithmah the Moabite,
47. Eliel, and Obed, and Jaasiel the Mezobaite.

CHAPTER TWELVE

1. And these *were* the ones who came to David at Ziklag, while banned from the face of Saul the son of Kish. And they *were* among the mighty men, helpers of the war,
2. Right and left-handed in slinging stones, armed with bows and arrows, from the brethren of Saul, of Benjamin.
3. The chief *was* Ahiezer, and Joash, the sons of Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth, and Berachah, and Jehu of Anathoth,
4. And Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,
5. Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
6. Elkanah, and Jisshiah, and Azarel, and Joezer, and Jashobeam, the Korahites,
7. And Joelah, and Zebadiah, the sons of Jeroham of Gedor.
8. And of the Gadites mighty men separated themselves to David into the stronghold in the wilderness, men of the army for battle, setting in order shield and buckler, and their faces *were* the faces of a lion, and *were* as gazelles upon the mountains for swiftness:
9. Ezer the first, Obadiah the second, Eliab the third,

Chap. **12**

1 1 Sam. 27:2, 6
2 Judg. 20:16
8 2 Sam. 2:18

10. Mishmannah the fourth, Jeremiah the fifth,
11. Attai the sixth, Eliel the seventh,
12. Johanan the eighth, Elzabad the ninth,
13. Jeremiah the tenth, Machbanai the eleventh.
14. These *were* the sons of Gad, captains of the army. One of the least *was* over a hundred, and the greatest over a thousand.
15. These *were* they who went over Jordan in the first month when it had overflowed all its banks. And they put all those of the valleys to flight, toward the east and toward the west.
16. And some of the children of Benjamin and Judah came to the stronghold to David.
17. And David went out to meet them, and answered and said to them, "If you have come to me in peace, to help me, my heart shall be knit to you. But if you come to betray me to my enemies, since there is no wrong in my hands, let the God of our fathers look on it and rebuke it."
18. And the spirit came upon Amasai, chief of the thirty. *And he said*, "We *are* yours, David, and on your side, son of Jesse. Peace, peace be upon you, and peace upon your helpers, for your God has helped you." And David received them and made them captains of the band.
19. And *some* from Manasseh defected to David when he came with the Philistines to battle against Saul. (But they did not help them, for the lords of the Philistines sent him away on advice, saying, "He will fall to his master Saul *to the jeopardy* of our heads.")
20. As he went to Ziklag, there fell to him these from Manasseh: Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zillethai, captains of the thousands who *were* from Manasseh.
21. And they helped David against the band, for they *were* all mighty men of valor and *were* commanders in the army.
22. For at *that* time they came to David day by day to help him until *it was* a great army, like an army of God.
23. And these *were* the numbers of the chiefs of those armed for war who came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD:
24. The sons of Judah bearing shield and spear *were* six thousand and eight hundred, armed for war.
25. From the sons of Simeon the mighty men of power for the war, seven thousand and one hundred.
26. From the sons of Levi *were* four thousand and six hundred.
27. And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred.
28. And Zadok, a young man mighty of valor, and of his fathers' house *were* twenty-two captains.
29. And the sons of Benjamin, the kindred of Saul, *were* three thousand. And until then, the greatest part of them had kept their allegiance to the house of Saul.
30. And of the children of Ephraim *were* twenty thousand and eight hundred mighty men of valor, famous throughout the house of their fathers.
31. And from the half-tribe of Manasseh *were* eighteen thousand, who *were* chosen by name to come and make David king.
32. And from the sons of Issachar, *men* who had understanding of the times, to know what Israel ought to do, the heads of them *were* two hundred. And all their brethren *were* at their command.
33. From Zebulun, such as went forth to battle, expert in war, with all the weapons of war, fifty thousand who could keep rank. *They were* not of a double heart.
34. And from Naphtali, a thousand captains; and with them with shield and spear *were* thirty-seven thousand.
35. And of the Danites, expert in war, *were* twenty-eight thousand six hundred.
36. And of Asher, those who could go out with the army to set in order the battle *were* forty thousand.
37. And on the other side of Jordan, from the Reubenites, and of the Gadites, and from the half-tribe of Manasseh, with all of the weapons of war for battle *were* a hundred and twenty thousand.
38. All these *were* men of war, keeping rank, they came with a perfect heart to Hebron to make David king over Israel. And also all the rest of Israel *was* of one heart to make David king.
39. And they *were* with David three days, eating and drinking, for their brethren had prepared food for them.
40. And also those who were near them,

15 Josh. 3:15
18 Judg. 6:34
2 Sam. 17:25
19 1 Sam. 29:2, 4
21 1 Sam. 30:1, 9-10
23 1 Sam. 16:1
2 Sam. 2:3
1 Chr. 10:14
28 2 Sam. 8:17
29 Gen. 31:23
2 Sam. 2:8, 9
32 Esth. 1:13
33 Psa. 12:2

even to Issachar and Zebulun and Naphtali, brought bread on donkeys, and on camels, and on mules, and on oxen. And they brought food, meal, cakes of figs and bunches of raisins, and wine and oil, and oxen and sheep abundantly, for there *was* joy in Israel.

CHAPTER THIRTEEN

1. And David consulted with the captains of thousands and hundreds, *and* with every leader.
2. And David said to all the congregation of Israel, "If it is good to you, and if it is from the LORD our God, let us send to our brethren, those remaining in all the land of Israel, and with them to the priests and Levites in their cities *and* that they may gather together to us.
3. And let us bring again the ark of our God to us, for we did not inquire at it in the days of Saul."
4. And all the congregation said that they would do so, for the thing was right in the eyes of all the people.
5. And David gathered all Israel together, from Shihor of Egypt even to the entering of Hamath, to bring the ark of God from Kirjath Jearim.
6. And David and all Israel went up to Baalah, to Kirjath Jearim of Judah, to bring up from there the ark of the LORD God, He who dwells between the cherubs, Whose name is called on it.
7. And they carried the ark of God in a new cart out of the house of Abinadab. And Uzza and Ahio led the cart.
8. And David and all Israel played before God with all *their* might, and with singing, and with lyres, and with harps, and with drums, and with cymbals, and with silver trumpets.
9. And when they came to the threshing floor of Chidon, Uzza put out his hand to hold the ark, for the oxen stumbled.
10. And the anger of the LORD was kindled against Uzza, and He struck him because he put his hand to the ark. And he died there before the LORD.
11. And David was displeased because the LORD had broken forth upon Uzza. And he called that place The Breach of Uzza, *as it is* to this day.
12. And David was afraid of God that day, saying, "How shall I bring the ark of God to me?"

Chap. **13**

2 1 Sam. 31:1
Isa. 37:4
3 1 Sam. 7:1-2
5 Josh. 13:3
1 Sam. 6:1, 21, 7:1, 5
6 Josh. 15:9, 60
1 Sam. 4:4
2 Sam. 6:2
7 Num. 4:15
1 Sam. 7:1
8 2 Sam. 6:5
9 2 Sam. 6:6
10 Lev. 10:2
Num. 4:15
1 Chr. 15:13, 15
14 Gen. 30:27
2 Sam. 6:11
1 Chr. 26:5

Chap. **14**

1 2 Sam. 5:11
4 1 Chr. 3:5
7 2 Sam. 5:16
8 2 Sam. 5:17
9 1 Chr. 11:15
13 2 Sam. 5:22
14 2 Sam. 5:23

13. And David did not bring the ark to himself in the City of David, but carried it aside into the house of Obed-Edom the Gittite.
14. And the ark of God remained with the family of Obed-Edom in his house three months. And the LORD blessed the house of Obed-Edom and all that he had.

CHAPTER FOURTEEN

1. Now Hiram king of Tyre sent messengers to David and timbers of cedars with masons and carpenters to build him a house.
2. And David perceived that the LORD had confirmed him king over Israel, for his kingdom was exalted exceedingly because of His people Israel.
3. And David took more wives at Jerusalem. And David begat more sons and daughters.
4. And these *were* the names of the children whom he *had* in Jerusalem: Shammua, and Shobab, Nathan, and Solomon,
5. And Ibhar, and Elishua, and Elpalet,
6. And Nogah, and Nepheg, and Japhia,
7. And Elishama, and Beeliada, and Eliphalet.
8. And the Philistines heard that David was anointed king over all Israel, and all the Philistines went up to seek David. And David heard and went out against them.
9. And the Philistines came and spread themselves in the Valley of Rephaim.
10. And David asked of God, saying, "Shall I go up against the Philistines? And will You deliver them into my hand?" And the LORD said to him, "Go up, for I will deliver them into your hand."
11. And they came up to Baal Perazim. And David defeated them there. Then David said, "God has broken out upon my enemies by my hand like the breaking forth of waters." Therefore, they called the name of that place The Breaking of Baal.
12. And they left their gods there. And David commanded, and they were burned with fire.
13. And the Philistines again made a raid in the valley.
14. And David asked again of God. And God said to him, "Do not go up after them. Turn away from them, and come upon

them over against the weeping trees.
15. And it shall be, when you hear a sound of marching in the tops of the weeping trees, then you shall go out to battle, for God has gone out before you to strike the army of the Philistines."
16. And David did as God commanded him. And they struck the army of the Philistines from Gibeon to Gezer.
17. And the renown of David went out into all lands. And the LORD brought the fear of him upon all nations.

CHAPTER FIFTEEN

1. And *David* made houses for himself in the City of David, and prepared a place for the ark of God, and pitched a tent for it.
2. Then David said, "No one ought to carry the ark of God except the Levites, for God has chosen them to carry the ark of God and to minister to Him forever."
3. And David assembled all Israel together to Jerusalem to bring up the ark of the LORD to its place which He had prepared for it.
4. And David gathered the sons of Aaron and the Levites.
5. From the sons of Kohath: Uriel the chief, and a hundred and twenty of his brethren.
6. From the sons of Merari: Asaiah the chief, and two hundred and twenty of his brethren.
7. From the sons of Gershom: Joel the chief, and a hundred and thirty of his brethren.
8. From the sons of Elizaphan: Shemaiah the chief and two hundred of his brethren.
9. From the sons of Hebron: Eliel the chief and eighty of his brethren.
10. From the sons of Uzziel: Amminadab the chief and a hundred and twelve of his brethren.
11. And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab.
12. And he said to them, "You *are* the heads of the fathers of the Levites. Sanctify yourselves, you and your brethren, so that you may bring up the ark of the LORD God of Israel to the place which I have prepared for it.
13. Now because you did not do it at the first, the LORD our God broke forth upon us, since we did not seek Him according to the ordinance."
14. And the priests and the Levites sanctified themselves in order to bring up the ark of the LORD God of Israel.
15. And the children of the Levites carried the ark of God on their shoulders, with the staves on it, as Moses commanded according to the word of the LORD.
16. And David spoke to the chief of the Levites to appoint their brethren to be the singers with instruments of music, lyres, and harps, and cymbals, sounding aloud and lifting the voice with joy.
17. And the Levites appointed Heman the son of Joel, and of his brethren, Asaph the son of Berechiah. And from the sons of Merari their brethren, was Ethan the son of Kushaiah.
18. And with them *were* their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, the gatekeepers.
19. And the singers, Heman, Asaph, and Ethan *were appointed* to sound with cymbals of bronze;
20. And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with harps *set* to Alamoth.★
21. And Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, and Azaziah *were* to lead with lyres according to the Sheminith.★
22. And Chenaniah, chief of the Levites, *was* over the music. He instructed about the songs because he *was* skillful.
23. And Berechiah and Elkanah *were* gatekeepers for the ark.
24. And Shebaniah, and Jehoshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with the silver trumpets before the ark of God. And Obed-Edom and Jehiah *were* gatekeepers for the ark.
25. Then David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-Edom with joy.
26. And it came to pass when God helped the Levites who bore the ark of

16 2 Sam. 5:25
17 Deut. 2:25, 11:25
Josh. 6:27
2 Chr. 26:8

Chap. **15**

1 1 Chr. 16:1
2 Num. 4:2, 15
Deut. 10:8, 31:9
3 1 Ki. 8:1
1 Chr. 13:5
8 Ex. 6:22
9 Ex. 6:18
13 2 Sam. 6:3
1 Chr. 13:7, 10-11
15 Ex. 25:14
Num. 4:15, 7:9
17 1 Chr. 6:33, 39, 44
20 1 Chr. 15:18
Psa. 46
★ *women's higher eighth on scale*
21 Psa. 6
★ *men's lower eighth on scale*
24 Num. 10:8
Psa. 81:3
25 2 Sam. 6:12-13
1 Ki. 8:1

the covenant of the LORD, they offered seven bulls and seven rams.
27. And David *was* clothed with a robe of fine linen with all the Levites who carried the ark, and the singers, and Chenaniah the master of the music with the singers. David also had on an ephod of linen.
28. Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sounding of the ram's horn, and with silver trumpets and with cymbals sounding aloud with harps and lyres.
29. And it came to pass *as* the ark of the covenant of the LORD came to the City of David, Michal the daughter of Saul, looking out a window, saw King David dancing and playing. And she despised him in her heart.

CHAPTER SIXTEEN

1. And they brought the ark of God and set it in the middle of the tent which David had pitched for it. And they offered burnt sacrifices and peace offerings before God.
2. And when David had made an end of offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD.
3. And he divided to every one of Israel, both man and woman, to every one a loaf of bread and a portion *of meat* and a raisin cake.
4. And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:
5. Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom. And Jeiel praised with instruments of harps and with lyres; and Asaph made a sound with cymbals.
6. Also Benaiah and Jahaziel the priests *praised* with silver trumpets continually before the ark of the covenant of God.
7. Then on that day David first delivered *this psalm* into the hand of Asaph and his brethren in order to thank the LORD:
8. "O give thanks to the LORD, call upon His name, make known His deeds among the people.
9. Sing to Him, sing psalms to Him, tell of all His wondrous works.

28 1 Chr. 13:8
29 2 Sam. 6:16

Chap. **16**

1 2 Sam. 6:17-19
4 Psa. 38, 70
7 2 Sam. 23:1
8 Psa. 105:1-15

16 Gen. 17:2, 26:3, 28:13, 35:11
19 Gen. 34:30
21 Gen. 12:17, 20:3
Ex. 7:15-18
22 Psa. 105:15
23 Psa. 96:1
26 Lev. 19:4

10. Glory in His holy name, let the heart of those who seek the LORD rejoice.
11. Seek the LORD and His strength; seek His face continually.
12. Remember His marvelous works which He has done, His wonders, and the judgments of His mouth,
13. O seed of Israel His servant, children of Jacob, His chosen ones.
14. He *is* the LORD our God. His judgments *are* in all the earth.
15. Be always mindful of His covenant, the word He commanded to a thousand generations,
16. *Even the covenant* which He made with Abraham, and of His oath unto Isaac.
17. And He has established it unto Jacob for a law, to Israel *for* an everlasting covenant,
18. Saying, "To you will I give the land of Canaan, the lot of your inheritance,"
19. When you were but few, even a few, and strangers in it,
20. And they went from nation to nation, and from *one* kingdom to another people,
21. He did not allow any man to do them wrong. Yea, He reproved kings for their sakes,
22. Saying, "Touch not My anointed, and do My prophets no harm."
23. Sing unto the LORD, all the earth. Show forth from day to day His salvation.
24. Declare His glory among the nations, His marvelous works among all people.
25. For great *is* the LORD, and greatly to be praised. He also *is* to be feared above all gods,
26. For all the gods of the peoples *are* idols, but the LORD made the heavens.
27. Glory and honor *are* in His presence, strength and gladness in His place.
28. Give to the LORD, O you kindred of the people, give to the LORD glory and strength.
29. Give to the LORD the glory due His name; bring an offering and come before Him. Worship the LORD in the beauty of holiness.
30. Tremble before Him, all the earth. Yea, the world is established, it shall not be moved.
31. Let the heavens be glad, and let the earth rejoice. And let them say among the nations, "The LORD reigns."

32. Let the sea roar, and the fullness of it. Let the fields rejoice, and all *that is* in them.
33. Then shall the trees of the forest sing out at the presence of the LORD because He comes to judge the earth.
34. O give thanks to the LORD, for *He is* good, for His steadfast love★ *endures* forever.
35. And say, "Save us, O God of our salvation, and gather us, and deliver us from the nations, so that we may give thanks to Your holy name, *and* glory in Your praise."
36. Blessed *be* the LORD God of Israel forever and ever." And all the people said, "Amen, and praised the LORD."
37. So he left there before the ark of the covenant of the LORD Asaph and his brethren to minister before the ark continually, as every day's work required;
38. Also Obed-Edom, with their sixty-eight brethren, and Obed-Edom, the son of Jeduthun, and Hosah *to be* gatekeepers.
39. And he left Zadok the priest and his brethren the priests before the tabernacle of the LORD in the high place at Gibeon,
40. To offer burnt offerings to the LORD upon the altar of the burnt offering morning and evening without end, and *to do* according to all that is written in the law of the LORD which He commanded Israel.
41. And *he left* with them Heman and Jeduthun, and the rest who were chosen, who were called by name, to give thanks to the LORD because His steadfast love★ *endures* forever.
42. And with them were Heman and Jeduthun with *silver* trumpets and cymbals for those making a sound, and with musical instruments of God. And the sons of Jeduthun *were* gatekeepers.
43. And all the people departed, each man to his house. And David returned to bless his house.

CHAPTER SEVENTEEN

1. And it came to pass as David sat in his house, David said to Nathan the prophet, "Behold, I dwell in a house of cedars, but the ark of the covenant of the LORD dwells under curtains."
2. And Nathan said to David, "Do all that *is* in your heart, for God *is* with you."
3. And it came to pass the same night the word of God came to Nathan, saying,
4. "Go and tell David My servant, 'Thus says the LORD, "You shall not build a house for Me to dwell in,
5. For I have not dwelt in a house since the day that I brought up Israel, even to this day, but have gone from tent to tent, and from one tabernacle *to another*.
6. Wherever I have walked with all Israel, did I speak a word to any of the judges of Israel, whom I commanded to feed My people, saying, 'Why have you not built Me a house of cedars?' " '
7. Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, so that you should be ruler over My people Israel.
8. And I have been with you wherever you have walked, and have cut off all your enemies from before you, and have made you a name like the name of the great men who are in the earth.
9. And I will ordain a place for My people Israel, and will plant them, and they shall live in their place and shall be moved no more; nor shall the children of wickedness waste them any more as at the beginning,
10. And since the time that I commanded judges to be over My people Israel. And I will subdue all your enemies. And I declare to you that the LORD will build you a house.
11. And it shall come to pass, when your days have ended so that you must go *to be* with your fathers, I will raise up your seed after you, who shall be from your sons. And I will make his kingdom sure.
12. He shall build Me a house, and I will establish his throne forever.
13. I will be his Father, and he shall be My son. And I will not take My steadfast love★ away from him as I took *it* from him who was before you.
14. And I will settle him in My house and in My kingdom forever. And his throne shall be established forever." ' "
15. According to all these words, and according to all this vision, so Nathan spoke to David.
16. And David the king came and sat before the LORD, and said, "Who *am* I, O, LORD God, and what is my house that You have brought me this far?
17. And *yet* this was a small thing in Your eyes, O God, for You have also spoken of Your servant's house for a great while to come and have regarded

34 Psa. 106:1, 107:1, 118:1, 136:1
★ *mercy*
35 Psa. 106:47-48
36 Deut. 27:15
1 Ki. 8:15
39 1 Ki. 3:4
1 Chr. 21:29
2 Chr. 1:3
40 Ex. 29:38
Num. 28:3
41 Jer. 33:11
Ezra 3:11
1 Chr. 16:34
2 Chr. 5:13, 7:3
★ *mercy*
43 2 Sam. 6:19-20

Chap. **17**

1 2 Sam. 7:1
13 2 Sam. 7:14-15
★ *mercy*
14 Luke 1:33
16 2 Sam. 7:18

me according to the estate of a man of high degree, O LORD God.
18. What can David *say* more to You for the honor of Your servant? For You know Your servant!
19. O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness in making known all *these* great things.
20. O LORD, *there is* none like You; neither *is there any* God besides You, according to all that we have heard with our ears.
21. And what one nation in the earth *is* like Your people Israel, whom God went to redeem *to be* His own people, to make for Yourself a name of greatness and terribleness by driving out nations from before Your people whom You have redeemed out of Egypt?
22. And You have chosen Your people Israel for Yourself, for Your own people forever. And You, LORD, have become their God.
23. And now, O LORD, let the thing which You have spoken, concerning Your servant and concerning his house, be established forever, and do as You have said.
24. Let it *even* be established, so that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, *is* God to Israel.' And *let* the house of David Your servant be established before You,
25. For You, O my God, have told Your servant that You will build him a house. Therefore, Your servant has found *it in his heart* to pray before You.
26. And now, LORD, You *are* God, and have promised this goodness to Your servant.
27. And now let it please You to bless the house of Your servant so that it may be before You forever, for You have blessed, O LORD, and it *shall be* blessed forever."

CHAPTER EIGHTEEN

Chap. **18**
1 2 Sam. 8:1

1. Now after this it came to pass, that David struck the Philistines and humbled them. And he took Gath and its towns out of the hand of the Philistines.
2. And he struck Moab. And the people of Moab became David's servants and brought gifts.
3. And David struck Hadarezer king of Zobah to Hamath as he went to establish his dominion by the river Euphrates.
4. And David took from him a thousand chariots and seven thousand horsemen, and twenty thousand footmen. David also hamstrung all the chariot *horses*, but reserved of them a hundred chariots.
5. And when the Syrians of Damascus came to help Hadarezer king of Zobah, David killed twenty-two thousand men of the Syrians.
6. Then David placed *troops* in Syria, *in* Damascus. And the Syrians became David's servants, bringing gifts. And the LORD preserved David wherever he went.
7. And David took the shields of gold which *were* on the servants of Hadarezer and brought them to Jerusalem.
8. And David brought very much bronze from Tibhath and from Chun, cities of Hadarezer with which Solomon made the bronze sea, and the pillars, and the vessels of bronze.
9. And when Tou king of Hamath heard that David had struck all the army of Hadarezer king of Zobah,
10. He sent Hadoram his son to king David to ask of his welfare and to praise him because he had fought against Hadarezer and had beaten him. For Hadarezer had war with Tou. And *he sent with Hadoram* all kinds of vessels of gold and silver and bronze.
11. And King David dedicated them to the LORD with the silver and the gold which he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
12. And Abishai the son of Zeruiah killed eighteen thousand of the men of Edom in the Valley of Salt.
13. And he put garrisons in Edom. And all the men of Edom *became* David's servants. And the LORD kept David safe wherever he went.
14. And David reigned over all Israel, and executed judgment and justice among all his people.
15. And Joab the son of Zeruiah *was* over the army. And Jehoshaphat the son of Ahilud *was* recorder.
16. And Zadok the son of Ahitub, and Abimelech the son of Abiathar *were* the priests. And Shavsha *was* scribe.

3 2 Sam. 8:3
4 2 Sam. 8:4
8 1 Ki. 7:15, 23
2 Chr. 4:12, 15-16
9 2 Sam. 8:9
10 2 Sam. 8:10
12 2 Sam. 8:13
13 2 Sam. 8:14
16 2 Sam. 8:17
1 Ki. 4:3

17. And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites. And the sons of David *were* chief about the king.

CHAPTER NINETEEN

1. Now it came to pass after this, that Nahash the king of the children of Ammon died. And his son reigned in his place.
2. And David said, "I will show kindness to Hanun the son of Nahash because his father showed kindness to me." And David sent messengers to comfort him concerning his father. And David's servants came into the land of the children of Ammon to Hanun in order to comfort him.
3. But the rulers of the children of Ammon said to Hanun, "Is David honoring your father in your eyes because he has sent comforters to you? Have not his servants come to you to search and to overthrow and to spy out the land?"
4. And Hanun took David's servants and shaved them, and cut off their garments in half, to the buttocks, and sent them away.
5. And *some* came and told David how the men were treated. And he sent to meet them, for the men were greatly ashamed. And the king said, "Stay at Jericho until your beards are grown, and *then* return."
6. And the Ammonites saw that they had made themselves odious to David, and Hanun and the Ammonites sent a thousand talents of silver to hire chariots and horsemen out of Mesopotamia and out of Maachah of Syria, and out of Zobah.
7. And they hired thirty-two thousand chariots, and the king of Maachah and his people, who came and pitched before Medeba. And the Ammonites gathered themselves from their cities and came to battle.
8. And when David heard *of it*, he sent Joab and all the army of the mighty men.
9. And the children of Ammon came out and put the battle in array at the gate of the city. And the kings who had come *were* by themselves in the field.
10. Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice young men of Israel and set *them* in array against the Syrians.
11. And he delivered the rest of the people into the hand of his brother Abishai. And they set *themselves* in array against the children of Ammon.
12. And he said, "If the Syrians are too strong for me, then you shall help me. But if the children of Ammon are too strong for you, then I will help you.
13. Be of good courage and let us behave ourselves valiantly for our people and for the cities of our God. And let the LORD do what is good in His sight."
14. So Joab and the people with him drew near before the Syrians to the battle. And they fled before him.
15. And when the children of Ammon saw that the Syrians had fled, they also fled before his brother Abishai. And they entered into the city. Then Joab came to Jerusalem.
16. And the Syrians saw that they were beaten before Israel, and sent messengers and brought out the Syrians who *were* beyond the river. And Shophach the captain of the army of Hadadezer went before them.
17. And it was told to David. And he gathered all Israel and passed over Jordan and came upon them. And he set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought against him.
18. But the Syrians fled before Israel. And David killed seven thousand of the Syrians *in* chariots and forty thousand footmen and he killed Shophach the commander of the army.
19. And the servants of Hadadezer saw that they were beaten before Israel, and they made peace with David and became his servants. And Syria was not willing to help the children of Ammon any more.

CHAPTER TWENTY

1. And it came to pass, that after the year had ended, at the time kings go forth, Joab led out the power of the army and wasted the country of the children of Ammon. And he came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah and destroyed it.
2. And David took the crown of their king from off his head and found it to

17 2 Sam. 8:18

Chap. **19**

1 2 Sam. 10:1
6 1 Chr. 18:5, 9

16 2 Sam. 10:16

Chap. **20**

1 2 Sam. 11:1, 12:26
2 2 Sam. 12:30-31

weigh a talent of gold. And precious stones *were* in it. And it was set upon David's head, and he also brought exceeding much spoil out of the city.
3. And he brought out the people who *were* in it. And *they* cut with saws and with sharp tools of iron, and with the axes. And thus David did with the cities of the children of Ammon. And David and all the people returned to Jerusalem.
4. And it came to pass after this, that there arose war at Gezer with the Philistines. Then Sibbechai the Hushathite killed Sippai of the children of the giant. And they were humbled.
5. And there was war again with the Philistines. And Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, whose spear *was* like a weaver's beam.
6. And again there was a battle in Gath, and a man of stature was there, and his fingers and toes *were* twenty-four, six *on each hand* and six *on each foot*. And he also was the son of the giant.
7. But he cursed Israel, and Jonathan the son of Shimea, David's brother, killed him.
8. These were born to the giant in Gath. And they fell by the hand of David and by the hand of his servants.

CHAPTER TWENTY-ONE

1. And Satan stood up against Israel and provoked David to number Israel.
2. And David said to Joab and to the rulers of the people, "Go number Israel from Beersheba to Dan. And bring the number of them to me so that I may know."
3. And Joab answered, "May the LORD add to His people a hundred times, but my lord the king, *are* they not all my lord's servants? Why then does my lord require this thing? Why will he be a cause of trespass to Israel?"
4. But the king's word prevailed against Joab. And Joab departed and went up and down all Israel, and came again to Jerusalem.
5. And Joab gave the sum of the number of the people to David. And in all Israel there were one million and a hundred thousand men who drew the sword. And in Judah *were* four hundred and seventy thousand men who drew the sword.

4 2 Sam. 21:18
1 Chr. 11:29
5 2 Sam. 21:19
6 2 Sam. 21:20
7 1 Sam. 16:9

Chap. **21**

1 2 Sam. 24:1
2 1 Chr. 27:23

6 1 Chr. 27:24
8 2 Sam. 12:13, 24:10
9 1 Sam. 9:9
12 2 Sam. 24:13
15 Gen. 6:6
2 Sam. 24:16, 18
2 Chr. 3:1

6. But Levi and Benjamin he did not count among them, for the king's word was abominable to Joab.
7. And God was displeased with this thing; therefore He struck Israel.
8. And David said to God, "I have sinned greatly because I have done this thing. But now, I beseech You, remove the iniquity of Your servant for I have done very foolishly."
9. And the LORD spoke to Gad, David's seer, saying,
10. "Go and tell David, saying, 'Thus says the LORD: "I offer you three *things*. Choose one of them so that I may do it to you." ' "
11. And Gad came to David and said to him, "Thus says the LORD, 'Choose for yourself:
12. Either three years of famine, or three months to be swept away before your foes, while the sword of your enemies overtakes you, or else three days of the sword of the LORD, even the plague in the land, and the angel of the LORD destroying throughout all the border of Israel.' And now say what word I shall bring again to Him Who sent me."
13. And David said to Gad, "I am in great distress. Let me fall now into the hand of the LORD, for His mercies *are* very great. But do not let me fall into the hand of man."
14. So the LORD sent a plague upon Israel. And there fell seventy thousand men of Israel.
15. And God sent an angel to Jerusalem to destroy it. And as he was destroying, the LORD looked. And He repented of the evil and said to the angel who destroyed, "Enough! Stay your hand now!" And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.
16. And David lifted up his eyes and saw the angel of the LORD standing between the earth and heaven, and his sword drawn in his hand, stretched out over Jerusalem. And David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.
17. And David said to God, "Did not I command to number the people? Even I am the one who has sinned and done evil indeed. But these sheep, what have they done? I pray You, let Your hand be upon me, O LORD my God, and upon

my father's house, but not upon Your people, that they should be plagued."
18. And the angel of the LORD commanded Gad to say to David that David should go up and set up an altar to the LORD on the threshing floor of Ornan the Jebusite.
19. And David went up at the word of Gad which he spoke in the name of the LORD.
20. And Ornan turned back and saw the angel. And his four sons with him hid themselves. And Ornan was threshing wheat.
21. And David came to Ornan, and Ornan looked and saw David. And he went out of the threshing floor and bowed to David with his face to the ground.
22. Then David said to Ornan, "Give me the place of this threshing floor, so that I may build an altar on it to the LORD. You shall give it to me for the full price, so that the plague may be stayed from the people."
23. And Ornan said to David, "Take it for yourself, and let my lord the king do what is good in his eyes. Lo, I give the oxen for burnt offerings, and the threshing instruments for wood, and the wheat for the grain offering. I give it all."
24. And King David said to Ornan, "No, but I will truly buy it for the full price, for I will not take what *is* yours for the LORD, nor offer burnt offerings without cost."
25. And David gave to Ornan for the place six hundred shekels of gold by weight.
26. And David built an altar there to the LORD, and offered burnt offerings and peace offerings, and called upon the LORD. And He answered him from heaven by fire upon the altar of burnt offering.
27. And the LORD commanded the angel, and he put up his sword again into its sheath.
28. At that time, when David saw that the LORD had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there.
29. For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that time in the high place at Gibeon.
30. But David could not go before it to inquire of God, for he was afraid because of the sword of the angel of the LORD.

18 2 Chr. 3:1
25 2 Sam. 24:24
26 Lev. 9:24
2 Chr. 3:1, 7:1
29 1 Ki. 3:4
1 Chr. 16:39
2 Chr. 1:3

Chap. **22**

1 Deut. 12:5
2 Sam. 24:18
1 Chr. 21:18-19, 26, 28
2 Chr. 3:1
2 1 Ki. 9:21
3 1 Ki. 7:47
1 Chr. 22:14
4 1 Ki. 5:6
5 1 Chr. 29:1
7 Deut. 12:5, 11
2 Sam. 7:2
1 Ki. 8:17
1 Chr. 17:1, 28:2
8 1 Ki. 5:3
9 1 Ki. 4:25, 5:4
1 Chr. 28:5
10 2 Sam. 7:13
1 Ki. 5:5
1 Chr. 17:12-13, 28:6
Heb. 1:5
11 1 Chr. 22:16
12 1 Ki. 3:9, 12
Psa. 72:1
13 Deut. 31:7-8
Josh. 1:6-9
1 Chr. 28:7, 20

CHAPTER TWENTY-TWO

1. Then David said, "This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel."
2. And David commanded the strangers in the land of Israel to be gathered. And he set masons to cut squared stones to build the house of God.
3. And David prepared iron in abundance for the nails for the doors of the gates, and for the couplings, and bronze in abundance without weight,
4. And also cedar trees without number, for the Sidonians and the Tyrians brought in cedar trees in abundance to David.
5. And David said, "Solomon my son *is* young and tender, and the house to be built for the LORD is to be exceedingly magnificent, for a name and for glory throughout all countries. I will now make preparation for it." And David prepared abundantly before his death.
6. And he called for Solomon his son, and commanded him to build a house for the LORD God of Israel.
7. And David said to Solomon, "My son, as for me, it was in my mind to build a house unto the name of the LORD my God.
8. But the word of the LORD came to me, saying, 'You have shed much blood and have made great wars. You shall not build a house to My name because you have shed much blood upon the earth in My sight.
9. Behold, a son shall be born to you who shall be a man of rest. And I will give him rest from all his enemies all around. For his name shall be Solomon, and I will give peace and quietness to Israel in his days.
10. He shall build a house for My name. And he shall be My son, and I *will be* his Father. And I will establish the throne of his kingdom over Israel forever.'
11. Now, my son, may the LORD be with you and bless you, and build the house of the LORD your God as He has said of you.
12. Only may the LORD give you wisdom and understanding, and direct you concerning Israel, so that you may keep the law of the LORD your God.
13. Then you shall prosper, if you take heed to fulfill the statutes and ordinances with which the LORD charged Moses,

concerning Israel. Be strong and of good courage. Do not fear, nor be dismayed.
14. And, behold, in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a million talents of silver, and of bronze and iron without weight, for it is in abundance. I have prepared timber also, and stone, and you may add to them.
15. And there *are* many workmen with you, cutters and workers of stone and timber, and all kinds of skillful men for every kind of work.
16. Of the gold, the silver, and the bronze, and the iron, there is no number. Arise and work, and may the LORD be with you."
17. And David commanded all the rulers of Israel to help Solomon his son, saying,
18. "Is not the LORD your God with you? And has He not given you rest on every side? For He has given the people of the land into my hand. And the land is subdued before the LORD and before His people.
19. Now set your heart and your soul to seek the LORD your God. Arise therefore and build the sanctuary of the LORD God to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD."

CHAPTER TWENTY-THREE

1. And David was old and full of days, and he made his son Solomon king over Israel.
2. And *he* gathered together all the rulers of Israel with the priests and the Levites.
3. And the Levites were numbered from the age of thirty years and upward. And their number by their heads, man by man, was thirty-eight thousand.
4. Of these, twenty-four thousand *were* to set forward the work of the house of the LORD, and six thousand officers and judges.
5. And four thousand *were* gatekeepers, and four thousand praised the LORD with the instruments which *David* made for praising.
6. And David divided them into courses among the sons of Levi, Gershon, Kohath and Merari.
7. Of the men of Gershon *were* Laadan and Shimei.

14 1 Chr. 22:3
16 1 Chr. 22:11
18 Deut. 12:10
Josh. 22:4
2 Sam. 7:1
1 Chr. 23:25
19 1 Ki. 5:3
2 Chr. 5:7

Chap. **23**

1 1 Ki. 1:33
3 Num. 4:3
4 Deut. 16:18
2 Chr. 19:8
5 2 Chr. 29:25-26
6 Ex. 6:16
Num. 26:57
2 Chr. 8:14
7 1 Chr. 6:17, 26:21

12 Ex. 6:18
13 Ex. 6:20, 28:1, 30:7
Num. 6:23
Deut. 21:5
1 Sam. 2:28
Heb. 5:4
14 1 Chr. 26:23
15 Ex. 18:3, 4
16 1 Chr. 24:20, 26:24
17 1 Chr. 26:25
18 1 Chr. 24:22
19 1 Chr. 24:23
21 1 Chr. 24:26, 29
22 Num. 36:6
1 Chr. 24:28
23 1 Chr. 24:30
24 Num. 1:3, 10:17, 21
Ezra 3:8
25 1 Chr. 22:18
26 Num. 4:5

8. The sons of Laadan: Jehiel the chief, and Zetham, and Joel, three *in all*.
9. The sons of Shimei: Shelomith, and Haziel, and Haran, three *in all*. These *were* the chief of the fathers of Laadan.
10. And the sons of Shimei: Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.
11. And Jahath *was* the chief, and Zizah the second. But Jeush and Beriah did not have many sons. Therefore, they were in one roster, according to *their* father's house.
12. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four *in all*.
13. The sons of Amram: Aaron and Moses. And Aaron was separated so that he should sanctify the most holy things, he and his sons forever, to burn incense before the LORD, to minister to Him, and to bless in His name forever.
14. And *as to* Moses the man of God, his sons were named of the tribe of Levi.
15. The sons of Moses: Gershom and Eliezer.
16. Of the sons of Gershom, Shebuel *was* the chief.
17. And the sons of Eliezer: Rehabiah the chief. And Eliezer had no other sons, but the sons of Rehabiah were very many.
18. Of the sons of Izhar, Shelomith *was* the chief;
19. Of the sons of Hebron, Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.
20. Of the sons of Uzziel, Michah the first and Jesshiah the second.
21. The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish.
22. And Eleazar died and had no sons, but had daughters. And their brethren, the sons of Kish, took them.
23. The sons of Mushi: Mahli, and Eder, and Jeremoth, three *in all*.
24. These *were* the sons of Levi after the house of their fathers, the chief of the fathers, as they were counted by number of names by their heads, the ones who did the work for the service of the house of the LORD from the age of twenty years and upward.
25. For David said, "The LORD God of Israel has given rest to His people so that they may dwell in Jerusalem forever,"
26. And also to the Levites, so that they

shall no *more* carry the tabernacle, nor any of its vessels for its service,
27. For by the last words of David the Levites *were* numbered from twenty years old and above
28. Because their office *was* to wait on the sons of Aaron for the service of the house of the LORD in the courts and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God
29. Both for the showbread, and for the fine flour for grain offering, and for the unleavened cakes, and for the pan, and for that which is fried, and for all kinds of measure and size,
30. And to stand every morning to thank and praise the LORD, and likewise at evening.
31. And *they* were to offer all burnt sacrifices to the LORD on the Sabbath, on the new moons, and on the set feasts, by number, according to the order commanded to them, continually before the LORD,
32. And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of their brethren, the sons of Aaron, in the service of the house of the LORD.

CHAPTER TWENTY-FOUR

1. And *these were* the divisions of the sons of Aaron. The sons of Aaron: Nadab and Abihu, Eleazar, and Ithamar.
2. But Nadab and Abihu died before their father and had no sons. And Eleazar and Ithamar were priests.
3. And David distributed them according to their offices in their service, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar.
4. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar. And so they were divided. Among the sons of Eleazar *were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.
5. So they divided them by lot, one sort with another, for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.
6. And Shemaiah the son of Nethanel the scribe, of the Levites, wrote them before the king, and the rulers, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites. One principal household was taken for Eleazar and one taken for Ithamar.
7. Now the lot *for the* first *course* came out to Jehoiarib, the second to Jedaiah,
8. The third to Harim, the fourth to Seorim,
9. The fifth to Malchijah, the sixth to Mijamin,
10. The seventh to Hakkoz, the eighth to Abijah,
11. The ninth to Jeshua, the tenth to Shecaniah,
12. The eleventh to Eliashib, the twelfth to Jakim,
13. The thirteenth to Huppah, the fourteenth to Jeshebeab,
14. The fifteenth to Bilgah, the sixteenth to Immer,
15. The seventeenth to Hezir, the eighteenth to Aphses,
16. The nineteenth to Pethahiah, the twentieth to Jehezekel,
17. The twenty-first to Jachin, the twenty-second to Gamul,
18. The twenty-third to Delaiah, the twenty-fourth to Maaziah.
19. These *were* their courses in their service to come into the house of the LORD, according to their manner, to Aaron their father, as the LORD God of Israel had commanded him.
20. And the rest of the sons of Levi *were these*: Of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah.
21. Concerning Rehabiah, of the sons of Rehabiah, the first *was* Isshiah.
22. Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath.
23. And the sons *of Hebron*: Jeriah, Amariah the second, Jahaziel the third, Jekameam the fourth.
24. *Of* the sons of Uzziel, Michah. Of the sons of Michah, Shamir.
25. The brother of Michah *was* Isshiah. Of the sons of Isshiah, Zechariah.
26. The sons of Merari: Mahli and Mushi. The sons of Jaaziah, Beno.
27. The sons of Merari by Jaaziah: Beno, and Shoham, and Zaccur, and Ibri.
28. Of Mahli *was* Eleazar who had no sons.
29. Of Kish, the son of Kish *was* Jerahmeel.

28 Neh. 11:24
29 Ex. 25:30 Lev. 2:4, 5, 7, 6:20, 19:35
31 Lev. 23:4 Num. 10:10
32 Num. 1:53, 3:6-9

Chap. **24**

1 Lev. 10:1, 6 Num. 26:60
2 Num. 3:4, 26:61
10 Neh. 12:4, 17 Luke 1:5
19 1 Chr. 9:25
20 1 Chr. 23:16
21 1 Chr. 23:17
22 1 Chr. 23:18-19, 26:31
26 Ex. 6:19 1 Chr. 23:21
28 1 Chr. 23:22

30. The sons of Mushi: Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites according to the house of their fathers.
31. And they also cast lots along with their brothers, the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, the head of the fathers, as well as with his younger brethren.

30 1 Chr. 23:23

Chap. **25**

1 1 Chr. 6:33
2 1 Chr. 25:6, 14
3 1 Chr. 25:11, 17
4 1 Chr. 25:18, 20
6 1 Chr. 25:2
8 2 Chr. 23:13

CHAPTER TWENTY-FIVE

1. And David and the army commanders separated to the service those of the sons of Asaph, and of Heman, and of Jeduthun, who *were* prophets with lyres, with harps and with cymbals. And the number of the workmen according to their service was:
2. Of the sons of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah, the sons of Asaph under the direction of Asaph, who prophesied according to the order of the king.
3. Of Jeduthun, the sons of Jeduthun: Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, *and Shimei*, six, under the hands of their father Jeduthun, who prophesied with the lyre to give thanks and to praise the LORD.
4. Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-Ezer, Joshbekashah, Mallothi, Hothir, Mahazioth.
5. All these *were* the sons of Heman the king's seer in the words of God to lift up the horn. And God gave to Heman fourteen sons and three daughters.
6. All these *were* under the hands of their father for music in the house of the LORD with cymbals, harps and lyres for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.
7. So the number of them with their brethren who *were* instructed in the songs of the LORD, all that *were* skillful, was two hundred and eighty-eight.
8. And they cast lots for *their* duty, the small as well as the great, the teacher as the pupil.
9. And the first lot came out for Asaph to Joseph; the second was to Gedaliah, with his brethren and sons, twelve;
10. The third *was* to Zaccur, his sons and his brethren, twelve men;
11. The fourth *was* to Jizri, his sons and his brethren, twelve;
12. The fifth *was* to Nethaniah, his sons and his brethren, twelve;
13. The sixth *was* to Bukkiah, his sons and his brethren, twelve;
14. The seventh *was* to Jesharelah, his sons and his brethren, twelve;
15. The eighth *was* to Jeshaiah, his sons and his brethren, twelve;
16. The ninth *was* to Mattaniah, his sons and his brethren, twelve;
17. The tenth *was* to Shimei, his sons and his brethren, twelve;
18. The eleventh *was* to Azarel, his sons and his brethren, twelve;
19. The twelfth *was* to Hashabiah, his sons and his brethren, twelve;
20. The thirteenth *was* to Shubael, his sons and his brethren, twelve;
21. The fourteenth *was* to Mattithiah, his sons and his brethren, twelve;
22. The fifteenth *was* to Jeremoth, his sons and his brethren, twelve;
23. The sixteenth was to Hananiah, his sons and his brethren, twelve;
24. The seventeenth *was* to Joshbekashah, his sons and his brethren, twelve;
25. The eighteenth *was* to Hanani, his sons and his brethren, twelve;
26. The nineteenth *was* to Mallothi, his sons and his brethren, twelve;
27. The twentieth *was* to Eliathah, his sons and his brethren, twelve;
28. The twenty-first *was* to Hothir, his sons and his brethren, twelve;
29. The twenty-second *was* to Giddalti, his sons and his brothers, twelve;
30. The twenty-third *was* to Mahazioth, his sons and his brethren, twelve;
31. The twenty-fourth *was* to Romamti-Ezer, his sons and his brethren, twelve.

Chap. **26**

1 1 Chr. 6:37, 9:19, 26:14

CHAPTER TWENTY-SIX

1. Concerning the divisions of the gatekeepers. Of the Korahites: Meshelemiah the son of Kore, of the sons of Asaph.
2. And the sons of Meshelemiah: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,
3. Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh.
4. And the sons of Obed-Edom: Shemaiah the firstborn, Jehozabad the second,

Joah the third, and Sacar the fourth, and Nethanel the fifth,
5. Ammiel the sixth, Issachar the seventh, Peulthai the eighth—for God blessed him.
6. Also sons *were* born to his son Shemaiah who ruled for the house of their father, for they *were* mighty men of valor.
7. The sons of Shemaiah: Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.
8. All these *were* the sons of Obed-Edom. They and their sons and their brethren *were* able men with strength for the service, and there *were* sixty-two of Obed-Edom.
9. And Meshelemiah had sons and brethren, strong men, eighteen *in all*.
10. Also to Hosah, of the sons of Merari, *were* sons: Shimri was the chief (*though* not the firstborn, yet his father made him the chief),
11. Hilkiah the second, Tebaliah the third, Zechariah the fourth. All the sons and brethren of Hosah *were* thirteen.
12. Among these *were* the divisions of the gatekeepers, among the chief men, having charges like their brethren to minister in the house of the LORD.
13. And they cast lots, the small as well as the great, according to the house of their fathers for every gate.
14. And the lot eastward fell to Shelemiah; then Zechariah his son, a wise counselor—they cast lots *for him*. And his lot came out northward.
15. To Obed-Edom southward; and to his sons the storehouse;
16. To Shuppim and Hosah westward, with the gate of Shallecheth by the highway going up, ward against ward.
17. Eastward *were* six Levites, northward four a day, southward four a day, and toward the storehouse, two and two.
18. At the Parbar, westward, four at the causeway, two at the Parbar.
19. These are the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.
20. And of the Levites, Ahijah *was* over the treasures of the house of God and over the treasures of the dedicated things.
21. The sons of Laadan, sons of the Gershonites; chief fathers of Laadan the Gershonite *were* Jehieli;

5 1 Chr. 13:14
10 1 Chr. 16:38
14 1 Chr. 26:1
16 1 Ki. 10:5
2 Chr. 9:4
20 1 Chr. 28:12
Mal. 3:10
21 1 Chr. 6:17, 23:8, 29:8

22. The sons of Jehieli: Zetham and Joel his brother *who were* over the treasures of the house of the LORD,
23. For the Amramites, the Izharites, the Hebronites, and the Uzzielites.
24. And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.
25. And his brethren by Eliezer: Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.
26. This Shelomith and his brethren *were* over all the treasures of the dedicated things which David the king and the chief fathers, the commanders over thousands and hundreds, and the commanders of the army, had dedicated.
27. They dedicated *part of* the spoils won in battles to maintain the house of the LORD,
28. And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated. Whoever had dedicated *anything, it was* at the hand of Shelomith and of his brethren.
29. Of the Izharites, Chenaniah and his sons *were* for the outward business over Israel, for officers and judges.
30. Of the men of Hebron, Hashabiah and his brethren, men of valor, a thousand and seven hundred, *were* officers among them of Israel on this side of the Jordan westward in all the business of the LORD and in the service of the king.
31. Jerijah *was* the chief among the men of Hebron. He was of the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead.
32. And his brethren, mighty men, *were* two thousand and seven hundred chief fathers whom King David made rulers over the men of Reuben, of Gad, and the half-tribe of Manasseh, for every matter pertaining to God and the affairs of the king.

24 1 Chr. 23:16
25 1 Chr. 23:18
28 1 Sam. 9:9
29 1 Chr. 23:4
31 Josh. 21:39
1 Chr. 23:19
32 2 Chr. 19:11

CHAPTER TWENTY-SEVEN

1. And the children of Israel according to their number, the chief fathers and commanders of thousands and hundreds, and their officers who served the king in any matter of the divisions, who came in and

went out month by month for all the months of the year, *were* twenty-four thousand of every division.
2. Over the first division for the first month *was* Jashobeam the son of Zabdiel. And in his division *were* twenty-four thousand.
3. Of the sons of Perez *was* the chief of all the commanders of the army for the first month.
4. And over the division of the second month *was* Dodai the Ahohite, and of his division Mikloth *was* also the ruler. In his division also *were* twenty-four thousand.
5. The third commander of the army for the third month *was* Benaiah the son of Jehoiada, a chief priest. And in his division *were* twenty-four thousand.
6. This *is that* Benaiah who *was* mighty among the thirty, and over the thirty. And in his division *was* Ammizabad his son.
7. The fourth for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him. And in his division *were* twenty-four thousand.
8. The fifth commander for the fifth month *was* Shamhuth the Izrahite. And in his division *were* twenty-four thousand.
9. The sixth *commander* for the sixth month *was* Ira the son of Ikkesh the Tekoite. And in his division *were* twenty-four thousand.
10. The seventh *commander* for the seventh month *was* Helez the Pelonite of the children of Ephraim. And in his division *were* twenty-four thousand.
11. The eighth *commander* for the eighth month *was* Sibbechai the Hushathite of the Zerahites. And in his division *were* twenty-four thousand.
12. The ninth *commander* for the ninth month *was* Abiezer the Anathothite of the Benjamites. And in his division *were* twenty-four thousand.
13. The tenth *commander* for the tenth month *was* Maharai of Netopha of the Zerahites. And in his division *were* twenty-four thousand.
14. The eleventh *commander* for the eleventh month *was* Benaiah the Pirathonite of the sons of Ephraim. And in his division *were* twenty-four thousand.
15. The twelfth *commander* for the twelfth month *was* Heldai of Netopha of Othniel. And in his division *were* twenty-four thousand.
16. Furthermore, over the tribes of Israel, the ruler of the Reubenites *was* Eliezer the son of Zichri. The ruler of the Simeonites *was* Shephatiah the son of Maachah.
17. The ruler of the Levites was Hashabiah the son of Kemuel; over the Aaronites *was* Zadok.
18. Over Judah *was* Elihu of the brothers of David. The ruler of Issachar *was* Omri the son of Michael.
19. The ruler of Zebulun *was* Ishmaiah the son of Obadiah. The ruler of Naphtali *was* Jerimoth the son of Azriel.
20. The ruler of the children of Ephraim *was* Hoshea the son of Azaziah. The ruler of the half-tribe of Manasseh *was* Joel the son of Pedaiah.
21. The ruler of the *half*-tribe of Manasseh in Gilead *was* Iddo the son of Zechariah. The ruler of Benjamin *was* Jaasiel the son of Abner.
22. *The ruler* of Dan *was* Azarel the son of Jeroham. These *were* the rulers of the tribes of Israel.
23. But David did not take the number of those from twenty years old and under because the LORD had said *He would* increase Israel like the stars of the heavens.
24. Joab the son of Zeruiah began to number, but he did not finish because wrath fell against the children of Israel for this. And the number was not recorded in the account of the chronicles of King David.
25. And over the king's treasures *was* Azmaveth the son of Adiel. And over the storehouses in the fields, in the cities, and in the villages, and in the strongholds *was* Jehonathan the son of Uzziah.
26. Ezri the son of Chelub *was* over the work of the field for farming the ground.
27. And over the vineyards *was* Shimei of Ramah. Over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite.
28. And over the olive trees and the sycamore trees that *were* in the low plains *was* Baal-Hanan of Geder. And over the cellars of oil *was* Joash.
29. And over the herds that fed in Sharon *was* Shitrai of Sharon. And over the herds in the valleys *was* Shaphat the son of Adlai.

Chap. **27**

2 2 Sam. 23:8
1 Chr. 11:11
4 2 Sam. 23:9
5 1 Ki. 4:5
6 2 Sam. 23:20, 22-23
1 Chr. 11:22
7 2 Sam. 23:24
1 Chr. 11:26
9 1 Chr. 11:28
10 1 Chr. 11:27
11 2 Sam. 21:18
12 1 Chr. 11:28
13 2 Sam. 23:28
1 Chr. 11:30
14 1 Chr. 11:31
15 1 Chr. 11:30
17 1 Chr. 26:30
18 1 Sam. 16:6
23 Gen. 15:5
24 2 Sam. 24:15
1 Chr. 21:7

30. Over the camels also *was* Obil the Ishmaelite. And over the donkeys *was* Jehdeiah the Meronothite.
31. And over the flocks *was* Jaziz the son of Hagar. All these *were* the rulers of the substance which *was* King David's.
32. And Jonathan, David's uncle, *was* an adviser, a wise man and a scribe. And Jehiel the son of Hachmoni *was* with the king's sons.
33. And Ahithophel *was* the king's counselor. And Hushai the Archite *was* the king's companion.
34. And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar. And the general of the king's army *was* Joab.

CHAPTER TWENTY-EIGHT

1. And David gathered to Jerusalem all the princes of Israel, the princes of the tribes, and the commanders of the divisions that ministered to the king by division, and the commanders over the thousands, and commanders over the hundreds, and the stewards over all the property and livestock of the king, and of his sons, with the officers and the mighty ones, with all the valiant men.
2. And David the king stood up on his feet and said, "Hear me, my brethren and my people. I *had* in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations for the building.
3. But God said to me, 'You shall not build a house for My name, because you *have been* a man of war and have shed blood.'
4. However, the LORD God of Israel chose me before all the house of my father to be king over Israel forever. For He has chosen Judah to be the ruler, and of the house of Judah the house of my father. And among the sons of my father's house He was pleased to make me king over all Israel.
5. And of all my sons (for the LORD has given me many sons), He has chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.
6. And He said to me, 'Solomon your son shall build My house and My courts, for I have chosen him *to be* My son, and I will be his Father.
7. And I will establish his kingdom forever if he continues resolute in keeping My commandments and My ordinances, as he is today.'
8. And now in the sight of all Israel, the congregation of the LORD, and in the hearing of our God, keep and seek for all the commandments of the LORD your God, so that you may possess this good land and leave *it* for an inheritance for your children after you forever.
9. And you, Solomon my son, acknowledge the God of your father and serve Him with a perfect heart and with a willing mind, for the LORD searches all hearts and understands all the imaginations of the thoughts. If you seek Him, He will be found by you. But if you forsake Him, He will cast you off forever.
10. Take heed now, for the LORD has chosen you to build a house for the sanctuary. Be strong and do *it*."
11. And David gave to his son Solomon the plan of the porch, and of its houses, and of its treasuries, and of its upper rooms, and of its innermost rooms, and of the place of the mercy seat,
12. And the plans of all that he had by the spirit, of the courts of the house of the LORD, and of all the rooms all around the treasuries of the house of God, and of the treasuries of the holy things;
13. And for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD;
14. Even gold by weight for *things* of gold, for all instruments of every kind of service; silver for all the vessels of silver by weight, for all vessels of every kind of service;
15. And by weight for the lampstands of gold, and for their lamps of gold, with the weight of each lampstand and its lamps. And he gave for the lampstands of silver by weight, for the lampstand and for its lamps, according to the use of each lampstand;
16. And by weight *he gave* gold for the tables of the showbread for every table; and *likewise* silver for the tables of silver;
17. And pure gold for the fleshhooks, and the bowls, and the cups; and for the golden basins *he gave gold* by weight for each basin, and *silver* by weight for each basin of silver;

33 2 Sam. 15:12, 37, 16:16
34 1 Ki. 1:7
1 Chr. 11:6

Chap. **28**

1 1 Chr. 11:10, 27:1-2, 16, 25
2 2 Sam. 7:2
Psa. 99:5, 132:7
3 2 Sam. 7:5, 13
1 Ki. 5:3
1 Chr. 17:4, 22:8
4 Gen. 49:8
1 Sam. 16:1, 7-13
1 Chr. 5:2
5 1 Chr. 3:1, 22:9, 23:1
6 2 Sam. 7:13-14
1 Chr. 22:9-10
2 Chr. 1:9
7 1 Chr. 22:13
9 1 Sam. 16:7
1 Ki. 8:39
2 Ki. 20:3
Jer. 9:24, 11:20, 17:10, 20:12
Hos. 4:1
1 Chr. 29:17
2 Chr. 15:2
John 17:3
Rev. 2:23
10 1 Chr. 28:6
11 Ex. 25:40
1 Chr. 28:19
12 1 Chr. 26:20

18. And *he gave* for the altar of incense refined gold by weight, and gold for the pattern of the chariot of the cherubim, who spread out their wings, and covered the ark of the covenant of the LORD.
19. "All *this," said David*, "*was* in writing from the hand of the LORD. He made me understand all the details of these plans."
20. And David said to Solomon his son, "Be strong and of good courage, and do *it*. Do not fear, nor be dismayed, for the LORD God, *even* my God, *will be* with you. He will not fail you nor forsake you until you have finished all the work for the service of the house of the LORD.
21. And, behold, the courses of the priests and the Levites are for all the service of the house of God. And *there shall be* with you every willing, skillful man for every kind of workmanship, for any kind of service. Also the rulers and all the people will be completely at your command."

18 Ex. 25:18-22
1 Sam. 4:4
1 Ki. 6:23
19 Ex. 25:40
1 Chr. 28:11-12
20 Deut. 31:7, 8
Josh. 1:5-7, 9
1 Chr. 22:13
21 Ex. 35:25, 26
1 Chr. 24, 25, 26

CHAPTER TWENTY-NINE

Chap. **29**

1. And David the king said to all the congregation, "Solomon my son, whom alone God has chosen, *is* young and tender, and the work *is* great, for the palace *is* not for man, but for the LORD God.
2. Now I have prepared with all my might for the house of my God the gold for *things of* gold, and the silver for *things* of silver, and the bronze for *things* of bronze, the iron for *things* of iron, and wood for *things* of wood, onyx stones, and *stones to* be set, and also stones of antimony, and stones of many colors, and every precious stone, and stones of alabaster, in abundance.
3. And also, because I have set my affection on the house of my God, out of my own treasure of gold and silver I have given to the house of my God over and above all that I have prepared for the holy house,
4. Three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver to overlay the walls of the houses;
5. The gold for *things* of gold, and the silver for *things* of silver, and for all kinds of work by the hands of artificers. Now then who *is* willing to consecrate his service this day to the LORD?"
6. Then the chiefs of the fathers, and the rulers of the tribes of Israel, and the commanders of thousands and of hundreds, with the rulers of the king's work, offered willingly.
7. And they gave for the service of the house of God five thousand talents of gold and ten thousand darics, and ten thousand talents of silver, and eighteen thousand talents of bronze, and one hundred thousand talents of iron.
8. And those *who had* precious stones gave to the treasury of the house of the LORD by the hand of Jehiel the Gershonite.
9. And the people rejoiced because they offered willingly, because with a perfect heart they offered willingly to the LORD. And David the king also rejoiced with great joy.
10. And David blessed the LORD before all the congregation. And David said, "Blessed *are* You, LORD God of Israel our Father, forever and ever.
11. O LORD, Yours *is* the greatness, and the power, and the glory, and the victory, and, the majesty, for all in the heavens and in the earth *is Yours*. Yours *is* the kingdom, O LORD, and You are exalted as head over all.
12. And the riches and the honor *are* from You, and You reign over all. And in Your hand *is* power and might. And *it is* in Your hand to make great and to give strength to all.
13. Now therefore, our God, we thank You and praise Your glorious name.
14. But who *am* I, and who *are* my people, that we should be able to offer so willingly after this sort? For all things *are* from You, and we have given to You that which is Yours.
15. For we *are* strangers before You, and pilgrims, as our fathers *were*. Our days on the earth *are* like a shadow, and none abides.
16. O LORD our God, all this store that we have prepared to build You a house for Your holy name *comes* from Your hand and is all Your own.
17. I know also, my God, that You try the heart, and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things. And now I have seen with joy Your people who are present here to offer willingly to You.
18. O LORD God of Abraham, Isaac, and

1 1 Ki. 3:7
1 Chr. 22:5
Prov. 4:3
2 Isa. 54:11-12
Rev. 21:18
4 1 Ki. 9:28
6 1 Chr. 27:1, 25
8 1 Chr. 26:21
9 2 Cor. 9:7
11 Mat. 6:13
1 Tim. 1:17
Rev. 5:13
12 Rom. 11:36
15 Psa. 39:12, 90:9
Job 14:2
Heb. 11:13
1 Pet. 2:11
17 1 Sam. 16:7
Prov. 11:20
1 Chr. 28:9

of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of Your people, and prepare their heart to You.
19. And give to Solomon my son a perfect heart to keep Your commandments, Your testimonies, and Your statutes, and to do all these things, and to build the magnificent temple *for* which I have made ready."
20. And David said to all the congregation, "Now bless the LORD your God!" And all the congregation blessed the LORD God of their fathers, and bowed and worshiped the LORD, and *bowed* before the king.
21. And they sacrificed sacrifices to the LORD and offered burnt offerings to the LORD. On the next day *they sacrificed* a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel.
22. And they ate and drank before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed *him* before the LORD as ruler, and Zadok *to be* priest.
23. And Solomon sat upon the throne of the LORD as king in place of David his father. And he prospered, and all Israel obeyed him.
24. And all the rulers and the mighty men, and also all the sons of King David, submitted themselves to Solomon the king.
25. And the LORD made Solomon very great in the sight of all Israel and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.
26. And David, the son of Jesse, reigned over all Israel.
27. And the time that he reigned over Israel *was* forty years. He reigned seven years in Hebron, and thirty-three *years* in Jerusalem.
28. And he died in a good old age, full of days, riches, and honor. And Solomon his son reigned in his place.
29. And the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,
30. With all his reign and his might, and the events that happened to him, and to Israel, and to all the kingdoms of the lands.

19 Psa. 72:1
1 Chr. 22:14, 29:2
22 1 Ki. 1:35, 39
24 Gen. 24:2, 47:29
Ezek. 17:18
Eccl. 8:2
2 Chr. 30:8
25 1 Ki. 3:13
Eccl. 2:9
2 Chr. 1:12
27 2 Sam. 5:4, 5
1 Ki. 2:11
28 Gen. 25:8
1 Chr. 23:1
30 Dan. 2:21

Part II of the

Chronicles of Ezra

CHAPTER ONE

1. And Solomon the son of David was made strong in his kingdom, and the LORD his God *was* with him and magnified him exceedingly.
2. And Solomon spoke to all Israel, to the commanders of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.
3. And Solomon and all the congregation with him went to the high place at Gibeon, for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.
4. Now the ark of God David had brought up from Kirjath-Jearim to the place which David had prepared for it, for he had pitched a tent for it at Jerusalem.
5. And he put the bronze altar which Bezalel the son of Uri, the son of Hur, had made before the tabernacle of the LORD. And Solomon and the congregation of the LORD sought to it.
6. And Solomon went up there to the bronze altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.
7. In that night God appeared to Solomon and said to him, "Ask what I shall give you."
8. And Solomon said to God, "You have shown great mercy to David my father and have made me to reign in his stead.

Chap. **1**
1 Gen. 39:2
1 Ki. 2:46
1 Chr. 29:25
2 1 Chr. 27:1
3 1 Ki. 3:4
1 Chr. 16:39, 21:29
4 2 Sam. 6:2, 17
1 Chr. 15:1
5 Ex. 27:1-2, 31:2, 38:1-2
6 1 Ki. 3:4
7 1 Ki. 3:5
8 1 Chr. 28:5

9. Now, O LORD God, let Your promise to David my father be established, for You have made me king over a people like the dust of the earth in multitude.
10. Now grant me wisdom and knowledge that I may go out and come in before this people. For who can judge this Your people *that is so* great?"
11. And God said to Solomon, "Because this was in your heart, and you have not asked riches, wealth, nor honor, nor the life of your enemies, nor yet have asked for long life, but have asked for wisdom and knowledge for yourself that you may judge My people, over whom I have made you king,
12. Wisdom and knowledge *are* granted to you. And I will give you riches and wealth and honor, such as none of the kings have had that have been before you; neither shall any after you have the like."
13. And Solomon came *from* the high place that was at Gibeon, from before the tabernacle of the congregation, to Jerusalem and reigned over Israel.
14. And Solomon gathered chariots and horsemen. And he had a thousand and four hundred chariots, and twelve thousand horsemen which he placed in the chariot cities, and with the king at Jerusalem.
15. And the king made silver and gold at Jerusalem like stones, and he made cedar trees as plentiful as the sycamore trees in the valley.
16. And Solomon had horses imported from Egypt and Kue. The king's merchants received *them* from Kue at a price.
17. And they imported, and brought out of Egypt a chariot for six hundred *shekels* of silver, and a horse for a hundred and fifty. And so they imported *horses* through them for all the kings of the Hittites and exported to the kings of Syria.

CHAPTER TWO

1. And Solomon purposed to build a house for the name of the LORD and a house for his kingdom.
2. And Solomon counted out seventy thousand men to bear burdens, and eighty thousand as cutters in the mountains, and three thousand and six hundred to oversee them.
3. And Solomon sent to Hiram the king of Tyre, saying, "As you dealt with David my father and sent him cedars to build him a house to dwell in, *even so deal with me.*
4. Behold, I am building a house to the name of the LORD my God to dedicate *it* to Him, and to burn before Him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance forever to Israel.
5. And the house which I am building *is* great, for our God is great above all gods.
6. But who is able to build Him a house since the heavens and heaven of the heavens cannot contain Him? Who *am* I then that I should build Him a house, except only to burn sacrifice before Him?
7. Now, therefore, send me a man skillful to work in gold, and in silver, and in bronze, and in iron, and in purple, and crimson, and blue, and one who is skillful to engrave with the skillful men who *are* with me in Judah and in Jerusalem, whom David my father provided.
8. And also send me cedar trees, fir trees, and algum trees out of Lebanon, for I know that your servants are skillful to cut timber in Lebanon. And, behold, my servants *shall be* with your servants
9. In order to prepare plenty of timber for me, for the house which I am about to build shall be great and wonderful.
10. And behold, I will give to your servant, the hewers, those who cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."
11. And Hiram the king of Tyre answered in writing, which he sent to Solomon, "Because the LORD has loved His people, He has made you king over them."
12. And Hiram said, "Blessed *be* the LORD God of Israel, who made heaven and earth, who has given to David the king a wise son blessed with judgment and understanding, who might build a house for the LORD and a house for his kingdom.
13. And now I have sent a skillful man blessed with understanding, of Hiram my father,

9 1 Ki. 3:7-8
10 Num. 27:17
Deut. 31:2
1 Ki. 3:9
11 1 Ki. 3:11-13
12 Eccl. 2:9
1 Chr. 29:25
2 Chr. 9:22
14 1 Ki. 4:26, 10:26
2 Chr. 9:25
15 1 Ki. 10:27
Job 22:24
2 Chr. 9:27
16 1 Ki. 10:28
2 Chr. 9:28

Chap. **2**

1 1 Ki. 5:5
2 1 Ki. 5:15
2 Chr. 2:18
3 1 Chr. 14:1
4 Ex. 25:30, 30:7
Lev. 24:8
Num. 28:3, 9, 11
2 Chr. 2:1
5 Psa. 135:5
6 1 Ki. 8:27
Isa. 66:1
2 Chr. 6:18
7 1 Chr. 22:15
8 1 Ki. 5:6, 10:11
10 1 Ki. 5:11
11 1 Ki. 10:9
2 Chr. 9:8
12 Gen. 1, 2
1 Ki. 5:7
Psa. 33:6; 102:25; 124:8; 136:5-6
Acts 4:24, 14:15
Rev. 10:6

14. The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skillful to work in gold, and in silver, in bronze, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson. He also can engrave any kind of engraving, and can invent every device which shall be put to him, with your skillful men, and with the skillful men of my lord David your father.
15. And now the wheat, and the barley, the oil, and the wine, which my lord has spoken of, let him send it to his servants.
16. And we will cut wood out of Lebanon, as much as you shall need. And we will bring it to you in floats by sea to Joppa. And you shall carry it up to Jerusalem."
17. And Solomon numbered all the aliens in the land of Israel, according to the numbering with which David his father had numbered them. And they *were* found to be a hundred and fifty-three thousand and six hundred.
18. And he set seventy thousand of them *to be* bearers of burdens, and eighty thousand to be cutters in the mountains, and three thousand and six hundred overseers to set the people to work.

14 1 Ki. 7:13
15 2 Chr. 2:10
16 Josh. 19:46
1 Ki. 5:8-9
Acts 9:36
17 1 Ki. 5:13
1 Chr. 22:2
2 Chr. 2:2, 8:7-8
18 2 Chr. 2:2

CHAPTER THREE

1. And Solomon began to build the house of the LORD at Jerusalem in Mount Moriah, where He appeared to David his father, in the place that David had prepared on the threshing floor of Ornan the Jebusite.
2. And he began to build in the second *day* of the second month in the fourth year of his reign.
3. Now these *are* the foundations Solomon *laid* to build the house of God. The length *by* cubits according to the first measure, sixty cubits, and the breadth twenty cubits.
4. And the porch on the front, the length according to the breadth of the house, *was* twenty cubits, and the height a hundred and twenty. And he overlaid it inside with pure gold.
5. And he made the ceiling of the greater house with fir wood which he overlaid with fine gold. And he carved palm trees and chains on it.
6. And he covered the house with precious stones for beauty. And the gold *was* gold of Parvaim.
7. He also overlaid the house, the beams, the posts, and its walls, and its doors, with gold. And he engraved cherubim on the walls.
8. And he made the Most Holy Place. Its length *was* corresponding with the width of the house, twenty cubits, and its breadth, twenty cubits. And he overlaid it with fine gold, *amounting* to six hundred talents.
9. And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper rooms with gold.
10. And in the Most Holy Place he made two cherubim of carved work and overlaid them with gold.
11. And the wings of the cherubim *were* twenty cubits long. One wing *was* five cubits, reaching to the wall of the house; and the other wing five cubits, reaching to the wing of the other cherub.
12. And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing five cubits reaching to the wing of the other cherub.
13. The wings of these cherubim spread themselves forth twenty cubits. And they stood on their feet, and their faces *were turned* inward.
14. And he made the veil *of* blue, and purple, and crimson, and fine linen, and *inter*wove cherubim on it.
15. He also made two pillars of thirty-five cubits high in front of the house, and the capital on the tops of each of them *was* five cubits.
16. And he made chains, *as* in the holy place, and put them on the tops of the pillars. And he made a hundred pomegranates and put them on the chains.
17. And he reared up the pillars before the temple, one on the right hand and the other on the left. And he called the name of the one on the right Jachin, and the name of the one on the left Boaz.

Chap. **3**

1 Gen. 22:2
2 Sam. 24:18
1 Ki. 6:1
1 Chr. 21:18, 22:1
3 1 Ki. 6:2
4 1 Ki. 6:3
5 1 Ki. 6:15
10 1 Ki. 6:23
14 Ex. 26:31
Mat. 27:51
Heb. 9:3
15 1 Ki. 7:15
Jer. 52:21
16 1 Ki. 7:20
17 1 Ki. 7:21

CHAPTER FOUR

1. And he made an altar of bronze. Twenty cubits *was* the length of it, and twenty cubits its width, and ten cubits its height.
2. And he cast a sea of molten bronze, ten cubits from brim to brim. It was round, and five cubits *was* its height. And a line of thirty cubits went around it.
3. And under it was the likeness of oxen,

Chap. **4**

1 Ex. 27:1-2
2 Ki. 16:14
Ezek. 43:13, 16
2 1 Ki. 7:23
3 1 Ki. 7:24-26

encircling it all around, ten cubits, going all around the sea. Two rows of oxen *were* cast when it was cast.
4. It stood on twelve oxen, three facing the north, and three facing the west, and three facing the south, and three facing the east. And the sea *was* set above on top of them, and all their hindquarters *were* pointing inward.
5. And its thickness *was* a handbreadth, and its brim like the work of the brim of a cup with flowers of lilies. It received *and* held three thousand baths *of water*.★
6. He also made ten lavers, and put five on the right hand and five on the left, to wash in them. They washed in them such things as they offered for the burnt offering, but the sea *was* for the priests to wash in.
7. And he made ten lampstands of gold according to their form and set *them* in the temple, five on the right hand and five on the left.
8. And he made ten tables and placed *them* in the temple, five on the right hand and five on the left. And he made a hundred basins of gold.
9. And he made the court of the priests, and the great court, and doors for the court, and overlaid their doors with bronze.
10. And he set the sea on the right side of the east end, over toward the south.
11. And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God:
12. The two pillars, and the bowls, and the capitals on the tops of the two pillars, and the two wreaths to cover the two bowls of the capitals which *were* on the top of the pillars,
13. And four hundred pomegranates on the two wreaths, two rows of pomegranates on each wreath, to cover the two bowls of the capitals on the pillars.
14. He also made bases, and he made lavers on the bases;
15. And one sea, and twelve oxen under it.
16. And Hiram made the pots, and the shovels, and the fleshhooks, and all their vessels of burnished bronze for King Solomon for the house of the LORD.
17. In the plain of Jordan the king cast them in the clay ground between Succoth and Zeredah.

5 1 Ki. 7:26
★ *sixteen thousand five hundred gallons of water*
6 1 Ki. 7:38
7 Ex. 25:31
1 Ki. 7:49
1 Chr. 28:12, 19
8 1 Ki. 7:48
9 1 Ki. 6:36
10 1 Ki. 7:39
11 1 Ki. 7:40
12 1 Ki. 7:41
13 1 Ki. 7:20
14 1 Ki. 7:27, 43
16 1 Ki. 7:14, 45
17 1 Ki. 7:46
18 1 Ki. 7:47
19 Ex. 25:30
1 Ki. 7:48-50
20 Ex. 27:20, 21
21 Ex. 25:31

Chap. **5**

1 1 Ki. 7:51
2 2 Sam. 6:12
1 Ki. 8:1
3 1 Ki. 8:2
2 Chr. 7:8-10

18. And Solomon made all these vessels in great abundance, so the weight of the bronze could not be ascertained.
19. And Solomon made all the vessels *for* the house of God, and the golden altar, and the tables on which the showbread *was set*;
20. And the lampstands of pure gold with their lamps so that they should burn according to the law in front of the holy place;
21. And the flowers, and the lamps, and the tongs *of* gold, perfect gold;
22. And the snuffers, and the basins, and the spoons, and the censers *of* pure gold; and the entrance of the house, the inner doors of it for the Holy of Holies, and the doors of the house of the temple *were of* gold.

CHAPTER FIVE

1. And all the work that Solomon made for the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated. And he put the silver and the gold, and all the vessels, among the treasures of the house of God.
2. And Solomon gathered the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel to Jerusalem to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.
3. And all the men of Israel gathered themselves to the king in the feast in the seventh month.
4. And all the elders of Israel came. And the Levites took up the ark.
5. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle. The priests *and* the Levites brought these up.
6. And King Solomon, and all the congregation of Israel that were gathered to him before the ark, sacrificed sheep and oxen which could not be counted nor numbered for multitude.
7. And the priests brought in the ark of the covenant of the LORD to its place, to the Holy of Holies in the house, into the Most Holy Place, under the wings of the cherubim,
8. For the cherubim spread out *their* wings over the ark, and the cherubim covered the ark above its staves.

9. And the staves were so long that the ends of the staves of the ark were seen from the holy place looking toward the Holy of Holies, but they were not seen outside. And they are there to this day.
10. Nothing *was* in the ark except the two tables which Moses put *in it* at Horeb, when the LORD made a covenant with the children of Israel when they came out of Egypt.
11. And it came to pass, when the priests came out of the holy *place* (for all the priests present were sanctified, and did not wait by course),
12. And the Levitical singers—all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* clothed in white linen, and having cymbals and with harps and lyres—stood at the east end of the altar, and with them a hundred and twenty priests sounding with silver trumpets,
13. It came to pass, as the trumpeters and the singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the silver trumpets and cymbals and instruments of music, and praised the LORD, *saying*, "For He is good, for His steadfast love★ *endures* forever," that the house was filled with a cloud, *even* the house of the LORD,
14. So that the priests could not stand to minister because of the cloud, for the glory of the LORD had filled the house of God!

9 1 Ki. 8:8
10 Deut. 10:2, 5
2 Chr. 6:11
12 1 Chr. 15:24-25:1
13 Psa. 136
1 Chr. 16:34, 41
★ *mercy*
14 Ex. 40:35
2 Chr. 7:2

CHAPTER SIX

1. Then Solomon said, "The LORD has said that He would dwell in the thick darkness.
2. Now I have built a house for You to live in, and a place for Your dwelling forever."
3. And the king turned around and blessed the whole congregation of Israel. And all the congregation of Israel stood.
4. And he said, "Blessed *be* the LORD God of Israel Who has with His hands fulfilled that which He spoke with His mouth to my father David, saying,
5. 'From the day that I brought My people out of the land of Egypt I have not chosen any city among all the tribes of Israel to build a house in, so that My name might be there. Nor have I chosen any man to be a ruler over My people Israel.
6. But now I have chosen Jerusalem, so that My name might be there, and now I have chosen David to be over My people Israel.'
7. And it was in the heart of David my father to build a house for the name of the LORD God of Israel.
8. But the LORD said to David my father, 'Because it was in your heart to build a house for My name, you did well in that it was in your heart.
9. But you shall not build the house. Now your son, who shall come forth out of your loins, shall build the house for My name.'
10. And the LORD has performed His word that He has spoken, for I have risen up in place of David my father and am set on the throne of Israel as the LORD promised, and I have built the house for the name of the LORD God of Israel.
11. And I have *caused* the ark *to be* placed in it, in which *is* the covenant of the LORD which He made with the children of Israel."
12. And he stood before the altar of the LORD in the presence of all the congregation of Israel and spread forth his hands.
13. Now Solomon had made a bronze scaffold, five cubits long and five cubits broad and three cubits high. And he had set it in the midst of the court. And he stood on it, and kneeled down on his knees before all the congregation of Israel, and spread forth his hands toward heaven.
14. And he said, "O LORD God of Israel, *there is* no God like You in heaven or in earth. You keep Your covenant and show lovingkindness to Your servants who walk before You with all their hearts.
15. You have kept with Your servant David, my father, that which You have promised him. And You spoke with Your mouth and have fulfilled *it* with Your hand, as *it is* this day.
16. Now therefore, O LORD God of Israel, keep with Your servant David, my father, that which You have promised him, saying, 'There shall not fail you a man in My sight to sit upon the throne of Israel if only your sons take heed to their way to walk in My law, as you have walked before Me.'

Chap. **6**

1 Lev. 16:2
1 Ki. 8:12

6 1 Chr. 28:4
2 Chr. 12:13
7 2 Sam. 7:2
1 Chr. 17:1, 28:2
11 2 Chr. 5:10
12 1 Ki. 8:22
14 Ex. 15:11
Deut. 4:39, 7:9
15 1 Chr. 22:9
16 2 Sam. 7:12, 16
1 Ki. 2:4, 6:12
Psa. 132:12
2 Chr. 7:18

17. And now, O LORD God of Israel, let Your word be proven true, which You have spoken to Your servant David.
18. But truly, will God in deed dwell with men on the earth? Behold, heaven and the heaven of the heavens cannot contain You! How much less this house which I have built?
19. Yet You have turned toward the prayer of Your servant and to his cry, O LORD my God, to listen to the cry and the prayer which Your servant prays before You.
20. I pray that Your eyes may be open upon this house day and night, upon the place of which You have said that You would put Your name there, to hearken to the prayer which Your servant prays toward this place.
21. Hearken therefore to the supplications of Your servant, and of Your people Israel, which they shall pray toward this place, and hear from Your dwelling place, from heaven, and hear and forgive.
22. If a man sins against his neighbor, and if an oath is laid upon him to make him swear, and if the oath comes before Your altar in this house,
23. Then hear from heaven, and do, and judge Your servants by repaying the wicked, by bringing his way back upon his own head, and by justifying *the* righteous, by giving to him according to his righteousness.
24. And if Your people Israel be put to the worse before the enemy because they have sinned against You, and if they shall return and confess Your name, and shall pray and cry before You in this house,
25. Then hear from heaven, and forgive the sin of Your people Israel, and bring them again into the land which You give to them and to their fathers.
26. When the heavens shall be shut up and there is no rain because they have sinned against You, *yet*, if they pray toward this place, and confess Your name, and turn from their sin when You afflict them,
27. Then hear from heaven and forgive the sin of Your servants and of Your people Israel when You have taught them the good way in which they should walk. And send rain upon Your land which You have given to Your people for an inheritance.

18 Isa. 66:1
2 Chr. 2:6
Acts 7:49
26 1 Ki. 17:1

28 2 Chr. 20:9
30 1 Chr. 28:9
32 John 12:20
Acts 8:27
36 Prov. 20:9
Eccl. 7:20
Jas. 3:2
1 John 1:8

28. If there is famine in the land, if there is a plague, if blasting or mildew, locusts or grasshoppers, if their enemies besiege them in the gates of their land; or *there may be* whatever plague or sickness;
29. *Then* whatever prayer, whatever cry shall be made by any man, or by all Your people Israel, when everyone shall know his own plague and his own grief, and shall spread forth his hands in this house;
30. Then hear from heaven, Your dwelling place, and forgive, and render to every man according to all his ways, whose heart You know; for You only know the hearts of the sons of men.
31. Do this so that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers.
32. Moreover, concerning the stranger who is not of Your people Israel, but has come from a far country for Your great name's sake, and Your mighty hand, and Your stretched out arm, if they come and pray in this house,
33. Then hear from heaven, from Your dwelling place, and do according to all that the stranger calls to You for, so that all people of the earth may know Your name, and fear You as Your people Israel, and may know that this house which I have built is called by Your name.
34. If Your people go out to war against their enemies by the way that You shall send them, and if they pray to You toward this city which You have chosen, and the house which I have built for Your name,
35. Then from heaven hear their prayer and their cry and maintain their cause.
36. If they sin against You (for there is no man who does not sin), and if You are angry with them and deliver them over to their enemies, and they carry them away captives to a land far-off or near,
37. Yet if they think within themselves in the land where they are carried captive, and turn and pray to You in the land of their captivity, saying, 'We have sinned, we have done wrong and have dealt wickedly,'
38. If they return to You with all their heart and with all their soul in the land of their captivity where they have carried them captives, and if they pray toward their land which You gave to their fathers and toward the city which You

have chosen, and toward the house which I have built for Your name;
39. Then hear from heaven, from Your dwelling place, their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.
40. Now, my God, I beseech You, let Your eyes be open and Your ears hear the prayer made in this place.
41. And now arise, O LORD God, into Your resting place, You and the ark of Your strength. Let Your priests, O LORD God, be clothed with salvation, and let Your saints rejoice in goodness.
42. O LORD God, do not turn away the face of Your anointed. Remember the kindness of David Your servant."

41 Psa. 132:8-10, 16
Neh. 9:25
1 Chr. 28:2
42 Isa. 55:3
Psa. 132:1

CHAPTER SEVEN

Chap. 7

1. And when Solomon had made an end of praying, fire came down from heaven and consumed the burnt offering and the sacrifices. And the glory of the LORD filled the house.
2. And the priests could not enter into the house of the LORD because the glory of the LORD had filled the LORD'S house.
3. And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed *their* faces to the ground on the pavement, and worshiped and praised the LORD, saying, "For *He is* good, for His mercy *endures* forever."
4. And the king and all the people offered sacrifices before the LORD.
5. And King Solomon offered a sacrifice of twenty-two thousand oxen and a hundred and twenty thousand sheep. And the king and all the people dedicated the house of God.
6. And the priests served in their offices, and the Levites with instruments of music of the LORD, which David the king had made to praise the LORD—*saying*, "His mercy *endures* forever"—when David praised *Him* by their ministry. And the priests sounded silver trumpets before them, and all Israel stood.
7. And Solomon made holy the middle of the court before the house of the LORD, for there he offered burnt offerings and the fat of the peace offerings because the bronze altar which Solomon had made was not able to receive the burnt offerings, and the grain offerings, and the fat.
8. And at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath to the river of Egypt.
9. And in the eighth day they made a solemn assembly, for they kept the dedication of the altar seven days, and the feast seven days.
10. And on the twenty-third day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shown to David, and to Solomon, and to Israel His people.
11. Thus Solomon finished the house of the LORD and the king's house, and he prospered *exceedingly* in all that came into Solomon's heart to accomplish in the house of the LORD and in his own house.
12. And the LORD appeared to Solomon by night and said to him, "I have heard your prayer and have chosen this place to Myself for a house of sacrifice.
13. If I shut up the heavens, and there is no rain, or if I command the locusts to devour the land, or if I send a plague among My people,
14. If My people, who are called by My name, shall humble themselves and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land.
15. Now My eyes shall be open, and My ears shall be attentive to the prayer offered in this place,
16. For now I have chosen and sanctified this house so that My name may be there forever. And My eyes and My heart shall be there perpetually.
17. And you, if you will walk before me, as David your father walked, and will do according to all that I have commanded you, and shall observe My statutes and My ordinances,
18. Then I will make the throne of your kingdom sure, as I have covenanted with David your father, saying, 'There shall not fail you a man *to be* ruler in Israel.'
19. But if you turn away and forsake My statutes and My commandments which I have set before you, and if you shall go and serve other gods and worship them,
20. Then I will pluck them up by the

1 Lev. 9:24
Judg. 6:21
1 Ki. 8:10-11, 54, 18:38
Ezek. 10:3-4
1 Chr. 21:26
2 2 Chr. 5:41
3 Psa. 136:1
1 Chr. 16:41
2 Chr. 5:13, 20:21
4 1 Ki. 8:62-63
6 1 Chr. 15:16
2 Chr. 5:12
7 1 Ki. 8:64
8 Josh. 13:3
1 Ki. 8:65
10 1 Ki. 8:66
11 1 Ki. 9:1
12 Deut. 12:5
13 2 Chr. 6:26, 28
14 2 Chr. 6:27, 30
Jas. 4:10
15 2 Chr. 6:40
16 1 Ki. 9:3
2 Chr. 6:6
17 1 Ki. 9:4
18 2 Chr. 6:16
19 Lev. 26:14, 33
Deut. 28:15, 36-37

roots out of My land which I have given them. And this house which I have sanctified for My name, I will cast out of My sight, and I will make it to be a proverb and a byword among all nations.
21. And this house, which is exalted, shall be an astonishment to everyone who passes by it, so that *they* shall be appalled and say, 'Why has the LORD done this to this land and to this house?'
22. And it shall be answered, 'Because they forsook the LORD God of their fathers, who brought them forth out of the land of Egypt, and laid hold upon other gods and worshiped them and served them. Therefore He has brought all this evil upon them.' "

21 Deut. 29:24
23 Jer. 22:8-9

CHAPTER EIGHT

Chap. **8**

1 1 Ki. 9:10
4 1 Ki. 9:17
7 1 Ki. 9:20
10 1 Ki. 9:23

1. And it came to pass at the end of twenty years, in which Solomon had built the house of the LORD and his own house,
2. That the cities that Hiram had given to Solomon, Solomon rebuilt them and caused the children of Israel to live there.
3. And Solomon went to Hamath Zobah and prevailed against it.
4. And he built Tadmor in the wilderness and all the store cities which he built in Hamath.
5. And he built Beth Horon the upper and Beth Horon the lower, fenced cities with walls, gates, and bars.
6. And he built Baalath, and all the store cities which Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.
7. All the people *who were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who *were* not of Israel,
8. Of their children who *were* left after them in the land, whom the children of Israel did not destroy, Solomon made them subject to a mandatory tribute to this day.
9. But of the children of Israel, Solomon did not make any servants for his work, for they *were* men of war, and commanders of his officers, and commanders of his chariots, and his horsemen.
10. And these *were* the chiefs of King Solomon's officers, two hundred and fifty who bore rule over the people.
11. And Solomon brought up the daughter of Pharaoh out of the city of David to the house which he had built for her, for he said, "My wife shall not dwell in the house of David king of Israel because *the places* into which the ark of the LORD has come are holy."
12. And Solomon offered burnt offerings to the LORD upon the altar of the LORD which he had built before the porch,
13. Even as the duty of every day required, offering according to the commandment of Moses, on the Sabbaths and on the new moons, and on the solemn feasts, three times in the year, even in the Feast of Unleavened *Bread*, and in the Feast of Weeks, and in the Feast of Tabernacles.
14. And according to the order of David his father, he appointed the courses of the priests to their service, and the Levites to their charges to praise and minister before the priests as the duty of every day required, and the gatekeepers by their divisions at every gate; for so David the man of God had commanded.
15. And they did not depart *from* the command of the king to the priests and Levites concerning any matter, or concerning the treasures.
16. And all the work of Solomon was prepared until the day of the foundation of the house of the LORD and until it was finished. And the house of the LORD was complete.
17. And Solomon went to Ezion Geber and to Eloth at the seaside in the land of Edom.
18. And Hiram sent ships to him by the hand of his servants, and men who had knowledge of the sea. And they went with the servants of Solomon to Ophir, and took four hundred and fifty talents of gold from there, and brought it to King Solomon.

11 1 Ki. 3:1, 7:8-9:24
13 Ex. 23:14, 29:38 Num. 28:3, 9, 11, 26, 29:1 Deut. 16:16
14 1 Chr. 9:17, 24:3, 25:1, 26:1
17 Deut. 2:8 1 Ki. 9:26 2 Ki. 14:22
18 1 Ki. 9:27 2 Chr. 9:10, 13

CHAPTER NINE

Chap. **9**

1 1 Ki. 10:1 Mat. 12:42 Luke 11:31

1. And the queen of Sheba heard of the fame of Solomon and came to test Solomon with hard questions at Jerusalem, with a very great company and camels that carried spices, and gold in abundance, and precious stones. And she came in to Solomon and spoke with him of all that was in her heart.

2. And Solomon answered her all her questions. And there was nothing hidden from Solomon which he could not answer her.
3. And when the queen of Sheba saw the wisdom of Solomon, and the house that he had built,
4. And the food of his table, and the sitting of his servants, the attendance of his ministers, and their apparel, and his cupbearers and their apparel, and his ascent by which he went up into the house of the LORD, there was no more spirit in her.
5. And she said to the king, "The word that I heard in my own land of your acts and of your wisdom is true.
6. Nevertheless, I did not believe their words until I came and had seen *it all* with my own eyes. And behold, not *even* one-half of the greatness of your wisdom was told to me, for you far exceed the report which I heard.
7. Happy *are* your men, and happy are these your servants who stand before you continually and hear your wisdom.
8. Blessed *be* the LORD your God Who delighted in you to set you upon His throne to *be* king for the LORD your God. Because your God loved Israel to establish them forever, therefore He made you king over them to do justice and righteousness."
9. And she gave the king a hundred and twenty talents of gold, and an abundance of spices, and precious stones. And there has not been any such spice as the queen of Sheba gave King Solomon.
10. And the servants of Hiram and the servants of Solomon, who brought gold from Ophir, also brought algum trees and precious stones.
11. And the king made terraces *by the* walkways to the house of the LORD with the algum trees, and terraces *leading* to the king's palace, and lyres and harps for singers. And there were none such *as these* seen before in the land of Judah.
12. And King Solomon gave to the queen of Sheba all her desire, whatever she asked, *even more than* what she had brought to the king. And she returned and went away to her own land, she and her servants.
13. And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold,

10 1 Ki. 10:11
2 Chr. 8:18

25 1 Ki. 4:26, 10:26
2 Chr. 1:14
26 Gen. 15:18
1 Ki. 4:21
Psa. 72:8
27 1 Ki. 10:27
2 Chr. 1:15
28 1 Ki. 10:28
2 Chr. 1:16

14. Besides *that* from the traders and that which the merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.
15. And King Solomon made two hundred targets *of* beaten gold. Six hundred shekels of gold went to one target.
16. And he *made* three hundred shields *of* beaten gold. Three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.
17. And the king made a great throne of ivory and overlaid it with pure gold.
18. And there *were* six steps to the throne with a footstool of gold fastened to the throne. And there *were* armrests on each *side* of the sitting place and two lions standing by the stays.
19. And twelve lions stood there on the one *side*, and on the other, on the six steps. There was nothing like it made in any *other* kingdom.
20. And all the drinking vessels of King Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold. None *were* of silver. It was accounted as nothing in the days of Solomon,
21. For the king's ships went to Tarshish with the servants of Hiram. Once every three years the ships of Tarshish came bringing gold and silver, ivory, and apes, and peacocks.
22. And King Solomon was greater than all the kings of the earth in riches and wisdom.
23. And all the kings of the earth sought the presence of Solomon to hear his wisdom that God had put in his heart.
24. And they each brought a present, vessels of silver and vessels of gold, and clothing, armor, and spices, horses, and mules at a certain rate year by year.
25. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he put in the chariot cities and with the king at Jerusalem.
26. And he reigned over all the kings from the River even to the land of the Philistines and to the border of Egypt.
27. And the king made silver in Jerusalem like stones, and he made cedar trees as the sycamore trees in the low plains.
28. And they brought to Solomon horses

out of Egypt and out of all lands.
29. And the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah of Shiloh, and in the visions of Iddo the seer against Jeroboam the son of Nebat?
30. And Solomon reigned forty years in Jerusalem over all Israel.
31. And Solomon slept with his fathers, and he was buried in the city of David his father. And his son Rehoboam reigned in his place.

29 1 Ki. 11:29, 41
2 Chr. 12:15, 13:22
30 1 Kí. 11:42-43

CHAPTER TEN

Chap. **10**

1. And Rehoboam went to Shechem, for all Israel had come *to* Shechem to make him king.
2. And it came to pass when Jeroboam the son of Nebat, who *was* in Egypt where he had fled from the presence of Solomon the king, heard *of it*, Jeroboam returned from Egypt.
3. Then they sent and called him. So Jeroboam and all Israel came and spoke to Rehoboam, saying,
4. "Your father made our yoke heavy. And now lighten the harsh service of your father, and his heavy yoke which he put upon us, and we will serve you."
5. And he said to them, "Come again to me after three days." And the people departed.
6. And King Rehoboam consulted with the old men who had stood before Solomon his father while he yet lived, saying, "What advice do you give *me* to return an answer to this people?"
7. And they spoke to him saying, "If you are kind to this people and *will* please them, and speak good words to them, *then* they will be your servants forever."
8. But he refused the counsel which the old men gave him and listened to the young men who were brought up with him, who stood before him.
9. And he said to them, "What advice do you give that we may return an answer to this people, who have spoken to me, saying, 'Lighten the yoke which your father put upon us'?"
10. And the young men who were brought up with him spoke to him saying, "This is the way you should answer the people who spoke to you, saying, 'Your father made our yoke heavy, but you lighten our yoke'—thus you shall say to them: 'My little *finger* shall be thicker than my father's loins.
11. And now my father put a heavy yoke on you, and I will surely add to your yoke. My father chastised you with whips, but I *will chastise you* with scorpions.' "
12. And Jeroboam and all the people came to Rehoboam on the third day as the king commanded, saying, "Come again to me on the third day."
13. And the king answered them roughly. And King Rehoboam had refused the advice of the old men,
14. And answered them after the advice of the young men, saying, "My father made your yoke heavy, but I will add to it. My father chastised you with whips, but I *will chastise you* with scorpions."
15. And the king did not hearken to the people, for *the* cause was from God so that the LORD might perform His word which He spoke by the hand of Ahijah of Shiloh to Jeroboam the son of Nebat.
16. And all Israel *saw* that the king would not listen to them, and the people answered the king saying, "What portion do we have in David? And we have no inheritance in the son of Jesse! Every man to your tents, O Israel! Now, O David, see to your own house." And all Israel went to their tents.
17. But *as for* the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.
18. And King Rehoboam sent Hadoram, who *was* over the tribute, and the children of Israel stoned him with stones so that he died. But King Rehoboam *was* warned to get up into *his* chariot to flee to Jerusalem.
19. And Israel rebelled against the house of David to this day.

1 1 Ki. 12:1
2 1 Ki. 11:40

15 1 Sam. 2:25
1 Ki. 11:29, 12:15, 24
19 1 Ki. 12:19

CHAPTER ELEVEN

Chap. **11**

1. And Rehoboam came to Jerusalem and gathered a hundred and eighty thousand chosen warriors from the house of Judah to fight against Israel, so that he might bring the kingdom again to Rehoboam.
2. But the Word of the LORD came to Shemaiah the man of God, saying,
3. "Speak to Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

1 1 Ki. 12:21
2 2 Chr. 12:15

4. 'Thus says the LORD, "You shall not go up nor fight against your brethren. Let every man return to his house, for this thing is done by Me." ' " And they obeyed the words of the LORD and returned from going against Jeroboam.
5. And Rehoboam lived in Jerusalem and built cities for defense in Judah.
6. And he built Bethlehem, and Etam, and Tekoa,
7. And Beth Zur, and Sochoh, and Adullam,
8. And Gath, and Mareshah, and Ziph,
9. And Adoraim, and Lachish, and Azekah,
10. And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin, fortified cities.
11. And he fortified the strongholds and put commanders in them, and stores of food, and of oil and wine.
12. And *he put* in each separate city shields and spears, and made them very strong, and Judah and Benjamin were his.
13. And the priests and the Levites in all Israel presented themselves to him out of all their borders.
14. And the Levites left their open lands and their possession, and came to Judah and Jerusalem, for Jeroboam and his sons had cast them off so that they could not execute the priests' office unto the LORD.
15. And he ordained priests for himself for the high places, and for the demons, and for the *golden* calves which he had made.
16. And after the *Levites had left*, *then* those who gave their hearts to seek the LORD God of Israel, out of all the tribes of Israel, came to Jerusalem to sacrifice to the LORD God of their fathers.
17. And they made the kingdom of Judah stronger and made Rehoboam the son of Solomon strong for three years. For three years they walked in the way of David and Solomon.
18. And Rehoboam took Mahalath the daughter of Jerimoth the son of David as a wife for himself, *and* Abihail the daughter of Eliab the son of Jesse,
19. Who bore him sons, Jeush, and Shamariah, and Zaham.
20. And after her he took Maachah★ the *grand*daughter of Absalom, who bore Abijah to him, and Attai, and Ziza, and Shelomith.

14 Num. 35:2
2 Chr. 13:9
15 Lev. 17:7
1 Ki. 12:28, 31, 13:33, 14:9
Hos. 13:2
1 Cor. 10:20
16 2 Chr. 15:9, 30:11, 18
17 2 Chr. 12:1
20 1 Ki. 15:2
★ *She is called Michaiah the daughter of Uriel in 2 Chr. 13:2*

22 Deut. 21:15-17

Chap. **12**

1 2 Ki. 14:22-24
2 Chr. 11:17
2 1 Ki. 14:24-25
3 2 Chr. 16:8
5 2 Chr. 11:2
6 Ex. 9:27
Jas. 4:10
7 1 Ki. 21:28-29
8 Deut. 28:47-48
Isa. 26:13
9 1 Ki. 10:16-17, 14:25-26
2 Chr. 9:15-16

21. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines (for he took eighteen wives and sixty concubines, and had twenty-eight sons and sixty daughters).
22. And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren in order to make him king.
23. And he dealt wisely and dispersed all his sons throughout all the lands of Judah and Benjamin to all the fortified cities. And he gave them food in abundance. And he demanded many wives for them.

CHAPTER TWELVE

1. And it came to pass when Rehoboam had established the kingdom and had made himself strong, he departed from the law of the LORD and all Israel with him.
2. And it came to pass *that,* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem because they had sinned against the LORD
3. With twelve hundred chariots and sixty thousand horsemen. And the people who came with him out of Egypt *were* without number: Lubim, the Sukkiim, and the Ethiopians.
4. And he took the fortified cities in Judah and came to Jerusalem.
5. And Shemaiah the prophet came to Rehoboam and *to* the rulers of Judah who were gathered to Jerusalem because of Shishak. And *he* said to them, "Thus says the LORD, 'You have forsaken Me, and therefore I also have left you in the hand of Shishak.' "
6. And the rulers of Israel and the king humbled themselves. And they said, "The LORD *is* righteous."
7. And when the LORD saw that they humbled themselves, the Word of the LORD came to Shemaiah, saying, "They have humbled themselves. I will not destroy them, but I will give them some deliverance. And My wrath shall not be poured out upon Jerusalem by the hand of Shishak.
8. But they shall be his servants, so that they may understand *the difference between* My service and the service of the kings of the countries."
9. And Shishak king of Egypt came up against Jerusalem and took away the treasures of the house of the LORD, and

the treasures of the king's house. He took all. And he carried away the shields of gold which Solomon had made.
10. In place of these King Rehoboam made shields of bronze and gave *them* into the hands of the chief of the guard who kept the entrance of the king's house.
11. And when the king entered into the house of the LORD, the guard came and carried them and brought them again into the guardroom.
12. And when he humbled himself, the wrath of the LORD turned from him so that He would not destroy *him* altogether. And also things went well in Judah.
13. And King Rehoboam strengthened himself at Jerusalem and reigned, for Rehoboam *was* forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel to put His name there. And his mother's name *was* Naamah the Ammonitess.
14. And he did that which was evil because he did not prepare his heart to seek the LORD.
15. And the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet and Iddo the seer concerning genealogies? And the wars of Rehoboam and Jeroboam *lasted* all their days.
16. And Rehoboam slept with his fathers and was buried in the city of David. And his son Abijah reigned in his place.

CHAPTER THIRTEEN

1. And in the eighteenth year of king Jeroboam, Abijah began to reign over Judah.
2. He reigned three years in Jerusalem. His mother's name also *was* Michaiah,★ the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
3. And Abijah set the battle in order with an army of mighty men of war, four hundred thousand chosen men. Jeroboam also set the battle in order against him with eight hundred thousand chosen men, mighty men of valor.
4. And Abijah stood up on mount Zemaraim, in the hills of Ephraim, and said, "Hear me, Jeroboam and all Israel.
5. Should you not know that the LORD God of Israel gave the kingdom over Israel to David forever, to him and to his sons by a covenant of salt?
6. Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, has risen up and has rebelled against his lord.
7. And there are gathered to him vain men, the children of Belial, and have made themselves strong against Rehoboam the son of Solomon; and Rehoboam was young and tenderhearted and could not withstand them.
8. And now you think to withstand the kingdom of the LORD in the hands of the sons of David. And you *are* a great multitude, and there *are* with you golden calves which Jeroboam made you for gods.
9. Have you not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have *you not* made priests to yourselves like the peoples of the lands? Whoever comes to consecrate himself with a young bull and seven rams, he may be a priest of *those who are* not gods.
10. But as for us, the LORD *is* our God, and we have not forsaken Him. And the priests who minister to the LORD are the sons of Aaron, and the Levites in the work.
11. And they burn to the LORD every morning and every evening burnt sacrifices and sweet incense, and *set in order* the showbread upon the pure table, and the lampstand of gold with its lamps to burn every evening, for we keep the charge of the LORD our God, but you have forsaken Him.
12. And behold, God Himself *is* with us as Commander and His priests with sounding silver trumpets to cry *the* alarm against you. O children of Israel, do not fight against the LORD God of your fathers, for you shall not prosper!"
13. But Jeroboam caused an ambush to come around behind them, so that they were in front of Judah, and the ambush *was* behind them.
14. And Judah turned, and, behold, the battle *was* before and behind. And they cried to the LORD, and the priests sounded with the silver trumpets.
15. And the men of Judah shouted. And it came to pass as the men of Judah shouted, God struck Jeroboam and all Israel before Abijah and Judah.

10 1 Ki. 14:27
12 Gen. 18:24
1 Ki. 14:13
2 Chr. 19:3
13 1 Ki. 14:21
2 Chr. 6:6
15 1 Ki. 14:30
2 Chr. 9:29, 13:22
16 1 Ki. 14:31

Chap. **13**

1 1 Ki. 15:1
2 ★ *She is called Maachah the granddaughter of Absalom in 2 Chr. 11:20*
4 Josh. 18:22
5 Num. 18:19
2 Sam. 7:12-13, 16
6 1 Ki. 11:26, 12:20
7 Judg. 9:4
8 1 Ki. 12:28, 14:9
Hos. 8:6
9 Ex. 29:1, 35
Lev. 8:2
2 Chr. 11:14-15
11 Ex. 27:20, 21
Lev. 24:2-3, 6
2 Chr. 2:4
12 Num. 10:8
15 2 Chr. 14:12

16. And the children of Israel fled before Judah. And God delivered them into their hand.
17. And Abijah and his people killed them with a great slaughter. And there fell down dead five hundred thousand chosen men of Israel.
18. And the children of Israel were subdued at that time, and the children of Judah won because they relied upon the LORD God of their fathers.
19. And Abijah pursued Jeroboam and took cities from him—Bethel with its villages, and Jeshanah with its villages, and Ephron with its villages.
20. And Jeroboam did not recover strength again *in* the days of Abijah. And the LORD struck him and he died.
21. But Abijah became mighty, and married fourteen wives, and begat twenty-two sons and sixteen daughters.
22. And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the commentary of the prophet Iddo.

18 1 Chr. 5:20
Psa. 22:5
19 Josh. 15:9
20 1 Sam. 25:38
1 Ki. 14:20
22 2 Chr. 12:15

CHAPTER FOURTEEN

1. And Abijah slept with his fathers, and they buried him in the city of David. And his son Asa reigned in his place. In his days the land was quiet ten years.
2. And Asa did *that which was* good and right in the eyes of the LORD his God,
3. For he took away the altars of the strange *gods*, and the high places, and broke down the images, and cut down the groves.
4. And he commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.
5. He also took out of all the cities of Judah the high places and the images. And the kingdom was quiet before him.
6. And he built fortified cities in Judah, for the land had rest, and he had no war in those years because the LORD had given him rest.
7. And he said to Judah, "Let us build these cities and make walls around *them*, and towers, gates and bars, while the land *is* still before us, because we have sought the LORD our God. We have sought *Him*, and He has given us rest on every side." And they built and were blessed.
8. And Asa had an army which bore bucklers and spears, three hundred thousand out of Judah. And out of Benjamin there *were* two hundred and eighty thousand who bore shields and drew bows; all these *were* mighty men of valor.
9. And Zerah the Ethiopian came out against them with an army of a million men and three hundred chariots. And he came to Mareshah.
10. And Asa went out against him, and they set the battle in order in the valley of Zephathah at Mareshah.
11. And Asa cried to the LORD his God and said, "LORD, *it is* nothing with You to help, whether with many or with him who has no power. Help us, O LORD our God, for we rely on You, and in Your name we go against this multitude. O LORD, You are our God. Do not let man prevail against You."
12. And the LORD struck the Cushites before Asa and before Judah. And the Cushites fled.
13. And Asa and the people with him pursued them to Gerar. And the Cushites fell, for none was left alive of them, for they were destroyed before the LORD and before His army. And they carried away very much spoil.
14. And they struck all the cities around Gerar, for the fear of the LORD came upon them. And they plundered all the cities, for there was very much spoil in them.
15. And they struck those who had livestock, and carried away sheep and camels in abundance and returned to Jerusalem.

Chap. **14**

1 1 Ki. 15:8
3 Ex. 34:13
1 Ki. 11:7, 15:14
2 Chr. 15:17
9 Josh. 15:44
2 Chr. 16:8
11 Ex. 14:10
1 Sam. 14:6, 17:45
Psa. 22:5
Prov. 18:10
2 Chr. 13:14
12 2 Chr. 13:15
13 Gen. 10:19, 20:1
14 Gen. 35:5
2 Chr. 17:10

CHAPTER FIFTEEN

1. And the Spirit of God came upon Azariah the son of Oded.
2. And he went out to meet Asa, and said to him, "Hear me, Asa, and all Judah and Benjamin. The LORD *is* with you while you are with Him. And if you seek Him, He will be found by you. But if you forsake Him, He will forsake you.
3. And for a long time Israel *had been* without the true God, and without a teaching priest, and without law.
4. And when they turned in their trouble to the LORD God of Israel, and sought Him, He was found by them.
5. And in those times *there was* no peace to him who went out, nor to him who came in, but great tumult *was* upon all the inhabitants of the lands.

Chap. **15**

1 Num. 24:2
Judg. 3:10
2 Chr. 20:14
2 1 Chr. 28:9
2 Chr. 15:4, 15, 24:20, 33:12-13
Jer. 29:13
Mat. 7:7
Jas. 4:8
3 Lev. 10:11
Hos. 3:4
4 Deut. 4:29

6. And nation was destroyed by nation, and city by city, for God troubled them with every adversity.
7. But you be strong and do not let your hands be weak, for your work shall be rewarded."
8. And when Asa heard these words, and the prophecy of Oded the prophet, he took courage and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim. And he renewed the altar of the LORD before the porch of the LORD.
9. And *he* gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in great numbers, when they saw that the LORD his God *was* with him.
10. And they gathered at Jerusalem in the third month in the fifteenth year of the reign of Asa.
11. And *they* offered to the LORD in that day of the spoil which they had brought, seven hundred oxen and seven thousand sheep.
12. And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul,
13. And that whoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.
14. And they swore to the LORD with a loud voice, and with shouting, and with silver trumpets, and with rams' horns.
15. And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with their whole desire. And He was found by them, and the LORD gave them rest all around.
16. And also *as to* Maachah the mother of Asa the king, he removed her from *being* queen mother because she had made an idol in a grove. And Asa cut down her idol and stamped it and burned *it* at the brook Kidron.
17. But the high places were not taken away out of Israel. Nevertheless, the heart of Asa was perfect all his days.
18. And he brought into the house of God the things which his father had dedicated, and that which he himself had dedicated, silver and gold and vessels.
19. And there was no war to the thirty-fifth year of the reign of Asa.

6 Mat. 24:7
8 2 Chr. 13:19
9 2 Chr. 11:16
11 2 Chr. 14:13, 15
12 2 Ki. 23:3
2 Chr. 34:31
Neh. 10:29
13 Ex. 22:20
Deut. 13:5, 9, 15
15 2 Chr. 15:2
16 1 Ki. 15:2, 10, 13
17 1 Ki. 15:14
2 Chr. 14:3, 5

Chap. **16**

1 1 Ki. 15:17
2 Chr. 15:9
7 1 Ki. 16:1
Isa. 31:1
Jer. 17:5
2 Chr. 19:2
8 2 Chr. 12:3, 14:9
9 1 Sam. 13:13
1 Ki. 15:32
Jer. 16:17, 32:19
Zech. 4:10
Prov. 5:21, 15:3
Job 34:21
10 Jer. 20:2
2 Chr. 18:26
Mat. 14:3
11 1 Ki. 15:23
12 Jer. 17:5

CHAPTER SIXTEEN

1. In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah and built Ramah so that he might let no one go out or come in to Asa king of Judah.
2. And Asa brought out silver and gold from the treasures of the house of the LORD and of the king's house and sent them to Ben-Hadad king of Syria, who lived at Damascus, saying,
3. "Let there be a treaty between you and me as *there was* between my father and your father. Behold, I have sent you silver and gold. Go, break your treaty with Baasha king of Israel so that he may depart from me."
4. And Ben-Hadad listened to king Asa and sent the commanders of his armies against the cities of Israel. And they struck Ijon and Dan, and Abel Maim, and all the store cities of Naphtali.
5. And it came to pass when Baasha heard *it*, he left off building Ramah and let his work stop.
6. And Asa the king took all Judah, and they carried away the stones of Ramah and timber with which Baasha was building. And he built with it Geba and Mizpah.
7. And at that time Hanani the seer came to Asa king of Judah and said to him, "Because you have relied on the king of Syria and have not relied on the LORD your God, therefore the army of the king of Syria has escaped out of your hand.
8. Were not the Ethiopians and the Libyans a huge army with many chariots and horsemen? Yet, because you relied on the LORD, He delivered them into your hand,
9. For the eyes of the LORD run to and fro in all the whole earth to show Himself strong on behalf of those whose heart *is* perfect toward Him. In this you have done foolishly; therefore, from now on you shall have wars."
10. And Asa was angry with the seer and put him in a prison house. for *he was* in a rage against him because of this. And Asa oppressed some of the people at that time.
11. And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.
12. And in the thirty-ninth year of his

reign, Asa *was* diseased in his feet until his disease *was* very grievous. Yet in his disease he did not seek to the LORD, but to the physicians.
13. And Asa slept with his fathers and died in the forty-first year of his reign.
14. And they buried him in his own tomb, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odors and different kinds *of spices* prepared by the perfumers' art. And they made a very great burning for him.

CHAPTER SEVENTEEN

1. And Jehoshaphat his son reigned in his place. And he made himself strong against Israel.
2. And *he* placed troops in all the fortified cities of Judah, and set troops in the land of Judah and in the cities of Ephraim which Asa his father had taken.
3. And the LORD was with Jehoshaphat because he walked in the first ways of his father David and did not seek to the Baalim.
4. But he sought to the God of his father, and walked in His commandments, and not according to the practices of Israel.
5. Therefore, the LORD established the kingdom in his hand. And all Judah brought presents to Jehoshaphat. And he had great riches and honor.
6. And his heart delighted in the ways of the LORD. And he took away the high places and groves out of Judah.
7. And in the third year of his reign he sent to his princes, to Ben-Hail, and to Obadiah, and to Zechariah, and to Nethanel, and to Michaiah, to teach in the cities of Judah.
8. And with them *he sent* Levites: Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah—the Levites. And with them he sent Elishama and Jehoram the priests.
9. And they taught in Judah and *had* the book of the law of the LORD with them, and went around throughout all the cities of Judah and taught the people.
10. And the fear of the LORD fell upon all the kingdoms of the lands around Judah so that they did not make war against Jehoshaphat.

13 1 Ki. 15:24
14 Gen. 50:2
Jer. 34:5
2 Chr. 21:19
Mark 16:1
John 19:39-40

Chap. **17**

1 1 Ki. 15:24
2 2 Chr. 15:8
4 1 Ki. 12:28
5 1 Sam. 10:27
1 Ki. 10:25, 27
2 Chr. 18:1
6 1 Ki. 22:43
2 Chr. 15:17, 19:3, 20:33
7 2 Chr. 15:3
9 Neh. 8:7
2 Chr. 35:3
10 Gen. 35:5
11 2 Sam. 8:2
16 Judg. 5:2, 9
19 2 Chr. 17:2

Chap. **18**

1 2 Ki. 8:18
2 Chr. 17:5
2 1 Ki. 22:2
4 1 Sam. 23:2, 4, 9
2 Sam. 2:1

11. And some of the Philistines brought Jehoshaphat presents and silver for tribute. Also the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.
12. And Jehoshaphat became exceedingly great. And he built fortresses in Judah and store cities.
13. And he had much business in the cities of Judah. And the men of war, mighty men of valor, *were* in Jerusalem.
14. And these *were* their numbers for the house of their fathers from Judah, the commanders of thousands: Adnah the chief, and with him were three hundred thousand mighty men of valor.
15. And next to him *was* Jehohanan the chief, and with him were two hundred and eighty thousand.
16. And next to him *was* Amasiah the son of Zichri, who willingly offered himself to the LORD, and with him two hundred thousand mighty men of valor.
17. And from Benjamin *was* Eliada, a mighty man of valor, and with him two hundred thousand men armed with bow and shield.
18. And next to him *was* Jehozabad, and with him a hundred and eighty thousand ready and prepared for war.
19. These waited on the king, besides *those* whom the king put in the fortified cities throughout all Judah.

CHAPTER EIGHTEEN

1. And Jehoshaphat had riches and honor in abundance, and he allied himself with Ahab by marriage.
2. And after *some* years *he* went down to Ahab at Samaria. And Ahab killed sheep and oxen in abundance for him, and for the people that were with him. And he persuaded him to go up with him to Ramoth Gilead.
3. And Ahab king of Israel said to Jehoshaphat king of Judah, "Will you go with me to Ramoth Gilead?" And he answered him, "I *am* as you, and my people are as your people, and *we* will be with you in the war."
4. And Jehoshaphat said to the king of Israel, "Please inquire at the word of the LORD today."
5. And the king of Israel gathered four hundred men of the prophets and said to them, "Shall we go to Ramoth Gilead to

battle, or shall I refrain?" And they said, "Go up, for God will deliver *it* into the king's hand."
6. But Jehoshaphat said, "*Is there* not a prophet of the LORD here besides, so that we might ask of Him?"
7. And the king of Israel said to Jehoshaphat, "*There is* yet one man by whom we may inquire of the LORD. But I hate him, for he never prophesied good to me, but always evil. The same is Micaiah the son of Imla." And Jehoshaphat said, "Let not the king say such things."
8. And the king of Israel called to a certain officer and said, "Bring quickly Micaiah the son of Imla."
9. And the king of Israel and Jehoshaphat king of Judah sat each of them upon his throne, clothed in robes. And *they* sat on a grain floor at the entrance of the gate of Samaria. And all the prophets prophesied before them.
10. And Zedekiah the son of Chenaanah had made horns of iron for himself. And he said, "Thus says the LORD, 'With these you shall push Syria until they are crushed.' "
11. And all the prophets prophesied so, saying, "Go up to Ramoth Gilead and be blessed, for the LORD shall deliver *it* into the king's hand."
12. And the messenger who went to call Micaiah spoke to him, saying, "Behold, the words of the prophets *declare* good to the king with one voice, and please let your word be like one of theirs, and speak good."
13. And Micaiah said, "*As* the Lord lives, even what my God says, that I will speak."
14. And he came to the king. And the king said to him, "Micaiah, shall we go to Ramoth Gilead to battle, or shall I refrain?" And he said, "Go up and be blessed. And they shall be delivered into your hand."
15. And the king said to him, "How many times shall I warn you that you say nothing but the truth to me in the name of the LORD?"
16. And he said, "I saw all Israel scattered upon the mountains, like sheep that *have* no shepherd. And the LORD said, 'These *have* no master; let them return, each man to his own house in peace.' "
17. And the king of Israel said to Jehoshaphat, "Did I not tell you he would not prophesy good concerning me, but evil?"
18. Again he said, "Therefore hear the word of the LORD. I saw the LORD sitting upon His throne, and all the host of heaven were standing on His right hand and *on* His left.
19. And the LORD said, 'Who shall tempt Ahab king of Israel so that he may go up and fall at Ramoth Gilead?' And one spoke saying in one way, and another saying in another way.
20. Then a spirit came and stood before the LORD and said, 'I will tempt him.' And the LORD said, 'With what?'
21. And he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And *the LORD* said, 'You shall tempt him, and you shall also prevail. Go out and do so.'
22. And now behold, the LORD has put a lying spirit in the mouth of these your prophets, and the LORD has spoken evil against you."
23. Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek. And he said, "Which way did the Spirit of the LORD go from me to speak to you?"
24. And Micaiah said, "Behold, you shall see on that day when you shall go into an inner room to hide yourself."
25. And the king of Israel said, "Take Micaiah, and carry him back to Amon the governor of the city and to Joash the king's son.
26. And you shall say, 'Thus says the king, "Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction until I return in peace." ' "
27. And Micaiah said, "If you certainly return in peace, *then* the LORD has not spoken by me." And he said, "Hearken, all you people."
28. And the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.
29. And the king of Israel said to Jehoshaphat, I will disguise myself and will go to the battle. But you put on your robes. And the king of Israel disguised himself. And they went to the battle.
30. And the king of Syria had commanded the commanders of the chariots with him, saying, "Do not fight with small or great, but only with the king of Israel."

13 Num. 22:18, 20, 35, 23:12, 26, 24:13
1 Ki. 22:14
20 Job 1:6
22 Isa. 19:14
Ezek. 14:9
Job 12:16
23 Jer. 20:2
Mark 14:65
Acts 23:2
26 2 Chr. 16:10

31. And it came to pass when the commanders of the chariots saw Jehoshaphat, they said, "It *is* the king of Israel." And they surrounded him to fight. But Jehoshaphat cried out, and the LORD helped him. And God moved them *to leave* him,
32. For it came to pass when the commanders of the chariots saw that it was not the king of Israel, they turned back again from pursuing him.
33. And a *certain* man drew a bow at random and struck the king of Israel between the joints of the breastplate. And he said to the charioteer, "Turn your hand, and you shall bring me out of the army, for I am wounded."
34. And the battle increased that day; and the king of Israel was made to stand up in *his* chariot against the Syrians until the evening. And about the time of the sunset he died.

CHAPTER NINETEEN

1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.
2. And Jehu the son of Hanani the seer went out to meet him. And he said to king Jehoshaphat, "Should you help the ungodly and love those who hate the LORD—and by this *bring* wrath upon you from before the LORD?
3. But there are good things found in you in that you have taken away the groves out of the land and have prepared your heart to seek God."
4. And Jehoshaphat lived at Jerusalem. And he went out again among the people from Beersheba to mount Ephraim and brought them back to the LORD God of their fathers.
5. And he set judges in the land, in all the fortified cities of Judah, city by city.
6. And he said to the judges, "Take heed what you do, for you do not judge for man, but for the LORD who *is* with you when you render judgment.
7. And now therefore, let the fear of the LORD be upon you. Be careful and act wisely, for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of a bribe."
8. And Jehoshaphat set some of the Levites and *of* the priests and of the chief of the fathers of Israel in Jerusalem for the judgment of the LORD, and to settle disputes among the inhabitants of Jerusalem.
9. And he charged them, saying, "Now you shall act in the fear of the LORD, faithfully, and with a perfect heart.
10. And whatever cause shall come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, you shall even warn them so that they do not sin against the LORD, and wrath come upon you and your brethren. Do this and you shall not sin.
11. And behold, Amariah the chief priest *is* over you in all matters of the LORD. And Zebadiah the son of Ishmael is the ruler of the house of Judah for all the king's matters. Also the Levites *shall be* officers before you. Take courage and act, and the LORD shall be with the good."

Chap. 19
2 1 Sam. 9:9; Psa. 139:21; 2 Chr. 32:25
3 Ezra 7:10; 2 Chr. 17:4, 6, 30:19
6 Deut. 1:17; Psa. 82:1; Eccl. 5:8
7 Deut. 10:17, 32:4; Job 34:19; Acts 10:34; 1 Pet. 1:17; Rom. 2:11, 9:14; Gal. 2:6; Eph. 6:9; Col. 3:25
8 Deut. 16:18; 2 Chr. 17:8
9 2 Sam. 23:3
10 Num. 16:46; Deut. 17:8; Ezek. 3:18
11 1 Chr. 26:30; 2 Chr. 15:2

CHAPTER TWENTY

1. And it came to pass after this also, *that* the children of Moab, and the children of Ammon came in, and with them *others* besides the Ammonites, to battle against Jehoshaphat.
2. And some came in and spoke to Jehoshaphat, saying, "A great multitude has come against you from beyond the sea on this side of Syria. And behold, they *are* in Hazazon Tamar, which is En Gedi."
3. And Jehoshaphat feared and set himself to seek the LORD, and called for a fast throughout all Judah.
4. And Judah gathered themselves to ask of the LORD. Even out of all the cities of Judah they came to seek the LORD.
5. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD before the new court,
6. And said, "O LORD God of our fathers, *are* You not God in heaven? And do You not rule over all the kingdoms of the nations? And *is there not* power and might in Your hand, so that none is able to withstand You?
7. *Are* You not our God? Did *You* not drive out the people of this land before Israel and give it to the seed of Your friend Abraham forever?
8. And they lived in it. And they have built You a temple in it for Your name, saying,
9. 'If evil comes upon us, *whether* the sword, judgment, or plague, or famine,

Chap. 20
2 Gen. 14:7; Josh. 15:62
3 Jer. 36:9; Jonah 3:5; Ezra 8:21; 2 Chr. 19:3
6 Deut. 4:39; Josh. 2:11; 1 Ki. 8:23; Psa. 47:2, 8, 62:11; Dan. 4:17; 1 Chr. 29:12; Mat. 6:9, 13
7 Gen. 17:7; Ex. 6:7; Isa. 41:8; Psa. 44:2; Jas. 2:23
9 1 Ki. 8:33, 37; 2 Chr. 6:20, 28-30

and we stand before this house and in Your presence (for Your name *is* in this house) and cry to You in our affliction, then You will hear and help.'
10. And now, behold, the children of Ammon and Moab and Mount Seir, whom You would not let Israel invade when they came out of the land of Egypt, but they turned from them and did not destroy them,
11. Behold, they reward us by coming to cast us out of Your possession which You have given us to inherit.
12. O our God, will You not judge them? For we have no might against this great company which comes against us. Nor do we know what to do, but our eyes *are* upon You."
13. And all Judah stood before the LORD with their little ones, their wives, and their children.
14. And the Spirit of the LORD came upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, in the midst of the congregation.
15. And he said, "Listen, all Judah, and you people of Jerusalem, and King Jehoshaphat! Thus says the LORD to you, 'Do not be afraid nor dismayed because of this great multitude, for the battle *is* not yours, but God's.
16. Tomorrow go down against them. Behold, they come up by the cliff of Ziz. And you shall find them at the end of the valley before the wilderness of Jeruel.
17. You shall not *need* to fight in this *battle*. Set yourselves and stand, and see the salvation of the LORD with you, O Judah and Jerusalem.' Do not fear nor be dismayed. Tomorrow go out against them, for the LORD *will be* with you."
18. And Jehoshaphat bowed his face to the ground. And all Judah and the people of Jerusalem fell before the LORD, worshiping the LORD.
19. And the Levites, of the children of the Kohathites and of the sons of the Korahites, stood up to praise the LORD God of Israel with a loud voice on high.
20. And they rose early in the morning and went out into the wilderness of Tekoa. And as they went out, Jehoshaphat stood and said, "Hear me, O Judah, and you people of Jerusalem. Believe in the LORD your God, and so you shall be established. Believe His prophets, and so you shall prosper."
21. And when he consulted with the people, he appointed singers to the LORD and praisers to praise the beauty of holiness as they went out before the army, and to say, "Praise the LORD, for His steadfast love★ *endures* forever."
22. And when they began to sing and to praise, the LORD set ambushes against the children of Ammon, Moab, and Mount Seir, who had come against Judah. And they were beaten,
23. For the children of Ammon and Moab stood up against the people of Mount Seir to completely kill and destroy *them*. And when they had made an end of the people of Seir, everyone helped to destroy one another.
24. And when Judah came to the watchtower in the wilderness, they looked at the multitude. And behold, they *were* dead bodies fallen to the earth, and none escaped!
25. And when Jehoshaphat and his people came to take away their spoil, they found among them in abundance both riches and precious jewels in great number among the dead bodies which they stripped off for themselves, more than they could carry away. And they were three days in gathering of the spoil, it was so much.
26. And on the fourth day they gathered themselves in the Valley of Blessing, for there they blessed the LORD. And the name of the same place was called the Valley of Blessing until this day.
27. And they returned, every man of Judah and Jerusalem, and Jehoshaphat in front of them, to go again to Jerusalem with joy, for the LORD had made them to rejoice over their enemies.
28. And they came into Jerusalem with harps, and with lyres, and with silver trumpets to the house of the LORD.
29. And a terror from God was on all the kingdoms of *those* countries when they had heard that the LORD fought against the enemies of Israel.
30. And then the kingdom of Jehoshaphat was quiet, for his God gave him rest round about.
31. And Jehoshaphat reigned over Judah. *He was* thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. And his mother's

10 Num. 20:21 Deut. 2:4, 9, 19
11 Psa. 83:12
12 1 Sam. 3:13 Psa. 25:15, 121:1-2, 123:1-2, 141:8
14 Num. 11:25-26, 24:2 2 Chr. 15:1
15 Ex. 14:13, 14 Deut. 1:29-30, 31:6, 8 2 Chr. 32:7
17 Ex. 14:13, 14 Num. 14:9 2 Chr. 15:2, 32:8
18 Ex. 4:31
20 Isa. 7:9
21 Psa. 136:1 1 Chr. 16:29, 34, 41 2 Chr. 5:13
★ *mercy*
22 Judg. 7:22 1 Sam. 14:20
27 Neh. 12:43
29 2 Chr. 17:10
30 Job 34:29 2 Chr. 15:15
31 1 Ki. 22:41

name *was* Azubah the daughter of Shilhi.
32. And he walked in the way of Asa his father and did not depart from it, doing *that which was* right in the sight of the LORD.
33. Nevertheless, the high places were not taken away, for as yet the people had not prepared their hearts to the God of their fathers.
34. Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, which *were* taken up in the book of the kings of Israel.
35. And after this Jehoshaphat king of Judah joined himself with Ahaziah king of Israel who did very wickedly.
36. And he joined himself with him to make ships to go to Tarshish. And they made the ships in Ezion Geber.
37. And Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because you have joined yourself with Ahaziah, the LORD has broken your works." And the ships were broken so that they were not able to go to Tarshish.

CHAPTER TWENTY-ONE

1. And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David. And Jehoram his son reigned in his place.
2. And he had brothers, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azaryahu, and Michael, and Shephatiah. All these *were* the sons of Jehoshaphat king of Israel.
3. And their father gave them great gifts of silver and of gold and of precious things, *along* with fortified cities in Judah. But the kingdom he gave to Jehoram because he *was* the firstborn.
4. And when Jehoram had risen up to the kingdom of his father, he made himself strong and killed all his brothers with the sword and also *many* of the princes of Israel.
5. Jehoram *was* thirty-two years old when he began to reign. And he reigned eight years in Jerusalem.
6. And he walked in the way of the kings of Israel, like the house of Ahab, for he had the daughter of Ahab for a wife. And he did *that which was* evil in the eyes of the LORD.
7. Nevertheless, the LORD was not willing to destroy the house of David because of the covenant that He had made with David, as He promised to give a light to him and to his sons forever.
8. In his days Edom revolted from under the rule of Judah and made themselves a king.
9. And Jehoram went forth with his princes and all his chariots with him. And he rose up by night and struck the Edomites who surrounded him and the commanders of the chariots.
10. And the Edomites have been in revolt against the hand of Judah to this day. At the same time Libnah revolted from under his hand because he had forsaken the LORD God of his fathers.
11. Moreover, he made high places in the mountains of Judah, and caused the people of Jerusalem to commit fornication, and led Judah astray.
12. And a letter came to him from Elijah the prophet, saying, "Thus says the LORD God of David your father, 'Because you have not walked in the ways of Jehoshaphat your father, nor in the ways of Asa king of Judah,
13. But have walked in the way of the kings of Israel, and have made Judah and the people of Jerusalem to go awhoring like the whoredoms of the house of Ahab, and also have killed your brothers of your father's house (*who were* better than you),
14. Behold, the LORD will strike your people with a great plague, and your sons, and your wives, and all your goods.
15. And you *shall have* great sickness by disease in your bowels until your bowels fall out because of the sickness day by day."
16. And the LORD stirred up the spirit of the Philistines against Jehoram and of the Arabians who *were* near the Ethiopians.
17. And they came up into Judah and broke into it, and carried away all the goods that were found in the king's house, and his sons also, and his wives so that there was not a son left with him except Ahaziah, the youngest of his sons.
18. And after this the LORD struck him in his bowels with a disease that could not be cured.
19. And it came to pass, that in the process of time, at the end of two years, his

33 2 Chr. 12:14, 17:6, 19:3
34 1 Ki. 16:1, 7
35 1 Ki. 22:48-49
36 1 Ki. 22:49
37 1 Ki. 22:48
2 Chr. 9:21

Chap. **21**

1 1 Ki. 22:50
3 2 Ki. 8:16
5 2 Ki. 8:17
6 2 Chr. 22:2
7 2 Sam. 7:12-13
1 Ki. 11:36
2 Ki. 8:19
Psa. 132:11
8 2 Ki. 8:20
11 Lev. 20:5
12 2 Ki. 2:1
13 Ex. 34:15
Deut. 31:16
1 Ki. 16:31-33
2 Ki. 9:22
2 Chr. 21:4, 11
15 2 Chr. 21:18-19
17 2 Chr. 22:1, 6, 24:7
18 2 Ki. 9:29
2 Chr. 21:15
19 2 Chr. 16:14

bowels fell out because of his sickness. And he died of painful diseases. And his people made no burning for him like the burning of his fathers.
20. He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years and departed without being desired. Nevertheless, they buried him in the city of David, but not in the tombs of the kings.

CHAPTER TWENTY-TWO

1. And the people of Jerusalem made Ahaziah his youngest son king in his place, for the band of men that came with the Arabians to the camp had killed all the older ones. And Ahaziah the son of Jehoram king of Judah reigned.
2. Ahaziah *was* forty-two years old when he began to reign, and he reigned one year in Jerusalem. His mother's name *was* Athaliah the granddaughter of Omri.
3. He also walked in the ways of the house of Ahab, for his mother was his counselor to do wickedly.
4. And he did evil in the sight of the LORD like the house of Ahab, for they were his counselors after the death of his father to his ruin.
5. He also walked after their advice and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth Gilead. And the Syrians wounded Jehoram.
6. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah when he fought with Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel because he was sick.
7. Now the downfall of Ahaziah was of God because, when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.
8. And it came to pass when Jehu was executing judgment upon the house of Ahab and found the princes of Judah and the sons of the brothers of Ahaziah, the servants of Ahaziah, he killed them.
9. And he looked for Ahaziah. And they caught him (for he was hidden in Samaria) and brought him to Jehu. And when they had killed him, they buried him because they said, "He *is* the son of Jehoshaphat who looked to the LORD with all his heart." And the house of Ahaziah had no power to keep the kingdom.
10. And Athaliah the mother of Ahaziah saw that her son was dead, and she arose and destroyed all the royal seed of the house of Judah.
11. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah and stole him from among the king's sons who were killed. And she put him and his nurse in a bedroom. And Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah so that she did not kill him.
12. And he was with them six years, hidden in the house of God. And Athaliah reigned over the land.

CHAPTER TWENTY-THREE

1. And in the seventh year Jehoiada made himself strong. And he took the commanders of hundreds: Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri into covenant with him.
2. Then they went about in Judah and gathered the Levites out of all the cities of Judah and the chief of the fathers of Israel, and they came to Jerusalem.
3. And all the congregation made a covenant with the king in the house of God. And he said to them, "Behold, the king's son shall reign as the LORD has said of the sons of David.
4. This *is* the thing that you shall do. A third part of you entering on the Sabbath, of the priests and of the Levites, *shall be* keepers of the doors.
5. And a third part *shall be* at the king's house. And a third part shall be at the gate of the foundation. And all the people *shall be* in the courts of the house of the LORD.
6. But let none come into the house of the LORD except the priests and those of the Levites who minister. They shall go in, for they *are* holy. But all the people shall keep the watch of the LORD.
7. And the Levites shall surround the king, each man with his weapons in his hand. And whoever comes into the house, he shall be put to death. But you

20 Jer. 22:18

Chap. **22**

1 2 Chr. 21:17, 22:6
2 2 Ki. 8:26
2 Chr. 21:6
5 2 Ki. 8:28
6 2 Ki. 9:15
2 Chr. 21:17, 22:1
7 Judg. 14:4
1 Ki. 12:15
2 Ki. 9:6-7, 21
2 Chr. 10:15
8 2 Ki. 10:10, 11, 13-14
9 2 Ki. 9:27
2 Chr. 17:4
10 2 Ki. 11:1
11 2 Ki. 11:2

Chap. **23**

1 2 Ki. 11:4
3 2 Sam. 7:12
1 Ki. 2:4, 9:5
2 Chr. 6:16, 7:18, 21:7
4 1 Chr. 9:25
6 1 Chr. 23:28-29

be with the king when he comes in and when he goes out."
8. And the Levites and all Judah did according to all things that Jehoiada the priest had commanded. And every man took his men who were to come in on the Sabbath, with the ones who were to go *out* on the Sabbath, for Jehoiada the priest did not dismiss the courses.
9. And Jehoiada the priest delivered to the commanders of hundreds King David's spears and bucklers and shields, which *were* in the house of God.
10. And he set all the people, each man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.
11. And they brought out the king's son and put the crown upon him, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him and said, "Long live the king!"
12. When Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.
13. And she looked, and behold, the king stood at his pillar at the entrance, and the princes and the silver trumpets by the king. And all the people of the land *were* rejoicing and sounding with silver trumpets, and the singers with instruments of music, and those who led in praise. And Athaliah tore her clothes and cried, "Treason! Treason!"
14. And Jehoiada the priest brought out the commanders of hundreds who were set over the army, and said to them, "Take her out of the ranks. And whoever follows her shall be killed with the sword." For the priest said, "Do not kill her *in* the house of the LORD."
15. And they laid hands on her; and she came to the entrance of the Gate of the Horses, beside the king's house, and they executed her there.
16. And Jehoiada made a covenant between him and between all the people and between the king that they should be the LORD'S people.
17. And all the people went to the house of Baal and broke it down, and smashed his altars and his images. And they killed Mattan the priest of Baal before the altars.
18. And Jehoiada appointed the officers of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the law of Moses, with joy and with singing by the hands of David.
19. And he set the gatekeepers at the gates of the house of the LORD so that those who were unclean in any way could not go in.
20. And he took the commanders of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought the king down from the house of the LORD. And they came through the Upper Gate into the king's house and set the king upon the throne of the kingdom.
21. And all the people of the land rejoiced. And the city was quiet after they had slain Athaliah with the sword.

8 1 Chr. 24, 25
11 Deut. 17:18
13 1 Chr. 25:8
15 Neh. 3:28
17 Deut. 13:9
18 Num. 28:2
1 Chr. 23:6, 30-31, 24:1, 25:2, 6
19 1 Chr. 26:1
20 2 Ki. 11:19

CHAPTER TWENTY-FOUR

1. Joash *was* seven years old when he began to reign. And he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beersheba.
2. And Joash did *what was* right in the eyes of the LORD all the days of Jehoiada the priest.
3. And Jehoiada took two wives for himself, and he begat sons and daughters.
4. And it came to pass after this, *that* it had been in the mind of Joash to repair the house of the LORD.
5. And he gathered together the priests and the Levites and said to them, "Go out to the cities of Judah, and gather silver from all Israel to repair the house of your God from year to year. And see that you hasten the matter." But the Levites did not hasten *it*.
6. And the king called for Jehoiada and said to him, "Why have you not made the Levites bring in the collection out of Judah and out of Jerusalem, according to Moses, the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?
7. For the sons of Athaliah, that wicked woman, have broken up the house of God. And all the dedicated things of the house of the LORD they have given to Baalim."
8. And the king commanded, and they made a chest, and set it outside at the gate of the house of the LORD.

Chap. **24**
1 2 Ki. 11:21, 12:1
2 2 Chr. 26:5
5 2 Ki. 12:4
6 Ex. 30:12-14, 16
Num. 1:50
2 Ki. 12:7
Acts 7:44
7 2 Ki. 12:4
2 Chr. 21:17
8 2 Ki. 12:9

9. And they gave a call in Judah and in Jerusalem to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.
10. And all the princes and all the people rejoiced, and brought in, and threw into the chests until *it was* finished.
11. And it came to pass that at the time the chest was brought into the king's office by the Levites, and when they saw that the silver *was* abundant, the king's scribe and the high priest's officer came and emptied the chest, and took it and carried it to its place again. So they did day by day and gathered a great amount of silver.
12. And the king and Jehoiada gave it to those who did the work of the service of the house of the LORD. And they hired masons and carpenters to repair the house of the LORD, and also artisans in iron and bronze, to mend the house of the LORD.
13. And the workmen worked, and the work was completed by them, and they set the house of God in its proper state and made it strong.
14. And when they had finished, they brought the rest of the silver before the king and Jehoiada and it was made into vessels for the house of the LORD, vessels to minister and to offer, and spoons, and vessels of gold and silver. And they continually offered burnt offerings in the house of the LORD all the days of Jehoiada.
15. So Jehoiada became old and was full of days when he died. He *was* a hundred and thirty years old when he died.
16. And they buried him in the city of David among the kings because he had done good in Israel, both toward God and toward His house.
17. And after the death of Jehoiada the princes of Judah came and bowed down to the king. And the king hearkened to them.
18. And they left the house of the LORD God of their fathers, and served groves and idols. And wrath came upon Judah and Jerusalem for this their trespass.
19. Yet He sent prophets to them to bring them again to the LORD. And they testified against them, but they would not hearken.
20. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people and said to them, "Thus says God, 'Why do you transgress the commandments of the LORD so that you cannot be blessed? Because you have forsaken the LORD, He has also forsaken you.' "
21. And they conspired against him and stoned him *with* stones at the command of the king in the court of the house of the LORD.
22. And Joash the king did not remember the kindness which Jehoiada his father had done to him, but killed his son. And as he was dying, he said, "May the LORD see and call you to account."
23. And it came to pass at the end of the year the army of Syria came up against him. And they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil to the king of Damascus,
24. For the army of the Syrians came with a small company of men, but the LORD delivered a very great army into their hand because they had forsaken the God of their fathers. And they executed judgment against Joash.
25. And when they had departed from him (for they left him severely wounded), his own servants conspired against him for the blood of the sons of Jehoiada the priest and killed him on his bed, and he died. And they buried him in the city of David, but they did not bury him in the tombs of the kings.
26. And these are the ones who conspired against him: Zabad the son of Shimeath of Ammon and Jehozabad the son of Shimrith the Moabitess.
27. And *as to* his sons, and the multitude of burdens against him, and the repairing of the house of God, behold, they are written in the chronicles of the book of the kings. And Amaziah his son reigned in his place.

CHAPTER TWENTY-FIVE

1. Amaziah *was* twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.
2. And he did *what was* right in the eyes of the LORD, but not with a perfect heart.
3. And it came to pass that when the kingdom was made sure to him, he killed

9 2 Chr. 24:6
11 2 Ki. 12:10
14 2 Ki. 12:13
18 Judg. 5:8
1 Ki. 14:23
2 Chr. 19:2, 28:13, 29:8, 32:25
19 Jer. 7:25-26, 25:4
2 Chr. 36:15
20 Num. 14:41
Judg. 6:34
2 Chr. 15:2
21 Mat. 23:35
Acts 7:58-59
23 2 Ki. 12:17
24 Lev. 26:8, 25
Deut. 28:25, 32:30
Isa. 10:5, 30:17
2 Chr. 22:8
25 2 Ki. 12:20
2 Chr. 24:21
26 2 Ki. 12:21
27 2 Ki. 12:18, 21

Chap. **25**

1 2 Ki. 14:1
2 2 Ki. 14:4
2 Chr. 25:14
3 2 Ki. 14:5

his servants who had killed his father, the king.
4. Now he did not kill their sons, but did as *it is* written in the law in the book of Moses, where the LORD commanded, saying, "The father shall not die for the sons, nor shall the sons die for *the* fathers, but every man shall die for his own sin."
5. And Amaziah gathered Judah together and made commanders for them over thousands and commanders over hundreds, according to the houses of the fathers, for all Judah and Benjamin. And he numbered them from twenty years old and above, and found them to be three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.
6. And he hired a hundred thousand mighty men of war out of Israel for a hundred talents of silver.
7. But a man of God came to him saying, "O king, do not let the army of Israel go with you, for the LORD *is* not with Israel, *neither* with all the children of Ephraim.
8. But if you will go, do *it*! Be strong for the battle! *Even so*, God shall make you fall before the enemy, for God has power to help and to throw down."
9. And Amaziah said to the man of God, "But what *shall we* do for the hundred talents which I have given to the army of Israel?" And the man of God answered, "The LORD is able to give you much more than this."
10. And Amaziah separated the army that had come to him out of Ephraim to go home again. And their anger was greatly kindled against Judah, and they returned home in great anger.
11. And Amaziah made himself strong, and led forth his people, and went to the Valley of Salt, and struck ten thousand of the children of Seir.
12. And the children of Judah carried away captive ten thousand alive, and brought them to the top of the rock, and threw them down from the top of the rock so they were all broken in pieces.
13. But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah from Samaria even to Beth Horon, and struck three thousand of them and took much spoil.
14. And it came to pass after Amaziah had come from the slaughter of the Edomites, he brought the gods of the children of Seir and set them up *to be* his gods, and bowed down himself before them and burned incense to them.
15. Wherefore the anger of the LORD was kindled against Amaziah, and He sent to him a prophet who said to him, "Why have you sought after the gods of the people, which could not deliver their own people out of your hand?"
16. And it came to pass as he talked with him, *the king* said to him, "Have we made you of the king's counsel? Stop! Why should you be stricken?" And the prophet stopped. And he said, "I know that God has determined to destroy you because you have done this and have not hearkened to my counsel."
17. And Amaziah king of Judah took advice, and sent to Jehoash the son of Jehoahaz the son of Jehu, king of Israel, saying, "Come let us look one another in the face."
18. And Jehoash king of Israel sent to Amaziah king of Judah saying, "The thistle that *was* in Lebanon sent to the cedar in Lebanon, saying, 'Give your daughter to my son for a wife.' *And* a beast of the field in Lebanon passed by and trampled the thistle down.
19. You have said, 'Lo, I have stricken the Edomites,' and your heart lifts you up to boast. Now stay at home—for why should you meddle to *your* hurt, so that you should fall, you and Judah with you?"
20. But Amaziah would not hear, for it *was* from God so that He might deliver them into the hand of their enemies because they sought after the gods of Edom.
21. And Jehoash the king of Israel went up. And they looked one another face to face, he and Amaziah king of Judah, at Beth Shemesh of Judah.
22. And Judah was beaten before Israel, and each man fled to his tent.
23. And Jehoash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Ahaziah, at Beth Shemesh, and brought him to Jerusalem and broke down the wall of Jerusalem from the Ephraim Gate to the Corner Gate, four hundred cubits.
24. And *he took* all the gold and the silver, and all the vessels which were found

4 Deut. 24:16
2 Ki. 14:6
Jer. 31:30
Ezek. 18:20
5 Num. 1:3
8 2 Chr. 20:6
9 Prov. 10:22
11 2 Ki. 14:7
14 Ex. 20:3, 5
2 Chr. 28:23
15 Psa. 96:5
2 Chr. 25:11
16 1 Sam. 2:25
17 2 Ki. 14:8, 9
20 1 Ki. 12:15
2 Chr. 22:7, 25:14
23 2 Chr. 21:17, 22:1, 6

in the house of God with Obed-Edom, and the treasures of the king's house, the hostages also, and returned to Samaria.
25. And Amaziah the son of Joash, king of Judah, lived fifteen years after the death of Jehoash the son of Jehoahaz king of Israel.
26. Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?
27. Then after the time that Amaziah turned away from following the LORD, they made a plot against him in Jerusalem. So he fled to Lachish, but they sent to Lachish after him and killed him there.
28. And they brought him on horses and buried him with his fathers in the city of Judah.

25 2 Ki. 14:17
28 2 Ki. 14:20

CHAPTER TWENTY-SIX

1. Now all the people of Judah took Uzziah, and he *was* sixteen years old, and made him king in his father Amaziah's place.
2. He built Eloth, and restored it to Judah, after the king was put to rest with his fathers.
3. Uzziah *was* sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's name also *was* Jecholiah of Jerusalem.
4. And he did *what was* right in the sight of the LORD, according to all that his father Amaziah did.
5. And he sought God in the days of Zechariah, who had understanding in the visions of God. As long as he sought the LORD, God blessed him.
6. And he went out and warred against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities around Ashdod, and among the Philistines.
7. And God helped him against the Philistines, and against the Arabians who lived in Gur Baal, and the Meunites.
8. And the Ammonites paid tribute to Uzziah. And his name spread abroad even to the entrance of Egypt, for he was made very strong.
9. And Uzziah built towers in Jerusalem at the Corner Gate and at the Valley Gate, and at the turning *of the wall*, and fortified them.

Chap. **26**

1 2 Ki. 14:21-22, 15:1
5 Gen. 41:15 Dan. 1:17, 10:1 2 Chr. 24:2
6 Isa. 14:29
7 2 Chr. 21:16
8 2 Sam. 8:2 2 Chr. 17:11
9 2 Ki. 14:13 Zech. 14:10 Neh. 3:13, 19, 32

10. And he built towers in the desert, and dug many wells. For he had much livestock, both in the low country and in the plains. He *also* had husbandmen and vinedressers in the mountains and in Carmel. For he loved husbandry.
11. And Uzziah had an army of fighting men, going out to war by troops, according to the number of their reckoning by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's leaders.
12. The whole number of the heads of the fathers of the mighty men of power *was* two thousand and six hundred.
13. And under their hand *was* an army of three hundred and seven thousand, five hundred, that made war with mighty power to help the king against the enemy.
14. And Uzziah prepared for them, for all the army, shields and spears and helmets and coats of armor and bows and stones for the slings.
15. And he made engines *of war* in Jerusalem, invented by skillful men, to be on the towers and on the corners, to shoot with arrows and great stones. And his name spread far abroad, for he was wonderfully helped until he was strong.
16. But when he was strong, his heart was lifted up to *his* destruction, for he sinned against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.
17. And Azariah the priest went in after him and with him eighty priests of the LORD, mighty men.
18. And they withstood Uzziah the king and said to him, "*It is* not for you, Uzziah, to burn incense to the LORD, but to the priests, the sons of Aaron, who are consecrated to burn incense. Go out of the sanctuary, for you have sinned. Nor shall it be for your honor from the LORD God."
19. And Uzziah was angry. And he *had* a censer in his hand to burn incense. And while he was angry with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, *who were standing* beside the incense altar.
20. And Azariah the chief priest, and all the priests, looked upon him. And, behold, he *was* leprous in his forehead!

16 Deut. 8:14, 32:15 2 Ki. 16:12-13 2 Chr. 25:19
17 1 Chr. 6:10
18 Ex. 30:7, 8 Num. 16:40, 18:7
19 Num. 12:10 2 Ki. 5:27
20 Esth. 6:12

And they thrust him out from there. Yea, he himself hurried to go out also because the LORD had stricken him.
21. And Uzziah the king was a leper until the day of his death and lived in a separate house as a leper, for he was cut off from the house of the LORD. And Jotham his son *was* over the king's house, judging the people of the land.
22. And the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.
23. And Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial of the kings, for they said, he *is* a leper. And his son Jotham reigned in his place.

21 Lev. 13:46
Num. 5:2
2 Ki. 15:5
22 2 Ki. 15:7
Isa. 1:1, 6:1

Chap. **27**

1 2 Ki. 15:32
2 2 Ki. 15:35
3 Neh. 3:26
2 Chr. 33:14
9 2 Ki. 15:38

CHAPTER TWENTY-SEVEN

1. Jotham *was* twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerushah, the daughter of Zadok.
2. And he did *what was* right in the sight of the LORD, according to all that his father Uzziah did. Only, he did not enter into the temple of the LORD. And the people still did corruptly.
3. He built the Upper Gate of the house of the LORD, and on the wall of Ophel he built much.
4. And he built cities in the mountains of Judah, and in the forests he built fortresses and towers.
5. And he fought against the king of the Ammonites and prevailed over them. And the children of Ammon gave him the same year a hundred talents of silver and ten thousand measures of wheat, and ten thousand of barley. This the children of Ammon paid to him, both the second year and the third.
6. And Jotham became mighty because he prepared his ways before the LORD his God.
7. And the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.
8. He was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem.
9. And Jotham slept with his fathers, and they buried him in the city of David. And his son Ahaz reigned in his place.

Chap. **28**

1 2 Ki. 16:2
2 Ex. 34:17
Lev. 19:4
Judg. 2:11
3 Lev. 18:21
2 Ki. 16:3, 23:10
2 Chr. 33:6
5 2 Ki. 16:5, 6
Isa. 7:1
6 2 Ki. 15:27
8 2 Chr. 11:4
9 Isa. 10:5, 47:6
Ezek. 25:12, 15, 26:2
Obad. 10
Zech. 1:15
Ezra 9:6
Rev. 18:5
10 Lev. 25:39, 42, 43, 46
11 Jas. 2:13

CHAPTER TWENTY-EIGHT

1. Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. But he did not do *that which was* right in the sight of the LORD, like David his father,
2. For he walked in the ways of the kings of Israel, and also made molded images for the Baals.
3. And he burned incense in the valley of the son of Hinnom and burned his children in the fire, according to the abominations of the nations whom the LORD had cast out before the children of Israel.
4. And he sacrificed and burned incense in the high places, and on the hills, and under every green tree.
5. And the LORD his God delivered him into the hand of the king of Syria. And they struck him and carried away a great *number into* captivity and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who struck him with a great slaughter.
6. And Pekah the son of Remaliah killed a hundred and twenty thousand in Judah in one day, all mighty men, because they had forsaken the LORD God of their fathers.
7. And Zichri, a mighty man of Ephraim, killed Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *who was* next to the king.
8. And the children of Israel carried away captive two hundred thousand of their brethren, women, and daughters, and also took away much plunder from them and brought the plunder to Samaria.
9. But a prophet of the LORD was there, whose name *was* Oded. And he went out before the army that came to Samaria and said to them, "Behold, because the LORD God of your fathers was angry with Judah, He has delivered them into your hands, and you have killed them in a rage which reaches up to heaven.
10. And now you intend to keep under subjection the children of Judah and Jerusalem as your bondmen and bondwomen. *Are there* not with you, even with you, sins against the LORD your God?
11. And now hear me, and deliver back again the captives which you have taken captive of your brothers, for the fierce wrath of the LORD *is* upon you."

12. And certain of the heads of the children of Ephraim—Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai—stood up against them who came from the war.
13. And they said to them, "You shall not bring the captives here, for we have offended the LORD, and you intend to add to our sins and to our trespass, for our trespass is great, and *there is* fierce wrath against Israel."
14. And the armed men left the captives and the plunder before the princes and all the congregation.
15. And the men who were called by name rose up and took the captives and clothed all that were naked among them from the spoil, and dressed them, and shod them, and made them eat and drink, and anointed them, and led the feeble ones on donkeys, and brought them to Jericho, the city of palm trees, to their brethren. And they returned to Samaria.
16. At that time King Ahaz sent to the kings of Assyria to help him,
17. For again the Edomites had come and had beaten Judah and had carried away captives.
18. The Philistines also had invaded the cities of the low country and of the south of Judah, and had taken Beth Shemesh and Aijalon, and Gederoth, and Sochoh with its villages, and Timnah with its villages, and Gimzo and its villages. And they settled there,
19. For the LORD brought Judah low because of Ahaz king of Israel. For he had promoted wickedness in Judah, and had sinned grievously against the LORD.
20. And Tilgath Pilneser king of Assyria came to him and troubled him, but did not strengthen him,
21. For Ahaz took away a portion *of* the house of the LORD, and *of* the house of the king, and *of* the princes, and gave *it* to the king of Assyria. But *it was* no help to him.
22. And in the time of his distress he trespassed even more against the LORD, this same king Ahaz,
23. For he sacrificed to the gods of Damascus who struck him. And he said, "Because the gods of the kings of Syria helped them, I will sacrifice to them so that they may help me." But they were the ruin of him and of all Israel.

15 Deut. 34:3
Judg. 1:16
2 Ki. 6:22
2 Chr. 28:12
Luke 6:27
Rom. 12:20
16 2 Ki. 16:7
18 Ezek. 16:27, 57
19 Ex. 32:25
2 Chr. 21:2
20 2 Ki. 15:29, 16:7-9
23 Jer. 44:17-18
2 Chr. 25:14
24 2 Chr. 29:3, 7
26 2 Ki. 16:19-20

Chap. **29**

1 2 Ki. 18:1
2 Chr. 26:5
3 2 Chr. 28:24, 29:7
5 1 Chr. 15:12
2 Chr. 35:6
6 Jer. 2:27
Ezek. 8:16
7 2 Chr. 28:24
8 Deut. 28:25
1 Ki. 9:8
Jer. 18:16, 19:8, 25:9, 18, 29:18
2 Chr. 24:18
9 2 Chr. 28:5-6, 8, 17

24. And Ahaz gathered the vessels of the house of God and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD. And *he* made himself altars in every corner of Jerusalem.
25. And in each separate city of Judah he made high places to burn incense to other gods and provoked the LORD God of his fathers to anger.
26. And the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.
27. And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem. But they did not bring him into the tombs of the kings of Israel. And his son Hezekiah reigned in his place.

CHAPTER TWENTY-NINE

1. Hezekiah began to reign *being* twenty-five years old, and he reigned twenty-nine years in Jerusalem. And his mother's name *was* Abijah the daughter of Zechariah.
2. And he did *what was* right in the sight of the LORD, according to all that David his father had done.
3. In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them.
4. And *he* brought in the priests and the Levites, and gathered them into the east street.
5. And he said to them, "Hear me, Levites now sanctify yourselves and sanctify the house of the LORD God of your fathers and carry the filthiness out of the holy *place*!
6. For our fathers have sinned and done evil in the eyes of the LORD our God, and have forsaken Him, and have turned away their faces from the dwelling place of the LORD, and have turned *their* backs.
7. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the sanctuary to the God of Israel.
8. Therefore the wrath of the LORD was upon Judah and Jerusalem, and He has delivered them to trouble, to astonishment, and to hissing as you see with your eyes.
9. For lo, our fathers have fallen by the sword, and our sons and our daughters

and our wives *are* in captivity for this.
10. And *it is* in my heart to make a covenant with the LORD God of Israel, that His fierce wrath may turn away from us.
11. My sons, do not be negligent now, for the LORD has chosen you to stand before Him, to serve Him, and that you should minister to Him and burn incense."
12. And the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites. And of the sons of Merari arose Kish the son of Abdi, and Azariah the son of Jehallelel. And of the Gershonites: Joah the son of Zimmah, and Eden the son of Joah.
13. And of the sons of Elizaphan: Shimri and Jeiel. And of the sons of Asaph: Zechariah and Mattaniah.
14. And of the sons of Heman: Jehiel and Shimei. And of the sons of Jeduthun: Shemaiah and Uzziel.
15. And they gathered their brethren and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.
16. And the priests went into the inner part of the house of the LORD to cleanse *it*. And they brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it* out to the brook Kidron.
17. And they began to sanctify on the first *day* of the first month. And on the eighth day of the month they came to the porch of the LORD. And they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.
18. And they went in to Hezekiah the king and said, "We have cleaned all the house of the LORD, and the altar of burnt offering, with all its vessels, and the showbread table, and all its vessels.
19. And we have prepared and sanctified all the vessels which King Ahaz in his reign cast away in his sin. And behold, they *are* before the altar of the LORD."
20. And Hezekiah the king rose early and gathered the rulers of the city and went up to the house of the LORD.
21. And they brought seven bulls and seven rams and seven lambs and seven he-goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron, to offer *them* upon the altar of the LORD.
22. And they killed the bulls, and the priests received the blood and sprinkled *it* upon the altar. And they killed the rams and sprinkled the blood upon the altar. They also killed the lambs, and they sprinkled the blood upon the altar.
23. And they brought out the he-goats *for* the sin offering before the king and the congregation. And they laid their hands on them.
24. And the priest killed them, and they made atonement with their blood upon the altar to make atonement for all Israel, for the king commanded the burnt offering and the sin offering *to be made* for all Israel.
25. And he set the Levites in the house of the LORD with cymbals, with harps, and with lyres, according to the command of David, and of Gad the king's seer and Nathan the prophet, for the commandment *was* by the hand of the LORD by His prophets.
26. And the Levites stood with the instruments of David, and the priests with the silver trumpets.
27. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began with the silver trumpets and with the instruments *ordained* by David king of Israel.
28. And all the congregation worshiped, and the singers sang, and the trumpeters sounded. All this *went on* until the burnt offering was finished.
29. And when they had made an end of offering, the king and all who were present with him bowed themselves and worshiped.
30. And Hezekiah the king and the rulers commanded the Levites to sing praise to the LORD with the words of David and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshiped.
31. And Hezekiah answered and said, "And you have consecrated yourselves to the LORD. Come near and bring sacrifices and thank offerings into the house of the LORD." And the congregation brought in sacrifices and thank offerings. And as many as were of a willing heart *brought* burnt offerings.

10 2 Chr. 15:12
11 Num. 3:6, 8:14, 18:2, 6
15 1 Chr. 23:28 2 Chr. 29:5, 30:12
19 2 Chr. 28:24
21 Lev. 4:3, 14
22 Lev. 8:14-15, 19, 24 Heb. 9:21
23 Lev. 4:15, 24
24 Lev. 14:20
25 2 Sam. 24:11 1 Chr. 16:4, 23:5, 25:1, 6 2 Chr. 8:14, 30:12
26 Num. 10:8, 10 Amos 6:5 1 Chr. 15:24, 16:6, 23:5
27 2 Chr. 23:18
29 2 Chr. 20:18
31 Lev. 7:12 2 Chr. 13:9

32. And the number of the burnt offerings which the congregation brought was seventy oxen, a hundred rams, two hundred lambs. All these *were* for a burnt offering to the LORD.
33. And the things consecrated *were* six hundred oxen and three thousand sheep.
34. But the priests were too few, so that they could not skin all the burnt offerings. And their brothers the Levites helped them until the work was ended, and until the *other* priests had sanctified themselves, for the Levites *were* more upright of heart to make themselves pure than the priests.
35. And also the burnt offerings *were* in abundance, with the fat of the peace offerings and the drink offerings for *every* burnt offering. And the service of the house of the LORD was set in order.
36. And Hezekiah rejoiced, and all the people, that God had prepared the people, for the thing happened suddenly.

CHAPTER THIRTY

1. And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem to keep the Passover to the LORD God of Israel.
2. And the king and his leaders, and all the congregation in Jerusalem, took counsel to keep the Passover in the second month,
3. For they could not keep it at that time because the priests had not sanctified themselves sufficiently, nor had the people gathered to Jerusalem.
4. And the thing pleased the king and all the congregation.
5. And they established a decree to send a notice throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover to the LORD God of Israel at Jerusalem, for they had not done it in large numbers as it was written.
6. Then the runners went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, "O children of Israel, turn again to the LORD God of Abraham, Isaac, and Israel, and He will return to the remnant of you who have escaped out of the hands of the king of Assyria.

34 Psa. 7:10
2 Chr. 30:3, 35:11
35 Lev. 3:16
Num. 15:5, 7, 10

Chap. **30**

2 Num. 9:10-11
3 Ex. 12:6, 18
2 Chr. 29:34
6 2 Ki. 15:19
Jer. 4:1
Joel 2:13

7 Ezek. 20:18
2 Chr. 29:8
8 Deut. 10:16
Ezra 10:19
1 Chr. 29:24
2 Chr. 29:10
9 Ex. 34:6
Isa. 55:7
Psa. 106:46
10 2 Chr. 36:16
11 2 Chr. 11:16, 30:18, 21
12 2 Chr. 29:25
Phil. 2:13
14 2 Chr. 28:24
15 2 Chr. 29:34
17 2 Chr. 29:34
18 Ex. 12:43
2 Chr. 30:1, 11

7. And do not be like your fathers and like your brethren who sinned against the LORD God of their fathers, and He therefore gave them up to desolation, as you see.
8. And do not be stiff-necked like your fathers *were*, *but* yield yourselves to the LORD and enter into His sanctuary which He has sanctified forever. And serve the LORD your God so that the fierceness of His wrath may turn away from you,
9. For if you turn again to the LORD, your brethren and your children *shall find* compassion before those who lead them captive so that they shall come again into this land, for the LORD your God *is* gracious and merciful, and will not turn His face away from you if you return to Him."
10. So the runners passed from city to city in the land of Ephraim and Manasseh, even to Zebulun. But they laughed them to scorn and mocked them.
11. Nevertheless, various men from Asher and Manasseh and Zebulun humbled themselves and came to Jerusalem.
12. Also in Judah the hand of God was to give them one heart to do the command of the king and of the princes by the word of the LORD.
13. And many people gathered at Jerusalem to keep the Feast of Unleavened *Bread* in the second month, a very great congregation.
14. And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense *to other gods* they took away, and cast *them* into the Brook Kidron.
15. And they killed the Passover, on the fourteenth *day* of the second month. And the priests and the Levites were ashamed and sanctified themselves, and brought in the burnt offerings into the house of the LORD.
16. And they stood in their place after their manner, according to the law of Moses the man of God. The priests sprinkled the blood from the hand of the Levites,
17. For many in the congregation *were* not sanctified. And the Levites were over the killing of the Passover lambs for everyone *who was* not clean *in order* to sanctify them unto the LORD,
18. For many of the people, many from Ephraim and Manasseh, Issachar and

Zebulun, had not cleansed themselves, but ate the Passover otherwise than it was written. But Hezekiah prayed for them, saying, "May the good LORD pardon everyone
19. *Who* prepares his heart to seek God, the LORD God of his fathers, though not *cleansed* according to the purification of the sanctuary."
20. And the LORD hearkened to Hezekiah and healed the people.
21. And the children of Israel that were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness. And the Levites and the priests praised the LORD day by day with loud instruments to the LORD.
22. And Hezekiah spoke encouragingly to all the Levites who taught the good knowledge of the LORD. And they ate the appointed things seven days, offering peace offerings and making confession to the LORD God of their fathers.
23. And the whole assembly took counsel to keep another seven days. And they kept *another* seven days with gladness,
24. For Hezekiah king of Judah gave to the congregation a thousand bulls and seven thousand sheep. And the princes gave to the congregation a thousand bulls and ten thousand sheep. And a great number of priests sanctified themselves.
25. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and who lived in Judah, rejoiced.
26. And there was great joy in Jerusalem, for since the days of Solomon the son of David, the king of Israel, *there was* nothing like this in Jerusalem.
27. Then the priests, the Levites, arose and blessed the people. And their voice was heard, and their prayer came to His holy dwelling place, even unto heaven.

19 2 Chr. 19:3
21 Ex. 12:15, 13:6
22 Deut. 33:10 Isa. 40:2 Ezra 10:11 2 Chr. 17:9, 35:3
23 1 Ki. 8:65
24 2 Chr. 29:34, 35:7, 8
25 2 Chr. 30:11, 18
27 Num. 6:23 Psa. 68:5

Chap. **31**

1 2 Ki. 18:4 2 Chr. 30:14

CHAPTER THIRTY-ONE

1. And when all this was finished, all Israel who were present went out to the cities of Judah and broke the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, also in Ephraim and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, each to his possession, into their own cities.
2. And Hezekiah appointed the courses of the priests and the Levites according to their courses, each according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the LORD.
3. *He appointed* also the king's portion of his substance for the burnt offerings, *even for* the morning and the evening and the burnt offerings for the Sabbaths, and for the new moons, and for the appointed feasts, as *it is* written in the law of the LORD.
4. Moreover, he commanded the people who lived in Jerusalem to give the portion of the priests and the Levites so that they might be strong in the law of the LORD.
5. And as soon as the commandment spread abroad, the children of Israel brought plentifully of the firstfruits of grain, wine, and oil, and honey, and of all the increase of the field. And the tithe of all *things* they brought in abundance.
6. And the children of Israel and Judah who lived in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated to the LORD their God, and laid it up by heaps.
7. In the third month they began to lay the foundation of the heaps and finished *them* in the seventh month.
8. And Hezekiah and the princes came and saw the heaps, and they blessed the LORD and His people Israel.
9. And Hezekiah questioned the priests and the Levites concerning the heaps.
10. And Azariah the chief priest of the house of Zadok answered him and said, "Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat and have plenty left, for the LORD has blessed His people, and this great store is left."
11. And Hezekiah commanded storehouses to be prepared in the house of the LORD. And they prepared *them*
12. And faithfully brought in the offerings and the tithes and the *things* dedicated to God. And over them *was* Cononiah the Levite ruler, and Shimei, his brother, *was* next *in rank*.
13. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad,

2 1 Chr. 23:6, 30-31, 24:1
3 Num. 28, 29
4 Num. 18:8 Neh. 13:10 Mal. 2:7
5 Ex. 22:29 Neh. 13:12
6 Lev. 27:30 Deut. 14:28
10 Mal. 3:10
12 Neh. 13:13

and Eliel, and Ismachiah, and Mahath, and Benaiah *were* overseers under the hand of Cononiah and Shimei his brother at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.
14. And Kore, the son of Imnah the Levite, the gatekeeper toward the east, *was* over the freewill offerings of God to distribute the offerings of the LORD and the most holy things.
15. And next to him *was* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, to the great as well as to the small.
16. Besides registered males from three years and upward, *even* to everyone who entered into the house of the LORD, they gave daily portions for their service in their charges according to their courses,
17. Both to the priests according to the genealogy of the house of their fathers, and to the Levites from twenty years old and upward, by their charges by their divisions,
18. And to those written in the genealogy—all their little ones, their wives, and their sons, and their daughters, through all the congregation—for in their set office they set themselves apart in holiness.
19. And to the sons of Aaron, the priests, in the fields of the open lands of their cities, in each separate city *were* those who were named by name to give portions to all the males among the priests and to all who were counted by genealogies among the Levites.
20. And thus did Hezekiah throughout all Judah what was good and right and true before the LORD his God.
21. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart and prospered.

CHAPTER THIRTY-TWO

1. After these things and this faithfulness, Sennacherib, the king of Assyria, came and entered into Judah, and encamped against the fortified cities, and thought to win them over for himself.
2. And when Hezekiah saw that Sennacherib had come and that he *had set* his face to fight against Jerusalem,
3. He took counsel with his princes and his mighty men to stop the waters of the fountains outside the city. And they helped him.
4. And there were gathered many people, who stopped all the fountains and the brook which ran through the midst of the land, saying, "Why should the king of Assyria come and find much water?"
5. And he made himself strong and built up all the wall that was broken, and raised *it* up to the towers, and another wall outside, and repaired Millo in the city of David, and made weapons and shields in abundance.
6. And he set commanders of war over the people and gathered them to himself in the street of the gate of the city. And he spoke to their heart, saying,
7. "Be strong and courageous. Do not be afraid nor dismayed because of the king of Assyria, or for all the multitude with him, for *there are* more with us than with him.
8. With him *is* an arm of flesh, but with us *is* the LORD our God to help us and to fight our battles." And the people rested themselves on the words of Hezekiah king of Judah.
9. After this Sennacherib king of Assyria sent his servants to Jerusalem—while he *laid siege* against Lachish, and all his forces with him—unto Hezekiah king of Judah, and unto all Judah in Jerusalem, saying,
10. "Sennacherib king of Assyria says this, 'On what do you trust that you sit under siege in Jerusalem?
11. Does not Hezekiah persuade you to give yourselves over to die by famine and by thirst, saying, "The LORD our God shall deliver us out of the hand of the king of Assyria"?
12. Has not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, "You shall worship before one altar and burn incense upon it"?
13. Do you not know what I and my fathers have done to all the people of other lands? Were the gods of the nations of those lands in any way able to deliver their lands out of my hands?
14. Who among all the gods of those nations that my fathers completely destroyed *was* able to deliver his people out

15 Josh. 21:9
1 Chr. 9:22
17 1 Chr. 23:24, 27
19 Lev. 25:34
Num. 35:2
2 Chr. 31:12-15
20 2 Ki. 20:3

Chap. **32**

1 2 Ki. 18:13
Isa. 36:1

5 2 Sam. 5:9
1 Ki. 9:24
Isa. 22:9, 10
2 Chr. 25:23
6 Isa. 40:2
2 Chr. 30:22
7 Deut. 31:6
2 Ki. 6:16
2 Chr. 20:15
8 Jer. 17:5
2 Chr. 13:12
Rom. 8:31
1 John 4:4
9 2 Ki. 18:17
10 2 Ki. 18:19
11 2 Ki. 18:30
12 2 Ki. 18:22
13 2 Ki. 18:33-35

of my hand, that your God should be able to deliver you out of my hand?
15. And now therefore, do not let Hezekiah deceive you or persuade you in this way, nor yet believe him, for no god of any nation or kingdom was able to deliver his people out of my hand and out of the hand of my fathers. How much less shall your God deliver you out of my hand?' "
16. And his servants spoke still *more* against the LORD God and against His servant Hezekiah.
17. He also wrote letters to revile the LORD God of Israel, and to speak against Him, saying, "As the gods of the nations of *other* lands have not delivered their people out of my hand, so shall the God of Hezekiah not be able to deliver His people out of my hand."
18. And they cried out with a loud voice *in* the Jews' language to the people of Jerusalem on the wall in order to frighten them and to trouble them, so that they might take the city.
19. And they spoke against the God of Jerusalem, as against the gods of the peoples of the earth, *which were* the work of the hands of man.
20. And for this *reason* Hezekiah the king and the prophet Isaiah, the son of Amoz, prayed and cried to heaven.
21. And the LORD sent an angel to cut off all the mighty men of power, and the leaders and commanders in the camp of the king of Assyria. So he returned with shame of face to his own land. And he came into the house of his god, and some of his own sons killed him there with the sword.
22. And the LORD saved Hezekiah and the people of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *others*, and guided them on every side.
23. And many brought gifts to the LORD to Jerusalem, and presents to Hezekiah king of Judah, so that he was magnified in the sight of all nations from that time forward.
24. In those days Hezekiah was sick unto death and prayed to the LORD. And He spoke to him, and He gave him a sign.
25. But Hezekiah responded not again according to the good *done* to him, for his heart was lifted up. Therefore, there was wrath upon him and upon Judah and Jerusalem.
26. Notwithstanding, Hezekiah humbled himself for the pride of his heart, he and the people of Jerusalem, so that the wrath of the LORD did not come upon them in the days of Hezekiah.
27. And Hezekiah had exceedingly much riches and honor. And he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all kinds of pleasant jewels.
28. And he also made storehouses for the increase of grain and wine and oil, and stalls for all kinds of animals, and stalls for flocks.
29. Moreover, he provided himself cities, and possessions of flocks and herds in abundance, for God had given him very many things.
30. And Hezekiah himself stopped the upper water courses of Gihon and brought it straight down to the west side of the city of David. And Hezekiah was blessed in all his works.
31. Nevertheless, in *the business of* the ambassadors of the princes of Babylon, who sent to him to ask about the wonder that was done in the land, God left him in order to try him, to know all that was in his heart.
32. And the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.
33. And Hezekiah slept with his fathers, and they buried him in the highest of the tombs of the sons of David. And all Judah and the people of Jerusalem honored him at his death. And his son Manasseh reigned in his place.

15 2 Ki. 18:29
17 2 Ki. 19:9, 12
18 2 Ki. 18:28
19 2 Ki. 19:18
20 2 Ki. 19:2, 4, 15
21 2 Ki. 19:35
23 2 Chr. 1:1, 17:5
24 2 Ki. 20:1
Isa. 38:1
25 Hab. 2:4
Psa. 116:12
2 Chr. 24:18, 26:16
26 2 Ki. 20:19
Jer. 26:18
29 1 Chr. 29:12
30 Isa. 22:9, 11
31 Deut. 8:2
2 Ki. 20:12
Isa. 39:1
32 2 Ki. 18, 19-20
Isa. 36-39
33 2 Ki. 20:21
Prov. 10:7

Chap. **33**

1 2 Ki. 21:1
2 Deut. 18:9
2 Chr. 28:3
3 Deut. 16:21, 17:3
2 Ki. 18:4
2 Chr. 30:14, 31:1

CHAPTER THIRTY-THREE

1. Manasseh *was* twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.
2. But he did *that which was* evil in the sight of the LORD, like the abominations of the heathen whom the LORD had cast out before the children of Israel,
3. For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshiped all the

host of heaven, and served them.
4. And he built altars in the house of the LORD, of which the LORD had said, "In Jerusalem shall My name be forever."
5. And he built altars for all the host of heaven in the two courts of the house of the LORD.
6. And he caused his sons to pass through the fire in the valley of the son of Hinnom. He also observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards. He did much evil in the sight of the LORD to provoke Him to anger.
7. And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, I will put My name forever.
8. Nor will I any more remove the foot of Israel from out of the land which I have set apart for your fathers—if only they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."
9. But Manasseh led astray Judah and the people of Jerusalem, *and caused them* to do worse than the nations whom the LORD had destroyed before the children of Israel.
10. And the LORD spoke to Manasseh and to His people, but they would not listen.
11. Wherefore the LORD brought upon them the commanders of the army of the king of Assyria, who took Manasseh with hooks and bound him with chains and carried him to Babylon.
12. And when he was in affliction, he sought the LORD his God and humbled himself greatly before the God of his fathers.
13. And he prayed to Him, and He was entreated of him and heard his prayer, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD *is* God.
14. And after this he built a wall outside the city of David, on the west side of Gihon, in the valley, even to the entrance of the Fish Gate, and went around Ophel and raised it to a very great height. And he put army commanders in all the fortified cities of Judah.

4 Deut. 12:11
1 Ki. 8:29, 9:3
2 Chr. 6:6, 7:16
5 2 Chr. 4:9
6 Lev. 18:21
Deut. 18:10
2 Ki. 21:6, 23:10
Ezek. 23:37, 39
2 Chr. 28:3
7 2 Ki. 21:7
Psa. 132:14
8 2 Sam. 7:10
11 Deut. 28:36
Job 36:8
Psa. 107:10-11
12 1 Pet. 5:6
13 Psa. 9:16
Dan. 4:25
Ezra 8:23
1 Chr. 5:20
14 1 Ki. 1:33
2 Chr. 27:3
15 2 Chr. 33:3, 5, 7
16 Lev. 7:12
17 2 Chr. 32:12
18 1 Sam. 9:9
20 2 Ki. 21:18
21 2 Ki. 21:19
23 2 Chr. 33:12
24 2 Ki. 21:23-24

Chap. **34**

1 2 Ki. 22:1

15. And he took away the strange gods and the idol out of the house of the LORD, and all the altars that he had built in the mountain of the house of the LORD and in Jerusalem, and threw *them* out of the city.
16. And he repaired the altar of the LORD and sacrificed upon it peace offerings and thank-offerings. And he commanded Judah to serve the LORD God of Israel.
17. But the people still sacrificed in the high places, *but only* to the LORD their God.
18. And the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel;
19. And his prayer, and his entreaty, and all his sin and his unfaithfulness, and the places in which he built high places and set up groves and graven images, before he was humbled, behold, they *are* written among the records of the seers.
20. And Manasseh slept with his fathers, and they buried him in his own house. And his son Amon reigned in his place.
21. Amon *was* twenty-two years old when he began to reign, and he reigned two years in Jerusalem.
22. And he did evil in the eyes of the LORD as his father Manasseh did, and Amon sacrificed to all the graven images that his father Manasseh had made and served them.
23. And *he* did not humble himself before the LORD, as Manasseh his father had humbled himself, but Amon trespassed more and more.
24. And his servants conspired against him and killed him in his own house.
25. But the people of the land killed all those who conspired against King Amon. And the people of the land made his son Josiah to reign in his place.

CHAPTER THIRTY-FOUR

1. Josiah *was* eight years old when he began to reign, and he reigned in Jerusalem thirty-one years.
2. And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and did not turn aside to the right nor to the left.

3. For in the eighth year of his reign, while he was still young, he began to seek after the God of David his father. And in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.
4. And they broke down the altars of Baalim in his presence. And he cut down the images, which *were* on high above them, and the groves. And the carved images and the molten images he also broke in pieces, and made dust *from them*, and scattered *it* upon the graves of the ones who had sacrificed to them.
5. And he burned the bones of the priests upon their altars and cleansed Judah and Jerusalem.
6. And *so he did* in the cities of Manasseh and Ephraim and Simeon, even to Naphtali, in their surrounding ruins.
7. And when he broke down the altars and the groves, and had beaten the carved images into powder, and cut down all the idols in all the land of Israel, he returned to Jerusalem.
8. And in the eighteenth year of his reign, when he had purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.
9. And they came to Hilkiah the high priest, and they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered from the hand of Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and they returned to Jerusalem.
10. And they put *it* in the hands of the workmen who had the oversight of the house of the LORD. And they gave it *to* the workmen who worked in the house of the LORD to repair and restore the house.
11. They gave to the artisans and builders to buy cut stone and timber for joints, to make beams for the houses which the kings of Judah had destroyed.
12. And the men did the work faithfully. And the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, and of the Levites, all who *were* skillful with instruments of music;

3 1 Ki. 13:2
2 Chr. 15:2, 33:17, 22
4 Lev. 26:30
2 Ki. 23:4, 6
5 1 Ki. 13:2
7 Deut. 9:21
8 2 Ki. 22:3
9 2 Ki. 12:4

13 1 Chr. 23:4-5
14 2 Ki. 22:8
20 2 Ki. 22:12
22 2 Ki. 22:14

13. And *they were* over the bearers of burdens, and *were* overseers of all who worked in any manner of service. And of the Levites *were* scribes and officers and gatekeepers.
14. And when they were bringing out the money that was brought into the house of the LORD, Hilkiah the priest found the Book of the Law of the LORD *written* by the hand of Moses.
15. And Hilkiah answered and said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah delivered the book to Shaphan.
16. And Shaphan carried the book to the king and brought the king word back again, saying, "All that was given into the hands of your servants, they are doing.
17. And they have gathered together the money that was found in the house of the LORD, and delivered it into the hands of the overseers and to the hands of the workmen."
18. And Shaphan the scribe told the king, saying, "Hilkiah the priest has given me a book." And Shaphan read it before the king.
19. And it came to pass when the king heard the words of the law, he tore his clothes.
20. And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king, saying,
21. "Go inquire of the LORD for me and for those who are left in Israel and in Judah, concerning the words of the book that has been found, for great *is* the wrath of the LORD that is poured out upon us because our fathers have not kept the word of the LORD to do according to all that is written in this book."
22. And Hilkiah, and those of the king, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, the keeper of the robes. (And she lived in Jerusalem in the second quarter.) And they spoke to her about this.
23. And she answered them, "Thus says the LORD God of Israel, 'Tell the man who sent you to me,
24. "Thus says the LORD: 'Behold, I will bring evil upon this place and upon its people, *even* all the curses that are

written in the book which they have read before the king of Judah,
25. Because they have forsaken Me and have burned incense to other gods, so that they might provoke Me to anger with all the works of their hands. And My wrath shall be poured out upon this place and shall not be quenched.' " '
26. And as for the king of Judah, who sent you to inquire of the LORD, so shall you say to him, 'Thus says the LORD God of Israel *concerning* the words you have heard,
27. "Because your heart *was* tender and you humbled yourself before your God when you heard His words against this place and against its people, and humbled yourself before Me, and tore your clothes and wept before Me, I have even heard *you* also," says the LORD.
28. "Behold, I will gather you to your fathers, and you shall be gathered to your grave in peace, nor shall your eyes see all the evil that I will bring upon this place and upon its people." ' " And they brought the king word again.
29. And the king sent and gathered together all the elders of Judah and Jerusalem.
30. And the king went up into the house of the LORD, and all the men of Judah, and the people of Jerusalem, and the priests, and the Levites, and all the people from the great to *the* small. And he read in their ears all the words of the Book of the Covenant that was found in the house of the LORD.
31. And the king stood in his place and made a covenant before the LORD to walk after the LORD and to keep His commandments and His testimonies and His statutes with all his heart and with all his soul, to perform the words of the covenant which are written in this book.
32. And he caused all who were found in Jerusalem and in Benjamin, and the people of Jerusalem, to stand *to it* according to the covenant of God, the God of their fathers.
33. And Josiah took away all the abominations out of all the territories that *belonged* to the children of Israel. And he made all that were present in Israel to serve, *even* to serve the LORD their God. All his days they did not depart from following the LORD, the God of their fathers.

29 2 Ki. 23:1
31 2 Ki. 11:14, 23:3
2 Chr. 6:13
33 1 Ki. 11:5
Jer. 3:10

CHAPTER THIRTY-FIVE

1. And Josiah kept a Passover to the LORD in Jerusalem. And they killed the Passover on the fourteenth *day* of the first month.
2. And he set the priests in their charges and encouraged them in the service of the house of the LORD.
3. And he said to the Levites who taught all Israel, who were holy unto the LORD, "Put the holy ark in the house which Solomon the son of David, king of Israel, built. *It shall* not *be* a burden upon your shoulders. And serve the LORD your God and His people Israel,
4. And prepare *yourselves* by the houses of your fathers, according to your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.
5. And stand in the holy *place* according to the divisions of the families of the fathers of your brethren, the *sons* of the people, and *after* the division of the families of the Levites.
6. And kill the Passover, and sanctify yourselves, and prepare your brethren so that *they* may do according to the word of the LORD by the hand of Moses."
7. And Josiah gave to the people from the flock, lambs and kids, all for the Passover offerings,★ for all who were present, to the number of thirty thousand, and three thousand oxen. These *were* from what the king owned.
8. And his princes gave willingly to the people, to the priests, and to the Levites. Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the Passover offerings two thousand six hundred *sheep*, and three hundred oxen.
9. And Conaniah, and Shemaiah and Nethaneel, his brothers, and Hashabiah and Jeiel and Jozabad, chiefs of the Levites, gave to the Levites for Passover offerings five thousand *sheep* and five hundred oxen.
10. So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

Chap. **35**
1 Ex. 12:6
2 Ki. 23:21-22
Ezra 6:19
2 Ezra 6:18
2 Chr. 23:18, 29:5, 11
3 Deut. 33:10
1 Chr. 23:26
2 Chr. 5:7, 34:14
4 1 Chr. 9:10, 23, 24, 25-26
2 Chr. 8:14
5 Psa. 134:1
6 2 Chr. 29:5, 15
7 2 Chr. 30:24
★ *Refer to Deut. 16:1-8*
10 Ezra 6:18

11. And they killed the Passover *offerings*, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.
12. And they removed the burnt offerings so that they might give, according to the divisions of the families of the people, to offer to the LORD as *it is* written in the book of Moses; and so they did to the oxen.
13. And they boiled the Passover *offerings* over fire according to the law. And the holy *offerings* they boiled in pots, and in kettles, and in pans, and divided *them* speedily among all the people.
14. And afterward they made ready for themselves and for the priests, because the priests, the sons of Aaron, were *busy* offering up the burnt offerings and the fat until nightfall. And the Levites prepared for themselves and for the priests, the sons of Aaron.
15. And the singers, the sons of Asaph, *were* in their place, according to the command of David, and Asaph, and Heman, and Jeduthun, the king's seer. And the gatekeepers *were* at every gate. It was not for them to depart from their service, for their brethren the Levites prepared for them.
16. So all the service of the LORD was prepared the same day, to keep the Passover and to offer burnt offerings upon the altar of the LORD, according to the command of King Josiah.
17. And the children of Israel who were present kept the Passover at that time and the Feast of Unleavened *Bread* for seven days.
18. And there was no Passover like that kept in Israel since the days of Samuel the prophet. Yea, none of the kings of Israel kept such a Passover as Josiah kept, and the priests and the Levites, and all Judah and Israel who were present, and the people of Jerusalem.
19. This Passover was kept in the eighteenth year of the reign of Josiah.
20. After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by the Euphrates. And Josiah went out against him.
21. But he sent messengers to him, saying, "What have I to do with you, king of Judah? *I do* not *come* against you today, but against the house *with which* I have war, for God commanded me to make haste. You must cease from *opposing* God, Who *is* with me, so that He does not destroy you."
22. Nevertheless Josiah would not turn his face from him, but disguised himself so that he might fight with him. And he did not hearken to the words of Necho from the mouth of God and came to fight in the valley of Megiddo.
23. And the archers shot at King Josiah. And the king said to his servants, "Take me away, for I am grievously wounded."
24. And his servants took him out of that chariot and put him in the second chariot that he had. And they brought him to Jerusalem, and he died and was buried in the tombs of his fathers. And all Judah and Jerusalem mourned for Josiah.
25. And Jeremiah mourned for Josiah. And all the singing men and the singing women speak of Josiah in their lamentations, even to this day, and have made them an ordinance in Israel. And behold, they *are* written in the Lamentations.
26. Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,
27. And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

11 2 Chr. 29:22, 34
12 Lev. 3:3
13 Ex. 12:8, 9 Deut. 16:7 1 Sam. 2:13-15
15 1 Chr. 9:17-18, 25:1, 26:14
17 Ex. 12:15, 13:6 2 Chr. 30:21
18 2 Ki. 23:22-23
20 2 Ki. 23:29 Jer. 46:2
24 2 Ki. 23:30 Zech. 12:11
25 Jer. 22:20 Lam. 4:20 Mat. 9:23

Chap. **36**

1 2 Ki. 23:30
5 2 Ki. 23:36-37
6 2 Ki. 24:1 Jer. 36:30 Hab. 1:6
7 2 Ki. 24:13 Dan. 1:1, 2

CHAPTER THIRTY-SIX

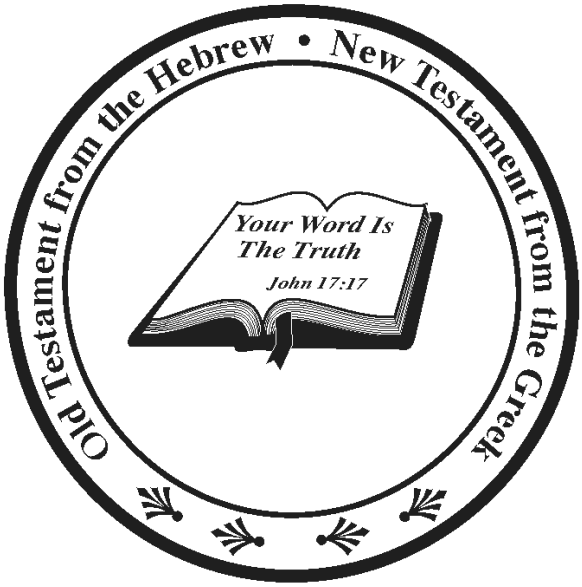
1. And the people of the land took Jehoahaz the son of Josiah, and made him king in his father's place in Jerusalem.
2. Jehoahaz *was* twenty-three years old when he began to reign, and he reigned three months in Jerusalem.
3. And the king of Egypt deposed him at Jerusalem and laid a fine of a hundred talents of silver and a talent of gold on the land.
4. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother and carried him to Egypt.
5. Jehoiakim *was* twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. And he did *what was* evil in the sight of the LORD his God.
6. Nebuchadnezzar, king of Babylon came up against him and bound him in chains to carry him to Babylon.
7. And Nebuchadnezzar carried away

some of the vessels of the house of the LORD to Babylon and put them in his temple at Babylon.
8. And the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his place.
9. In the eighth year *of Nebuchadnezzar's reign*, Jehoiachin became king and reigned three months and ten days in Jerusalem. And he did *what was* evil in the sight of the LORD.
10. And when the year had ended, King Nebuchadnezzar sent and brought him to Babylon with the valuable vessels of the house of the LORD. And he made his brother Zedekiah king over Judah and Jerusalem.
11. Zedekiah *was* twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.
12. And he did *what was* evil in the sight of the LORD his God. He did not humble himself before Jeremiah the prophet *who spoke* from the mouth of the LORD.
13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God. But he stiffened his neck and hardened his heart from turning to the LORD God of Israel.
14. Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen. And they polluted the house of the LORD which He had made holy in Jerusalem.
15. And the LORD God of their fathers sent word to them by His messengers, again and again, for He had compassion on His people and on His dwelling place.
16. But they mocked the messengers of God and despised His words, and ill-treated His prophets until the wrath of the LORD arose against His people until *there was* no remedy.
17. And He caused the king of the Chaldeans to go up against them. And he killed their choice ones by the sword in the house of their sanctuary and had no pity on the young man and the virgin, nor on the old man and the very aged; He gave all into his hand.
18. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his rulers, he brought all *these* to Babylon.
19. And they burned the house of God, and broke down the wall of Jerusalem, and burned all the palaces of it with fire, and destroyed all its beautiful vessels.
20. And the ones who had escaped from the sword, he carried away to Babylon where they were servants to him and his sons until the reign of the kingdom of Persia,
21. To fulfill the Word of the LORD by the mouth of Jeremiah until the land had enjoyed its Sabbaths. All the days of the desolation it kept the Sabbath to the full measure of seventy years.
22. And in the first year of Cyrus king of Persia, so that the Word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also *put it* in writing, saying,
23. "Thus says Cyrus king of Persia: 'All the kingdoms of the earth have been given to me by the LORD God. And He has commanded me to build Him a house in Jerusalem, which *is* in Judah. Who *is* among you of all His people? May the LORD his God *be* with him, and let him go up!' "

8 Jer. 22:24
1 Chr. 3:16
9 2 Ki. 24:8
10 2 Ki. 24:10-17
Jer. 37:1
Dan. 1:1-2
11 2 Ki. 24:18
Jer. 52:1
13 2 Ki. 17:14
15 Jer. 25:3-4
16 Jer. 5:12, 38:6
Psa. 74:1; 79:5
Prov. 1:25
Mat. 23:34
17 Deut. 28:49
2 Ki. 25:1
Psa. 74:20
Ezra 9:7
18 2 Ki. 25:13
19 2 Ki. 25:9
Psa. 79:1, 7
20 2 Ki. 25:11
Jer. 27:7
21 Lev. 25:4-5, 26:34
Jer. 26:6-7
Dan. 9:2
22 Isa. 44:28
Jer. 29:10
Ezra 1:1
23 Ezra 1:2-3

THE NEW TESTAMENT
In Its ORIGINAL ORDER

A Faithful Version



From the Stephens Greek
New Testament Text of 1550

Who Is Jesus Christ?

"In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him" (John 1:1-3).

"And undeniably, great is the mystery of godliness: God was manifested in *the* flesh, was justified in *the* Spirit, was seen by angels, was proclaimed among *the* Gentiles, was believed on in *the* world, was received up in glory" (I Tim. 3:16).

"Christ Jesus, Who, although He existed in *the* form of God, did not consider it robbery to be equal with God, but emptied Himself, *and* was made in *the* likeness of men, *and* took the form of a servant" (Phil. 2:5-7).

"And the angel answered *and* said to [Mary], '*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God' " (Luke 1:35).

"And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and truth" (John 1:14).

"And being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross" (Phil. 2:8).

"Behold the Lamb of God, Who takes away the sin of the world" (John 1:29).

"We know that this is truly the Christ, the Savior of the world" (John 4:42).

"I am the bread of life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time" (John 6:35).

"I am the light of the world; the one who follows Me shall never walk in darkness, but shall have the light of life" (John 8:12).

"Truly, truly … before Abraham was born, I AM" (John 8:58).

"I am the door of the sheep … I am the good Shepherd" (John 10:7, 11).

"I am the resurrection and the life" (John 11:25).

"I am the way, and the truth, and the life; no one comes to the Father except through Me" (John 14:6).

"I am the true vine, and My Father is the husbandman. I am the vine … you *are* the branches" (John 15:1, 6).

"I am the Alpha and the Omega, *the* Beginning and *the* Ending, says the Lord, Who is, and Who was, and Who *is* to come—the Almighty … I am the Alpha and the Omega, the First and the Last … even the one Who is living; for I was dead, and behold, I am alive into the ages of eternity. Amen" (Rev. 1:8, 11, 18).

See Appendix V, page 1357 "Jesus Christ Was the Lord God of the Old Testament."

DIVISION FOUR

The Gospels and Acts

Matthew
Mark
Luke
John

The Acts of the Apostles

The Gospel According to

Matthew

CHAPTER ONE

1. *The* book of *the* genealogy of Jesus Christ, *the* son of David, *the* son of Abraham:
2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren;
3. And Judah begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
5. And Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse;
6. And Jesse begat David the king; and David the king begat Solomon of the one *who had been wife* of Uriah;
7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
9. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
11. And Josias begat Jechonias and his brethren at *the time* of the carrying away to Babylon.
12. And after the captivity in Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
13. And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16. And Jacob begat Joseph the husband of Mary, from whom was born Jesus, Who is called *the* Christ.
17. So then, all the generations from Abraham to David *were* fourteen generations; and from David until the carrying away to Babylon, fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.
18. And the birth of Jesus Christ was as follows: Now His mother Mary had been betrothed to Joseph; *but* before they came together, she was found to be with child of *the* Holy Spirit.
19. And Joseph her husband, being a righteous *man*, and not willing to expose her publicly, was planning to divorce her secretly.
20. But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary to *be* your wife, because that which has been begotten in her is of *the* Holy Spirit.
21. And she shall give birth to a Son, and you shall call His name Jesus; for He shall save His people from their sins."
22. Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
23. "Behold, the virgin shall be with child and shall give birth to a Son, and they shall call His name Emmanuel"; which is, being interpreted, "God with us."
24. And when Joseph was awakened from his sleep, he did as the angel of *the* Lord had commanded, and took his wife to *wed;*
25. But he did not have sexual relations *with* her until *after* she had given birth to her Son, the firstborn; and he called His name Jesus.

Chap. 1

1 Gen. 12:3
Isa. 11:1
Jer. 23:5
Psa. 132:11
Mat. 22:42
Luke 3:23
John 7:42
Acts 2:30
Rom. 1:3
2 Gen. 21:2, 25:26
3 Gen. 38:27
Ruth 4:18
1 Chr. 2:5
6 1 Sam. 16:1, 17:12
2 Sam. 12:24
7 1 Chr. 3:10
10 2 Ki. 20:21
1 Chr. 3:13
11 2 Ki. 24:14-16, 25:11
Jer. 27:20, 52:11, 15
Dan. 1:2
1 Chr. 3:15-16
2 Chr. 36:10
12 Hag. 1:1
Ezra 3:2
Neh. 12:1
1 Chr. 3:17
18 Luke 1:27, 35
19 Deut. 24:1
20 Luke 1:35
21 Luke 1:31
Acts 4:12, 5:31, 13:23, 38
23 Isa.7:14
25 Ex. 13:2
Luke 2:7, 21

CHAPTER TWO

1. Now after Jesus had been born in Bethlehem of Judea, in *the* days of Herod the king, behold, Magi from *the* east arrived at Jerusalem,
2. Saying, "Where is the One Who has been born King of the Jews? For we have seen His star in the east, and have come to worship Him."
3. But when Herod the king heard *this*, he was troubled, and all Jerusalem with him.
4. And after gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. Then they said to him, "In Bethlehem of Judea, for thus it has been written by the prophet:
6. 'And you, Bethlehem, land of Judea,

Chap 2

1 Gen. 25:6
1 Ki. 4:30
Luke 2:4, 6
2 Num. 24:17
Isa. 60:3
Luke 2:11
4 Mal. 2:7
2 Chr. 34:13, 36:14
6 John 7:42
Rev. 2:27

in no way are you least among the princes of Judea; for out of you shall come forth a Prince, Who shall shepherd My people Israel.' "
7. Then Herod secretly called *for* the Magi *and* ascertained from them the *exact* time of the appearing of *the* star.
8. And he sent them to Bethlehem, saying, "Go and search diligently for the little Child; and when you have found *Him*, bring word back to me, so that I also may go and worship Him."
9. And after hearing the king, they departed; and behold, the star that they had seen in the east went in front of them, until it came and stood over *the house* where the little Child was.
10. And after seeing the star, they rejoiced *with* exceedingly great joy.
11. And when they had come into the house, they found the little Child with Mary His mother, and they bowed down and worshiped Him; then they opened their treasures *and* presented their gifts to Him—gold and frankincense and myrrh.
12. But being divinely instructed in a dream not to go back to Herod, they returned to their own country by another way.
13. Now after they had departed, behold, an angel of *the* Lord appeared to Joseph in a dream, saying, "Arise and take the little Child and His mother, and escape into Egypt, and remain there until I shall tell you; for Herod is about to seek the little Child to destroy Him."
14. And he arose by night and took the little Child and His mother, and went into Egypt,
15. And was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I have called My Son."
16. Then Herod, seeing that he had been mocked by the Magi, was filled with rage; and he sent *and* put to death all the boys who *were* in Bethlehem and in the area all around, from two years old and under, according to the time that he had ascertained from the Magi.
17. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
18. "A voice was heard in Rama, lamentation and weeping and great mourning, Rachel weeping *for* her children; and she would not be comforted, because they were not."
19. Now when Herod had died, behold, an angel of *the* Lord appeared to Joseph in Egypt in a dream,
20. Saying, "Arise and take the little Child and His mother, and go into *the* land of Israel; for those who were seeking the life of the little Child have died."
21. And he arose *and* took the little Child and His mother, and came into *the* land of Israel.
22. But when he heard that Archelaus was reigning over Judea instead of Herod his father, he was afraid to go there; and after being divinely instructed in a dream, he went into the parts of Galilee.
23. And after arriving, he dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarean."

11 Isa. 60:6
Psa. 72:10
12 Mat. 1:20
15 Hos. 11:1
17 Jer. 31:15
22 Mat. 3:13
Luke 2:39
23 Judg. 13:5
John 1:45

CHAPTER THREE

1. Now in those days John the Baptist came preaching in the wilderness of Judea,
2. And saying, "Repent, for the kingdom of heaven is at hand."
3. For this is he who was spoken of by Isaiah the prophet, saying, "*The* voice of one crying in the wilderness, 'Prepare the way of *the* Lord, make straight His paths.' "
4. Now John himself wore a garment of camel's hair, and a leather belt around his waist; and his food was locusts and wild honey.
5. Then went out to him *those from* Jerusalem, and all Judea, and all the country around the Jordan,
6. And were being baptized by him in the Jordan, confessing their sins.
7. But after seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, "*You* brood of vipers, who has forewarned you to flee from the coming wrath?
8. Therefore, produce fruits worthy of repentance;
9. And do not think to say within yourselves, 'We have Abraham *for our* father'; for I tell you that God is able from these stones to raise up children to Abraham.
10. But already the axe is striking at the roots of the trees; therefore, every tree

Chap 3
1 Josh. 14:10
Mal. 3:1
Mark 1:4
Luke 3:2-3
John 1:23
2 Dan. 2:44
Mat. 4:17
3 Isa. 40:3
Luke 1:76, 3:4
John 1:23
4 Lev. 11:22
1 Sam. 14:25-26
2 Ki. 1:8
Mark 1:6
5 Mark 1:5
Luke 3:7
6 Acts 19:4, 18
7 Mat. 12:34
Luke 3:7-9
Rom. 5:9
1 Thes.1:10
9 John 8:33
Acts 13:26
Rom. 4:1, 11, 16
10 Mat. 7:19
Luke 13:7, 9
John 15:6

that is not producing good fruit is cut down and thrown into *the* fire.
11. I indeed baptize you with water unto repentance; but the One Who *is* coming after me is mightier than I, of Whom I am not fit to carry His sandals; He shall baptize you with *the* Holy Spirit, and with fire;
12. Whose winnowing shovel *is* in His hand, and He will thoroughly purge His floor, and will gather His wheat into the granary; but the chaff He will burn up with unquenchable fire."
13. Then Jesus came from Galilee to the Jordan to John, to be baptized by him.
14. But John tried to prevent Him, saying, "I have need to be baptized by You, and You come to me?"
15. Then Jesus answered and said to him, "You must permit *it* at this time; for in this manner it is fitting for us to fulfill all righteousness." Then he permitted Him *to be baptized*.
16. And after He was baptized, Jesus came up immediately out of the water; and behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon Him.
17. And lo, a voice from heaven said, "This is My Son, the Beloved, in Whom I have *great* delight."

11 Isa. 4:4
Mark 1:8
Luke 3:16
Acts 1:5, 2:3, 4
1 Cor. 12:13
12 Mal. 3:3, 4:1
Mat. 13:30
13 Mat. 2:22
Mark 1:9
Luke 3:21
16 Isa. 11:2
Mark 1:10
Luke 3:22
John 1:32
17 Psa. 2:7
John 12:28
Mark 1:11
Luke 9:35
Col. 1:13

CHAPTER FOUR

1. Then Jesus was led up into the wilderness by the Spirit in order to be tempted by the devil.
2. And when He had fasted *for* forty days and forty nights, afterwards He was famished.
3. And when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."
4. But He answered *and* said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of *the* mouth of God.' "
5. Then the devil took Him to the holy city and set Him upon the edge of the temple,★
6. And said to Him, "If You are the Son of God, cast Yourself down; for it is written, 'He shall give His angels charge concerning You, and they shall bear You up in *their* hands, lest You strike Your foot against a stone.' "
7. Jesus said to him, "Again, it is written, 'You shall not tempt *the* Lord your God.' "
8. After that, the devil took Him to an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory,
9. And said to Him, "All these things will I give You, if You will fall down and worship me."★
10. Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and Him alone shall you serve.' "
11. Then the devil left Him; and behold, angels came and ministered to Him.
12. Now when Jesus had heard that John was put in prison, He went into Galilee.
13. And after leaving Nazareth, He came and dwelt in Capernaum, which *is* on the seaside, on the borders of Zabulon and Nephthalim;
14. That it might be fulfilled which was spoken by the prophet Isaiah, saying,
15. "*The* land of Zabulon and the land of Nephthalim, *by the* way of *the* sea, beyond the Jordan, Galilee of the Gentiles;
16. The people who were sitting in darkness have seen a great light; and to those who were sitting in *the* realm and shadow of death, light has sprung up."
17. From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."
18. And as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who is called Peter, and Andrew his brother, casting a large net into the sea; for they were fishermen.
19. And He said to them, "Follow Me, and I will make you fishers of men."
20. Then they immediately left their nets *and* followed Him.
21. And after leaving there, He saw two other brothers, James the *son* of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and He called them.
22. And they immediately left the ship and their father *and* followed Him.
23. And Jesus went throughout all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every bodily ailment among the people.
24. Then His fame went out into all Syria; and they brought to Him all who were sick, oppressed by various diseases

Chap **4**

1 Ezek. 3:14
Mark 1:12
Luke 4:1
Acts 8:39
4 Deut. 8:3
5 Neh. 11:1
Mat. 27:53
★ *From the highest pinnacle of the temple to the bottom of the Kedron Valley was 650 feet*
6 Psa. 91:11
7 Deut. 6:16
9 ★ *The Greek means that Satan was asking Jesus to worship him as God.*
10 Deut. 6:13, 10:20
Josh. 24:14
I Sam. 7:3
11 Heb. 1:14
12 Mark 1:14
Luke 3:20, 4:14, 31
John 4:43
15 Isa. 9:1, 2
16 Isa. 42:7
Luke 2:32
17 Mat. 3:2, 10:7
Mark 1:14
18 Mark 1:16-18
Luke 5:2
John 1:42
19 Luke 5:10
20 Mark 10:28
Luke 18:28
21 Mark 1:19
Luke 5:10
23 Mat. 9:35, 24:14
Mark 1:14, 21, 34, 39
Luke 4:15, 44

and torments, and possessed by demons, and lunatics, and paralytics; and He healed them.
25. And great multitudes followed Him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

CHAPTER FIVE

1. But seeing the multitudes, He went up into the mountain; and when He sat down, His disciples came to Him.
2. And He opened His mouth *and* taught them, saying,
3. "Blessed *are* the poor in spirit, for theirs is the kingdom of heaven.
4. Blessed *are* those who mourn, for they shall be comforted.
5. Blessed *are* the meek, for they shall inherit the earth.
6. Blessed *are* those who hunger and thirst after righteousness, for they shall be filled.
7. Blessed *are* the merciful, for they shall find mercy.
8. Blessed *are* the pure in heart, for they shall see God.
9. Blessed *are* the peacemakers, for they shall be called *the* sons of God.
10. Blessed *are* those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.
11. Blessed are you when they shall reproach you, and shall persecute you, and shall falsely say every wicked thing against you, for My sake.
12. Rejoice and be filled with joy, for great *is* your reward in heaven; for in this same manner they persecuted the prophets who *were* before you.
13. You are the salt of the earth; but if the salt has become tasteless, with what shall it be salted? For it no longer has any strength, but *is* to be thrown out and to be trampled upon by men.
14. You are the light of the world. A city that is set on a mountain cannot be hid.
15. Neither do they light a lamp and put it under a bushelbasket, but on the lampstand; and it shines for all who *are* in the house.
16. In the same way also, you are to let your light shine before men, so that they may see your good works, and may glorify your Father Who *is* in heaven.
17. Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.
18. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled.
19. Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whoever shall practice and teach *them*, this one shall be called great in the kingdom of heaven.
20. For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the kingdom of heaven.
21. You have heard that it was said to those *in* ancient *times*, 'You shall not commit murder; but whoever commits murder shall be subject to judgment.'
22. But I say to you, everyone who is angry with his brother without cause shall be subject to judgment. Now *you have heard it said,* 'Whoever shall say to his brother, "Raca," shall be subject to *the judgment of* the council.' But *I say to you*, whoever shall say, '*You* fool,' shall be subject to the fire of Gehenna.
23. For this reason, if you bring your gift to the altar, and there remember that your brother has something against you,
24. Leave your gift there before the altar, and go *your* way; first be reconciled with your brother, and then come and offer your gift.
25. Agree with your adversary quickly, while you are in the way with him; lest your adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.
26. Truly I say to you, there is no way that you shall come out of there until you have paid the *very* last coin.
27. You have heard that it was said to those *in* ancient *times*, 'You shall not commit adultery.'
28. But I say to you, everyone who looks upon a woman to lust after her has already committed adultery with her in his heart.
29. So then, if your right eye shall cause you to offend, pluck it out and cast it from you; for it is better for you that one of your members should perish than *that* your whole body be cast into Gehenna.

25 Mark 3:7

Chap **5**

1 Mark 3:13
3 Isa. 57:15, 66:2
Psa. 51:17
Prov. 16:19, 29:23
Luke 6:20
4 Isa. 61:2, 3
Luke 6:21
John 16:20
2 Cor. 1:7
Rev. 21:4
5 Psa. 37:11
Rom. 4:13
6 Isa. 55:1, 65:13
7 Psa. 41:1
Mark 11:25
8 Psa. 15:2
1 Cor. 13:12
Heb. 12:14
10 1 Pet. 3:14
2 Cor. 4:17
11 Luke 6:22
1 Pet. 4:14
12 Neh. 9:26
Luke 6:23
Acts 5:41, 7:52
1 Pet. 4:13
13 Mark 9:50
Luke 14:34
14 Prov. 4:18
Phil. 2:15
15 Mark 4:21
Luke 8:16
16 John 15:8
1 Pet. 2:12
1 Cor. 14:25
17 Rom. 10:4
18 Luke 16:17
19 Jas. 2:10
20 Rom. 10:3
21 Ex. 20:13
22 Jas. 2:20
1 John 3:15
23 Mat. 8:4
24 Job 42:8
1 Pet. 3:7
1 Tim. 2:8
25 Isa. 55:6
Psa. 32:6
Prov. 25:8
Luke 12:58
27 Ex. 20:14
Deut. 5:18
28 Job 31:1
Prov. 6:25
29 Mark 9:43
Col. 3:5

30. And if your right hand shall cause you to offend, cut it off and cast *it* from you; for it is better for you that one of your members should perish than *that* your whole body be cast into Gehenna.
31. It was also said *in ancient times*, 'Whoever shall divorce his wife, let him give her a writing of divorcement.'
32. But I say to you, whoever shall divorce his wife, except for the cause of sexual immorality, causes her to commit adultery; and whoever shall marry her who has been divorced is committing adultery.
33. Again, you have heard that it was said to those *in* ancient *times*, 'You shall not forswear yourself, but you shall perform your oaths to the Lord.'
34. But I say to you, do not swear at all, neither by heaven, for it is God's throne;
35. Nor by the earth, for it is the footstool of His feet; nor by Jerusalem, because it is *the* city of the great King.
36. Neither shall you swear by your head, because you do not have the power to make one hair white or black.
37. But let your word be *good, your* 'Yes' *be* yes *and your* 'No' *be* no; for anything that *is* added to these is from the evil one.
38. You have heard that it was said, '*An* eye for *an* eye, and *a* tooth for *a* tooth';
39. But I say to you, do not resist evil; rather, *if* anyone shall strike you on the right cheek, turn to him the other also.
40. And *if* anyone shall sue you before the law and take your garment, give him *your* coat also.
41. And *if* anyone shall compel you to go one mile, go with him two.
42. Give to the one who asks of you; and do not turn away from the one who wishes to borrow from you.
43. You have heard that it was said, 'You shall love your neighbor and hate your enemy.'
44. But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who despitefully use you and persecute you,
45. So that you yourselves may be *the* children of your Father Who *is* in heaven; for He causes His sun to rise on *the* evil and *on the* good, and sends rain on *the* just and *on the* unjust.
46. For if you love those who love you, what reward do you have? Do not the tax collectors practice the same *thing?*
47. And if you salute your brethren only, what have you done *that is* extraordinary? Do not the tax collectors practice the same *thing?*
48. Therefore, you shall be perfect, even as your Father Who *is* in heaven is perfect."

31 Deut. 24:1
Jer. 3:1
Mark 10:2
32 Luke 16:18
Rom. 7:3
33 Ex. 20:7
Lev. 19:12
Deut. 23:23
Mat. 23:16
34 Isa. 66:1
Mat. 23:16
Jas. 5:12
35 Psa. 48:2
37 Jas. 5:12
Col. 4:6
38 Ex. 21:24
Lev. 24:20
Deut. 19:21
39 Isa. 50:6
Lam. 3:30
Prov. 20:22
Luke 6:29
1 Pet. 3:9
Rom. 12:17
1 Cor. 6:7
41 Mat. 27:32
42 Deut. 15:8
Luke 6:30
43 Lev. 19:18
Deut. 23:6
Psa. 41:10
44 Luke 6:27, 23:34
Acts 7:60
1 Pet. 2:23
Rom. 12:14
1 Cor. 4:12
45 Job 25:3
46 Luke 6:32
48 Gen. 17:1
Lev. 11:44, 19:2
Luke 6:36
Jas. 1:4
1 Pet. 1:15
Eph. 5:1
Col. 1:28, 4:12

Chap. **6**

1 Deut. 24:13
Psa. 112:9
Dan. 4:27
2 Cor. 9:9
2 Rom. 12:8
4 Luke 14:4
6 2 Ki. 4:33
7 1 Ki. 18:26
Eccl. 5:2
9 Luke 11:2
10 Psa. 103:20
Mat. 26:39
Acts 21:14
11 Prov. 30:8
Job 23:12
12 Mat. 18:21
13 Mat. 26:41
John 17:15
2 Pet. 2:9
1 Cor. 10:13
Rev. 3:10

CHAPTER SIX

1. "Beware *that* you do not bestow your alms in the sight of men in order to be seen by them; otherwise you have no reward with your Father Who *is* in heaven.
2. Therefore, when you give *your* alms, do not sound the trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Truly I say to you, they have their reward.
3. But *when* you give your alms, do not let your left hand know what your right hand is doing,
4. So that your alms may be in secret; and your Father Who sees in secret shall Himself reward you openly.
5. And when you pray, you shall not be as the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, in order *that* they may be seen by men. Truly I say to you, they have their reward.
6. But you, when you pray, enter into a private room; and after shutting the door, pray to your Father Who *is* in secret; and your Father Who sees in secret shall reward you openly.
7. And when you pray, do not use vain repetitions, as the heathen *do*; for they think that by multiplying their words they shall be heard.
8. Now then, do not be like them; for your Father knows what things you have need of before you ask Him.
9. Therefore, you are to pray after this manner: 'Our Father Who *is* in heaven, hallowed be Your name;
10. Your kingdom come; Your will be done on earth, as *it is* in heaven;
11. Give us this day our daily bread;
12. And forgive us our debts, as we also forgive our debtors;
13. And lead us not into temptation, but

rescue us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.'
14. For if you forgive men their trespasses, your heavenly Father will also forgive you.
15. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.
16. And when you fast, do not be as the hypocrites, dejected in countenance; for they disfigure their faces in order that they may appear to men to fast. Truly I say to you, they have their reward.
17. But *when* you fast, anoint your head and wash your face,
18. So that you may not appear to men to fast, but to your Father Who *is* in secret; and your Father Who sees in secret shall reward you openly.
19. Do not store up treasures for yourselves on earth, where moth and rust spoil, and where thieves break through and steal;
20. But store up treasures for yourselves in heaven, where neither moth nor rust spoils, and where thieves do not break through nor steal.
21. For where your treasure is, there will your heart be also.
22. The light of the body is the eye. Therefore, if your eye be sound, your whole body shall be *full of* light.
23. But if your eye be evil, your whole body shall be *full of* darkness. Therefore, if the light that *is* in you be darkness, how great *is* that darkness!
24. No one is able to serve two masters; for either he will hate the one and love the other, or he will hold to *the* one and despise the other. You cannot serve God and mammon.
25. Because of this I say to you, do not be anxious about your life *as to* what you shall eat and what you shall drink; nor about your body *as to* what you shall wear. Is not life more than food, and the body *more* than clothing?
26. Observe the birds of heaven: they do not sow, neither do they reap, nor do they gather into granaries; and your heavenly Father feeds them. Are you not much better than they?
27. But who among you, by taking careful thought, is able to add one cubit to his stature?
28. And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not labor, nor do they spin;
29. But I say to you, not even Solomon in all his glory was arrayed as one of these.
30. Now if God so arrays the grass of the field, which today is and tomorrow is cast into the oven, *shall* He not much rather clothe you, O *you* of little faith?
31. Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we be clothed?'
32. For the nations seek after all these things. And your heavenly Father knows that you have need of all these things.
33. But *as for* you, seek★ first the kingdom of God and His righteousness, and all these things shall be added to you.
34. Therefore, do not be anxious about tomorrow; for tomorrow shall take care of the *things* of itself. Sufficient for the day *is* the evil of that *day*."

14 Mark 11:25
Eph. 4:32
Col. 3:13
15 Mat. 18:35
Jas. 2:13
16 Isa. 58:5
17 Ruth 3:3
Dan. 10:3
19 Prov. 23:4
Jas. 5:1
Heb. 13:5
1 Tim. 6:17
20 Mat. 19:21
Luke 12:33, 18:22
1 Pet. 1:4
1 Tim. 6:19
22 Luke 11:34
24 Luke 16:13
Jas. 4:4
1 John 2:15
Gal. 1:10
1 Tim. 6:17
25 Psa. 55:22
Luke 12:22
1 Pet. 5:7
Phil. 4:6
26 Psa. 147:9
Job 38:41
Luke 12:24
33 1 Ki. 3:13
Psa. 37:25
Mark 10:30
Luke 12:31
1 Tim. 4:8
★ *The force of the Greek means: seek and keep on seeking*

Chap. 7

1 Luke 6:37
Jas. 4:11
Rom. 14:3
1 Cor. 4:3
2 Mark 4:24
Luke 6:38
3 Luke 6:41
6 Prov. 9:7, 8, 23:9
Acts 13:45
7 Mat. 21:22
Mark 11:24
Luke 11:9, 18:1
John 14:13, 15:7, 16:23-24
Jas. 1:5, 6
1 John 3:22, 5:14-15
8 Prov. 8:17
Jer. 29:12
★ *The force of the Greek means: ask and keep on asking; seek and keep on seeking; knock and keep on knocking.*
9 Luke 11:11

CHAPTER SEVEN

1. "Do not condemn *others*, so that you yourself will not be condemned;
2. For with what judgment you judge, you shall be judged; and with what measure you mete out, it shall be measured again to you.
3. Now why do you look at the sliver that *is* in your brother's eye, but you do not perceive the beam in your *own* eye?
4. Or how will you say to your brother, 'Allow *me* to remove the sliver from your eye'; and behold, the beam *is* in your *own* eye?
5. *You* hypocrite, first cast out the beam from your *own* eye, and then you shall see clearly to remove the sliver from your brother's eye.
6. Do not give that which *is* holy to the dogs, nor cast your pearls before the swine, lest they trample them under their feet, and turn around and tear you in pieces.
7. Ask, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you.
8. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it shall be opened.★
9. Or what man is there of you who, if

his son shall ask *for* bread, will give him a stone?
10. And if he shall ask *for* a fish, will give him a serpent?
11. Therefore, if you, being evil, know *how* to give good gifts to your children, how much more shall your Father Who *is* in heaven give good things to those who ask Him?
12. Therefore, everything that you would have men do to you, so also do to them; for this is the Law and the Prophets.
13. Enter in through the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and many are those who enter through it;
14. For narrow *is* the gate and difficult *is* the way that leads to life, and few are those who find it.
15. But beware of false prophets who come to you in sheep's clothing, for within *they* are ravening wolves.
16. You shall know them by their fruits. They do not gather grapes from thorns, or figs from thistles, do they?
17. In the same way, every good tree produces good fruit, but a corrupt tree produces evil fruit.
18. A good tree cannot produce evil fruit, nor can a corrupt tree produce good fruit.
19. Every tree *that is* not producing good fruit is cut down and is cast into the fire.
20. Therefore, you shall assuredly know them by their fruits.
21. Not everyone who says to Me, 'Lord, Lord,' shall enter into the kingdom of heaven; but the one who is doing the will of My Father, Who *is* in heaven.
22. Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?'
23. And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness.'
24. Therefore, everyone who hears these words of Mine and practices them, I will compare him to a wise man, who built his house upon the rock;
25. And the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the rock.
26. And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand;
27. And the rain came down, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."
28. Now it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching;
29. For He taught them as one Who had authority, and not as the scribes.

11 Gen. 6:5, 8:21
12 Lev. 19:18 Mat. 22:40 Luke 6:31 Rom. 13:8 Gal. 5:14 1 Tim. 1:5
13 Luke 13:24
15 Deut. 13:3 Jer. 23:16 Mic. 3:5 Mat. 24:4-5 Mark 13:22 Acts 20:29 2 Pet. 2:1 1 John 4:1 Rom. 16:17 Eph. 5:6 Col. 2:8 2 Tim. 3:5
16 Mat. 7:20 Luke 6:43
17 Jer. 11:19 Mat. 12:33
19 Mat. 3:10 Luke 3:9 John 15:2
21 Hos. 8:2 Mat. 25:11 Luke 6:46, 13:25 Acts 19:13 Jas. 1:22 Rom. 2:13
22 Num. 24:4 John 11:51 1 Cor. 13:2
23 Psa. 5:5, 6:8 Mat. 25:12, 41 Luke 13:25 2 Tim. 2:19
24 Deut. 32:4, 30-31 Luke 6:47 1 Cor. 10:4
28 Mat. 13:54 Mark 1:22, 6:2 Luke 4:32
29 John 7:46

Chap. **8**

2 Mark 1:40 Luke 5:12
4 Lev. 14:3-4, 10 Mat. 9:30 Mark 5:43 Luke 5:14
5 Luke 7:1
8 Psa. 107:20 Luke 15:19, 21
11 Gen. 12:3 Isa. 2:2-3, 11:10 Mal. 1:11 Luke 13:29 Acts 10:45, 11:18, 14:27 Rom. 15:9 Eph. 3:6
12 Mat. 13:42, 50, 21:43, 22:13, 24:51, 25:30 Luke 13:28 2 Pet. 2:17 Jude 13

CHAPTER EIGHT

1. When He came down from the mountain, great multitudes followed Him.
2. And behold, a leper came and worshiped Him, saying, "Lord, if You will, You have the power to cleanse me."
3. Then Jesus stretched out *His* hand *and* touched him, saying, "I will. Be cleansed." And immediately *he* was cleansed *from* his leprosy.
4. And Jesus said to him, "See *that* you tell no one; but go *and* show yourself to the priest, and offer the gift that Moses commanded, for a witness to them."
5. Now when Jesus had entered Capernaum, a centurion came to Him, beseeching Him,
6. And saying, "Lord, my servant is lying in the house paralyzed *and* grievously tormented."
7. And Jesus said to him, "I will come and heal him."
8. But the centurion answered *and* said, "Lord, I am not worthy that You should come under *the* roof *of* my *house*; but speak the word only, and my servant shall be healed.
9. For I also am a man under authority, having soldiers under me; and I say to this *one*, 'Go,' and he goes; and to another *one*, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."
10. Now when Jesus heard these *words*, He was amazed; and He said to those who were following, "Truly I say to you, nowhere in Israel have I found such great faith.
11. But I say to you, many shall come from *the* east and *the* west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.
12. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth."

13. Then Jesus said to the centurion, "Go, and as you have believed, *so* be it *done* to you." And his servant was healed in that hour.
14. And after coming into Peter's house, Jesus saw Peter's mother-in-law lying *sick* with a fever;
15. Then He touched her hand, and the fever left her; and she arose and served them.
16. Now when evening had come, they brought to Him many possessed with demons, and He cast out the spirits by *His* word, and healed all who were sick;
17. So that it might be fulfilled which was spoken by Isaiah the prophet, saying, "*He* Himself took our infirmities and bore our diseases."
18. But when Jesus saw great multitudes around Him, He commanded *His disciples* to depart to the other side.
19. And a certain scribe came to *Him* and said, "Master, I will follow You wherever You may go."
20. Then Jesus said to him, "Foxes have holes, and birds of heaven *have* nests; but the Son of man has no place to lay His head."
21. And another of His disciples said to Him, "Lord, allow me first to go and bury my father."
22. But Jesus said to him, "Follow Me, and leave the dead to bury their own dead."
23. And when He entered into the ship, His disciples followed Him.
24. Now a great tempest suddenly arose in the sea, so great that the ship was being covered by the waves; but He was sleeping.
25. And His disciples came to *Him* and awoke Him, saying, "Lord, save us! We are perishing."
26. And He said to them, "Why are you afraid, O *you* of little faith?" Then He arose *and* rebuked the winds and the sea, and there was a great calm.
27. But the men were amazed, saying, "What kind *of Man* is this, that even the winds and the sea obey Him?"
28. And when He had come to the other side into the country of the Gergesenes, *there* met Him two who were possessed by demons coming out of the tombs, so violent that no one was able to pass by that way.

14 Mark 1:29-31
Luke 4:38-39
1 Cor. 9:5
16 Mark 1:32
Luke 4:40-41
17 Isa. 53:4
1 Pet. 2:24
19 Luke 9:57-58
21 1 Ki. 19:20
Luke 9:59-60
24 Mark 4:37
Luke 8:23
26 Psa. 65:7, 89:9, 107:29
28 Mark 5:1
Luke 8:26

29. And they cried out at once, saying, "What do You have to do with us, Jesus, *the* Son of God? Have You come here to torment us before *the* time?"
30. Now there was far off from them a herd of many swine feeding;
31. And the demons pleaded with Him, saying, "If You cast us out, allow us to go into the herd of swine."
32. And He said to them, "Go!" And after coming out, they went into the herd of swine; and the entire herd of swine suddenly rushed down the steep *slope* into the sea and died in the waters.
33. But those who were tending *them* fled, and after going into the city reported everything, and what had happened to those *who had been* possessed by demons.
34. And the entire city immediately went out to meet Jesus; and when they saw Him, they besought Him to depart from their borders.

CHAPTER NINE

1. And after going into the ship, He passed over and came to His own city.
2. And behold, they brought to Him a paralytic lying on a stretcher. Then Jesus, seeing their faith, said to the paralytic, "Be of good courage, child; your sins have been forgiven you."
3. And immediately some of the scribes said within themselves, "This *man* blasphemes."
4. But Jesus, perceiving their thoughts, said, "Why are you thinking evil in your hearts?
5. For which is easier to say, '*Your* sins have been forgiven you,' or to say, 'Arise and walk'?
6. But *I speak these words so* that you may understand that the Son of man has authority on earth to forgive sins." Then He said to the paralytic, "Arise, take up your bed, and go to your house."
7. And he arose and went away to his house.
8. Now when the multitudes saw *it*, they were amazed and glorified God, Who had given such authority to men.
9. And passing from there, Jesus saw a man named Matthew sitting at the tax office, and said to him, "Follow Me." And he arose *and* followed Him.
10. Then it came to pass, when Jesus sat

34 Deut. 5:25
1 Ki. 17:18
Luke 5:8
Acts 16:39

Chap. **9**

1 Mat. 4:13
2 Mat. 8:10
Mark 2:3
Luke 5:18
4 Psa. 139:2
Mat. 12:25
Mark 12:15
Luke 5:22, 6:8, 9:47, 11:17
9 Mark 2:14
Luke 5:27
10 Mark 2:15
Luke 5:29

down *to eat* in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples.
11. And after seeing *this*, the Pharisees said to His disciples, "Why does your Master eat with tax collectors and sinners?"
12. But when Jesus heard *it*, He said to them, "Those who are strong do not have need of a physician, but those who are sick.
13. Now go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call *the* righteous, but sinners to repentance."
14. Then the disciples of John came to Him, saying, "Why do we and the Pharisees fast often, but Your disciples do not fast?"
15. And Jesus said to them, "Are the children of the bridechamber able to mourn while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast.
16. Now no one sews a new piece of cloth onto an old garment; for that which is put in to fill up *the hole* takes away from the garment, and a worse tear develops.
17. Neither do they put new wine into old wineskins; otherwise the wineskins will burst, and the wine will spill out, and the wineskins will be destroyed; but they put new wine into new wineskins, and both are preserved together."
18. While He was saying these things to them, behold, a ruler came and worshiped Him, saying, "My daughter has just died, but come and lay Your hands on her, and she shall live."
19. Then Jesus and His disciples arose and followed him.
20. And behold, a woman who had been *afflicted* with a flow of blood *for* twelve years, after coming behind *Him*, touched the hem of His garment.
21. For she said within herself, "If only I shall touch His garment, I shall be healed."
22. But Jesus turned; and seeing the woman, He said to her, "Be of good courage, daughter; your faith has made you whole." And from that hour the woman was healed.
23. Now when Jesus came into the ruler's house, and saw the flute players and the multitude making an uproar,
24. He said to them, "Back away! For the damsel is not dead, but is sleeping." And they laughed at Him.
25. But when the multitude had been put out, He went in *and* took hold of her hand, and the damsel arose.
26. And this report went out into all that land.
27. Now as Jesus was traveling from there, two blind *men* followed, crying and saying, "Have pity on us, Son of David!"
28. And after coming into the house, the blind *men* came to Him; and Jesus said to them, "Do you believe that I have the power to do this?" They said to Him, "Yes, Lord."
29. Then He touched their eyes, saying, "According to your faith be it to you."
30. And their eyes were opened. And He sternly warned them, saying, "See that you do not let anyone know *it*."
31. But they went out *and* made Him known in all that land.
32. And as they were leaving, behold, they brought to Him a dumb man, possessed by a demon;
33. And when the demon had been cast out, the *one who had been* dumb spoke. And the multitudes wondered, saying, "Never has the like been seen in Israel."
34. But the Pharisees said, "By the prince of the demons He casts out demons."
35. Then Jesus went around to all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every bodily weakness among the people.
36. And seeing the multitudes, He was moved with compassion for them, because they were wearied and scattered abroad, as sheep who did not have a shepherd.
37. Then He said to His disciples, "The harvest *is* truly great, but the workmen *are* few;
38. Therefore, beseech the Lord of the harvest, that He may send out workmen into His harvest."

CHAPTER TEN

1. And when He had called His twelve disciples, He gave them authority over

11 Mat. 11:19 Luke 5:30, 15:2 Gal. 2:15
13 Hos. 6:6 Mic. 6:6-8 Mat. 12:7 1 Tim. 1:15
14 Mark 2:18 Luke 5:33, 18:12
15 John 3:29 Acts 13:2-3, 14:23 1 Cor. 7:5
18 Mark 5:22 Luke 8:41
20 Mark 5:25 Luke 8:43
22 Luke 7:50, 8:48, 17:19, 18:42
23 2 Chr. 35:25 Mark 5:38 Luke 8:51
24 Acts 20:10
26 Mat. 15:22 Mark 10:47 Luke 18:38
30 Mat. 8:4 Luke 5:14
31 Mark 7:36
32 Mat. 12:22 Luke 11:14
34 Mat. 12:24 Luke 11:15
35 Mat. 4:23
36 Num. 27:17 1 Ki. 22:17 Mark 6:35
37 Luke 10:2 John 4:35
38 2 Thes. 3:1

Chap. **10**

1 Mark 3:13 Luke 6:13

unclean spirits, to cast them out, and to heal every disease and every kind of sickness.
2. Now the names of the twelve apostles are these: first, Simon who is called Peter, and his brother Andrew; James, the *son* of Zebedee, and his brother John;
3. Philip and Bartholomew; Thomas and Matthew, the *former* tax collector; James, the *son* of Alpheus; and Lebbeus, who was surnamed Thaddeus;
4. Simon, the Cananean; and Judas Iscariot, who also betrayed Him.
5. These twelve Jesus sent out after commanding them, saying, "Do not go into *the* way of the Gentiles, and do not enter into a city of the Samaritans;
6. But go instead to the lost sheep of *the* house of Israel.
7. And *as you are* going, proclaim, saying, 'The kingdom of heaven is at hand.'
8. Heal *the* sick. Cleanse *the* lepers. Raise *the* dead. Cast out demons. Freely you have received; freely give.
9. Do not provide gold, nor silver, nor money in your belts,
10. Nor a provision bag for *the* way, nor two coats, nor shoes, nor a staff; for the workman is worthy of his food.
11. And whatever city or village you enter, inquire who in it is worthy, and there remain until you leave.
12. When you come into the house, salute it;
13. And if the house is indeed worthy, let your peace be upon it. But if it *is* not worthy, let your peace return to you.
14. And whoever shall not receive you, nor hear your words, when you leave *that* house or that city, shake off the dust from your feet.
15. Truly I say to you, it shall be more tolerable for *the* land of Sodom and Gomorrah in *the* day of judgment than for that city.
16. Behold, I am sending you forth as sheep in *the* midst of wolves. Therefore, be wise as serpents and harmless as doves.
17. But beware of men; for they will deliver you up to councils, and they will scourge you in their synagogues;
18. And you shall also be brought before governors and kings for My sake, for a witness to them and to the Gentiles.
19. Now when they deliver you up, do not be anxious *about* how or what you should speak; for in that hour it shall be given to you what you shall speak.
20. For it is not you who speak, but the Spirit of your Father that speaks in you.
21. Then brother will deliver up brother to death; and *the* father, the child; and children will rise up against *their* parents and *have* them put to death.
22. And you shall be hated by all for My name's sake; but the one who endures to *the* end, that one shall be saved.
23. But when they persecute you in this city, escape into another; for truly I say to you, in no way shall you have completed *witnessing* to the cities of Israel until the Son of man has come.
24. A disciple is not above his teacher, nor a servant above his master.
25. It is sufficient for the disciple that he become as his teacher, and the servant as his master. If they have called the master of the house Beelzebub, how much more *shall they call* those of his household?
26. Therefore, do not fear them because there is nothing covered that shall not be uncovered, and *nothing* hidden that shall not be known.
27. What I tell you in the darkness, speak in the light; and what you hear in the ear, proclaim upon the housetops.
28. Do not be afraid of those who kill the body, but do not have power to destroy the life; rather, fear Him Who has the power to destroy both life and body in Gehenna.
29. Are not two sparrows sold for a coin? And *yet* not one of them shall fall to the ground without your Father *taking account of it*.
30. But even the hairs of your head are all numbered.
31. Therefore, do not be afraid; you are better than many sparrows.
32. Now then, whoever shall confess Me before men, that one will I also confess before My Father Who *is* in heaven.
33. But whoever shall deny Me before men, that one will I also deny before My Father, Who *is* in heaven.
34. Do not think that I have come to bring peace on the earth; I did not come to bring peace, but a sword.
35. For I have come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.
36. And a man's enemies *shall be those of* his own household.

2 John 1:42
4 Luke 6:15 John 13:26 Acts 1:13
5 Mat. 4:15 John 4:9
6 Isa. 53:6 Jer. 50:6 Mat. 15:24 Acts 13:46
7 Mat. 3:2 Luke 9:2, 10:9
8 Acts 8:18
9 1 Sam. 9:7 Mark 6:8
10 Luke 10:7 1 Tim. 5:18
11 Luke 10:8
13 Psa. 35:13 Luke 10:5
14 Neh. 5:13 Mark 6:11 Luke 9:5 Acts 13:51
15 Mat. 11:22
16 Luke 10:3 Eph. 5:15 Phil. 2:15
17 Mark 13:9 Luke 12:11 Acts 5:40
18 Acts 12:1 2 Tim. 4:16
19 Ex. 4:12 Jer. 1:7 Luke 21:14
20 2 Sam. 23:2 2 Tim. 4:17
21 Mic. 7:6 Luke 21:16
22 Dan. 12:12 Mark 13:13 Luke 21:17
23 Mat. 2:13, 16:28 Acts 8:1
24 Luke 6:40 John 15:20
25 Mark 3:22 John 8:48
26 Mark 4:22 Luke 8:17
28 Luke 12:4 1 Pet. 3:14
30 1 Sam. 14:45 Luke 21:18
32 Luke 12:8 Rom. 10:9 Rev. 3:5
33 Luke 9:26 2 Tim. 2:12
34 Luke 12:49
35 Mic. 7:6
36 Psa. 41:9, 55:13 John 13:18

37. The one who loves father or mother more than Me is not worthy of Me; and the one who loves son or daughter more than Me is not worthy of Me.
38. And the one who does not take up his cross and follow Me is not worthy of Me.
39. The one who has found his life shall lose it; and the one who has lost his life for My sake shall find it.
40. The one who receives you receives Me, and the one who receives Me receives Him Who sent Me.
41. The one who receives a prophet in *the* name of a prophet shall receive *the* reward of a prophet; and the one who receives a righteous *man* in *the* name of a righteous *man* shall receive the reward of a righteous *man*.
42. And *if* anyone shall in *the* name of a disciple give to one of these little ones to drink a cup of cold *water* only, truly I say to you, he shall in no way lose his reward."

CHAPTER ELEVEN

1. And it came to pass *that*, when Jesus had finished commanding His twelve disciples, He left there to teach and to preach in their cities.
2. Now John, having heard in prison *of* the works of Christ, sent two of his disciples,
3. Saying to Him, "Are You the One Who is coming, or are we to look for another?"
4. Jesus answered and said to them, "Go and report to John what you hear and see:
5. *The* blind receive sight, and *the* lame walk; *the* lepers are cleansed, and *the* deaf hear; *the* dead are raised, and *the* poor are evangelized.
6. And blessed is everyone who shall not be offended in Me."
7. And as they were leaving, Jesus said to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by *the* wind?
8. But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft *clothing* are in kings' houses.
9. But what did you go out to see? A prophet? Yes, I tell you, and *one* more excellent than a prophet.
10. For this is *he* of whom it is written, 'Behold, I send My messenger before Your face, who shall prepare Your way before You.'
11. Truly I say to you, there has not arisen among *those* born of women *anyone* greater than John the Baptist. But the one who *is* least in the kingdom of heaven is greater than he.
12. For from the days of John the Baptist until now, the kingdom of heaven is taken with a *great* struggle, and *the* zealous *ones* lay hold on it.
13. For all the prophets and the law prophesied until John.
14. And if you are willing to receive *it*, he is Elijah who was to come.
15. The one who has ears to hear, let him hear.
16. But to what shall I compare this generation? It is exactly like little children sitting in *the* markets and calling to their companions,
17. And saying, 'We have piped to you, and you did not dance; we have mourned to you, and you did not wail.'
18. For John came neither eating nor drinking, and they say, 'He has a demon.'
19. The Son of man came eating and drinking, and they say, 'Behold, a man who is a glutton and a winebibber, a friend of tax collectors and sinners.' But wisdom is justified by her children."
20. Then He began to castigate the cities in which most of His miracles had taken place, because they did not repent:
21. "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that have taken place in you had taken place in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22. But I tell you, it shall be more tolerable for Tyre and Sidon in *the* day of judgment than for you.
23. And you, Capernaum, who have been exalted to heaven, shall be cast down to the grave. For if the miracles that have taken place in you had taken place in Sodom, it would have remained until this day.
24. But I tell you, it shall be more tolerable for *the* land of Sodom in *the* day of judgment than for you."
25. At that time Jesus answered and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and

37 Luke 14:26
38 Mark 8:34
39 Luke 17:33
John 12:25
40 Luke 9:48
John 12:44
Gal. 4:14
41 1 Ki. 17:10
2 Ki. 4:8
42 Mat. 25:40
Mark 9:41
Heb. 6:10

Chap. **11**

2 Mat. 14:3
Luke 7:18
3 Gen. 49:10
Num. 24:17
Dan. 9:24
John 6:14
5 Psa. 22:26
Isa. 29:18, 35:4-6, 61:1
Luke 4:18
John 2:23
Jas. 2:5
6 Isa. 8:14-15
1 Pet. 2:8
Rom. 9:32
7 Luke 7:24
Eph. 4:14
9 Luke 1:76
10 Mal. 3:1
Mark 1:2
Luke 1:76
12 Luke 16:16
13 Mal. 4:6
14 Mal. 4:5
Luke 1:17
15 Mat. 13:9
Luke 8:8
Rev. 2:7, 11, 17, 29, 3:6, 13
16 Luke 7:31
19 Mat. 9:10
Luke 7:35
20 Luke 10:18
21 Jonah 3:7
22 Mat. 10:15, 11:24
23 Isa. 14:13
Lam. 2:1
24 Mat. 10:15
25 Psa. 8:2
Mat. 16:17
Luke 10:21
1 Cor. 1:19, 2:8
2 Cor. 3:14

have revealed them to babes.
26. Yes, Father, for it was well pleasing in Your sight *to do* this.
27. All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him.*
28. Come to Me, all you who labor and are *overly* burdened, and I will give you rest.
29. Take My yoke upon you, and learn from Me; for I am meek and lowly in heart; and you shall find rest for your souls.
30. For My yoke *is* easy, and My burden is light."

CHAPTER TWELVE

1. At that time Jesus went through the grain fields on the Sabbath days; and His disciples were hungry, and they began to pluck the heads of grain and to eat *them*.
2. But after seeing *this*, the Pharisees said to Him, "Behold, Your disciples are doing what is not lawful to do on *the* Sabbath."
3. But He said to them, "Have you not read what David did when he himself and those with him were hungry?
4. How he went into the house of God and he ate the loaves of showbread, which it was not lawful for him to eat, nor for those who were with him, but for the priests only?
5. Or have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath and are guiltless?
6. But I say to you, there is *one* here Who is greater than the temple.
7. Now if you had known what this *means*, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless.
8. For the Son of man is Lord even of the Sabbath day."
9. And after leaving there, He went into their synagogue.
10. And, behold, a man was there who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbaths?" so that they might accuse Him.
11. But He said to them, "What man is there among you who, if he has one sheep that falls into a pit on the Sabbath, will not lay hold of it and lift *it out*?
12. And how much better is a man than a sheep? So then, it is lawful to do good on the Sabbaths."
13. And He said to the man, "Stretch out your hand." And he stretched it out, and it was restored *as* sound as the other.
14. Then the Pharisees went out *of the synagogue* and held a council against Him *to discuss* how they might destroy Him.
15. But when Jesus knew of it, He withdrew from there; and great multitudes followed Him, and He healed all of them.
16. And He strictly commanded them not to make Him known publicly;
17. So that it might be fulfilled which was spoken by Isaiah the prophet, saying,
18. "Behold My Servant, Whom I have chosen; My Beloved, in Whom My soul has found delight. I will put My Spirit upon Him, and He shall declare judgment to the Gentiles.
19. He shall not strive nor cry out, neither shall anyone hear His voice in the streets.
20. A bruised reed shall He not break, and smoking flax shall He not quench, until He brings forth the judgment unto victory.
21. And *the* Gentiles shall hope in His name."
22. Then was brought to Him one who was possessed by a demon, blind and dumb; and He healed him, so that the one *who had been* blind and dumb both spoke and saw.
23. And the multitudes were all amazed, and said, "Is this the Son of David?"
24. But when the Pharisees heard *this*, they said, "This *Man* does not cast out demons except by Beelzebub, prince of the demons."
25. But Jesus, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.
26. And if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand?
27. And if I by Beelzebub cast out demons, by whom do your sons cast *them* out? On account of this, they shall be your judges.

27 Mat. 28:18
Luke 10:22
John 1:18, 3:35, 6:46, 10:15, 13:3, 17:2
1 Cor. 15:27
29 Zech. 9:9
John 13:15
1 Pet. 2:21
1 John 2:6
Phil. 2:5, 7-8
30 1 John 5:3

Chap. **12**

1 Deut. 23:25
Mark 2:23
Luke 6:1
3 1 Sam. 21:6
4 Ex. 25:30, 29:32
Lev. 8:31, 24:5, 9
5 Num. 28:9
John 7:22
6 2 Chr. 6:18
Mal. 3:1
7 Hos. 6:6
Mic. 6:6-8
Mat. 9:13
9 Mark 3:1
Luke 6:6
10 Luke 13:14, 14:3
John 9:16
14 Mat. 27:1
Mark 3:6
Luke 6:11
John 5:18, 10:39, 11:53
15 Mat. 10:23, 19:2
Mark 3:7
16 Mat. 9:30
18 Isa. 42:1
Mat. 3:17, 17:5
22 Mat. 9:32
Mark 3:11
Luke 11:14
24 Mat. 9:34
Mark 3:22
Luke 11:15
25 Mat. 9:4
John 2:25
Rev. 2:23

28. But if I by *the* Spirit of God cast out demons, then the kingdom of God has come upon you.
29. Or how is anyone able to enter into the house of a strong *man* and plunder his goods, if he does not first bind the strong man? And then he will plunder his house.
30. The one who is not with Me is against Me, and the one who does not gather with Me scatters.
31. Because of this, I say to you, every sin and blasphemy shall be forgiven to men except the blasphemy against the *Holy* Spirit; *that* shall not be forgiven to men.
32. And whoever speaks a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming *age*.
33. Either make the tree good and the fruit good, or make the tree corrupt and its fruit corrupt; for a tree is known by its fruit.
34. Offspring of vipers, how are you able to speak good things, being evil? For out of the abundance of the heart the mouth speaks.
35. The good man out of the good treasure of his heart brings out good things; and the wicked man out of the wicked treasure brings out wicked things.
36. But I say to you, for every idle word that men may speak, they shall be held accountable in *the* day of judgment.
37. For by your words you shall be justified, and by your words you shall be condemned."
38. Then some of the scribes and Pharisees answered, saying, "Master, we desire to see a sign from You."
39. And He answered *and* said to them, "A wicked and adulterous generation seeks after a sign, but no sign shall be given to it except the sign of Jonah the prophet.
40. For just as Jonah was in the belly of the whale three days and three nights, in like manner the Son of man shall be in the heart of the earth three days and three nights.
41. *The* men of Nineveh shall stand up in the judgment with this generation and shall condemn it, because they repented at the proclamation of Jonah; and behold, a greater than Jonah *is* here.

28 Dan. 2:44, 7:14
Luke 1:33, 11:20, 17:20-21
29 Isa. 49:24
Luke 11:21-23
31 Mark 3:28
Luke 12:10
Acts 7:51
1 John 5:16
Heb. 6:4, 10:26, 29
32 Mat. 11:19, 13:55
John 7:12, 52
1 Tim. 1:13
33 Mat. 7:17
Luke 6:43
34 Mat. 3:7, 23:33
Luke 6:45
38 Mat. 16:1
Mark 8:11
Luke 11:16
John 2:18
1 Cor. 1:22
39 Isa. 57:3
Mat. 16:4
Mark 8:38
John 4:48
40 Jonah 1:17
41 Jer. 3:11
Ezek. 16:51
Jonah 3:5
Luke 11:32
Rom. 2:27
42 1 Ki. 10:1
2 Chr. 9:1
Luke 11:31
43 Job 1:7
Luke 11:24
1 Pet. 5:8
45 2 Pet. 2:20-22
Heb. 6:4, 10:26
46 Mat. 13:55
Mark 3:31, 6:3
Luke 8:19-21
John 2:12, 7:3, 5
Acts 1:14
1 Cor. 9:5
Gal. 1:19
50 John 15:14
Gal. 5:6, 6:15
Col. 3:11
Heb. 2:11

Chap. **13**

1 Mark 4:1
2 Luke 5:3, 8:4
3 Luke 8:5

42. *The* queen of *the* south shall rise up in the judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.
43. But when the unclean spirit has departed from a man, it goes through dry places seeking rest, but finds none.
44. Then it says, 'I will return to my house, from which I came out.' And after coming, it finds *it* unoccupied, swept and set in order.
45. Then it goes and takes with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last *state* of that man is worse than the first. Likewise shall it also be with this wicked generation."
46. But while He was still speaking to the multitudes, behold, *His* mother and His brothers were standing outside, seeking to speak with Him.
47. Then one said to Him, "Behold, Your mother and Your brothers are standing outside, seeking to speak with You."
48. But He answered *and* said to him, "Who is My mother? And who are My brothers?"
49. And stretching out His hand to His disciples, He said, "Behold, My mother and My brothers.
50. For whoever shall do the will of My Father, Who is in heaven, that one is My brother and sister and mother."

CHAPTER THIRTEEN

1. Now in that same day, Jesus departed from the house and sat down by the sea.
2. And so great *a* multitude gathered around Him that He went into a ship and sat down, and all the multitude stood on the shore.
3. And He spoke many things to them in parables, saying, "Behold, the sower went out to sow.
4. And as he was sowing, some *of the seed* fell by the way; and the birds came and devoured them.
5. And some fell upon the rocky places, where they did not have much soil; and immediately they sprang up because the soil was not deep enough;
6. But after *the* sun rose, they were scorched; and because they did not have roots, they dried up.

7. And some *of the seed* fell among the thorns, and the thorns grew up and choked them.
8. And some fell upon the good ground, and yielded fruit—some a hundredfold, and some sixtyfold, and some thirtyfold.
9. The one who has ears to hear, let him hear."
10. And His disciples came to Him and asked, "Why do You speak to them in parables?"
11. And He answered *and* said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.
12. For whoever has *understanding*, to him more shall be given, and he shall have an abundance; but whoever does not have *understanding*, even what he has shall be taken away from him.
13. For this *reason* I speak to them in parables, because seeing, they see not; and hearing, they hear not; neither do they understand.
14. And in them is fulfilled the prophecy of Isaiah, which says, 'In hearing you shall hear, and in no way understand; and *in* seeing you shall see, and in no way perceive;
15. For the heart of this people has grown fat, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and should hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.'
16. But blessed *are* your eyes, because they see; and your ears, because they hear.
17. For truly I say to you, many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard.
18. Therefore, hear the parable of the sower:
19. When anyone hears the Word of the kingdom and does not understand *it*, the wicked one comes and snatches away that which was sown in his heart. This is the one who was sown by the way.
20. Now the one who was sown upon the rocky places is the one who hears the Word and immediately receives it with joy;
21. But *because* he has no root in himself, *he* does not endure; for when tribulation or persecution arises because of the Word, he is quickly offended.
22. And the one who was sown among the thorns is the one who hears the Word, but the cares of this life and the deceitfulness of riches choke the Word, and it becomes unfruitful.
23. But the one who was sown on good ground, this is the one who hears the Word and understands, who indeed brings forth fruit and produces—one a hundredfold, another sixtyfold *and* another thirtyfold."
24. And He put another parable before them, saying, "The kingdom of heaven is compared to a man who was sowing good seed in his field;
25. But while men were sleeping, his enemy came and sowed tares among the wheat, and went away.
26. Now when the blades sprouted and produced fruit, then the tares also appeared.
27. And the servants came to the master of the house *and* said to him, 'Sir, did you not sow good seed in your field? Then where did these tares come from?'
28. And he said to them, 'A man *who is* an enemy has done this.' Then the servants said to him, 'Do you want us to go out and gather them?'
29. But he said, 'No, lest while you are gathering the tares, you *also* uproot the wheat with them.
30. Allow both to grow together until the harvest; and at the time of the harvest, I will say to the reapers, "Gather the tares first, and bind them into bundles to burn them; but gather the wheat into my granary." ' "
31. Another parable He presented to them, saying, "The kingdom of heaven is compared to a *tiny* mustard seed which a man took and sowed in his field;
32. Which indeed is very small among all the seeds; but after it is grown, it is greater than all the herbs, and becomes a tree, so that the birds of heaven come and roost in its branches."
33. Another parable He spoke to them: "The kingdom of heaven is compared to leaven which a woman took and hid in three measures of flour until all was leavened."
34. Jesus spoke all these things to the multitudes in parables, and without a parable He did not speak to them;

8 Gen. 26:12
9 Mat. 11:15
Mark 4:9
11 Mat. 11:25, 16:17
Mark 4:11
1 John 2:27
1 Cor. 2:10
12 Mat. 25:29
Mark 4:25
Luke 8:18, 19:26
14 Isa. 6:9
Ezek. 12:2
Mark 4:12
Luke 8:10
John 12:40
Acts 28:26-27
Rom. 11:8
2 Cor. 3:14-15
15 Heb. 5:11
16 Mat. 16:17
Luke 10:23-24
John 20:29
17 1 Pet. 1:10-11
Heb. 11:13
18 Mark 4:14
Luke 8:11
19 Mat. 4:23
20 Isa. 58:2
Ezek. 33:31-32
John 5:35
21 Mat. 11:6
2 Tim. 1:15
22 Jer. 4:3
Mat. 19:23
Mark 10:23
Luke 18:24
1 Tim. 6:9
2 Tim. 4:10
30 Mat. 3:12
31 Isa. 2:2, 3
Mic. 4:1
Mark 4:30
Luke 13:18
33 Luke 13:20
34 Mark 4:33

35. So that it might be fulfilled which was spoken by the prophet, saying, "I will open My mouth in parables; I will utter things hidden from *the* foundation of *the* world."
36. And after dismissing the multitude, Jesus went into the house. Then His disciples came to Him, saying, "Explain to us the parable of the tares of the field."
37. And He answered *and* said to them, "The One Who sows the good seed is the Son of man;
38. And the field is the world; and the good seed, these are the children of the kingdom; but the tares are the children of the wicked *one*.
39. Now the enemy who sowed them is the devil; and the harvest is *the* end of the age, and the reapers are the angels.
40. Therefore, as the tares are gathered and consumed in the fire, so shall it be in the end of this age.
41. The Son of man shall send forth His angels, and they shall gather out of His kingdom all the offenders and those who are practicing lawlessness;
42. And they shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.
43. Then shall the righteous shine forth as the sun in the kingdom of their Father. The one who has ears to hear, let him hear.
44. Again, the kingdom of heaven is compared to treasure hidden in a field; which when a man finds, he conceals, and for the joy of *finding* it, goes and sells everything that he has, and buys that field.
45. Again, the kingdom of heaven is compared to a merchant seeking beautiful pearls;
46. Who, after finding one very precious pearl, went and sold everything that he had, and bought it.
47. Again, the kingdom of heaven is compared to a dragnet cast into the sea, gathering in every kind *of fish;*
48. Which after it was filled was drawn up on shore; and they sat down and collected the good into vessels, and the unfit they threw away.
49. This is the way it will be in the end of the age: the angels shall go out, and shall separate the wicked from among the righteous,
50. And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."
51. Jesus said to them, "Have you understood all these things?" They said to Him, "Yes, Lord."
52. Then He said to them, "Therefore, every scribe who has been instructed in the kingdom of heaven is like a man *who is* a householder, who brings forth out of his treasure *things* new and old."
53. And it came to pass *that* when Jesus had finished these parables, He departed from there.
54. And after coming into His *own* country, He taught them in their synagogue, so that they were amazed and said, "From where did this *Man receive* this wisdom and *these* works of power?
55. Is this not the carpenter's son? *Is* not His mother called Mary, and His brothers James and Joses and Simon and Judas?
56. And His sisters, are they not all with us? From where then did this *Man receive* all these things?"
57. And they were offended in Him. Then Jesus said to them, "A prophet is not without honor, except in his *own* country and in his *own* house."
58. And He did not do many works of power there because of their unbelief.

35 Psa. 78:2
Rom. 16:25-26
1 Cor. 2:7
Eph. 3:9
Col. 1:26
38 Gen. 3:15
Mat.24:14, 28:19
Mark 16:15
Luke 24:47
John 8:44
Acts 13:10
1 John 3:8
Rom. 10:18
Col. 1:6
39 Joel 3:13
Rev. 14:15
41 Mat. 18:7
2 Pet. 2:1, 2
42 Mat. 3:12, 8:12 ,13:50
Rev. 19:20, 20:10
43 Dan. 12:3
Mat. 13:9
1 Cor.15:42-43, 58
44 Isa. 55:1
Phil. 3:7, 8
Rev. 3:18
46 Prov. 2:4, 3:14, 15, 8:10, 19
47 Mat. 22:10
49 Mat. 25:32
52 S. of S. 7:13
54 Mat. 2:23
Mark 6:1
Luke 4:16
55 Isa. 49:7
Mat. 12:46
Mark 6:3, 15:40
Luke 3:23
John 6:42
57 Mat. 11:6
Mark 6:3, 4
Luke 4:24
John 4:44
58 Mark 6:5, 6

CHAPTER FOURTEEN

1. At that time Herod the tetrarch heard of the fame of Jesus,
2. And said to his servants, "This is John the Baptist; he has risen from the dead, and that is why these powerful deeds are at work in him."
3. For Herod had arrested John, bound him and put *him* in prison, for the sake of Herodias, the wife of his brother Philip;
4. Because John had said to him, "It is not lawful for you to have her *as your wife*."
5. And he desired to put him to death; *but* he feared the multitude because they held him to be a prophet.
6. Now when they were celebrating Herod's birthday, the daughter of Herodias danced before *them*; and it pleased Herod.
7. Therefore, he promised with an oath to give her whatever she might ask.
8. Then, being urged by her mother, she said, "Give me, here on a platter, the head of John the Baptist."

Chap. **14**

1 Mark 6:14
Luke 9:7
3 Mark 6:17
Luke 3:19-20
4 Lev. 18:16, 20:21
5 Mat. 21:26
Luke 20:6

9. And the king was grieved; but because of the oaths and those who were sitting with him, he commanded *that it* be given.
10. And he sent *and* beheaded John in the prison.
11. And his head was brought on a platter and given to the damsel, and she brought *it* to her mother.
12. Then his disciples came, and took the body, and buried it; and they went and told Jesus.
13. Now after hearing *this*, Jesus departed from there by ship into a wilderness place apart. But when the multitudes heard *that He had left*, they followed Him on foot from the cities.
14. And after going out, Jesus saw a great multitude; and He was moved with compassion toward them, and healed their sick.
15. Now when evening was approaching, His disciples came to Him, saying, "*This* place is a wilderness, and the time *to eat* has already passed; dismiss the multitude so that they may go into the villages and buy food for themselves."
16. But Jesus said to them, "They do not need to go away. You give them *something* to eat."
17. But they said to Him, "We do not have *anything* here except five loaves and two fish."
18. And He said to them, "Bring them here to Me."
19. And He commanded the multitude to sit on the grass. Then He took the five loaves and the two fish; *and* looking up into heaven, He blessed *them*; and He broke the loaves, and gave *them* to His disciples, and the disciples to the multitude.
20. And they all ate and were filled; and they took up twelve baskets full of the fragments that were left.
21. Now those who ate were about five thousand men, besides women and children.
22. And immediately Jesus compelled His disciples to enter the ship and go before Him to the other side, while He dismissed the multitude.
23. And after dismissing the multitude, He went up into the mountain apart to pray; and when evening came, He was there alone.
24. But the ship was now in *the* middle of the sea, being tossed by the waves, because the wind was contrary.
25. Now in *the* fourth watch of the night, Jesus went to them, walking on the sea.
26. And when the disciples saw Him walking on the sea, they were troubled and said, "It is an apparition!" And they cried out in fear.
27. But immediately Jesus spoke to them, saying, "Be of good courage; *it* is I. Do not be afraid."
28. Then Peter answered Him *and* said, "Lord, if it is You, bid me to come to You upon the waters."
29. And He said, "Come." And after climbing down from the ship, Peter walked upon the waters to go to Jesus.
30. But when he saw *how* strong the wind *was*, he became afraid; and *as he* was beginning to sink, he cried out, saying, "Lord, save me!"
31. And immediately Jesus stretched out His hand and took hold of him, and said to him, "O *you* of little faith, why did you doubt?"
32. Now when they went into the ship, the wind ceased.
33. And those in the ship came and worshiped Him, saying, "You are truly the Son of God."
34. And after passing over *the sea*, they came to the land of Gennesaret.
35. And when the men of that place recognized Him, they sent to all the country around; and they brought to Him all those who were sick.
36. And *they* besought Him that they might only touch the hem of His garment; and as many as touched *it* were healed.

13 Mat. 10:23, 12:15 Mark 6:32 Luke 9:10 John 6:1, 2
14 Mat. 9:36 Mark 6:34
15 Mark 6:35 Luke 9:12 John 6:5
19 Job 9:8 Mat.15:36 Mark 6:46 John 6:16
33 Psa. 2:7 Mat. 16:16, 26:63 Mark 1:1 Luke 4:41 John 1:49, 6:69, 11:27 Acts 8:37 Rom. 1:4
34 Mark 6:53
36 Mat. 9:20 Mark 3:10 Luke 6:19 Acts 19:12

CHAPTER FIFTEEN

1. Then the scribes and Pharisees from Jerusalem came to Jesus, saying,
2. "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."
3. But He answered *and* said to them, "Why do you also transgress the commandment of God for the sake of your tradition?
4. For God commanded, saying, 'Honor your father and your mother'; and, 'The one who speaks evil of father or mother, let him die the death.'
5. But you say, 'Whoever shall say to

Chap. **15**

1 Mark 7:1
2 Mark 7:5
4 Ex. 20:12, 21:17 Lev. 19:3, 20:9 Deut. 5:16, 27:16 Prov. 20:20, 23:22, 30:17 Eph. 6:2
5 Mark 7:11-12

father or mother, "Whatever benefit you
might receive from me *is being given as*
a gift *to the temple*," *he* is not at all *obli-*
gated to honor his father or his mother.'
6. And you have made void the com-
mandment of God for the sake of your
tradition.
7. Hypocrites! Isaiah has prophesied well
concerning you, saying,
8. 'These people have drawn near to Me
with their mouths, and with their lips
they honor Me; but their hearts are far
away from Me.
9. For they worship Me in vain, teaching
for doctrine *the* commandments of men.' "
10. And after calling the multitude to
Him, He said to them, "Hear, and under-
stand.
11. That which goes into the mouth does
not defile the man; but that which comes
out of his mouth, this defiles the man."
12. Then His disciples came to Him and
said, "Do You realize that the Pharisees
were offended when they heard this say-
ing?"
13. But He answered *and* said, "Every
plant that My heavenly Father has not
planted shall be rooted up.
14. Leave them alone. They are blind
leaders of *the* blind. And if *the* blind lead
the blind, both shall fall into the pit."
15. Then Peter answered *and* said to
Him, "Explain this parable to us."
16. But Jesus said to him, "Are you also
still without understanding?
17. Do you not perceive that everything
that enters the mouth goes into the belly,
and is expelled into *the* sewer?
18. But the things that go forth from the
mouth come out of the heart, and these
defile the man.
19. For out of the heart proceed evil
thoughts, murders, adulteries, fornica-
tions, thefts, false witnessing *and* blas-
phemies.
20. These are the things that defile the
man; but to eat with unwashed hands
does not defile the man."
21. Then Jesus left there and withdrew
into the area of Tyre and Sidon;
22. And, behold, a Canaanite woman
who came from those borders cried to
Him, saying, "Have mercy on me, Lord,
Son of David; my daughter is grievously
possessed by a demon."
23. But He did not answer her a word.
And His disciples came *and* requested of
Him, saying, "Send her away, for she is
crying out behind us."
24. But He answered *and* said, "I have
not been sent except to the lost sheep of
the house of Israel."
25. Then she came and worshiped Him,
saying, "Lord, help me!"
26. But He answered *and* said, "It is not
proper to take the children's bread and
throw *it* to the dogs."
27. And she said, "Yes, Lord, but even
the dogs eat of the crumbs that fall from
their master's table."
28. Then Jesus answered *and* said to her,
"O woman, great *is* your faith! As you
have desired, so be it to you." And her
daughter was healed from that hour.
29. Now after leaving there, Jesus came
toward the Sea of Galilee; and He went
up into the mountain and sat there.
30. Then great multitudes came to Him,
having with them *the* lame, *the* blind, *the*
dumb, *the* maimed, and many others; and
they laid them at the feet of Jesus, and
He healed them;
31. So that the multitudes were amazed,
when they saw the dumb speaking, *the*
maimed *made* whole, *the* lame walking,
and *the* blind seeing; and they glorified
the God of Israel.
32. And after calling His disciples to
Him, Jesus said, "I am moved with com-
passion toward the multitude because
they have been with Me for three days,
and they have nothing to eat; and I will
not send them away fasting, lest they
faint along the way."
33. Then His disciples said to Him,
"Where in this wilderness can we find
enough loaves *of bread* to satisfy so great
a multitude?"
34. And Jesus said to them, "How many
loaves do you have?" And they said,
"Seven, and a few small fish."
35. Then He commanded the multitude
to sit on the ground;
36. And He took the seven loaves and the
fish, and gave thanks, and broke *them*,
and gave *them* to His disciples, and the
disciples to the multitude.
37. And they all ate and were satisfied;
and they took up seven baskets full of
fragments that were left.
38. Now those who ate were four
thousand men, besides women and
children.
39. And after dismissing the multitude,

7 Mark 7:6
8 Isa. 29:13
Ezek. 33:31
9 Isa. 29:13
Col. 2:18-22
Tit. 1:14
10 Mark 7:14
11 Acts 10:15
Rom. 14:14, 17, 20
1 Tim. 4:4
Tit. 1:15
13 John 15:2
1 Cor. 3:12
14 Isa. 9:16
Mal. 2:8
Mat. 23:16
Luke 6:39
15 Mark 7:17
16 Mat. 16:9
Mark 7:18
17 1 Cor. 6:13
18 Jas. 3:6
19 Gen. 6:5, 8:21
Prov. 6:14
Jer. 17:9
Mark 7:21
21 Mark 7:24
24 Mat. 10:5, 6
26 Mat. 7:6
Phil. 3:2
29 Mat. 4:18
Mark 7:31
30 Isa. 35:5-6
Mat. 11:5
Luke 7:22
32 Mark 8:1
33 2 Ki. 4:43
36 1 Sam. 9:13
Mat. 14:19
Luke 22:19
39 Mark 8:10

He went into the ship and came to the area of Magdala.

CHAPTER SIXTEEN

1. Then the Pharisees and Sadducees came to *Him*, tempting *Him and* asking Him to show them a sign from heaven.
2. But He answered *and* said to them, "When evening has come, you say, '*It will be* fair weather, for the sky is red.'
3. And in the morning, *you say*, 'Today *it will* storm, for the sky is red and lowering.' Hypocrites! You know *how* to discern the face of the sky, but you cannot *discern* the signs of the times.
4. A wicked and adulterous generation seeks after a sign, but no sign shall be given to it except the sign of Jonah the prophet." Then He left them and went away.
5. Now when His disciples came to the other side, they had forgotten to take bread.
6. And Jesus said to them, "Watch out, and be on guard against the leaven of the Pharisees and Sadducees."
7. Then they reasoned among themselves, saying, "*It is* because we did not take bread."
8. But when Jesus knew *this*, He said to them, "O *you* of little faith, why are you reasoning among yourselves that *it is* because you did not bring bread?
9. Do you still not understand? *Do you* not remember the five loaves of the five thousand, and how many baskets you took *up*?
10. Nor the seven loaves of the four thousand, and how many baskets you took *up*?
11. How is it that you do not understand that I was not speaking of bread *when I told* you to beware of the leaven of the Pharisees and Sadducees?"
12. Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.
13. Now after coming into the parts of Caesarea Philippi, Jesus questioned His disciples, saying, "Who do men declare Me, the Son of man, to be?"
14. And they said, "Some *say* John the Baptist; and others, Elijah; and others, Jeremiah, or one of the prophets."
15. He said to them, "But you, who do you declare Me to be?"
16. Then Simon Peter answered *and* said, "You are the Christ, the Son of the living God."
17. And Jesus answered *and* said to him, "Blessed are you, Simon Bar-Jona, for flesh and blood did not reveal *it* to you, but My Father, Who *is* in heaven.
18. And I say also to you, that you are Peter;* but upon this Rock I will build My church, and *the* gates of the grave shall not prevail against it.
19. And I will give to you the keys of the kingdom of heaven; and whatever you may bind on the earth will have already been bound in heaven; and whatever you may loose on the earth will have already been loosed in heaven."★
20. Then He charged His disciples not to tell anyone that He was Jesus the Christ.
21. From that time Jesus began to explain to His disciples that it was necessary for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day.

Chap. **16**

1 Mat. 12:38
Mark 8:11
Luke 11:16, 12:54-56
1 Cor. 1:22
4 Mat. 12:39
5 Mark 8:14
6 Luke 12:1
9 Mat. 14:17
John 6:9
10 Mat. 15:34
13 Mark 8:27
Luke 9:18
14 Mat. 14:2
Luke 9:7-9
16 Mat. 14:33
Mark 8:29
Luke 9:20
John 6:69, 11:27
Acts 8:37
1 John 4:15
Heb. 1:2, 5
17 1 Cor. 2:10
Gal. 1:16
Eph. 2:8
18 Isa. 38:10
Job 33:17
Psa. 9:13, 107:18
John 1:42
Eph. 2:20
Rev. 21:14
19 Mat. 18:18
John 20:23
★ See Appendix O
20 Mat. 17:9
Luke 9:21
21 Mat. 20:17
Mark 8:31, 9:31
Luke 9:22, 18:31

**Jesus was telling the apostles and disciples that He would build His church on Himself—not on Peter, as traditionally thought and claimed by many. The key to this understanding is in the Greek words that Jesus used. Jesus said to Peter, "You are Peter"* (Πετρος petros). *The meaning of this word was given definition by Jesus Himself. In John 1:43, the interpretation of the name "Peter"* (κηφας cephas) *is "a stone." This is what Jesus was emphasizing here. Peter was a stone. Next, Jesus said of Himself, "But upon this Rock I will build My church." The Greek word translated "Rock" is* πετρα petra, *which means "massive cliff." Christ Himself is that Rock, the Massive Cliff. Peter was a pebble or a stone in comparison. The Greek clearly conveys the meaning. Jesus built His church upon Himself. He did not build it upon a man. Other scriptures verify this truth. Jesus Christ is called the "Rock,"* πετρα petra *(I Cor. 10:4; Eph. 2:20). Even Peter later wrote about Jesus as the Cornerstone, the foundational undergirding of the church that He said He would build (I Pet. 2:4-6). Jesus Christ is called the Head of the church; no man can be the Head (Eph. 1:22; Col. 1:18). Peter himself, shortly after the resurrection of Jesus Christ, said that the Stone which the builders had set at naught had become the Head of the corner (Acts 4:11). This scripture shows that Peter knew he was not the cornerstone or the head of the church of God. I Corinthians 3:11 clearly states that all who are Christians must be built on the foundation of Jesus Christ, Who alone is the Head of His church. Through the direct words of Jesus Christ Himself, and through the words of His chosen apostles, we know that He has built His Church on Himself, not on Peter or any other man.*

22. But after taking *Him* aside, Peter personally began to rebuke Him, saying, "*God will be* favorable to you, Lord. In no way shall this *happen* to You."
23. Then He turned and said to Peter, "Get behind Me, Satan! You are an offense to Me, because your thoughts are not *in accord* with the things of God, but the things of men."
24. And Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and let him take up his cross and follow Me.
25. For whoever desires to save his life shall lose it; but whoever will lose his life for My sake shall find it.
26. For what does it profit a man if he gains the whole world, but loses his life? Or what shall a man give in exchange for his life?
27. For the Son of man shall come in the glory of His Father with His angels; and then He shall render to everyone according to his doings.
28. Truly I say to you, there are some of those standing here who shall not taste of death until they have seen the Son of man coming in His kingdom."

CHAPTER SEVENTEEN

1. And after six days, Jesus took with *Him* Peter and James and his brother John, and brought them up into a high mountain by themselves.
2. And He was transfigured before them; and His face shined as the sun, and His garments became white as the light.
3. Then behold, there appeared to them Moses and Elijah talking with Him.
4. And Peter answered *and* said to Jesus, "Lord, it is good for us to be here. If You desire, let us make three tabernacles here: one for You, and one for Moses, and one for Elijah."
5. While he was speaking, a bright cloud suddenly overshadowed them; and behold, a voice out of the cloud said, "This is My Son, the Beloved, in Whom I delight. Listen to Him!"
6. And when the disciples heard it, they fell on their faces in extreme terror.
7. But Jesus came *and* touched them, and said, "Arise, and do not be terrified."
8. And when they looked up, they saw no one except Jesus alone.
9. Now as they were descending from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of man has risen from *the* dead."
10. Then His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"
11. And Jesus answered *and* said to them, "Elijah shall indeed come first and restore all things.
12. But I tell you that Elijah has already come, and they did not recognize him; but they did to him whatever they desired. In like manner also, the Son of man is about to suffer from them."
13. Then the disciples understood that He was speaking to them about John the Baptist.
14. And when they had come to the multitude, a man came to Him, kneeling down to Him,
15. And saying, "Lord, have mercy on my son, for he is insane and suffers miserably; for he often falls into the fire, and often into the water.
16. And I brought him to Your disciples, but they were not able to heal him."
17. Then Jesus answered *and* said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you *in your unbelief*? Bring him here to Me."
18. And Jesus rebuked the demon, and it departed from him; and the boy was healed from that hour.
19. Then the disciples came to Jesus privately *and* said, "Why were we not able to cast it out?"
20. And Jesus said to them, "Because of your unbelief. For truly I say to you, if you have faith as a *tiny* mustard seed, you shall say to this mountain, 'Remove from here,' and it shall remove; and nothing shall be impossible to you.
21. But this kind does not go out except by prayer and fasting."
22. And while they were dwelling in Galilee, Jesus said to them, "The Son of man is about to be betrayed into *the* hands of men,
23. And they shall kill Him; but the third day He shall be raised up." And they were exceedingly sorrowful.
24. Now after coming to Capernaum, those who received the tribute money came to Peter and said, "Does not your Master pay tribute?"
25. And he said, "Yes." And when he

23 2 Sam. 19:22 Rom. 8:7
24 Mark 8:34 Luke 9:23, 14:27 Acts 14:22 1 Thes. 3:3 2 Tim. 3:12
25 Luke 17:33 John 12:25
26 Psa. 49:7, 8
27 Psa. 62:12 Prov. 24:12 Job 34:11 Dan. 7:10 Zech. 14:5 Mat. 25:31, 26:64 Mark 8:38 Luke 9:26 1 Pet. 1:17 Jude 14 Rom. 2:6 2 Cor. 5:10 Rev. 2:23
28 Mark 9:1 Luke 9:27

Chap. **17**

1 Mark 9:2 Luke 9:28
5 Deut. 18:15, 19 Isa. 42:1 Mat. 3:17 Mark 1:11 Luke 3:22 Acts 3:22-23 2 Pet. 1:17
6 2 Pet. 1:18
7 Dan. 8:18, 9:21, 10:10, 18
9 Mat. 16:20 Mark 8:30, 9:9
10 Mal. 4:5 Mat. 11:14 Mark 9:11
11 Mal. 4:6 Luke 1:16-17 Acts 3:21
12 Mat. 11:14, 14:3, 10, 16:21 Mark 9:12-13
13 Mat. 11:14
14 Mark 9:14 Luke 9:37
20 Mat. 21:21 Mark 11:23 Luke 17:6 1 Cor. 12:9, 13:2
22 Mat. 16:21, 20:17 Mark 8:31, 9:30-31, 10:33 Luke 9:22, 44, 18:31, 24:6-7
24 Ex. 30:13, 33:26 Mark 9:33

came into the house, Jesus, anticipating his *question*, said, "What do you think, Simon? From whom do the kings of the earth receive custom or tribute? From their own children, or from strangers?"
26. Peter said to Him, "From strangers." Jesus said to him, "Then the children are indeed free.
27. Nevertheless, so that we may not offend them, go to the sea and cast a hook, and take the first fish that comes up; and when you have opened its mouth, you shall find a coin. Take that, and give *it* to them for Me and you."

CHAPTER EIGHTEEN

1. At that time the disciples came to Jesus, saying, "Who then is *the* greatest in the kingdom of heaven?"
2. And after calling a little child to *Him,* Jesus set him in their midst,
3. And said, "Truly I say to you, unless you are converted and become as little children, there is no way that you shall enter into the kingdom of heaven.
4. Therefore, whoever shall humble himself as this little child, he is the greatest in the kingdom of heaven.
5. And whoever shall receive one such little child in My name receives Me.
6. But whoever shall cause one of these little ones who believe in Me to offend, it would be better for him that a millstone be hung around his neck and he be sunk in the depths of the sea.
7. Woe to the world because of offenses! For it is necessary that offenses come, yet woe to that man by whom the offense comes!
8. And if your hand or your foot causes you to offend, cut it off and cast *it* from you; for it is better for you to enter into life lame or maimed than to have two hands or two feet *and* be cast into the eternal fire.
9. And if your eye causes you to offend, pluck it out and throw *it* away; for it is better for you to enter into life one-eyed than to have two eyes *and* be cast into the fire of Gehenna.
10. Take heed *that* you do not despise one of these little ones; for I tell you that their angels in heaven continually look upon the face of My Father, Who is in heaven.

Chap. **18**

1 Mark 9:33
Luke 9:46, 22:24
3 Psa. 131:2
Mat. 19:14
Mark 10:14
Luke 18:16
1 Pet. 2:2
1 Cor. 14:20
4 Mat. 20:27, 23:11
5 Mat. 10:42
Luke 9:48
6 Mark 9:42
Luke 17:1-2
7 Mat. 26:24
Luke 17:1
1 Cor. 11:19
8 Mat. 5:29-30
Mark 9:43, 45
10 Zech. 13:7
Psa. 34:7
Esth. 1:14
Luke 1:19
Heb. 1:14
11 Luke 9:56, 19:10
John 3:17, 12:47
12 Luke 15:4
15 Lev. 19:17
Luke 17:3
Jas. 5:20
1 Pet. 3:1
16 Deut. 17:6, 19:15
John 8:17
2 Cor. 13:1
Heb. 10:28
17 2 John 10
Rom. 16:17
1 Cor. 5:9
2 Thes. 3:6, 14
18 Mat. 16:19
John 20:23
1 Cor. 5:4
★ *See Appendix O*
19 Mat. 5:24
Luke 17:4
1 John 3:22, 5:14
22 Mat. 6:14
Mark 11:25
Col. 3:13
25 2 Ki. 4:1
Neh. 5:8

11. For the Son of man has come to save those who are lost.
12. What do you think? If a man has a hundred sheep and one of them has gone astray, *does he* not leave the ninety-nine on the mountains and search for the one that went astray?
13. And if he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray.
14. Likewise, it is not *the* will of your Father Who *is* in heaven that one of these little ones should perish.
15. *So* then, if your brother sins against you, go and show him his fault between you and him alone. If he is willing to hear you, you have gained your brother.
16. But if he will not listen, take with you one or two others, so that in *the* mouth of two or three witnesses every word may be established.
17. And if he fails to listen to them, tell *it* to the church. But if he also fails to listen to the church, let him be to you as the heathen and the tax collector.
18. Truly I say to you, whatever you shall bind on the earth will have already been bound in heaven; and whatever you shall loose on the earth will have already been loosed in heaven.★
19. Again I say to you, that if two of you on earth shall agree concerning any matter that they wish to request, it shall be done for them by My Father, Who *is* in heaven.
20. For where two or three are gathered together in My name, there, I am in *the* midst of them."
21. Then Peter came to Him *and* said, "Lord, how often shall my brother sin against me and I forgive him? Until seven times?"
22. Jesus said to him, "I do not say to you until seven times, but until seventy times seven.
23. Therefore, the kingdom of heaven is compared to a man, a *certain* king, who would take account with his servants.
24. And after he began to reckon, there was brought to him one debtor who owed *him* ten thousand talents.
25. But since he did not have *anything* to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.
26. Because of this, the servant fell down *and* worshiped him, saying, 'Lord, have

patience with me, and I will pay you all.'
27. And being moved with compassion, the lord of that servant released him, and forgave him the debt.
28. Then that servant went out *and* found one of his fellow servants, who owed him a hundred silver coins; and after seizing him, he choked *him*, saying, 'Pay me what you owe.'
29. As a result, his fellow servant fell down at his feet and pleaded with him, saying, 'Have patience with me, and I will pay you everything.'
30. But he would not *listen*; instead, he went and cast him into prison, until he should pay the amount that he owed.
31. Now when his fellow servants saw the things *that* had taken place, they were greatly distressed; and they went to their lord *and* related all that had taken place.
32. Then his lord called him *and* said to him, '*You* wicked servant, I forgave you all that debt, because you implored me.
33. Were you not also obligated to have compassion on your fellow servant, even as I had compassion on you?'
34. And in anger, his lord delivered him up to the tormentors, until he should pay all that he owed to him.
35. Likewise shall My heavenly Father also do to you, if each *of* you does not forgive his brother's offenses from the heart."

28 Mat. 20:2
35 Prov. 21:13
Mat. 6:12
Mark 11:26
Jas. 2:13

Chap. **19**

1 Mark 10:1
John 10:40
2 Mat. 12:15
4 Gen. 1:27, 5:2
Mal. 2:15
5 Gen. 2:24
Mark 10:5-9
1 Cor. 6:16, 7:2
Eph. 5:31

CHAPTER NINETEEN

1. And it came to pass *that* when Jesus had finished these sayings, He departed from Galilee and came to the borders of Judea beyond the Jordan.
2. And great multitudes followed Him, and He healed them there.
3. Then the Pharisees came to Him and tempted Him, saying to Him, "Is it lawful for a man to divorce his wife for any cause?"
4. But He answered them, saying, "Have you not read that He Who made *them* from *the* beginning made them male and female,
5. And said, 'For this cause shall a man leave his father and mother, and shall be joined to his wife; and the two shall become one flesh'?
6. So then, they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate."
7. They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"
8. He said to them, "Because of your hardheartedness, Moses allowed you to divorce your wives; but from the beginning it was not so.
9. And I say to you, whoever shall divorce his wife, except *it be* for sexual immorality, and shall marry another, is committing adultery; and the one who marries her who has been divorced is committing adultery."
10. His disciples said to Him, "If that is the case of a man with a wife, it is better not to marry."
11. But He said to them, "Not everyone can receive this word, but *only those* to whom it has been given.
12. For there are eunuchs who were born that way from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The one who is able to receive *it*, let him receive *it*."
13. Then little children were brought to Him, so that He might lay *His* hands on them and pray *for them*; but the disciples rebuked *those who brought* them.
14. But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."
15. And after laying *His* hands on them, He departed from there.
16. Now at that time, one came to Him *and* said, "Good Master, what good *thing* shall I do, that I may have eternal life?"
17. And He said to him, "Why do you call Me good? No one *is* good except one—God. But if you desire to enter into life, keep the commandments."
18. Then he said to Him, "Which?" And Jesus said, " 'You shall not commit murder'; 'You shall not commit adultery'; 'You shall not steal'; 'You shall not bear false witness';
19. 'Honor your father and your mother'; and, 'You shall love your neighbor as yourself.' "
20. The young man said to Him, "I have kept all these things from my youth. What do I yet lack?"
21. Jesus said to him, "If you desire to be perfect, go *and* sell your property, and give to *the* poor, and you shall have

7 Deut. 24:1
Mat. 5:31
9 Mat. 5:32
Mark 10:11
Luke 16:18
1 Cor. 7:10
10 Prov. 21:19
11 1 Cor. 7:2, 7, 9, 17
12 1 Cor. 7:32, 9:5, 15
13 Mark 10:13
Luke 18:15
14 Mat. 18:3
16 Mark 10:17
Luke 10:25, 18:18
18 Ex. 20:13
Deut. 5:17
19 Lev. 19:18
Mat. 15:4, 22:39
Jas. 2:8
Rom. 13:9
Gal. 5:14
21 Mat. 6:20
Luke 12:33, 16:9
Acts 2:45, 4:34, 35
1 Tim. 6:18-19

treasure in heaven; and come *and* follow Me."
22. But after hearing this word, the young man went away grieving, because he had many possessions.
23. Then Jesus said to His disciples, "Truly I say to you, it *is extremely* difficult for a rich man to enter into the kingdom of heaven.
24. And again I say to you, it is easier for a camel to pass through *the* eye of a needle than *for* a rich man to enter into the kingdom of God."
25. But after hearing this, the disciples were greatly astonished *and* said, "Who then is able to be saved?"
26. But Jesus looked at them and said, "With men this is impossible; but with God all things are possible."
27. Then Peter answered *and* said to Him, "Behold, we have left everything and have followed You. What then shall be for us?"
28. And Jesus said to them, "Truly I say to you who have followed Me: in the regeneration when the Son of man shall sit upon *the* throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.
29. And everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit eternal life.
30. But many *of the* first shall be last, and *the* last first."

CHAPTER TWENTY

1. "The kingdom of heaven shall be compared to a man, a master of a house, who went out early in *the* morning to hire workmen for his vineyard.
2. And after agreeing with the workmen on a silver coin *for* the day's *wage*, he sent them into his vineyard.
3. And when he went out about the third hour, he saw others standing idle in the marketplace;
4. And he said to them, 'Go also into the vineyard, and whatever is right I will give you.'
5. And they went. Again, after going out about *the* sixth hour and *the* ninth hour, he did likewise.
6. And about the eleventh hour, he went out *and* found others standing idle, and said to them, 'Why have you been standing here idle all the day?'
7. They said to him, 'Because no one has hired us.' He said to them, 'Go also into my vineyard, and whatever is right you shall receive.'
8. And when evening came, the lord of the vineyard said to his steward, 'Call the workmen and pay them *their* hire, beginning from the last unto the first.'
9. And when those who *were hired* about the eleventh hour came, they each received a silver coin.
10. But when the first ones came, they thought that they would receive more; but each of them also received a silver coin.
11. And after receiving *it*, they complained against the master of the house,
12. Saying, 'These *who came* last have worked one hour, and you have made them equal to us, who have carried the burden and the heat of the day.'
13. But he answered *and* said to them, 'Friend, I am not doing you wrong. Did you not agree with me on a silver coin *for the day*?
14. Take *what* is yours and go, for I also desire to give to the last *ones* exactly as I gave to you.
15. And is it not lawful for me to do what I will with that which *is* my own? Is your eye evil because I am good?'
16. So the last shall be first, and the first *shall be* last; for many are called, but few *are* chosen."
17. And while they were going up to Jerusalem, Jesus took the twelve disciples aside in the way and said to them,
18. "Behold, we are going up to Jerusalem, and the Son of man shall be betrayed to the chief priests and scribes, and they shall condemn Him to death;
19. And they shall deliver Him up to the Gentiles to mock *Him*, and to scourge *Him*, and to crucify *Him*; but He shall rise again the third day."
20. Then the mother of the sons of Zebedee came to Him with her sons, worshiping Him and asking a certain thing from Him.
21. And He said to her, "What do you desire?" She said to Him, "Grant that these my two sons may sit one at Your right hand and one at *Your* left *hand* in Your kingdom."
22. But Jesus answered *and* said, "You

23 Mat. 13:22
Mark 10:24
1 Cor. 1:26
1 Tim. 6:9
26 Gen. 18:14
Jer. 32:17
Zech. 8:6
Job 42:2
Luke 1:37, 18:27
27 Deut. 33:9
Mat. 4:20
Luke 5:11
28 Mat. 20:21
Luke 22:28-30
1 Cor. 6:2
Rev. 2:26
29 Mark 10:29-30
Luke 18:29-30
30 Mat. 20:16, 21:31-32
Mark 10:31
Luke 13:30

Chap. **20**

1 Mat. 18:28

15 Deut. 15:9
Prov. 23:6
Mat. 6:23
Rom. 9:21
16 Mat. 19:30, 22:14
17 Mark 10:32
Luke 18:31
John 12:12
18 Mat. 16:21
19 Mat. 27:2
Mark 15:1, 16
Luke 23:1
John 18:28
Acts 3:13
20 Mat. 4:21, 19:28
Mark 10:35
21 Mat. 19:28
22 Mat. 26:39-40
Mark 14:36
Luke 12:50, 22:42
John 18:11

do not know what you are asking. Are you able to drink the cup that I am about to drink, and to be baptized *with* the baptism that I am baptized *with*?" They said to Him, "We are able."
23. And He said to them, "You shall indeed drink of My cup, and shall be baptized *with* the baptism that I am baptized *with*; but to sit at My right hand and at My left *hand* is not Mine to give, but *shall be given to those* for whom it has been prepared by My Father."
24. And after hearing *this*, the ten were indignant against the two brothers.
25. But Jesus called them to *Him and* said, "You know that the rulers of the nations exercise lordship over them, and the great ones exercise authority over them.
26. However, it shall not be this way among you; but whoever would become great among you, let him be your servant;
27. And whoever would be first among you, let him be your slave;
28. Just as the Son of man did not come to be served, but to serve, and to give His life *as* a ransom for many."
29. And as they were going out of Jericho, a great multitude followed Him.
30. And behold, two blind *men* sitting beside the road, when they heard that Jesus was passing by, cried out, saying, "Have mercy on us, Lord, Son of David!"
31. Then the multitude rebuked them, so that they would be silent. But they cried out *all* the more, saying, "Have mercy on us, Lord, Son of David!"
32. And Jesus stopped and called them, and said, "What do you desire *that* I do for you?"
33. They said to Him, "Lord, that our eyes may be opened."
34. And being moved with compassion, Jesus touched their eyes; and immediately their eyes received sight, and they followed Him.

CHAPTER TWENTY-ONE

1. Now as they were approaching Jerusalem, they came to Bethphage, near the Mount of Olives; and Jesus sent two disciples,
2. Saying to them, "Go into the village, the one ahead of you, and immediately you shall find a donkey tied, and a colt with her. Loose *them* and bring *them* to Me.
3. And if anyone says anything to you, tell *him*, 'The Lord has need of them.' And he will send them at once."
4. But this all took place so that it might be fulfilled which was spoken by the prophet, saying,
5. "Say to the daughter of Sion, 'Behold, your King comes to you, meek and mounted on a donkey, and *on* a colt *the* foal of a donkey.' "
6. And the disciples left, and did as Jesus had ordered them;
7. They brought the donkey and the colt, and put their garments upon them; and He sat on them.
8. And a great number *of the* multitude spread their garments on the road; and others were cutting down branches from the trees and spreading *them* on the road.
9. And the multitudes, those who were going before and those who were following behind, were shouting, saying, "Hosanna to the Son of David! Blessed is He Who comes in *the* name of *the* Lord. Hosanna in the highest!"
10. Now when He entered Jerusalem, the entire city was moved, saying, "Who is this?"
11. And the multitudes said, "This is Jesus the prophet, the One Who *is* from Nazareth of Galilee."
12. And Jesus went into the temple of God and cast out all those who were buying and selling in the temple; and He overthrew the tables of the money exchangers, and the seats of those who were selling doves.
13. Then He said to them, "It is written, 'My house shall be called a house of prayer'; but you have made it a den of thieves."
14. And *the* blind and *the* lame came to Him in the temple, and He healed them.
15. But when the chief priests and the scribes saw the wonderful things that He did, and the children shouting in the temple and saying, "Hosanna to the Son of David," they were indignant,
16. And said to Him, "Do You hear what they are saying?" Then Jesus said to them, "Yes! Have you never read, 'Out of *the* mouths of little children and infants You have perfected praise'? "
17. And leaving them, He went out of the city to Bethany and spent the night there.

23 Mat. 24:34
Acts 12:2
Rom. 8:17
2 Cor. 1:7
Rev. 1:9
24 Mark 10:41
Luke 22:24-25
26 Mat. 23:11
Mark 9:35, 10:43
1 Pet. 5:3
27 Mat. 18:4
28 Isa. 53:10-11
Dan. 9:24, 26
Mat. 26:28
Luke 22:27
John 11:51, 52, 13:4, 14
1 Pet. 1:19
Rom. 5:15, 19
Phil. 2:7
Heb. 9:28
1 Tim. 2:6
Tit. 2:14
29 Mark 10:46
Luke 18:35
30 Mat. 9:27

Chap. **21**

1 Zech. 14:4
Mark 11:1
Luke 19:29
5 Isa. 62:11
Zech. 9:9
John 12:15
6 Mark 11:4
7 2 Ki. 9:13
8 Lev. 23:40
John 12:13
9 Psa. 118:25-26
Mat. 23:39
10 Mark 11:15
Luke 19:45
John 2:13, 15
11 Mat. 2:23
Luke 7:16
John 6:14, 7:40, 9:17
12 Deut. 14:25
Mark 11:11
Luke 19:45
John 2:15
13 Isa. 56:7
Jer.7:11
Mark 11:17
Luke 19:46
16 Psa. 8:2
17 Mark 11:11
John 11:18

18. Now early in the morning, *as He was* coming back into the city, He hungered;
19. And seeing a fig tree by the road, He came *up* to it, but found nothing on it except leaves only. And He said to it, "Let there never again be fruit from you forever." And immediately the fig tree dried up.
20. And after seeing *it*, the disciples were amazed, saying, "How quickly the fig tree has dried up!"
21. Then Jesus answered *and* said to them, "Truly I say to you, if you have faith and do not doubt, not only shall you do the *miracle* of the fig tree, but even if you shall say to this mountain, 'Be removed and be cast into the sea,' it shall come to pass.
22. And everything that you shall ask in prayer, believing, you shall receive."
23. Now when He entered the temple *and* was teaching, the chief priests and the elders of the people came up to Him, saying, "By what authority do You do these things? And who gave You this authority?"
24. And Jesus answered *and* said to them, "I will also ask you one thing, which if you tell Me, I will also tell you by what authority I do these things.
25. The baptism of John, where did it come from? From heaven, or from men?" Then they reasoned among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Why then did you not believe him?'
26. But if we say, 'From men,' we fear the multitude; for everyone holds John as a prophet."
27. And they answered Jesus *and* said, "We do not know." He said to them also, "Neither will I tell you by what authority I do these things.
28. But what do you think? A man had two sons, and he came to the first one and said, 'Son, go work in my vineyard today.'
29. And he answered *and* said, 'I will not'; but afterwards he repented *and* went.
30. Then he came to the second *son and* said the same thing. And he answered *and* said, 'Sir, I will *go*'; but he did not go.
31. Which of the two did the will of the father?" They said to Him, "The first *one*." Jesus said to them, "I tell you truly, the tax collectors and *the* harlots are going into the kingdom of God before you.
32. For John came to you in *the* way of righteousness, and you did not believe him; but the tax collectors and *the* harlots believed him. Yet you, after seeing *this*, did not afterwards repent and believe him.
33. Hear another parable: There was a certain man, a master of a house, who planted a vineyard, and put a fence around it, and dug a winepress in it, and built a tower, and *then* leased it to husbandmen and left the country.
34. Now when the season of the fruits was drawing near, he sent his servants to the husbandmen to receive his fruits.
35. But the husbandmen took his servants and beat one, and killed another, and stoned another.
36. Again he sent other servants, more than the first *time*; and they did the same thing to them.
37. Then at last he sent his son to them, saying, 'They will have respect for my son.'
38. But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us murder him and gain possession of his inheritance.'
39. Then they took him, *and* cast *him* out of the vineyard, and murdered *him*.
40. Therefore, when the lord of the vineyard shall come, what will he do to those husbandmen?"
41. They said to Him, "Evil *men*! He will utterly destroy them, and he will lease his vineyard to other husbandmen, who will render to him the fruits in their seasons."
42. Jesus said to them, "Have you never read in the Scriptures, '*The* Stone that the builders rejected, this has become *the* head of *the* corner. This was from *the* Lord, and it is wonderful in our eyes'?
43. Because of this, I say to you, the kingdom of God shall be taken from you, and it shall be given to a nation *that* produces the fruits of it.
44. And the one who falls on this Stone shall be broken; but on whomever it shall fall, it will grind him to powder."
45. Now after hearing His parables, the chief priests and the Pharisees knew that He was speaking about them.
46. And they sought to arrest Him, but they were afraid of the multitudes, because they held Him as a prophet.

18 Mark 11:12
19 Mark 11:13
20 Mark 11:20
21 Mat. 17:20
Jas. 1:6
1 Cor. 13:2
22 Mat. 7:7
Mark 11:24
Luke 11:9
Jas. 5:16
1 John 3:22, 5:14
23 Ex. 2:14
Mark 11:27
Luke 20:1
Acts 4:7, 7:27
26 Mat. 14:5
Mark 6:20
Luke 20:6
31 Luke 7:29, 50
32 Mat. 3:1
Luke 3:12-13
33 Isa. 5:1
Jer. 2:21
Psa. 80:9
S. of S. 8:11
Mat. 25:14
Mark 12:1
Luke 20:9
34 S. of S. 8:11-12
35 Neh. 9:26
2 Chr. 24:21 36:16
Mat. 5:12, 23:34, 37
Acts 7:52
1 Thes. 2:15
Heb. 11:36-37
38 Psa. 2:2, 8
Mat.26:3, 27:1
John 11:53
Acts 4:27
Heb. 1:2
39 Mat. 26:50
Mark 14:46
Luke 22:54
John 18:12
Acts 2:23
41 Luke 20:16, 21:24
Acts 13:46, 15:7, 18:6, 28:28
Rom. 9,10-11
Heb. 2:3
42 Psa. 118:22
Isa. 28:16
Mark 12:10
Luke 20:17
Acts 4:11
1 Pet. 2:6, 7
Eph. 2:20
43 Mat. 8:12
44 Isa. 8:14-15, 60:12
Zech. 12:3
Dan. 2:44
Luke 20:18
1 Pet. 2:8
Rom. 9:33
46 Mat. 21:11
Luke 7:16
John 7:40

CHAPTER TWENTY-TWO

1. And again Jesus answered and spoke to them in parables, saying,
2. "The kingdom of heaven is compared to a man *who was* a king, who made a wedding feast for his son,
3. And sent his servants to call those who had been invited to the wedding feast; but they refused to come.
4. Afterwards he sent out other servants, saying, 'Say to those who have been invited, "Behold, I have prepared my dinner; my oxen and the fatted beasts are killed, and all things *are* ready. Come to the wedding feast." '
5. But they paid no attention and went away, one to his farm, and another to his business.
6. And the rest, after seizing his servants, insulted and killed *them.*
7. Now when the king heard *it*, he became angry; and he sent his armies *and* destroyed those murderers, and burned up their city.
8. Then he said to his servants, 'The wedding feast indeed is ready, but those who were invited were not worthy;
9. Therefore, go into the well-traveled highways, and invite all that you find to the wedding feast.'
10. And after going out into the highways, those servants brought together everyone that they found, both good and evil; and the wedding feast was filled with guests.
11. And when the king came in to see the guests, *he* noticed a man there who was not dressed in *proper* attire for *the* wedding feast;
12. And he said to him, 'Friend, how did you enter here without a garment *fit* for *the* wedding feast?' But he had no answer.
13. Then the king said to the servants, 'Bind his hands and feet, *and* take him away, and cast *him* into the outer darkness.' There shall be weeping and gnashing of teeth.
14. For many are called, but few *are* chosen."
15. Then the Pharisees went and took counsel *as to* how they might entrap Him in *His* speech.
16. And they sent their disciples *along* with the Herodians to Him, saying, "Master, we know that You are true, and *that You* teach the way of God in truth, and *that* You are not concerned about *pleasing* anyone; for You do not respect *the* persons of men.
17. Therefore, tell us, what do You think? Is it lawful to give tribute to Caesar, or not?"
18. But Jesus, knowing their wickedness, said, "Why do you tempt Me, *you* hypocrites?
19. Show Me the tribute coin." And they brought to Him a silver coin.
20. And He said to them, "Whose image and inscription *is on* this?"
21. They said to Him, "Caesar's." And He said to them, "Render then the things of Caesar to Caesar, and the things of God to God."
22. And when they heard *this*, they were amazed; and *they* left Him *and* went *their* way.
23. On that same day, *the* Sadducees, who say there is no resurrection, came to Him and questioned Him,
24. Saying, "Master, Moses said, 'If anyone dies without having children, his brother shall marry his wife and shall raise up seed to his brother.'
25. Now there were with us seven brothers; and the first one, being married, died with no seed; and he left his wife to his brother.
26. And likewise the second also, and the third, unto *the* seventh.
27. And last of all the woman died also.
28. Therefore, in the resurrection, whose wife of the seven shall she be, for all had her?"
29. Then Jesus answered *and* said to them, "You do err, not knowing the Scriptures, nor the power of God.
30. For in the resurrection they neither marry nor are given in marriage, but they are as *the* angels of God in heaven.
31. Now concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,
32. 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? God is not *the* God of *the* dead, but of *the* living."
33. And when the multitudes heard *this*, they were amazed at His teaching.
34. But after the Pharisees heard that He had silenced the Sadducees, they came together *before Him.*
35. And one of them, a doctor of the law,

Chap. **22**

1 Luke 14:16 Rev. 19:7, 9
4 Prov. 9:2
7 Dan. 9:26 Luke 19:27
8 Mat. 10:11 Acts 13:48
10 Mat. 13:38
11 2 Cor. 5:3 Eph. 4:24 Col. 3:10, 12 Rev. 3:4, 16:15, 19:8
13 Mat. 8:12, 20:16
15 Mark 12:13 Luke 20:20
19 Mat. 20:2
21 Mat. 17:25 Rom. 13:7
23 Mark 12:18 Luke 20:27 Acts 23:8
24 Deut. 25:5
29 John 20:9
30 1 John 3:2
32 Ex. 3:6, 16 Mark 12:26 Luke 20:37 Acts 7:32 Heb. 11:16
33 Mat. 7:28
34 Mark 12:28
35 Luke 10:25

questioned *Him*, tempting Him, and saying,
36. "Master, which commandment *is the* great commandment in the Law?"
37. And Jesus said to him, " 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind.'
38. This is *the* first and greatest commandment;
39. And *the* second *one is* like it: 'You shall love your neighbor as yourself.'
40. On these two commandments hang all the Law and the Prophets."
41. While the Pharisees were assembled together, Jesus questioned them,
42. Saying, "What do you think concerning the Christ? Whose Son is He?" They said to Him, "*The Son* of David."
43. He said to them, "How then does David in spirit call Him Lord, saying,
44. 'The LORD said to my Lord, "Sit at My right hand, until I make Your enemies a footstool for Your feet" '?
45. Therefore, if David calls Him Lord, how is He his Son?"
46. And no one was able to answer Him a word, neither dared anyone from that day to question Him any more.

CHAPTER TWENTY-THREE

1. Then Jesus spoke to the multitudes and to His disciples,
2. Saying, "The scribes and the Pharisees have sat down on Moses' seat *as judges*;
3. Therefore, every judgment that they tell you to observe,★ observe and do. But do not do according to their works;★★ for they say and do not.
4. For they bind heavy burdens and hard to bear, and lay *them* on the shoulders of men; but they will not move them with *one of* their own fingers.
5. And they do all their works to be seen by men. They make broad their phylacteries and enlarge the borders of their garments;
6. And they love the first place at the suppers, and the chief seats in the synagogues,
7. And the salutations in the marketplaces, and to be called by men, 'Rabbi, Rabbi.'
8. But you are not to be called Rabbi; for one is your Master, the Christ, and all of you are brethren.

37 Deut. 6:5, 10:12, 30:6 Luke 10:27
39 Lev.19:18 Mat.19:18 Mark 12:31 Luke 10:27 Jas. 2:8 Rom. 13:9 Gal. 5:14
40 Mat. 7:12 1 Tim. 1:5
41 Mark 12:35 Luke 20:41
44 Psa. 110:1 Acts 2:34 1 Cor. 15:25 Heb. 1:13, 10:12-13
46 Mark 12:34 Luke 14:6, 20:40

Chap. **23**

2 Mal. 2:7 Neh. 8:4, 8 Mark 12:38 Luke 20:45
3 Rom. 2:19
★from the law of Moses
★★that is according to their traditions.
4 Luke 11:46 Acts 15:10 Gal. 6:13
5 Num. 15:38 Deut. 6:8, 22:12 Prov. 3:3 Mat. 6:1, 2, 5, 16
6 Mark 12:38-39 Luke 11:43, 20:46 3 John 9
8 Jas. 3:1 1 Pet. 5:3 2 Cor.1:24
9 Mal. 1:6
11 Mat. 20:26-27
12 Job 22:29 Prov. 5:33, 29:33 Luke 14:11, 18:14 Jas. 4:6 1 Pet. 5:5
13 Luke 11:52
14 Mark 12:40 Luke 20:47 2 Tim. 3:6 Tit. 1:11
16 Mat. 5:33-34 15:14, 23:24
17 Ex. 30:29
19 Ex. 29:37
21 1 Ki. 8:13 Psa. 26:8, 132:14 2 Chr. 6:2
22 Psa. 11:4 Mat. 5:34 Acts 7:49
23 1 Sam. 15:22 Hos. 6:6 Mic. 6:8 Mat. 9:13, 12:7 Luke 11:42

9. Also, do not call *anyone* on the earth your Father; for one is your Father, Who *is* in heaven.
10. Neither be called Master; for one is your Master, the Christ.
11. But the greatest among you shall be your servant.
12. And whoever will exalt himself shall be humbled; and whoever will humble himself shall be exalted.
13. But woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretext you offer prayers of great length. Because of this, you shall receive *the* greater judgment.
14. Woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven before men; for neither do you yourselves enter, nor do you allow those who are entering to enter.
15. Woe to you, scribes and Pharisees, hypocrites! For you travel the sea and the land to make one proselyte, and when he has become one, you make him twofold more a son of Gehenna than yourselves.
16. Woe to you, blind guides, who say, 'Whoever shall swear by the temple, it is not binding; but whoever shall swear by the gold of the temple, he is obligated *to fulfill* his oath.'
17. *You* fools and blind! For which is greater, the gold, or the temple which sanctifies the gold?
18. And *you say*, 'Whoever shall swear by the altar, it is not binding; but whoever shall swear by the gift that *is* upon it, he is obligated *to fulfill* his oath.'
19. *You* fools and blind! For which is greater, the gift, or the altar which sanctifies the gift?
20. Therefore, the one who swears by the altar swears by it, and by all things that *are* upon it.
21. And the one who swears by the temple swears by it, and by Him Who dwells in it.
22. And the one who swears by heaven swears by the throne of God, and by Him Who sits upon it.
23. Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, but you have abandoned the more important *matters* of the law—judgment, and mercy and faith. These *you* were obligated to do, and not to leave the others undone.

24. Blind guides, who filter out a gnat, but swallow a camel!
25. Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but within you are full of extortion and excess.
26. Blind Pharisees! First cleanse the inside of the cup and the dish, so that the outside may also become clean.
27. Woe to you, scribes and Pharisees, hypocrites! For you are like whited sepulchers, which indeed appear beautiful *on the* outside, but within are full of the bones of the dead, and of all uncleanness.
28. Likewise, you also outwardly appear to men *to be* righteous, but within you are full of hypocrisy and lawlessness.
29. Woe to you, scribes and Pharisees, hypocrites! For you build the sepulchers of the prophets, and adorn the tombs of the righteous;
30. And you say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'
31. So then, you are testifying against yourselves, that you are the sons of those who killed the prophets;
32. And *as for* you, you are filling up the measure of your fathers.
33. *You* serpents, *you* offspring of vipers, how shall you escape the judgment of Gehenna?
34. Because of this, behold, I send to you prophets and wise *men* and scribes; and *some* of them you shall kill and crucify, and *some* of them you shall scourge in your synagogues, and *some of them you* shall persecute from city to city;
35. So that upon you may come all *the* righteous blood poured out upon the earth, from the blood of Abel the righteous, unto the blood of Zacharias son of Barachias, whom you murdered between the temple and the altar.
36. Truly I say to you, all these things shall come upon this generation.
37. Jerusalem, Jerusalem, *you* who kill the prophets and stone those who have been sent to you, how often would I have gathered your children together, even as a hen gathers her brood under *her* wings, but you refused!
38. Behold, your house is left to you desolate.
39. For I say to you, you shall not see Me at all from this time forward, until you shall say, 'Blessed *is* He Who comes in *the* name of *the* Lord.' "

25 Mark 7:4
Luke 11:39
27 Luke 11:44
Acts 23:3
29 Luke 11:47
31 Acts 7:51-52
1 Thes. 2:15
32 Gen. 15:16
1 Thes. 2:16
33 Mat. 3:7, 12:34
34 Mat. 10:17
21:34, 35
Luke 11:49
Acts 5:40, 7:58-59, 22:19
2 Cor. 11:24-25
35 Gen. 4:8
2 Chr. 24:20-21
1 John 3:12
Rev. 18:24
37 Deut. 32:11-12
Psa. 17:8, 91:4
2 Chr. 24:21
Luke 13:34
39 Psa. 118:26
Mat. 21:9

CHAPTER TWENTY-FOUR

1. And after going out, Jesus departed from the temple; and His disciples came to *Him* to point out the buildings of the temple.
2. But Jesus said to them, "Do you not see all these things? Truly I say to you, there shall not be left here even a stone upon a stone that shall not be thrown down."
3. And as He was sitting on the Mount of Olives, His disciples came to Him alone, saying, "Tell us, when shall these things be? And what *shall be* the sign of Your coming, and of the completion of the age?"
4. Then Jesus answered *and* said to them, "Be on guard, so that no one deceives you.
5. For many shall come in My name, saying, 'I am the Christ'; and they shall deceive many.
6. And you shall hear of wars and rumors of wars. See *that* you do not let *these things* disturb you. For it is necessary *that* all *these* things take place, but the end is not yet.
7. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in *different* places.
8. Now all these *things are* the beginning of sorrows.
9. Then shall they deliver you up to affliction, and shall kill you; and you shall be hated by all nations for My name's sake.
10. And then shall many be led into sin, and shall betray one another, and shall hate one another;
11. And many false prophets shall arise, and shall deceive many;
12. And because lawlessness shall be multiplied, the love of many shall grow cold.
13. But the one who endures to *the* end, that one shall be saved.
14. And this gospel of the kingdom shall be proclaimed in all the world for a witness to all nations; and then shall the end come.
15. Therefore, when you see the abomination of desolation, which was spoken

Chap. **24**

1 Mark 13:1
Luke 21:5
2 1 Ki. 9:7
Jer. 26:18
Mic. 3:12
Luke 19:44
3 Mark 13:3
1 Thes. 5:1
4 1 John 4:1
Eph. 5:6
Col. 2:8, 18
2 Thes. 2:3
5 Jer. 14:14, 23:21, 25
Mat 24:11, 24
John 5:43
7 2 Chr. 15:6
Isa. 19:2
Hag. 2:22
Zech. 14:13
9 Mat. 10:17
Luke 21:12
John 16:2
Acts 4:2, 3
10 2 Tim. 1:15, 4:10, 16
11 Acts 20:29
2 Pet. 2:1
1 Tim. 4:1
13 Mat. 10:22
Mark 13:13
Rev. 2:10
14 Mat. 4:23
Rom. 10:18
Col. 1:6, 23
15 Dan. 9:23, 27, 12:11
Mark 13:14
Luke 21:20

of by Daniel the prophet, standing in the holy place (the one who reads, let him understand),
16. Then let those who are in Judea flee into the mountains.
17. Let the one *who is* on the housetop not come down to take anything out of his house;
18. And let the one *who is* in the field not go back to take his garments.
19. But woe to those *women* who are expecting a child, and to those who are nursing infants in those days!
20. And pray that your flight be not in *the* winter, nor on *the* Sabbath;
21. For then shall there be great tribulation, such as has not been from *the* beginning of *the* world until this time, nor ever shall be *again*.
22. And if those days were not limited, there would no flesh be saved; but for the elect's sake those days shall be limited.
23. Then if anyone says to you, 'Behold, here *is* the Christ,' or, '*He is* there,' do not believe *it*.
24. For there shall arise false Christs and false prophets, and they shall present great signs and wonders, in order to deceive, if possible, even the elect.
25. Behold, I have foretold *it* to you.
26. Therefore, if they say to you, '*Come and* see! He is in the wilderness'; do not go forth. '*Come and* see! *He is* in the secret chambers'; do not believe *it*.
27. For as the light of day, which comes forth from *the* east and shines as far as *the* west, so also shall the coming of the Son of man be.
28. For wherever the carcass may be, there will the eagles be gathered together.
29. But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
30. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming upon the clouds of heaven with power and great glory.
31. And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to *the* other.

19 Luke 23:29
21 Joel 2:2
Dan. 9:26
22 Isa. 65:8, 9
Zech. 14:2
23 Mark 13:21
Luke 17:23, 21:8
24 Deut. 13:1
John 6:37, 10:28, 29
Rom. 8:28
2 Thes. 2:9
2 Tim. 2:19
Rev. 13:13
27 Luke 17:24
28 Job 39:30
Luke 17:37
29 Ezek. 32:7
Joel 2:10
Amos 8:9
Dan. 7:11
Mark 13:24
Acts 2:20
30 Zech. 12:12
Dan. 7:13
31 1 Cor. 15:52
1 Thes. 4:16

32 Luke 21:29
33 Jas. 5:9
34 Mat. 16:28
Mark 13:30
Luke 21:32
35 Isa. 51:6
Jer. 31:35
Psa. 102:26
Mark 13:31
Luke 21:33
36 Zech. 14:7
Mark 13:32
Acts 1:7
2 Pet. 3:10
1 Thes. 5:2
38 Gen. 6:3-5
Luke 17:26
1 Pet. 3:20
40 Luke 17:34
42 Mat. 25:13
Luke 21:36
43 Luke 12:39
1 Thes. 5:2
Rev. 3:3
44 1 Thes. 5:6
45 Luke 12:42
Acts 20:28
46 Rev. 16:15
47 Mat. 25:21, 23
Luke 22:29

32. Now learn this parable from the fig tree: When its branches have already become tender, and it puts forth its leaves, you know that summer *is* near.
33. In like manner also, when you see all these things, know that it is near, even at *the* doors.
34. Truly I say to you, this generation shall in no wise pass away until all these things have taken place.
35. The heaven and the earth shall pass away, but My words shall never pass away.
36. But concerning that day, and the hour, no one knows, not even the angels of heaven, but My Father only.
37. Now as *it was in* the days of Noah, so shall *it* also be *at* the coming of the Son of man.
38. For as in the days that *were* before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark;
39. And they were not aware until the Flood came and took *them* all away; so shall *it* also be *at* the coming of the Son of man.
40. Then two shall be in the field; one shall be taken, and one shall be left;
41. Two *women shall be* grinding at the mill; one shall be taken, and one shall be left.
42. Watch, therefore, because you do not know in what hour your Lord is coming.
43. But know this, that if the master of the house had known in what watch the thief would come, he would have been watching, and would not have allowed his house to be broken into.
44. Therefore, you also be ready. For the Son of man is coming at a time that you do not think.
45. Who then is the faithful and wise servant whom his lord has set over his household, to give them food in due season?
46. Blessed *is* that servant, whom his lord when he comes shall find so doing.
47. Truly I say to you, he will set him over all his property.
48. But if that evil servant shall say in his heart, 'My lord delays *his* coming,'
49. And shall begin to beat *his* fellow servants, and to eat and drink with the drunken,
50. The lord of that servant will come in

a day that he does not expect, and in an hour that he does not know.
51. And he shall cut him asunder and shall appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth."

CHAPTER TWENTY-FIVE

1. "Then shall the kingdom of heaven be compared *to* ten virgins, who took their lamps *and* went out to meet the bridegroom.
2. And five of them were wise, and five *were* foolish.
3. The ones who were foolish took their lamps, *but* they did not take oil with them;
4. But the wise took oil in their vessels *along* with their lamps.
5. Now when the bridegroom was gone a long time, they all became drowsy and slept.
6. But in *the* middle of *the* night there was a cry: 'Look, the bridegroom is coming! Go out to meet him.'
7. Then all those virgins arose and trimmed their lamps.
8. And the foolish said to the wise, 'Give us *some* of your oil, because our lamps are going out.'
9. But the wise answered, saying, '*No,* lest *there* not *be* enough for us and *for* you. But instead, go to those who sell, and buy for yourselves.'
10. And while they went to buy, the bridegroom came; and those who were ready went in with him to the wedding feast, and the door was shut.
11. And afterwards the other virgins also came, saying, 'Lord, Lord, open to us.'
12. But He answered *and* said, 'Truly I say to you, I do not know you.'
13. Watch, therefore, for you do not know the day nor the hour in which the Son of man is coming.
14. For *the kingdom of heaven is* like a man leaving the country, who called his own servants and delivered to them his property.
15. Now to one he gave five talents, and to another two, and to another one; he *gave* to each one according to his own ability, and immediately left the country.
16. Then the one who had received five talents went and traded with them, and made an additional five talents.
17. In the same way also, the one who had *received* two *talents* also gained two others.
18. But the one who had received the single *talent* went and dug in the earth, and hid his lord's money.
19. Now after a long time, the lord of those servants came to take account with them.
20. Then the one who had received five talents came to *him and* brought an additional five talents, saying, 'Lord, you delivered five talents to me; see, I have gained five other talents besides them.'
21. And his lord said to him, 'Well *done*, good and faithful servant! *Because* you were faithful over a few things, I will set you over many things. Enter into the joy of your lord.'
22. And the one who had received two talents also came to him *and* said, 'Lord, you delivered to me two talents; see, I have gained two other talents besides them.'
23. His lord said to him, 'Well *done,* good and faithful servant! *Because* you were faithful over a few things, I will set you over many things. Enter into the joy of your lord.'
24. Then the one who had received the single talent also came to *him and* said, 'Lord, I knew that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.
25. And *because* I was afraid, I went and hid your talent in the earth. *Now* look, you have your own.'
26. His lord answered *and* said to him, '*You* wicked and lazy servant! You knew that I reap where I did not sow, and gather what I did not scatter.
27. Because *you knew* this, you were duty-bound to take my talent to the money exchangers, *so that* when I came, I could have received my own with interest.
28. Therefore, take the talent from him, and give *it* to the one who has ten talents.
29. For to everyone who has, *more* shall be given, and *he* shall have abundance; on the other hand, *as for* the one who does not have, even that which he has shall be taken from him.
30. And cast the worthless servant into

51 Mat. 8:12, 25:30

Chap. **25**

1 Eph. 5:29-31 Rev. 19:7, 21:2, 9
2 Mat. 13:47, 22:10
5 1 Thes. 5:6
6 Mat. 24:31 1 Thes. 4:16
7 Luke 12:35
10 Luke 13:25
11 Mat. 7:21-23
12 Hab. 1:13 Psa. 5:5 John 9:31
13 Mat. 24:42, 44 Mark 13:33, 35 Luke 21:36
14 Mat. 21:33 Luke 19:12
15 Mat. 18:24 Rom. 12:6 1 Cor. 12:7, 11, 29 Eph. 4:11
21 Mat. 24:47, 25:34, 46 Luke 12:44, 22:29-30 1 Pet. 1:8 2 Tim. 2:12 Heb. 12:2
23 Mat. 25:21
29 Mat. 13:12 Mark 4:25 Luke 8:18, 10:26 John 15:2
30 Mat. 8:12, 24:51

the outer darkness.' There shall be weeping and gnashing of teeth.
31. Now when the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon *the* throne of His glory;
32. And He shall gather before Him all the nations; and He shall separate them one from another, as a shepherd separates the sheep from the goats.
33. And He shall set the sheep at His right hand, but the goats at *His* left.
34. Then shall the King say to those at His right hand, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from *the* foundation of *the* world.
35. For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you took Me in;
36. *I was* naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'
37. Then shall the righteous answer Him, saying, 'Lord, when did we see You hungry, and fed *You*? Or thirsty, and gave *You* a drink?
38. And when did we see You a stranger, and took *You in*? Or naked, and clothed *You*?
39. And when did we see You sick, or in prison, and came to You?'
40. And answering, the King shall say to them, 'Truly I say to you, inasmuch as you have done *it* to one of the least *of* these My brethren, you have done *it* to Me.'
41. Then shall He also say to those on *the* left, 'Depart from Me, *you* cursed ones, into the eternal fire, which has been prepared for the devil and his angels.
42. For I was hungry, and you did not give Me *anything* to eat; I was thirsty, and you did not give Me *anything* to drink;
43. I was a stranger, and you did not take Me in; *I was* naked, and you did not clothe Me; *I was* sick, and in prison, and you did not *come to* visit Me.'
44. Then they also shall answer Him, saying, 'Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we did not minister to You?'
45. Then shall He answer them, saying, 'Truly I say to you, inasmuch as you did not do *it* to one of the least *of* these, neither did you do *it* to Me.'
46. And they shall go away into eternal punishment, but the righteous into eternal life."

31 Zech. 14:5 Mat. 16:27, 19:28 Mark 8:38 Acts 1:11 Jude 14 1 Thes. 4:16 2 Thes. 1:7 Rev. 1:7
32 Ezek 20:38 Rom. 14:10 2 Cor. 5:10 Rev.20:12
34 Mat. 20:23 Mark 10:40 1 Pet. 1:4, 9, 3:9 Rom. 8:17 1 Cor. 2:9 Heb. 11:16 Rev. 21:7
35 Isa. 58:7 Ezek. 18:7 Jas. 1:27 3 John 5 Heb. 13:2
36 Jas. 2:15-16 2 Tim. 1:16
40 Prov. 14:31, 19:17 Mat. 10:42 Mark 9:41 Heb. 6:10
41 Psa. 6:8 Mat. 7:23, 13:40, 42 Luke 13:27 2 Pet. 2:4 Jude 6 Rev. 20:10
45 Zech. 2:8 Prov. 14:31, 17:5 Acts 9:5
46 Dan. 12:2 John 5:29 Rom. 2:7

CHAPTER TWENTY-SIX

1. Now it came to pass *that* when Jesus had finished all these sayings, He said to His disciples,
2. "You know that after two days the Passover takes place, and the Son of man is delivered up to be crucified."
3. Then the chief priests and the scribes and the elders of the people assembled together in the court of the high priest, who was called Caiaphas;
4. And *they* took counsel together for the purpose of seizing Jesus by treachery, and killing *Him*.
5. But they said, "Not during the feast, so that there will not be a riot among the people."
6. Now when Jesus was in Bethany, in Simon the leper's house,
7. A woman came to Him with an alabaster flask of ointment, very precious, and poured *it* on His head as He sat down *to eat*.
8. But when His disciples saw *it*, *they* became indignant *and* said, "What reason *is there* for this waste?
9. For this ointment could have been sold for much, and *the money* given to *the* poor."
10. But Jesus knew *this* and said to them, "Why do you cause trouble for this woman? For she has performed a good work toward Me.
11. For you have the poor with you always, but you do not always have Me.
12. What this *woman did* in pouring this ointment on My body, she did for My burial.
13. Truly I say to you, wherever this gospel shall be preached in the whole world, what this *woman* has done shall also be spoken of for a memorial of her."
14. Then one of the twelve, who was called Judas Iscariot, went to the chief priests,
15. *And* said, "What are you willing to give me, and I will deliver Him up to you?" And they offered him thirty pieces of silver.
16. And from that time he sought an opportunity to betray Him.

Chap. **26**
2 Mark 14:1 Luke 22:1 John 13:1
3 Psa. 2:2 John 11:47 Acts 4:25
6 Mat. 21:17 Mark 14:3 John 11:1-2, 12:3
8 John 12:4
11 Deut. 15:11 Mat. 18:20, 28:20 John 12:8, 13:33, 14:19, 16:5, 28, 17:11
14 Mat. 10:4 Mark 14:10 Luke 22:3 John 13:2, 30
15 Zech. 11:12 Mat. 27:3

17. Now on the first of the unleaveneds,* the disciples came to Jesus, saying to Him, "Where do You desire *that* we prepare for You to eat the Passover?"
18. And He said, "Go into the city to such a man, and say to him, 'The Teacher says, "My time is near; I will keep the Passover with My disciples at your *house*." ' "
19. Then the disciples did as Jesus had directed them, and prepared the Passover.
20. And after evening had come, He sat down with the twelve.
21. And as they were eating, He said, "Truly I say to you, one of you shall betray Me."
22. And being sorely grieved, each of them began to say to Him, "Am I *the one*, Lord?"
23. But He answered and said, "He who dipped *his* hand with Me in the dish, he shall betray Me.
24. The Son of man indeed goes, as it has been written concerning Him, but woe to that man by whom the Son of man is betrayed! It would be better for him if that man had not been born."
25. Then Judas, who was betraying Him, answered and said, "Am I *the one*, Master?" He said to him, "You have said *it*."
26. And as they were eating, Jesus took the bread and blessed *it*; *then He* broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body."
27. And He took the cup; and after giving thanks, He gave *it* to them, saying, "All of you drink of it;
28. For this is My blood, the *blood* of the New Covenant, which is poured out for many for *the* remission of sins.
29. But I say to you, from this time forward I will not drink at all of this fruit of the vine, until that day when I drink *it* anew with you in the kingdom of My Father."
30. And after singing a hymn, they went out to the Mount of Olives.
31. Then Jesus said to them, "All of you shall be offended in Me during this night; for it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.'
32. But after I have been raised, I will go before you into Galilee."
33. Then Peter answered *and* said to Him, "Even if all shall be offended in You, I will never be offended."
34. Jesus said to him, "Truly I say to you, during this *very* night, before *the* cock crows, you yourself shall deny Me three times."
35. Peter said to Him, "Even if I were required to die with You, in no way would I ever deny You." All the disciples also spoke in like manner.
36. Then Jesus came with them to a place called Gethsemane; and He said to His disciples, "Sit here, while I go onward and pray."
37. And He took with *Him* Peter and the two sons of Zebedee, *and* He began to be very melancholy and deeply depressed.
38. Then He said to them, "My soul is deeply grieved, even to death. Stay here and watch with Me."
39. And after going forward a little, He fell on His face, praying, and saying, "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*."
40. Then He came to His disciples and found them sleeping. And *He* said to Peter, "What! Were you not able to watch with Me one hour?
41. Watch and pray, so that you do not

17 Ex. 12:6, 18 Mark 14:12 Luke 22:7
20 Mark 14:17-21 Luke 22:14 John 13:21
23 Psa. 41:9 Luke 22:21 John 13:18
24 Psa. 22 Dan. 9:26 Mark 9:12 Luke 24:25-26, 46 John 17:12 Acts 17:2-3, 26:22-23 1 Cor. 15:3
26 Mark 6:41, 14:22 Luke 22:19 1 Cor. 10:16, 11:23
27 Mark 14:23
28 Ex. 24:8 Lev. 17:11 Jer. 31:31 Mat. 20:28 Rom. 5:15 Heb. 9:22
29 Mark 14:26 Luke 22:18 Acts 10:41
30 Mark 14:26
31 Zech. 13:7 Mat. 11:6 Mark 14:27 John 16:32
32 Mat. 28:7, 10 Mark 14:28, 16:7
34 Mark 14:30 Luke 22:34 John 13:38
36 Mark 14:32-35 Luke 22:39 John 18:1
37 Mat. 4:21
38 John 12:27
39 Mat. 20:22 Mark 14:36 Luke 22:42 John 5:30, 6:38, 12:27 Phil. 2:8 Heb. 5:7
41 Mark 13:33, 14:38 Luke 22:40, 46 Eph. 6:18

**This phrase has caused some confusion. It is certain that this phrase does not refer to the first day of the Feast of Unleavened Bread, because the Feast of Unleavened Bread begins after, not before, the Passover. As recorded in the Gospels, "the first of the unleaveneds" was the day that the lambs were killed. Those who obeyed God's ordinances in Exodus 12 and kept the domestic Passover killed their lambs at the beginning of the 14th of Nisan. Those who followed the traditions of Judaism killed the lambs at the temple on the afternoon of the 14th. The Gospel writers were clearly referring to the 14th, and not to the 15th, as "the first of the unleaveneds." In New Testament times, this term was commonly used for the 14th day of the first month.*

*"In the first century, it was commonly known that '**the day of the unleaveneds**' in Luke 22:7 was **the 14th Passover day**. G. Amadon, in an article entitled, 'The Crucifixion Calendar,' pointed out the error of those translators who translated this verse to read 'the first day of the festival.' [The following words are cited from this article.] 'But on what authority should the Hebrew translators, as Salkinson and Delitzch, introduce the word chag [a Hebrew word for "feast"], into these texts when the corresponding Greek has no word for "feast," and speaks only of the "first of the unleavened bread"—**a common expression for the Jewish 14th with practically all first century writers**' " (Journal of Biblical Literature, vol. LXIII, 1944, pp. 188-189, emphasis added).*

enter into temptation; the spirit indeed *is* willing, but the flesh is weak."
42. The second time He went again *and* prayed, saying, "My Father, if this cup cannot pass from Me unless I drink it, Your will be done."
43. Now when He came to them, He found them asleep again, because their eyes were heavy.
44. And leaving them, He went again and prayed the third time, saying the same thing.
45. Then He came to His disciples and said to them, "Sleep on now, and take your rest. Behold, the hour has drawn near, and the Son of man is betrayed into *the* hands of sinners.
46. Arise! Let us be going. Look, the one who is betraying Me is approaching."
47. And while He was yet speaking, Judas, one of the twelve, suddenly appeared, and with him a great crowd with swords and clubs, from the chief priests and elders of the people.
48. Now the one who was betraying Him gave them a sign, saying, "Whomever I shall kiss, He is *the One*. Arrest Him!"
49. And as soon as he came to Jesus, he said, "Hail, Rabbi," and earnestly kissed Him.
50. But Jesus said to him, "Friend, for what *purpose* have you come?" Then they came *and* laid their hands on Jesus, and arrested Him.
51. And one of those with Jesus suddenly stretched out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear.
52. Then Jesus said to him, "Put your sword back in its place; for all who take up *the* sword shall die by *the* sword.
53. Don't you realize that I have the power to call upon the Father at this time, and He will furnish Me with more than twelve legions of angels?
54. But how then shall the Scriptures be fulfilled? For this is ordained to be."
55. At that point Jesus said to the crowd, "Have you come out to take Me with swords and clubs, as against a robber? I sat day after day with you, teaching in the temple, and you did not arrest Me.
56. But all this has happened so that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled.
57. But those who had arrested Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled.
58. And Peter followed Him from a distance, even to the court of the high priest; and after going inside, he sat down with the officers to see *what* the end *would be*.
59. Now the chief priests and the elders and the whole Sanhedrin sought false evidence against Jesus, so that they might put Him to death;
60. But *they* did not find *any*. Although many false witnesses came forward, they did not find *any evidence*.
61. Then at *the* last, two false witnesses came forward *and* said, "This *Man* said, 'I have the power to destroy the temple of God, and to rebuild it in three days.' "
62. And the high priest rose up *and* said to Him, "Have You no answer for what these are testifying against You?"
63. But Jesus was silent. And the high priest answered *and* said to Him, "I adjure You by the living God that You tell us if You are the Christ, the Son of God."
64. Jesus said to him, "You have said *it*. Moreover, I say to you, in the future you shall see the Son of man sitting at *the* right hand of power, and coming in the clouds of heaven."
65. Then the high priest ripped his *own* garments, saying, "He has blasphemed! Why do we need any more witnesses? Behold, you have just now heard His blasphemy.
66. What do you think?" They answered *and* said, "He is deserving of death!"
67. Then they spit in His face and hit Him with their fists; and some struck *Him* with rods,
68. Saying, "Prophesy to us, Christ. Who is the one that struck You?"
69. Now Peter was sitting outside in the court; and a maid came to him, saying, "You also were with Jesus the Galilean."
70. But he denied *it* before everyone, saying, "I don't know what you are talking about."
71. And after he went out into the porch, another *maid* saw him and said to those there, "This man was also with Jesus the Nazarean."
72. Then again he denied *it* with an oath, *saying*, "I do not know the Man."
73. After a little *while*, those who were standing by came to Peter and said, "Truly, you also are one of them, for

47 Mark 14:43 Luke 22:47 John 18:3 Acts 1:16
49 2 Sam. 20:9
50 Psa. 41:9, 55:13
51 John 18:10
52 Gen. 9:6 Rev. 13:10
53 2 Ki. 6:17 Dan. 7:10
54 Isa. 53:7 Mat. 26:24 Luke 24:25, 44, 46
56 Lam. 4:20 John 18:15
57 Mark 14:53 Luke 22:54 John 18:12, 13, 24
60 Deut. 19:15 Psa. 27:12, 35:11 Mark 14:55 Acts 6:13
61 Mat. 27:40 John 2:19
62 Mark 14:60
63 Lev. 5:1 1 Sam. 14:24, 26 Isa. 53:7 Mat. 27:12
64 Psa. 110:1 Dan. 7:13 Mat. 16:27, 24:30, 25:31 Luke 21:27 John 1:51 Acts 7:55 Rom. 14:10 1 Thes. 4:16 Rev. 1:7
65 2 Ki. 18:37
66 Lev. 24:16 John 19:7
67 Isa. 50:6, 53:3 Mat. 27:30 Luke 22:63
68 Mark 14:65 Luke 22:64
69 Mark 14:66 Luke 22:55 John 18:16, 17, 25
73 Luke 22:59

even your speech shows *that* you *are*."
74. Then he began to curse and to swear, *saying*, "I do not know the Man." And immediately a cock crowed.
75. And Peter remembered the words of Jesus, Who had said to him, "Before *the* cock crows, you yourself shall deny Me three times." And he went out and wept bitterly.

CHAPTER TWENTY-SEVEN

1. Now when morning came, all the chief priests and the elders of the people took counsel against Jesus, so that they might put Him to death.
2. And after binding Him, they led *Him* away and delivered Him up to Pontius Pilate, the governor.
3. Now when Judas, who had betrayed Him, saw that He was condemned, he changed his mind *and* returned the thirty pieces of silver to the chief priests and the elders, saying,
4. "I have sinned and have betrayed innocent blood." But they said, "What *is that* to us? You see *to it* yourself."
5. And after throwing down the pieces of silver in the temple, he went out and hanged himself.
6. But the chief priests took the pieces of silver *and* said, "It is not lawful to put them into the treasury, since it is *the* price of blood."
7. And after taking counsel, they bought a potter's field with the *pieces of silver*, for a burial ground for strangers.
8. Therefore that field is called The Field of Blood to this day.
9. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And I took the thirty pieces of silver, the price of Him on Whom a price was set, Whom they of *the* sons of Israel set a price on,
10. And gave them for the field of the potter, as *the* Lord had directed me."
11. Then Jesus stood before the governor; and the governor questioned Him, saying, "Are You the King of the Jews?" And Jesus said to him, "*It is as* you said."
12. And when He was accused by the chief priests and the elders, He answered nothing.
13. Then Pilate said to Him, "Don't You hear how many things they testify against You?"

74 Mark 14:71
75 Mat. 26:34
Luke 22:61
John 13:38

Chap. **27**

1 Psa. 2:2
Mark 15:1
Luke 22:66, 23:1
John 18:28
2 Mat. 20:19
Acts 3:13
3 Mat. 26:14
5 2 Sam.17:23
Acts 1:18
8 Acts 1:19
9 Zech. 11:12
11 Mark 15:2
Luke 23:3
John 18:33, 37
1 Tim. 6:13
12 Mat. 26:63
John 19:9
13 Mat. 26:62
John 19:10

15 Mark 15:6
Luke 23:17
John 18:39
20 Mark 15:11
Luke 23:18
John 18:40
Acts 3:14
24 Deut. 21:6
25 Deut. 19:10
Josh. 2:19
2 Sam. 1:16
1 Ki. 2:32
Acts 5:28
26 Isa. 53:5
Mark 15:15
Luke 23:16, 24-25
John 19:1, 16
27 Mark 15:16
John 19:2
28 Luke 23:11
29 Isa. 53:3
Psa. 69:19

14. And He did not answer even one word to him, so that the governor was greatly amazed.
15. Now at *the* feast, the governor was accustomed to release one prisoner to the multitude, whomever they wished.
16. And they had at that time a notorious prisoner called Barabbas.
17. Therefore, when they had gathered together, Pilate said to them, "Whom do you desire *that* I release to you? Barabbas, or Jesus Who is called Christ?"
18. For he understood that they had delivered Him up because of envy.
19. Now as he sat on the judgment seat, his wife sent *a message* to him, saying, "*Let there be* nothing between you and that righteous *Man*, for I have suffered many things today in a dream because of Him."
20. But the chief priests and the elders persuaded the multitudes to demand Barabbas, and to destroy Jesus.
21. Then the governor answered *and* said to them, "Which of the two do you desire *that* I release to you?" And they said, "Barabbas."
22. Pilate said to them, "What then shall I do with Jesus Who is called Christ?" They all said to him, "Let *Him* be crucified!"
23. And the governor said, "Why? What evil did He commit?" But they shouted *all* the more, saying, "Let *Him* be crucified!"
24. Now Pilate, seeing that he was accomplishing nothing, but *that* a riot was developing instead, took water *and* washed *his* hands before the multitude, saying, "I am guiltless of the blood of this righteous *Man*. You see *to it*."
25. And all the people answered *and* said, "His blood *be* on us and on our children."
26. Then he released Barabbas to them; but after scourging Jesus, he delivered *Him* up so that He might be crucified.
27. Then the governor's soldiers, after taking Jesus with *them* into the Praetorium, gathered the entire band against Him;
28. And they stripped Him *and* put a scarlet cloak around Him.
29. And after platting a crown of thorns, they put *it* on His head, and a rod in His right hand; and bowing *on* their knees

before Him, they mocked Him, and *kept on* saying, "Hail, King of the Jews!"
30. Then, after spitting on Him, they took the rod and struck *Him* on the head.
31. When they were done mocking Him, they took the cloak off Him; and they put His own garments on Him and led Him away to crucify Him.
32. Now as they came out, they found a Cyrenean man named Simon; *and* they compelled him to carry His cross.★
33. And after coming to a place called Golgotha, which is called Place of a Skull,
34. They gave Him vinegar mingled with gall to drink; but after tasting it, He would not drink.
35. And when they had crucified Him, they divided His garments *by* casting lots; so that it might be fulfilled which was spoken by the prophet, "They divided My garments among themselves, and for My vesture they cast lots."
36. And they sat down there to keep guard over Him.
37. And they put up over His head His accusation, written, "This is Jesus, the King of the Jews."
38. And two robbers were crucified with Him, one at *the* right hand and one at *the* left.
39. Then those who were passing by railed at Him, shaking their heads,
40. And saying, "You Who *would* destroy the temple and rebuild *it* in three days, save Yourself. If You are *the* Son of God, come down from the cross."
41. And in the same way also the chief priests were mocking, with the scribes and elders, saying,
42. "He saved others, *but* He does not have the power to save Himself. If He is the King of Israel, let Him come down now from the cross, and we will believe Him.
43. He trusted in God; let Him deliver Him now, if He will *have* Him. For He said, 'I am *the* Son of God.' "

30 Isa. 50:6
Mat. 26:67
31 Isa. 53:7
32 Num. 15:35
1 Ki. 21:13
Mark 15:21
Luke 23:33
Acts 7:58
Heb. 13:12
★ Greek *stauros* means the upper crossbeam of the cross
33 Mark 15:22
Luke 23:26
John 19:17
34 Psa. 69:21
Mat. 27:48
35 Psa. 22:18
Mark 15:24
Luke 23:34
John 19:24
36 Mat. 27:54
37 Mark 15:26
Luke 23:38
John 19:19
38 Isa. 53:12
Mark 15:27
Luke 23:32-33
John 19:18
39 Psa. 22:7, 109:25
Mark 15:29
Luke 23:35
40 Mat. 26:61, 63
John 2:19
43 Psa 22:8
44 Mark 15:32
Luke 23:39
45 Amos 8:9
Mark 15:33
Luke 23:44
46 Psa. 22:1
Heb. 5:7
48 Psa. 69:21
Mark 15:36
Luke 23:36
John 19:29
50 Mark 15:37
Luke 23:46
51 Ex. 26:31
2 Chr. 3:14
Mark 15:38
Luke 23:45
54 Mat. 27:36
Mark 15:39
Luke 23:47
55 Luke 8:2, 3
56 Mark 15:40
57 Mark 15:42
Luke 23:50
John 19:38

44. And the two robbers who were crucified with Him also reproached Him with the same words.
45. Now from *the* sixth hour until *the* ninth hour, darkness was over all the land.
46. And about the ninth hour, Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" That is, "My God, My God, why have You forsaken Me?"
47. And some of those who were standing there heard *and* said, "This *one* is calling for Elijah."
48. And immediately one of them ran and, taking a sponge, filled *it* with vinegar and put *it* on a stick, *and* gave *it to* Him to drink.
49. But the rest said, "Let Him alone! Let us see if Elijah comes to save Him." *Then another took a spear and thrust it into His side, and out came water and blood.* *
50. And after crying out again with a loud voice, Jesus yielded up *His* spirit.
51. Then suddenly the veil of the temple was ripped in two from top to bottom, and the earth shook, and the rocks were split,
52. So that the tombs were opened. And many bodies of the saints who had died, were resurrected
53. After His resurrection;** *and* they came out of the tombs. *Then* they entered into the holy city, and appeared to many.
54. Then the centurion and those with him who had been keeping guard over Jesus, after seeing the earthquake and the things that took place, were filled with fear, *and* said, "Truly this was the Son of God!"
55. Now there were many women who were watching from a distance, who had followed Jesus from Galilee, ministering to Him;
56. With whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57. And when evening was coming on, a rich man of Arimathea came, named Joseph, who was himself a disciple of Jesus.

**The latter half of this verse, which includes the words "...Then another took a spear and ...out came water and blood," has been omitted from the King James Version. However, some ancient manuscripts contain this part of the verse. The latter part of the verse is also found in other manuscripts that are designated by letter (L, T, Z) and by number (33, 49, 892 and 1241). Older translations which contain the complete verse are the Moffatt translation and the Fenton translation. Newer translations generally footnote this portion of Matthew 27:49 rather than including it in the text. The weight of evidence indicates that the latter half of the verse is an authentic part of the Greek text and should be included in translations of the New Testament. The veracity of this portion of Matthew 27:49 is substantiated by the records in John 19:34 and 20:27.*

***Jesus, as the firstborn from among the dead, was the first one resurrected to eternal life. This occurred toward the end of the weekly Sabbath. Then the next morning, Jesus fulfilled the Wave Sheaf Offering Day, when He ascended into heaven to be accepted by God the Father as the perfect sacrifice for the sin of the world. This had to have happened before any of the other dead saints could have been raised back to physical life and appear to many.*

58. After going to Pilate, he begged *to have* the body of Jesus. Then Pilate commanded the body to be given over *to him.*
59. And after taking the body, Joseph wrapped it in clean linen cloth,
60. And placed it in his new tomb, which he had hewn in the rock; and after rolling a great stone to the door of the tomb, he went away.
61. But sitting there opposite the sepulcher were Mary Magdalene and the other Mary.
62. Now on the next day,★ which followed the preparation *day*, the chief priests and the Pharisees came together to Pilate,
63. Saying, "Sir, we remember that that deceiver said while *He was* living, 'After three days I *will* rise.'
64. Therefore, command *that* the sepulcher be secured until the third day; lest His disciples come by night and steal Him away, and say to the people, 'He is risen from the dead'; and the last deception shall be worse than the first."
65. Then Pilate said to them, "You have a guard. Go, make *it as* secure as you know *how*."
66. And they went *and* made the sepulcher secure, sealing the stone *and* setting the guard.

60 Isa. 53:9
62 ★ *This Sabbath was not the 7th day weekly Sabbath. This Sabbath was the first day of the Feast of Unleavened Bread—a holy day Sabbath and fell on a Thursday*
63 Mat. 16:21, 17:23, 20:19, 26:61
Mark 8:31, 10:34
Luke 9:22, 13:33, 24:6-7
John 2:19
66 Dan. 6:17

CHAPTER TWENTY-EIGHT

Chap.**28**

1. Now late on the Sabbath, as *the* first *day* of *the* weeks* was drawing near, Mary Magdalene and the other Mary came to observe the sepulcher.
2. And *in the morning* suddenly there was a great earthquake; for an angel of *the* Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it.
3. Now his appearance was as lightning, and his raiment white as snow.
4. And for fear of him, those who were keeping guard trembled, and became as dead *men.*
5. But the angel answered *and* said to the women, "Do not be afraid; for I know that you are seeking Jesus, Who was crucified.
6. He is not here; for He has risen, as He said. Come, see the place where the Lord Himself was lying.
7. And go quickly, *and* tell His disciples that He has risen from the dead. And behold, He goes before you into Galilee; there you shall see Him. Listen! I have told you."
8. And they quickly left the tomb with fear and great joy, *and* ran to tell *it* to His disciples.
9. But as they were going to tell His disciples, all at once Jesus Himself met them, saying, "Hail!" And they came to *Him and* held His feet, and worshiped Him.
10. Then Jesus said to them, "Do not be afraid. Go, tell My brethren to go into Galilee, and there they shall see Me."
11. And as they were going, behold, some of the guard went into the city *and* reported to the chief priests all the things that were done.
12. Then, after gathering together with the elders and taking counsel, they gave a large sum of money to the soldiers,
13. Saying, "Tell *everyone* that His disciples came by night and stole Him while you were sleeping.
14. And if the governor hears *of* this, we will persuade him to release you from responsibility."
15. And they took the money *and* did as they were instructed; and this report has been spread abroad among the Jews to this day.
16. Now the eleven disciples went into Galilee, to the mountain which Jesus had appointed *for* them *to meet Him.*
17. And when they saw Him, they worshiped Him; but some doubted.
18. And Jesus came *and* spoke to them, saying, "All authority in heaven and on earth has been given to Me.
19. Therefore, go *and* make disciples in all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;
20. Teaching them to observe all things that I have commanded you. And lo, I am with you always, *even* until the completion of the age." Amen.

1 Mat. 27:56
Mark 16:1
Luke 24:1
John 20:1
2 Mark 16:5
Luke 24:4
John 20:12
3 Dan. 10:6
6 Mat. 12:40, 16:21, 17:23, 20:19
7 Mat. 26:32
Mark 16:7
9 Mark 16:9
John 20:14
10 John 20:17
Rom. 8:29
Heb. 2:11
16 Mat. 26:32
28:7
18 Dan. 7:13-14
Mat. 11:27
Luke 1:32, 10:22
John 3:35
Acts 2:36
1 Pet. 3:22
Rom. 14:9
1 Cor. 15:27
Eph. 1:10, 21
Phil. 2:9, 10
Heb. 1:2
19 Isa. 52:10
Mark 16:15
Luke 24:47
Acts 2:38-39
Rom. 10:18
Col. 1:23
20 Acts 2:42

**This literal translation of the Greek words* μια σαββατων *or* μια των σαββατων *shows that the day which followed the weekly Sabbath was the first day of the seven-week count to Pentecost, thus identifying this day as the Wave Sheaf Day (Lev. 23:10-11, 15-16). The ascension of Jesus Christ on that day fulfilled the offering of the wave sheaf for all time.*

The Gospel According to

Mark

CHAPTER ONE

1. The beginning of the gospel of Jesus Christ, *the* Son of God;
2. As it is written in the prophets: "Behold, I send My messenger before Your face, who shall prepare Your way before You.
3. *The* voice of one crying in the wilderness, 'Prepare the way of *the* Lord, make straight His paths.' "
4. John came baptizing in the wilderness, and preaching *the* baptism of repentance for *the* remission of sins.
5. And all *those* of the country of Judea went out, and those of Jerusalem, and were all baptized by him in the Jordan River, confessing their sins.
6. Now John was clothed with camel's hair and *wore* a leather belt around his waist, and he ate locusts and wild honey.
7. And he preached, saying, "The One Who is coming after me *is* mightier than I, of Whom I am not worthy to stoop down to loose the thong of His sandals.
8. I have indeed baptized you with water, but He shall baptize you with *the* Holy Spirit."
9. And it came to pass in those days *that* Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.
10. And immediately, as He was coming up out of the water, he saw the heavens open, and the Spirit descending upon Him like a dove.
11. And a voice came from heaven, *saying*, "You are My Son, the Beloved, in Whom I have *great* delight."
12. And soon after, the Spirit compelled Him to go out into the wilderness;
13. And He was there in the wilderness *for* forty days, tempted by Satan, and was with the wild animals; and *afterwards* angels ministered to Him.
14. Now after the imprisonment of John, Jesus came into Galilee, proclaiming the gospel of the kingdom of God,
15. And saying, "The time has been fulfilled, and the kingdom of God is near at hand; repent, and believe in the gospel."
16. And *as* He was walking by the Sea of Galilee, He saw Simon and his brother Andrew casting a large net into the sea, for they were fishermen.

Chap. 1

1 Mat. 14:33
Luke 1:35
2 Mal. 3:1
Mat. 11:10
Luke 7:27
3 Isa. 40:3
Mat. 3:3
Luke 3:4
4 Mat. 3:1
Luke 3:3
5 Mat. 3:5
6 Mat. 3:4
7 Mat. 3:11
John 1:27
Acts 13:25
8 Isa. 44:3
Acts 1:5, 2:4, 10:45, 11:16, 19:4
1 Cor. 12:13
9 Mat. 3:13
10 Mat. 3:16
John 1:32
11 Psa. 2:7
Mat. 3:17
Mark 9:7
12 Mat. 4:1
13 Mat. 4:11
14 Mat. 4:12, 23
15 Dan. 9:25
Mat. 3:2, 4:17
Gal. 4:4
Eph. 1:10
16 Mat. 4:18
Luke 5:4
18 Mat. 19:27
Luke 4:40
21 Mat. 4:13
Luke 4:31
22 Mat. 7:28
24 Mat. 8:29
25 Mark 1:34
26 Mark 9:20
29 Mat. 8:14
Luke 4:38
32 Mat. 8:16
Luke 4:40

17. And Jesus said to them, "Follow Me, and I will make you to become fishers of men."
18. And they immediately left their nets *and* followed Him.
19. And after moving on a little way from there, He saw James, the *son* of Zebedee, and his brother John; and they *were* in the ship, mending the nets.
20. And He called them at once; and leaving their father Zebedee in the ship with the hired servants, they followed Him.
21. Then they went into Capernaum. And on the Sabbaths, after going into the synagogue, He straightway taught *the people*.
22. And they were astonished at His doctrine; for He was teaching them as *one* having authority, and not as the scribes.
23. Now in their synagogue there was a man with an unclean spirit; and it cried out,
24. Saying, "Ah! What have we to do with You, Jesus, *the* Nazarene? Have You come to destroy us? I know Who You are—the Holy *One* of God!"
25. But Jesus rebuked it, saying, "Be silent, and come out of him."
26. And after throwing him into convulsions and crying out with a loud voice, the spirit came out of him.
27. Then all were astonished, so that they questioned among themselves, saying, "What is this? What new teaching is this, that with authority He commands even the unclean spirits, and they obey Him?"
28. And His fame swiftly spread into all the country around Galilee.
29. And as soon as they had gone out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30. And Simon's mother-in-law was lying sick with a fever. And they spoke to Him at once about her.
31. And He came to *her*, and took her by the hand and raised her up. And immediately the fever left her, and she served them.
32. Now in *the* evening, when the sun had gone down, they brought to Him all

who were diseased, and those who were possessed by demons;
33. And the entire city was gathered together at the door.
34. Then He healed many who were sick with various diseases, and He cast out many demons; but He did not allow the demons to speak because they knew Him.
35. And at *the time* of the morning watch, while it was still night, He rose up; and going out, *He* departed into a desert place, and was praying there.
36. And Simon, and those who were with him, went out after Him.
37. And after finding Him, they said to Him, "Everyone is looking for You."
38. But He said to them, "Let us go to the towns in the neighboring countryside, so that I may also preach there; because I have come for this *purpose*."
39. And He preached in all their synagogues in Galilee, and cast out demons.
40. And a leper came to Him, beseeching Him and kneeling down to Him, and saying to Him, "If You will, You have the power to cleanse me."
41. Then Jesus, being moved with compassion, stretched out *His* hand *and* touched him, and said to him, "I will. Be cleansed."
42. And as soon as He had spoken, the leprosy immediately departed from him, and he was cleansed.
43. Now after strictly commanding him, He sent him away at once,
44. And said to him, "See *that* you do not say anything to anyone; but go *and* show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them."
45. But after leaving, he began to proclaim *it* extensively and to spread the matter abroad, so that He was no longer able to enter *the* city openly, but stayed outside *the city* in desert places; and they came to Him from every region.

34 Mark 3:12
Luke 4:41
Acts 16:17-18
35 Luke 4:42
38 Isa. 61:1
Luke 4:43
John 16:28, 17:4
39 Mat. 4:23
Luke 4:44
40 Mat. 8:2
Luke 5:12
44 Lev. 14:3-4, 10
45 Mark 2:13
Luke 5:15

CHAPTER TWO

1. And after *some* days, He again entered into Capernaum, and it was reported that He was in *the* house.
2. And immediately many gathered together, so that there was no longer any room, not even at the door; and He preached the Word to them.
3. Then they came to Him, bringing a paraplegic borne by four *men*.
4. And since they were not able to come near to Him because of the crowd, they uncovered the roof where He was; and after breaking *it* open, they let down the stretcher on which the paraplegic was lying.
5. Now when Jesus saw their faith, He said to the paraplegic, "Child, your sins have been forgiven you."
6. But some of the scribes were sitting there and reasoning in their hearts,
7. "Why does this *man* speak such blasphemies? Who has the power to forgive sins, except one, *and that is* God?"
8. And Jesus immediately knew in His spirit what they were reasoning within themselves, *and* said to them, "Why are you reasoning these things in your hearts?
9. Which is easier, to say to the paraplegic, '*Your* sins have been forgiven you'? or to say, 'Arise, and take up your stretcher and walk'?
10. But in order that you may understand that the Son of man has authority on the earth to forgive sins," He said to the paraplegic,
11. "I say to you, arise and pick up your stretcher, and go to your house."
12. And immediately he arose and, after picking up his stretcher, went out in the presence of them all; so that they were all amazed and glorified God, saying, "We have never seen the like!"
13. Then He went by the sea again; and all the multitude came to him, and He taught them.
14. Now as He was passing by, He saw Levi, the *son* of Alpheus, sitting at the tax office; and He said to him, "Follow Me." And he arose and followed Him.
15. And it came to pass that, when He sat down to eat in his house, many tax collectors and sinners sat down with Jesus and His disciples; for there were many, and they followed Him.
16. But when the scribes and the Pharisees saw Him eating with tax collectors and sinners, *they* said to His disciples, "Why *is it* that He eats and drinks with tax collectors and sinners?"
17. And after hearing *this*, Jesus said to them, "Those who are strong do not need a physician, but those who are sick. I did not come to call *the* righteous, but sinners to repentance."

Chap. **2**

1 Mat. 9:1
7 Isa. 43:25
Job 14:4
9 Mat. 9:5
13 Mat. 9:9
14 Mat. 9:9
Luke 5:27
15 Mat. 9:10
17 Mat. 9:12-13, 18:11
Luke 5:31-32, 19:10
1 Tim. 1:15

18. Now the disciples of John and the *disciples* of the Pharisees were fasting; and they came and said to Him, "Why do the disciples of John and the *disciples* of the Pharisees fast, but Your disciples do not fast?"
19. And Jesus said to them, "Can the children of the bridal chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they are not able to fast.
20. But the days will come when the bridegroom shall be taken away from them; and then shall they fast in those days.
21. And no one sews a piece of new cloth onto an old garment; otherwise the new *piece* filling up *the hole* tears away from the old, and a worse hole is made.
22. And no one puts new wine into old wineskins; otherwise the new wine bursts the *old* wineskins, and the wine spills out, and the wineskins are destroyed; but new wine must be put into new wineskins."
23. Now it came to pass that He went through the grain fields on the Sabbaths; and as His disciples made *their* way *through the fields*, they were picking *and eating* the grain.
24. Then the Pharisees said to Him, "Look *at them*! Why are they doing that which is not lawful on the Sabbaths?"
25. And He said to them, "Have you never read what David did when he was hungry and in need *of food*, he and those with him?
26. How in *the days of* Abiathar the high priest, he entered into the house of God and he ate the showbread, which it is not lawful to eat except for the priests, and he also gave *it* to those who were with him?"
27. And He said to them, "The Sabbath was made for man, *and* not man for the Sabbath;
28. Therefore, the Son of man is Lord even of the Sabbath."

18 Mat. 9:14
Luke 5:33
23 Deut. 23:25
Mat. 12:1
Luke 6:1
25 1 Sam. 21:6
26 Ex. 29:32-33
Lev. 24:9
28 Mat. 12:8

Chap. **3**

1 Mat. 12:9
Luke 6:6

CHAPTER THREE

1. And again He went into the synagogue, and a man who had a withered hand was there.
2. And they were watching Him *to see* if He would heal him on the Sabbaths, in order that they might accuse Him.
3. Then He said to the man who had the withered hand, "Stand up *here* in the center."
4. And He said to them, "Is it lawful to do good on the Sabbaths, or to do evil? To save life, or to kill?" But they were silent.
5. And after looking around at them with anger, being grieved at the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was restored *as* sound as the other.
6. Then the Pharisees left *and* immediately took counsel with the Herodians against Him *as to* how they might destroy Him.
7. But Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed Him, and from Judea,
8. And from Jerusalem, and from Idumea and beyond the Jordan; and those around Tyre and Sidon, a great multitude, when they heard what great things He was doing, came to Him.
9. Then He told His disciples to have a small ship wait for Him on account of the multitude, in order that they might not press upon Him.
10. For He had healed so many that they *began* to crowd around Him, as many as had plagues, in order that they might touch Him;
11. And when the unclean spirits saw Him, they fell down before Him and cried aloud, saying, "You are the Son of God."
12. But He sharply rebuked them so that they would not make Him known.
13. Then He went up into the mountain and called to *Him* those whom He desired, and they came to Him.
14. And He ordained twelve, that they might be with Him, and that He might send them to preach,
15. And to have authority to heal diseases and to cast out demons.
16. Then He *chose* Simon and added to *him the* name Peter;
17. And *He chose* James, the *son* of Zebedee, and John, the brother of James; and He added to them *the* name Boanerges, which means "sons of thunder."
18. And *He chose* Andrew, and Philip, and Bartholomew, and Matthew, and Thomas. And *He chose* James, the *son* of

6 Mat. 12:14, 22:16
7 Luke 6:17
11 Mat. 14:33
Mark 1:1, 23-24
Luke 4:41
12 Mat. 12:16
Mark 1:25, 34
13 Mat. 10:1
Luke 6:12, 9:1
16 John 1:42

Alpheus; and Thaddeus; and Simon, the Cananean;
19. And Judas Iscariot, who also betrayed Him. And they went into a house.
20. Then a multitude gathered together again, so that they were not able even to eat bread.
21. And after hearing *of it*, those who were contrary to Him went to restrain Him; for they said, "He is out of His mind!"
22. Then the scribes who had come down from Jerusalem said, "He has Beelzebub; and by the *power of the* prince of the demons He is casting out demons."
23. And after calling them to *Him*, He spoke to them in parables, *saying*, "How can Satan cast out Satan?
24. For if a kingdom is divided against itself, that kingdom is not able to stand;
25. And if a house is divided against itself, that house is not able to stand.
26. And if Satan has risen up against himself and has been divided, he does not have the power to stand, but has an end.
27. There is no way that anyone who enters a strong man's house is able to plunder his goods, unless he first binds the strong man; and then he can plunder his house.
28. Truly I say to you, all sins and every blasphemy that they may blaspheme shall be forgiven to the children of men;
29. But whoever shall commit blasphemy against the Holy Spirit shall not be forgiven, *even* into eternity, but is subject to eternal judgment."
30. *He spoke these things* because they said, "He has an unclean spirit."
31. Then *His* brothers and His mother came and were standing outside; *and* they sent to Him, calling Him.
32. And the multitude sat around Him; and they said to Him, "Behold, Your mother and Your brothers *are* outside; *and* they are seeking You."
33. But He answered them, saying, "Who is My mother and *who are* My brothers?"
34. And He looked around at those who were sitting in a circle around Him, *and* said, "Behold My mother and My brothers;
35. For whoever shall do the will of God, that one is My brother, and My sister, and mother."

20 Mark 6:31
21 John 7:5, 10:20
22 Mat. 9:34, 10:25 Luke 11:15 John 7:20, 8:48, 52, 10:20
23 Mat. 12:25
27 Isa. 49:24 Mat. 12:29
28 Mat. 12:31 Luke 12:10 1 John 5:16
31 Mat. 12:46 Luke 8:19

Chap. **4**

1 Mat.13:1 Luke 8:4
2 Mark 12:38
8 John 15:5 Col. 1:6
10 Mat. 13:10 Luke 8:9
11 1 Cor. 5:12 Col. 4:5 1 Thes. 4:12 1 Tim. 3:7
12 Isa. 6:9 Mat. 13:14 Luke 8:10 John 12:40 Acts 28:26 Rom. 11:8
14 Mat. 13:19

CHAPTER FOUR

1. Then He again began to teach by the sea. And a great multitude gathered together to Him, so that He went aboard the ship and sat in *it on* the sea; and the whole multitude was on the land by the sea.
2. And He taught them many things in parables, and said to them in His teaching,
3. "Listen well *to this*! Behold, the sower went out to sow.
4. And it happened *that* as he was sowing, one *seed* fell by the way; and the birds of heaven came and devoured it.
5. And another *seed* fell on a rocky place, where it did not have much soil; and it quickly sprang up, because it did not have depth of soil;
6. But after *the* sun rose, it was scorched; and because it did not have root, it withered away.
7. And another *seed* fell among the thorns, and the thorns grew up and choked it, and it did not yield *any* fruit.
8. And others fell into the good ground and yielded fruit, growing up and increasing; and one brought forth thirtyfold, and one sixtyfold, and one a hundredfold."
9. Then He said to them, "The one who has ears to hear, let him hear."
10. Now when He was alone, those who were around Him with the twelve asked Him *about* the parable.
11. And He said to them, "To you *it* has been given to know the mystery of the kingdom of God; but to those who are without, all things are done in parables;
12. So that *in* seeing they may see, and not perceive; and *in* hearing they may hear, and not understand; lest they should be converted, and *their* sins should be forgiven them."
13. And He said to them, "Don't you understand this parable? Then how will you know all the *other* parables?
14. The sower sows the Word.
15. Now the ones by the way, where the Word was sown, these are the ones who hear, but Satan comes at once and takes away the Word that was sown in their hearts.
16. And the ones which were in like manner sown upon the rocky places, these are *the ones* who when they hear

the Word, immediately receive it with joy;
17. But *because* they have no root in themselves, they do not endure; when tribulation or persecution arises because of the Word, they are quickly offended.
18. And those which were sown among the thorns, these are the ones who hear the Word,
19. But the cares of this life, and the deceitfulness of riches, and the lusts of other things *that* come into *their lives* choke the Word, and it becomes unfruitful.
20. Now those which were sown upon the good ground, these are *the ones* who hear the Word and receive *it*, and bring forth fruit, one thirtyfold, and one sixtyfold, and one a hundredfold."
21. And He said to them, "Is a lamp *lit* to be put under a bushelbasket or under a bed? *Is it* not rather *lit* to be put on a lampstand?
22. For there is nothing hidden that shall not be made manifest; nor has any secret thing taken place, but that it should come to light.
23. If anyone has ears to hear, let him hear."
24. And He said to them, "Take heed *to* what you hear: *for* with whatever measure you use, it shall be measured back to you; and to those who hear, *it* shall be added.
25. For whoever has, to him shall *more* be given; but the one who does not have, even that which he has shall be taken from him."
26. Then He said, "The kingdom of God is likened to this: *It is* as if a man should cast seed upon the earth,
27. And should sleep and rise night and day, and the seed should sprout and grow, *but* he does not know how.
28. For the earth brings forth fruit of itself, first a blade, then a head, then full grain in the head.
29. And when the grain is mature, immediately he puts in the sickle, for the harvest has come."
30. And He said, "To what *then* shall we liken the kingdom of God? Or with what parable shall we compare it?
31. *It is* like a *tiny* mustard seed, which, when it has been sown upon the earth, is less than all the seeds that *are* upon the earth;

19 1 Tim. 6:9, 17
21 Mat. 5:15 Luke 8:16, 11:33
22 Mat. 10:26
23 Mat. 11:15 Mark 4:9
24 Mat. 7:2 Luke 6:38
25 Mat. 13:12, 25:29 Luke 8:18, 19:26
26 Mat. 13:24
29 Rev. 14:15
30 Mat. 13:31 Luke 13:18 Acts 2:41, 4:4, 5:14, 19:20
33 Mat. 13:34 John 16:12
35 Mat. 8:18, 23 Luke 8:22

Chap. **5**

1 Mat. 8:28 Luke 8:26

32. But after it has been sown, it grows up and becomes greater than all the herbs, and produces great branches, so that the birds of heaven are able to roost under the shadow of it."
33. And with many such parables He spoke the Word to them, as they were able to hear;
34. For without a parable He did not speak to them; but He explained all things to His disciples privately.
35. Now on the same day, when evening came, He said to them, "Let us go over to the other side."
36. And after dismissing the multitude, they took Him with *them*, as He was *already* in the ship; and there were many other small ships with Him also.
37. And a violent windstorm came up, and the waves were crashing into the ship so forcefully that it was rapidly filling up.
38. Now He was at the stern sleeping on a cushion. And they aroused Him, and said to Him, "Master, don't You care that we are perishing?"
39. And after being awakened, He rebuked the wind and said to the sea, "Silence! Be still." And the wind died, and there was a great calm.
40. And He said to them, "Why are you so fearful? Why do you not have faith?"
41. But they were afraid, and said to one another in great fear, "Who then is this, that even the wind and the sea obey Him?"

CHAPTER FIVE

1. And they came to the other side of the sea, to the country of the Gadarenes.
2. And as soon as He had left the ship, *there* met Him from out of the tombs a man with an unclean spirit,
3. Who had his dwelling among the tombs; and no one had the power to restrain him even with chains;
4. For he had often been bound with fetters and chains, but the chains had been torn to pieces by him, and the fetters had been shattered; and no one had the strength to subdue him.
5. And continually, night and day, in the mountains and in the tombs, he was screaming and cutting himself with stones.
6. But when he saw Jesus from afar, he ran and worshiped Him.

7. And crying *out* with a loud voice, he said, "What have I to do with You, Jesus, Son of God the Most High? I adjure You by God, do not torment me."
8. For He was saying to it, "Unclean spirit, come out of the man."
9. And He asked it, "What *is* your name?" And it answered, "My name *is* Legion, because we are many."
10. And it begged Him again and again that He would not send them out of the country.
11. Now near the mountain, there was a large herd of swine feeding;
12. And all the demons pleaded with Him, saying, "Send us to the swine, so that we may enter into them."
13. Then Jesus immediately permitted them *to go*. And the unclean spirits went out *of the man and* entered into the swine; and the herd stampeded down the steep *slope* into the sea (now they were about two thousand), and they *all* drowned in the sea.
14. And those who were feeding the swine fled *in fear* and reported *it* in the city and in the country. Then they went out to see what it was that had been done.
15. And they came to Jesus and saw the man who had been possessed by demons, the one who had the Legion, sitting and clothed and of a sound mind; and they were afraid.
16. Then those who had seen *it* reported to them what had happened to the one who had been possessed by demons, and *the things* concerning the swine.
17. And they began to urge Him to depart from their borders.
18. Now when He boarded the ship, the one who had been possessed by demons begged Him that he might be with Him.
19. But Jesus did not permit him, rather he said to him, "Go to your house and to your own, and tell them how much the Lord has done for you, and *how He* has pitied you."
20. Then he departed and began to proclaim in Decapolis how much Jesus had done for him; and all were amazed.
21. Now when Jesus had again crossed to the other side *of the sea* by ship, a great multitude was gathered to Him; and He was by the sea.
22. And behold, one of the rulers of the synagogue came, Jairus by name; and when he saw Him, he fell at His feet;
23. And he earnestly besought Him, saying, "My little daughter is at the point of death. *I beg* You to come *and* lay *Your* hands on her, so that she may be healed; and she shall live."
24. And He departed with him; and a great multitude followed Him, pressing around Him.
25. Then a certain woman who had been *afflicted with* an issue of blood *for* twelve years,
26. And had suffered greatly under *the hand of* many physicians, and had spent all that she had, and was not benefited in any way but rather was getting worse,
27. When she heard about Jesus, came in the multitude behind *Him and* touched His garment;
28. For she said, "If I can only touch His garments, I shall be cured."
29. And at once the fountain of her blood was dried up, and she knew in *her* body that she was healed from the scourge.
30. Now Jesus knew immediately within Himself *that* power had gone out of Him; *and* turning in the crowd, He said, "Who touched My garments?"
31. But His disciples said to Him, "You see the crowd pressing around You, and You ask, 'Who touched Me?' "
32. Then He looked around to see who had done this.
33. And the woman, frightened and trembling, knowing what had been done in her, came and fell down before Him, and told Him all the truth.
34. Then He said to her, "Daughter, your faith has cured you. Go in peace, and be whole from your scourge."
35. *While* He was still speaking, they came from the ruler of the synagogue's *house*, saying, "Your daughter is dead. Why bother the Teacher any longer?"
36. But when Jesus heard the words that were spoken, He said to the ruler of the synagogue, "Do not be afraid. Only believe."
37. And He did not allow anyone to accompany Him except Peter and James and John, the brother of James.
38. Now when He came to the house of the ruler of the synagogue, He saw a tumult, and *people* weeping and wailing loudly.
39. And when He had entered, He said to them, "Why are you making a tumult and

17 Mat. 8:34 Acts 16:39
18 Luke 8:38
21 Mat. 9:1 Luke 8:40
22 Mat. 9:18 Luke 8:41
25 Lev. 15:25 Mat. 9:20
30 Luke 6:19, 8:46
34 Mat. 9:22 Mark 10:52 Acts 14:9
35 Luke 8:49
39 John 11:11

weeping? The child is not dead, but is *only* sleeping."
40. And they laughed at Him *in disbelief*. But after He had put *them* all out, He took with *Him* the father and the mother of the child, and those with Him, and went into *the room* where the child was lying.
41. And taking the child by the hand, He said to her, "Talitha, cumi"; which is, being interpreted, "Little girl, I say to you, arise!"
42. And immediately the little girl arose and walked, for she was twelve years *old*. And they were filled with great amazement.
43. Then He strictly charged them that no one should know this, and He told *them* to give her *something* to eat.

CHAPTER SIX

1. And He left there and came into His *own* country, and His disciples followed Him.
2. Now when the Sabbath day came, He began to teach in the synagogue; and many *of those* who heard Him were astonished, saying, "From where did this *Man* get these things? And what *is* this wisdom that has been given to Him, that by His hands many miracles are done also?
3. Is this not the carpenter, the Son of Mary, and the brother of James and Joses and Judas and Simon? And are not His sisters here with us?" And they were offended in Him.
4. But Jesus said to them, "A prophet is not without honor except in his *own* country, and among *his own* kinsmen, and in his *own* house."
5. And He was not able to do any works of power there, except that He laid *His* hands on a few sick people *and* healed *them.*
6. And He was amazed by their unbelief. Then He went about the villages in a circuit, teaching *the people*.
7. And He called the twelve to *Him* and began to send them out, two by two; and He gave them authority over unclean spirits.
8. And He commanded them not to take anything for *the* journey except a staff—no bag of provisions, nor bread, nor money in the belt;

40 Acts 9:40
43 Mat. 8:4, 9:30, 12:16, 17:9
Mark 3:12
Luke 5:14

Chap. **6**

1 Mat. 13:54
Luke 4:16
2 John 6:42
3 Mat. 11:6, 12:46
Gal. 1:19
4 Mat. 13:57
John 4:44
5 Gen. 19:22, 32:25
Mat. 13:58
Mark 9:23
6 Isa. 59:16
Mat. 9:35
Luke 13:22
7 Mat. 10:1
Mark 3:13-14
Luke 9:1
8 Luke 9:3
9 Gen. 40:20
10 Mat. 10:11
Luke 9:4, 10:7-8
11 Mat. 10:14
Luke 10:10
Acts 13:51, 18:6
13 Jas. 5:14
14 Mat. 14:1
Luke 9:7
15 Mat. 16:14
Mark 8:28
16 Mat. 14:2
Luke 3:19
18 Lev. 18:16, 20:21
20 Mat. 14:5, 21:26
21 Gen. 40:20
Mat. 14:6
23 Esth. 5:3, 6, 7:2

9. But *to* be shod with sandals; and not to put on two coats.
10. Then He said to them, "Wherever you *go*, *and* come into a house, remain there until you leave that *city*.
11. But as many as will not receive you, nor hear you, when you depart from there, shake off the dust that *is* under your feet as a witness against them. Truly I say to you, it shall be more tolerable for Sodom and Gomorrah in *the* day of judgment than for that city."
12. And they went out and proclaimed that *all* should repent.
13. And they cast out many demons; and *they* anointed with oil many sick people, and healed *them.*
14. Then King Herod heard *of Jesus*, because His name had become widely known; and he said, "John the Baptist has risen from *the* dead, and because of this these miracles are being worked by him."
15. Others said, "It is Elijah." And others said, "It is a prophet, or one like the prophets."
16. But after hearing *these reports,* Herod said, "It is John, whom I beheaded. He has risen from *the* dead."
17. For Herod himself had sent and arrested John and had him bound in prison, because of Herodias, the wife of Philip his brother, whom he had married.
18. For John had said to Herod, "It is not lawful for you to have your brother's wife."
19. And Herodias held it against him, and desired to kill him, but was not able;
20. Because Herod feared John, realizing *that* he *was* a righteous and holy man, and kept him safe. And after hearing him, *he* did many things; and *he* listened to him gladly.
21. But an opportune day came when Herod prepared a banquet on his birthday for his principal men, and for the chief captains and the important *men* of Galilee.
22. And the daughter of Herodias herself came in and danced, and *it* pleased Herod and those sitting with *him at the banquet*; *and* the king said to the young woman, "Ask me whatever you desire, and I will give *it* to you."
23. Then he swore to her, "Whatever you ask of me I will give to you, *up* to half of my kingdom."

24. And after going out, she said to her mother, "What shall I ask?" And she said, "The head of John the Baptist."
25. Then she immediately returned to the king with haste and said, "I desire that you give me at once the head of John the Baptist on a platter."
26. Now although the king was personally very sorrowful, because of the oaths and those who were sitting with *him*, he would not reject *her request.*
27. Then without delay, the king sent a guardsman *and* ordered his head to be brought.
28. And he went *and* beheaded him in the prison, and brought his head on a platter, and gave it to the young woman; and the young woman gave it to her mother.
29. Now when his disciples heard of *it*, they came and took up his body, and laid it in the tomb.
30. Then the apostles gathered together with Jesus, and they related to Him everything, both what they had done and what they had taught.
31. And He said to them, "All of you come away into a desert place, and rest a while." For there were so many people coming and going that they did not have an opportunity even to eat.
32. Then they departed alone by ship to a place in *the* wilderness.
33. But the multitudes saw them leaving, and many recognized Him; and they all ran together there from all the cities, and went ahead of them; and they came together to Him.
34. And when Jesus arrived, He saw a great multitude; and He was moved with compassion toward them because they were like sheep without a shepherd. Then He began to teach them many things.
35. Now because *it* was already a late hour, His disciples came to Him, saying, "This place is a wilderness, and the time *is* already late.
36. Dismiss them so that they may go into the country round about and buy food for themselves in the villages; for they have nothing to eat."
37. But He answered and said to them, "You give them *something* to eat." And they said to Him, "Shall we go *and* buy two hundred silver coins' worth of bread, and give *it to* them to eat?"

26 Mat. 14:9
30 Luke 9:10
31 Mat.14:13
Mark 3:20
32 Mat. 14:13
34 Mat. 9:36, 14:14
Luke 9:11
35 Mat. 14:15
Luke 9:12
37 Num. 11:13, 22
2 Ki. 4:43

38. Then He said to them, "How many loaves do you have? Go and see." And when they knew, they said, "Five *loaves*, and two fish."
39. And He ordered them to make everyone sit down by companies on the green grass.
40. Then they sat down in ranks, by hundreds and by fifties.
41. And after taking the five loaves and the two fish, He looked up into heaven and blessed *them*; and He broke the loaves and gave *them* to His disciples, so that they might set *them* before the *people*. And the two fish He divided among *them* all.
42. And *they* all ate and were satisfied.
43. Then they took up twelve baskets full of fragments *of bread* and of fish.
44. And those who ate of the loaves were about five thousand men.
45. Then He commanded His disciples to get into the ship at once and go ahead *of Him* to the other side to Bethsaida, while He dismissed the multitude.
46. And after He had sent them away, He departed to the mountain to pray.
47. Now when evening arrived, the ship was in the middle of the sea, and He *was* alone on the land.
48. And He saw them laboring in their rowing, because the wind was contrary to them. And about *the* fourth watch of the night, He came to them, walking on the sea, and would have passed by them.
49. But when they saw Him walking on the sea, they thought *it* was an apparition; and they cried out,
50. Because they all saw Him and were alarmed. And immediately He spoke to them, and said to them, "Be of good courage; *it* is I. Do not fear."
51. Then He went up to them into the ship, and the wind ceased. And they were amazed in themselves far beyond measure, and wondered.
52. For they did not understand *the miracle* of the loaves, because their hearts were hardened.
53. And after crossing over *the sea*, they came to the land of Gennesaret and drew to shore.
54. And when they came out of the ship, those *who dwelt there* immediately recognized Him.
55. Then they ran through all the country around, *and* began to carry those who

38 Mat. 14:17, 15:34
Mark 8:5
Luke 9:13
John 6:9
41 1 Sam. 9:13
Mat. 26:26
45 Mat. 14:22
John 6:17
48 Luke 24:28
52 Mark 3:5, 8:17-18, 16:14
53 Mat. 14:34

were sick on stretchers, *taking them* wherever they heard that He was.
56. And wherever He entered into villages or cities or fields, they laid in the marketplaces those who were sick; and they besought Him that they might only touch the border of His garment; and all those who touched Him were healed.

CHAPTER SEVEN

1. Then the Pharisees and some of the scribes from Jerusalem came together to Him.
2. And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault.
3. For the Pharisees and all the Jews, holding fast to the tradition of the elders, do not eat unless they wash their hands thoroughly.
4. Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are many other things that they have received to observe, *such as the* washing of cups and pots and brass utensils and tables.
5. For this reason, the Pharisees and the scribes questioned Him, *saying*, "Why don't Your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?"
6. And He answered *and* said to them, "Well did Isaiah prophesy concerning you hypocrites, as it is written, 'This people honors Me with their lips, but their hearts are far away from Me.
7. But in vain do they worship Me, teaching *for* doctrine the commandments of men.'
8. For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*."
9. Then He said to them, "Full well do you reject the commandment of God, so that you may observe your *own* tradition.
10. For Moses said, 'Honor your father and your mother'; and, 'The one who speaks evil of father or mother, let him be put to death.'
11. But you say, 'If a man shall say to *his* father or mother, "Whatever benefit you might receive from me *is* corban" (that is, *set aside as* a gift to God), he is not obligated to help his parents.'
12. And you excuse him from doing anything for his father or his mother,
13. Nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this."
14. And after calling all the multitude to *Him*, He said to them, "Hear Me, all of you, and understand.
15. There is nothing that enters into a man from outside which is able to defile him; but the things that come out from *within* him, those are the things which defile a man.
16. If anyone has ears to hear, let him hear."
17. Now when He went into a house away from the multitude, His disciples asked Him concerning the parable.
18. And He said to them, "Are you likewise without understanding? Don't you perceive that anything that enters into a man from outside is not able to defile him?
19. For it does not enter into his heart, but into the belly, and *then* passes out into the sewer, purging all food."
20. And He said, "That which springs forth from *within* a man, that defiles the man.
21. For from within, out of the hearts of men, go forth evil thoughts, adulteries, fornications, murders,
22. Thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness;
23. All these evils go forth from within, and *these* defile a man."
24. Then He rose up from there and went into the district of Tyre and Sidon; and when He came into the house, He desired *that* no one should know, but He could not be concealed.
25. For after hearing about Him, a woman who had a little daughter *with* an unclean spirit came and fell at His feet.
26. Now the woman was a Greek, Syrophenician by race, and *she* requested *of* Him that He cast the demon out of her daughter.
27. But Jesus said to her, "Allow the children to be satisfied first; for it is not fitting to take the children's bread and cast *it* to the dogs."
28. But she answered and said to Him, "Yes, Lord, but even the dogs under the table eat of the children's crumbs."
29. Then He said to her, "Because of this

56 Mat. 9:20
Mark 5:27-28
Acts 19:12

Chap. **7**

1 Mat. 15:1
5 Mat. 15:2
6 Isa. 29:13
10 Ex. 20:12, 21:17
Lev. 20:9
Deut. 5:16
Prov. 20:20
Mat. 15:4
11 Mat. 15:5, 23:18
14 Mat. 15:10
16 Mat. 11:16
17 Mat. 15:15
21 Gen. 6:5, 8:21
Mat. 15:19
24 Mat. 15:21

saying, go; the demon has gone out of your daughter."
30. And when she came to her house, she found the demon gone and her daughter lying on the bed.
31. And after departing from the district of Tyre and Sidon, *and passing* through *the* middle of the borders of Decapolis, He again came to the Sea of Galilee.
32. Then they brought to Him a deaf man who spoke with difficulty, and they requested *of* Him that He lay *His* hands on him.
33. And after taking him apart from the multitude, He put His fingers into his ears; and *then* He spit *on His finger* and touched his tongue;
34. And after looking up to heaven, He groaned, and said to him, "Ephphatha"; that is, "Be opened!"
35. And immediately his ears were opened, and the band of his tongue was loosed, and he spoke plainly.
36. Then He commanded them not to tell anyone. But although He had ordered them *to keep quiet*, they proclaimed *it* more and more.
37. For they were astonished above measure, saying, "He has done all things well; He makes both the deaf to hear and the dumb to speak."

CHAPTER EIGHT

1. In those days *the* multitude *of people* was very great, and they had nothing to eat. *And* when Jesus had called His disciples to *Him*, He said to them,
2. "I am moved with compassion for the multitude because they have continued with Me three days already and have nothing to eat;
3. And if I send them to their homes fasting, they will faint on the way; for some of them have come from far away."
4. Then His disciples answered Him, "How could anyone be able to satisfy *all* these with bread in a desert?"
5. And He asked them, "How many loaves do you have?" And they said, "Seven."
6. Then He commanded the multitude to sit on the ground; and He took the seven loaves; and after giving thanks, He broke *the loaves* and gave *them* to His disciples so that they might set *them* before *the people*. And they set *the loaves* before the multitude.

31 Mat. 15 29
32 Mat. 9:32
Luke 11:14
33 Mark 8:23
John 9:6
34 Mark 6:41
John 11:33, 38, 41, 17:1
35 Isa. 35:5, 6
Mark 5:43

Chap. **8**

1 Mat. 15:32
5 Mat. 15:34
Mark 6:38

7 Mat. 14:19
Mark 6:41
10 Mat. 15:39
11 Mat. 12:38, 16:1
John 6:30
14 Mat. 15:5
15 Mat. 16:6
Luke 12:1
17 Mark 6:52
19 Mat. 14:20
Mark 6:43
Luke 9:17
John 6:13
20 Mat. 15:37
Mark 8:8
21 Mark 6:52, 8:17
23 Mark 7:33

7. They also had a few small fish; and after blessing *them*, He commanded *His disciples* to set these before *them* also.
8. And they *all* ate and were satisfied. Then they took up over seven baskets of fragments *that were* left.
9. Now those who had eaten were about four thousand; and He sent them away.
10. And immediately *afterwards*, He went aboard the ship with His disciples, *and they* came to the district of Dalmanutha.
11. And the Pharisees came out and began to dispute with Him, tempting Him *and* seeking from Him a sign from heaven.
12. But after sighing deeply in His spirit, He said, "Why does this generation seek a sign? Truly I say to you, there shall no sign be given to this generation."
13. Then He left them; *and* after going aboard the ship again, He departed for the other side.
14. But they had forgotten to take bread; and they did not have *any* with them, except one loaf in the ship.
15. Then He charged them, saying, "Watch out! Be on guard against the leaven of the Pharisees and the leaven of Herod."
16. And they were reasoning with one another, saying, "*It is* because we do not have *any* bread."
17. But Jesus knew *it and* said to them, "Why do you reason *that I said this* because you do not have *any* bread? Do you still not perceive or understand? Are your hearts still hardened?
18. Don't you see with your eyes? Don't you hear with your ears? And don't you remember?
19. When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve."
20. "And when *I broke* the seven *loaves* for the four thousand, how many baskets full of fragments did you take up?" And they said, "Seven."
21. Then He said to them, "Why is it that you *still* don't understand?"
22. And He came to Bethsaida, and they brought to Him a blind man and besought Him that He might touch him.
23. Then He took hold of the blind man's hand *and* led him out of the village, and He spit on his eyes *and* laid His hands on

him, *and* then He asked him if he saw anything.
24. And when he looked up, he said, "I see men as trees walking."
25. Then He again laid *His* hands on his eyes and made him look up. And he was restored, and he saw everything clearly.
26. And He sent him to his house, saying, "You must not enter the village, nor tell *it* to anyone in the village."
27. Then Jesus and His disciples went into the villages of Caesarea Philippi. And along the way He was questioning His disciples, saying to them, "Who do men say that I am?"
28. And they answered, "John the Baptist; and others, Elijah. And some *say*, one of the prophets."
29. And He said to them, "But you, Who do you say that I am?" And Peter answered and said to Him, "You are the Christ."
30. Then He strictly charged them that they should tell no one about Him.
31. And He began to teach them that it was necessary for the Son of man to suffer many things, and to be rejected by the elders and chief priests and scribes, and to be killed, but after three days to rise *from the dead*.
32. And He spoke these words openly. Then Peter took *Him* aside *and* began to rebuke Him.
33. But He turned and looked at His disciples, *and then* rebuked Peter, saying, "Get behind Me, Satan, because your thoughts are not of the things of God, but of the things of men."
34. And when He had called the multitude to *Him* with His disciples, He said to them, "Whoever desires to come after Me, let him deny himself, and let him take up his cross and follow Me.
35. For whoever desires to save his life shall lose it; but whoever will lose his life for My sake and for the gospel's, he shall save it.
36. For what shall it profit a man, if he shall gain the whole world and lose his life?
37. Or what shall a man give in exchange for his life?
38. For whoever shall be ashamed of Me and My words in this adulterous and sinful generation, of him shall the Son of man be ashamed when He comes in the glory of His Father with the holy angels."

26 Mat. 8:4
Mark 5:43
27 Mat. 16:13
Luke 9:18
28 Mat. 14:2
29 Mat. 16:16
John 6:69, 11:27
30 Mat. 16:20
31 Mat. 16:21, 17:22
Luke 9:22
34 Mat. 10:38, 16:24
Luke 9:23, 14:27
35 John 12:25
38 Mat. 10:33
Luke 9:26, 12:9
Rom. 1:16
2 Tim. 1:8, 2:12

Chap. **9**

1 Mat. 16:28, 24:30
Luke 9:27
2 Mat. 17:1
Luke 9:28
3 Dan. 7:9
9 Mat. 17:9
11 Mal. 4:5
Mat. 17:10
12 Psa. 22:6
Isa. 53:2
Dan. 9:26
Luke 23:11
Phil. 2:7
13 Mat. 11:14, 17:12
Luke 1:17
14 Mat. 17:14
Luke 9:37

CHAPTER NINE

1. And He said to them, "Truly I say to you, there are some of those standing here who shall not taste of death until they have seen the kingdom of God come with power."
2. And after six days, Jesus took with *Him* Peter and James and John, leading them alone up into a high mountain by themselves. And He was transfigured in their presence;
3. And His garments became exceedingly white, like glistening snow, such a white as no bleacher of cloth on earth is able to make.
4. Then appeared to them Elijah with Moses, and they were talking with Jesus.
5. And Peter responded *by* saying to Jesus, "Master, it is good for us to be here. Now let us make three tabernacles; one for You, and one for Moses, and one for Elijah."
6. For he did not know what he should say because they were terrified.
7. Then a cloud came *and* overshadowed them; and there came a voice out of the cloud, saying, "This is My Son, the Beloved. Listen to Him!"
8. And suddenly, when they looked around, they no longer saw anyone but Jesus alone with themselves.
9. Now as they were descending from the mountain, He charged them not to tell anyone what they had seen until the Son of man had risen from *the* dead.
10. And they kept that saying among themselves, questioning what was *the meaning of* rising from *the* dead.
11. Then they asked Him, saying, "Why do the scribes say that Elijah must come first?"
12. And He answered them and said, "Truly, Elijah comes first and restores all things; and it is *also* written of the Son of man, how He must suffer many things and be treated with contempt.
13. But I tell you that Elijah has already come, and they have done to him what they desired, as it is written of him."
14. And after returning to the disciples, He saw a great multitude around them, and the scribes disputing with them.
15. And all the people who saw Him ran to *Him* at once in great amazement and saluted Him.
16. And He asked the scribes, "What are

you disputing with them?"
17. Then one from the multitude said, "Master, I brought my son who has a dumb spirit to You;
18. For wherever it seizes him it dashes him down; and he foams and gnashes his teeth, and is withering away. And I spoke to Your disciples, in order that they might cast it out, but they did not have *the* power."
19. And He answered him, saying, "O faithless generation! How long shall I be with you? How long shall I bear with you? Bring him to Me."
20. Then they brought him to Him. But when the spirit saw Him, *it* immediately threw him into convulsions; and he fell down on the ground *and* began rolling about *and* foaming *at the mouth*.
21. And He asked his father, "How long a time has this *demon* been with him?" And he said, "From childhood.
22. For it often throws him both into the fire and into the water, that it might destroy him. But if You have the power *to do* anything, have compassion on us *and* help us."
23. And Jesus said to him, "If you can believe, all things are possible to the one who believes."
24. And the father of the little child cried out at once, saying with tears, "Lord, I believe. Help my unbelief."
25. Then Jesus, seeing that the multitude was running together, rebuked the unclean spirit, saying to it, "You deaf and dumb spirit, I command you *to* come out of him, and you are not allowed to go into him any more!"
26. And after crying out and throwing him into severe convulsions, it came out; and he became as dead, so much so that many said, "He is dead."
27. But Jesus took him by the hand *and* lifted him up, and he arose.
28. And when He came into a house, His disciples asked Him apart, "Why were we not able to cast it out?"
29. Then He said to them, "This kind cannot *be made to* go out by anything except prayer and fasting."
30. And after leaving there, they went through Galilee; but He desired that no one know *it*,
31. Because He was teaching His disciples; and He said to them, "The Son of man is delivered into *the* hands of men, and they shall kill Him; but He shall arise on the third day after He has been killed."
32. Now they did not understand the saying, but they were afraid to ask Him *about it*.
33. Then He came to Capernaum; and when He was in the house, He asked them, "What were you discussing among yourselves on the way *here*?"
34. But they were silent because, while on the way, they had discussed who *would be* the greatest.
35. And after sitting down, He called the twelve and said to them, "If anyone desires to be first, he shall be last of all and servant of all."
36. Then He took a little child and set it in their midst; and after taking it in *His* arms, He said to them,
37. "Whoever shall receive one of such little children in My name receives Me; and whoever shall receive Me does not receive Me *only*, but Him Who sent Me."
38. Then John answered Him, saying, "Master, we saw someone who does not follow us casting out demons in Your name, and we forbad him because he does not follow us."
39. But Jesus said, "Do not forbid him; for no one who does a work of power in My name can easily speak evil of Me.
40. And the one who is not against you is for you.
41. For whoever shall give you a cup of water to drink in My name, because you are Christ's, truly I say to you, he shall in no way lose his reward.
42. But whoever shall cause one of the little ones who believe in Me to offend, it would be better for him that a millstone be put around his neck and he be cast into the sea.
43. And if your hand shall cause you to offend, cut it off; it is better for you to enter into life maimed than to go with two hands into the unquenchable fire of Gehenna,
44. Where their worm does not die, and the fire is not quenched.
45. And if your foot shall cause you to offend, cut it off; it is better for you to enter into life lame than to be cast with two feet into the unquenchable fire of Gehenna,
46. Where their worm does not die, and the fire is not quenched.

17 Mat. 17:14 Luke 9:38
20 Mark 1:26 Luke 9:42
23 Mat. 17:20 Mark 11:23 Luke 17:6 John 11:40
28 Mat. 17:19
31 Mat. 17:22 Luke 9:44
33 Mat. 18:1 Luke 9:46, 22:24
35 Mat. 20:26-27 Mark 10:43
36 Mat. 18:2 Mark 10:16
37 Mat. 10:40 Luke 9:48
38 Num. 11:28 Luke 9:49
39 1 Cor. 12:3
40 Mat. 12:30
41 Mat. 10:42
42 Mat. 18:6 Luke 17:1
43 Deut. 13:6 Mat. 5:29, 18:8 Mark 9:45, 47
44 Isa. 66:24

47. And if your eye shall cause you to offend, thrust it out; it is better for you to enter into the kingdom of God with one eye than to be cast with two eyes into the fire of Gehenna,
48. Where their worm does not die, and the fire is not quenched.
49. For everyone shall be salted with fire, and every sacrifice shall be salted with salt.
50. The salt *is* good, but if the salt becomes tasteless, how will you season it? Have salt in yourselves, and be at peace with one another."

CHAPTER TEN

1. And He rose up from there and came into the borders of Judea, by the other side of the Jordan. And the multitudes again came together to Him; and as had been His custom, He again taught them.
2. Then the Pharisees came to *Him and*, tempting Him, asked Him, "Is it lawful for a husband to divorce his wife?"
3. But He answered *and* said to them, "What did Moses command you?"
4. And they said, "Moses allowed a bill of divorcement to be written to divorce."
5. Then Jesus answered *and* said to them, "He wrote this commandment for you because of your hardheartedness.
6. But from *the* beginning of creation God made them male and female.
7. For this cause shall a man leave his father and mother, and shall be joined to his wife;
8. And the two shall become one flesh. So then, they are no longer two, but one flesh.
9. Therefore, what God has joined together, let not man separate."
10. And when He was in the house again, His disciples asked Him concerning the same thing.
11. And He said to them, "Whoever shall put away his wife, and marry another, commits adultery against her.
12. And if a woman shall divorce her husband, and be married to another, she commits adultery."
13. Then they brought little children to Him so that He might touch them. But the disciples rebuked those who brought them.
14. And after seeing *it*, Jesus was indignant, and said to them, "Allow the little children to come to Me, and do not forbid them; for of such is the kingdom of God.
15. Truly I say to you, whoever shall not receive the kingdom of God like a little child shall in no way enter into it."
16. And He took them up in *His* arms, laid *His* hands on them *and* blessed them.
17. And as He went out to *the* road, one came running up and knelt down before Him, *and* asked Him, "Good Master, what shall I do that I may inherit eternal life?"
18. But Jesus answered him, "Why do you call Me good? No one *is* good except one; *that is* God.
19. You know the commandments: 'You shall not commit adultery'; 'You shall not commit murder'; 'You shall not steal'; 'You shall not bear false witness'; 'You shall not defraud'; 'Honor your father and mother.' "
20. And he answered and said to Him, "Master, I have kept all these from my youth."
21. And Jesus, *as He* was looking upon him, loved him, and said to him, "*There is* one thing *that* you are lacking. Go and sell everything that you have, and give to the poor, and you shall have treasure in heaven; and come, take up the cross and follow Me."
22. But he was *very* sad upon *hearing* these words, *and* he went away grieving, because he had many possessions.
23. And after looking around, Jesus said to His disciples, "How difficult it is for those who have riches to enter into the kingdom of God!"
24. But the disciples were astonished at His words. And again Jesus answered *and* said to them, "Children, how difficult it is *for* those who trust in riches to enter into the kingdom of God!
25. It is easier *for* a camel to pass through the eye of a needle than *for* a rich man to enter into the kingdom of God."
26. And they were astonished beyond measure, saying among themselves, "Who then is able to be saved?"
27. But Jesus looked at them *and* said, "With men *it is* impossible, but not with God; for all things are possible with God."
28. Then Peter began to say to Him,

49 Lev. 2:13
Ezek. 43:24
50 Mat. 5:13
Luke 14:34
Rom. 12:18, 14:19
2 Cor. 13:11
Eph. 4:29
Col. 4:6
Heb. 12:14

Chap. **10**

1 Mat. 19:1
John 10:40, 11:7
2 Mat. 19:3
4 Deut. 24:1
Mat. 5:31, 19:7
6 Gen. 1:27, 5:2
7 Gen. 2:24
1 Cor. 6:16
Eph. 5:31
11 Mat. 5:32, 19:9
Luke 16:18
Rom. 7:3
1 Cor. 7:10-11
13 Mat. 19:13
Luke 18:15
14 1 Pet. 2:2
1 Cor. 14:20
15 Mat. 18:3
17 Mat. 19:16
Luke 18:18
19 Ex. 20
Rom. 13:9
21 Mat. 6:19, 20, 19:21
Luke 12:33, 16:9
23 Mat. 19:23
Luke 18:24
24 Job 31:24
Psa. 52:7, 62:10
1 Tim. 6:17
27 Jer. 32:17
Mat. 19:26
Luke 1:37
28 Mat. 19:27
Luke 18:28

"Behold, we have left everything and have followed You."
29. And Jesus answered *and* said, "Truly I say to you, there is not one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for My sake and for the gospel's,
30. Who shall not receive a hundredfold now in this time: houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age that is coming, eternal life.
31. But many *of the* first shall be last, and the last *shall be* first."
32. And they were on the road going up to Jerusalem, and Jesus went in front of them; and they were amazed *at this*; and *as they* followed *Him*, they were afraid. Then He again took the twelve *and* began to tell them the things that were about to happen to Him:
33. "Behold, we are going up to Jerusalem, and the Son of man shall be delivered up to the chief priests and the scribes; and they shall condemn Him to death, and shall deliver Him up to the Gentiles;
34. And they shall mock Him, and shall scourge Him, and shall spit on Him, and shall kill Him; and on the third day He shall rise again."
35. Then James and John, the sons of Zebedee, came to Him, saying, "Master, we desire that whatever we ask, You would do for us."
36. And He said to them, "What do you desire to have Me do for you?"
37. And they said to Him, "Grant to us that we may sit one at Your right hand and one at Your left hand in Your glory."
38. But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, and to be baptized *with* the baptism that I am baptized *with*?"
39. And they said to Him, "We are able." Then Jesus said to them, "You shall indeed drink the cup that I drink; and you shall be baptized *with* the baptism that I am baptized *with*.
40. But to sit at My right hand and at My left hand is not Mine to give, but *to those* for whom it has been prepared."
41. And when the ten heard *this*, they began to show indignation toward James and John.
42. Then Jesus called them to *Him and* said to them, "You know that those who are counted worthy to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them.
43. But it shall not be this way among you; rather, whoever desires to become great among you shall be your servant;
44. And whoever desires to be first among you shall be *the* bondslave of all.
45. For even the Son of man came not to be served, but to serve, and to give His life *as* a ransom for many."
46. Then they came to Jericho. And as He and His disciples were going up from Jericho with a large multitude, Bartimeus the blind *man*, the son of Timeus, was sitting beside the road begging.
47. And after hearing that it was Jesus the Nazarene, he began to cry out, saying, "Jesus, Son of David, have mercy on me!"
48. Then many began to rebuke him, so that he would be silent; but he cried out all the more, "Son of David, have mercy on me!"
49. And Jesus stood still and asked for him to be called. And they called the blind *man*, saying to him, "Be of good courage; rise up, *for* He is calling you."
50. And after casting aside his *beggar's* cloak, he arose and came to Jesus.
51. Then Jesus answered him and said, "What do you desire to have Me do for you?" And the blind *man* said to Him, "Master, that I may receive sight."
52. And Jesus said to him "Go your way, *for* your faith has healed you." Then he immediately received sight, and *he* followed Jesus in the way.

30 2 Chr. 25:9
Luke 18:30
31 Mat. 19:30, 20:16
Luke 13:30
32 Mat. 20:17
Mark 8:31, 9:31
Luke 9:22, 18:31
35 Mat. 20:20
41 Mat. 20:24
42 Luke 22:25
43 Mat. 20:26, 28
Mark 9:35
Luke 9:48
45 Mat. 20:28
John 13:14
Phil. 2:7
1 Tim. 2:6
Tit. 2:14
46 Mat. 20:29
Luke 18:35
52 Mat. 9:22
Mark 5:34

Chap. **11**

1 Mat. 21:1
Luke 19:45
John 2:14

CHAPTER ELEVEN

1. And when they came to Bethphage and Bethany, *which were* near to Jerusalem, toward the Mount of Olives, He sent two of His disciples;
2. And He said to them, "Go into the village ahead of you, and as soon as you enter it you will find a colt tied, upon which no man has sat. After loosing it, lead *it to Me*.
3. And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it'; and he will send it here immediately."
4. And they went *to the village* and found the colt tied outside, at the door *of a*

house by the crossroad; and they loosed it.
5. Then some of those who were standing there said to them, "Why are you loosing the colt?"
6. And they answered them as Jesus had commanded. Then they allowed them *to take it*.
7. And they led the colt to Jesus; and they laid their garments upon it, and He sat on it.
8. Then many spread their garments in the road, and others cut down branches from the trees, and scattered *them* in the road.
9. And those who went before and those who followed *behind* were crying out, saying, "Hosanna! Blessed *is* He Who comes in the name of *the* Lord.
10. Blessed *is* the kingdom of our father David, coming in *the* name of *the* Lord. Hosanna in the highest!"
11. And Jesus entered Jerusalem and went into the temple; and *because* the hour was already late, after looking around at everything *there*, He went out to Bethany with the twelve.
12. And in the morning, after they left Bethany, He became hungry.
13. Then, seeing a fig tree afar off that had leaves, He went *to it to see* if He might possibly find something on it. But after coming to it, He found nothing except leaves because it was not yet *the* season for figs.
14. And Jesus responded *by* saying to it, "Let no one eat fruit from you any more forever!" And His disciples heard *it.*
15. Then they came into Jerusalem; and after entering the temple, Jesus began to cast out those who were buying and selling in the temple; and He overthrew the tables of the money exchangers and the seats of those who were selling doves.
16. Moreover, He did not allow anyone to carry a vessel through the temple.
17. And He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a den of robbers."
18. Now the chief priests and the scribes heard *this*, and they sought how they might destroy Him; for they feared Him, because all the multitudes marveled at His teaching.
19. And when evening came, He went out of the city.

8 Mat. 21:8
9 Psa. 118:26
10 Psa. 148:1
11 Mat. 21:12
12 Mat. 21:18
13 Mat. 21:10
15 Mat. 21:12
Luke 19:45
John 2:14
17 Isa. 56:7
Jer. 7:11
18 Mat. 7:28, 21:45-46
Mark 1:22
Luke 4:32, 19:47

20 Mat. 21:19
23 Mat. 17:20, 21:21
Luke 17:6
24 Mat. 7:7
Luke 11:9
John 14:13, 15:7, 16:24
Jas. 1:5-6
25 Mat. 6:14
Col. 3:13
26 Mat. 18:35
27 Mat. 21:23
Luke 20:1
32 Mat. 3:5, 14:5
Mark 6:20

Chap. **12**

1 Mat. 21:33
Luke 20:9

20. And in the morning, as they passed by, they saw the fig tree dried up from *the* roots.
21. Then Peter remembered *and* said to Him, "Look, Master! The fig tree that You cursed has dried up."
22. And Jesus answered and said to them, "Have faith *from* God.
23. For truly I say to you, whoever shall say to this mountain, 'Be taken away and be cast into the sea,' and shall not doubt in his heart, but shall believe that what he said will take place, he shall have whatever he shall say.
24. For this reason I say to you, all *the* things that you ask *when* you are praying, believe that you will receive *them*, and *they* shall be *given* to you.
25. But when you stand praying, if you have anything against anyone, forgive, so that your Father Who *is* in heaven may forgive you your offenses.
26. For if you do not forgive, neither will your Father Who *is* in heaven forgive you your offenses."
27. Then they came again to Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders came to Him;
28. And they said to Him, "By what authority are You doing these things? And who gave You this authority, that You do these things?"
29. Then Jesus answered and said to them, "I also will ask you one thing, and *if* you answer Me, I will also tell you by what authority I do these things.
30. The baptism of John, was it from heaven or from men? Answer Me."
31. And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'
32. But if we say, 'From men' " —they feared the people, because everyone held that John was indeed a prophet.
33. And they answered Jesus by saying, "We do not know." Then Jesus answered *and* said to them, "Neither will I tell you by what authority I do these things."

CHAPTER TWELVE

1. And He began to speak to them in parables: "A man planted a vineyard, and put a fence around *it*, and dug a winevat, and built a tower, and leased it out to

husbandmen, and *then* left the country.
2. And at the *harvest* season he sent a servant to the husbandmen, so that he might receive the fruit of the vineyard from the husbandmen.
3. But they took him *and* beat *him*, and sent *him* away empty.
4. And in turn, he sent another servant to them; but they stoned him and wounded him on the head, and after insulting *him* sent *him* away.
5. And in turn, he sent still another *servant*, and they killed him; and *he sent* many others, *and* some were beaten and others were killed.
6. Now then, he had yet one son, his own beloved. And so, last of *all* he sent him to them also, saying, 'They will have respect for my son.'
7. But those husbandmen said among themselves, 'This is the heir. Come, let us kill him, and the inheritance shall be ours.'
8. And after seizing him, they killed *him* and cast *him* out of the vineyard.
9. Therefore, what will the lord of the vineyard do? He will come and destroy the husbandmen and will give the vineyard to others.
10. Have you not read even this scripture: '*The* Stone that the builders rejected, this has become *the* head of *the* corner;
11. This was from *the* Lord, and it is wonderful in our eyes'? "
12. Then they sought to arrest Him, but they feared the multitude; for they knew that He had spoken the parable against them. And they left Him and went their way.
13. But they sent to Him some of the Pharisees and the Herodians, in order to entrap Him in His words.
14. And after coming to Him, they said, "Master, we know that You are true, and *that* You court no man's favor; because You do not look on *the* appearance of men, but You teach the way of God in truth. Is it lawful to give tribute to Caesar or not?
15. Should we give *it*, or should we not give *it*?" But perceiving their hypocrisy, He said to them, "Why do you tempt Me? Bring Me a silver coin, so that I may look *at it*."
16. Then they brought *it.* And He said to them, "Whose image and superscription *is on* this *coin*?" And they said to Him, "Caesar's."
17. And Jesus answered and said to them, "Render the things of Caesar to Caesar, and the things of God to God." And they were amazed at Him.
18. Then the Sadducees, who say there is no resurrection, came to Him, and they questioned Him, saying,
19. "Master, Moses wrote for us that if the brother of anyone should die and leave behind a wife, but leave no children, then his brother should take his wife and raise up seed for his brother.
20. *Now* there were seven brothers; the first took a wife and died, leaving no seed;
21. And the second took her and died, and neither did he leave seed; and the third likewise.
22. And the seven had her and left no seed. Last of all the woman died also.
23. Now then, in the resurrection, when they shall arise, to which of them shall she be wife? For all seven had her as wife."
24. Then Jesus answered them and said, "In *asking* this, do you not err, not knowing the Scriptures nor the power of God?
25. For when they rise from *the* dead, they neither marry nor are given in marriage, but are as the angels who *are* in heaven.
26. But concerning the dead, that they do rise, have you not read in the book of Moses about the burning bush, how God spoke to him, saying, 'I *am* the God of Abraham, and the God of Isaac, and the God of Jacob'?
27. He is not the God of *the* dead, but *the* God of *the* living. Therefore, you err greatly."
28. And one of the scribes who had come up *to Him*, after hearing them reasoning together *and* perceiving that He answered them well, asked Him, "Which is *the* first commandment of all?"
29. Then Jesus answered him, "*The* first of all the commandments *is*, 'Hear, O Israel. Our one God is *the* Lord, *the* Lord.*★
30. And you shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' This *is the* first commandment.
31. And *the* second *is* like this: 'You shall love your neighbor as yourself.'

10 Psa. 118:22
12 Mat. 21:45-46 Mark 11:18 John 7:25, 30, 44
13 Mat. 22:15 Luke 20:20
15 Mat. 18:28
18 Mat. 22:23 Luke 20:27 Acts 23:8
19 Deut. 25:5
25 1 Cor. 15:42, 49, 52
26 Ex. 3:6
28 Mat. 22:35
29 Deut. 6:4 Luke 10:27
★ traditionally translated *"Hear O Israel, the Lord our God is one Lord."*
31 Lev. 19:18 Mat. 22:39 Jas. 2:8 Rom. 13:9 Gal. 5:14

** See Appendix W for exegetical analysis of correct translation properly reflecting Deut. 6:4, p. 1358.*

There is no other commandment greater than these."
32. Then the scribe said to Him, "Right, Master. You have spoken according to truth that God is one, and there is not another besides Him;
33. And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *one's* neighbor as oneself, is more than all burnt offerings and sacrifices."
34. And Jesus, seeing that he answered with understanding, said to him, "You are not far from the kingdom of God." And no one dared to question Him any more.
35. And *while* teaching in the temple, Jesus answered *and* said, "How can the scribes say that the Christ is *the* Son of David?
36. For David himself said by the Holy Spirit, 'The Lord said to my Lord, "Sit at My right hand, until I make Your enemies a footstool for Your feet." '
37. Now then, *if* David himself called Him Lord, how can He be his Son?" And the whole multitude listened to Him eagerly.
38. And He said to them in His teaching, "Beware of the scribes, who take pleasure in walking around in robes, and in salutations in the marketplaces,
39. And in *the* chief seats in the synagogues and *the* chief places in the feasts;
40. Who devour the houses of widows, and for a pretext make long prayers. These shall receive *the* greater condemnation."
41. And after sitting down opposite the *temple* treasury, He observed how the people were casting money into the treasury; and many rich ones were putting *in* much.
42. And one poor widow came *and* dropped *in* two tiny coins, which is equal to one copper coin.
43. Then He called His disciples to *Him* and said to them, "Truly I say to you, this poor widow has put *in* more than all of those who are casting *money* into the treasury.
44. For everyone *else* contributed out of their abundance; but she out of her destitution put *in* as much as she had, *giving* all her living."

32 Deut. 4:39
Isa. 45:6, 14, 46:9
33 1 Sam. 15:22
Hos. 6:6
Mic. 6:6-8
34 Mat. 22:46
35 Mat. 22:41
Luke 20:41
36 2 Sam. 23:2
Psa. 110:1
38 Mat. 23:1
Mark 4:2
Luke 20:46, 11:43
40 Mat. 23:14
41 2 Ki. 12:9
Mat. 10:9
Luke 21:1
43 2 Cor. 8:12
44 Deut. 24:6
1 John 3:17

Chap. **13**

1 Mat. 24:1
Luke 21:5
2 Luke 19:44
4 Mat. 24:3
Luke 21:7
5 Jer. 29:8
Eph. 5:6
1 Thes. 2:3
8 Mat. 24:8
9 Mat. 10:17, 18, 24:9
Rev. 2:10
10 Mat. 24:14
11 Mat. 10:19
Luke 12:11, 21:14
Acts 2:4, 4:8, 31
12 Mic. 7:6
Mat. 10:21, 24:10
Luke 21:16
13 Dan. 12:12
Mat. 10:22
24:9, 13
Luke 21:17
Rev. 2:10
14 Dan. 9:27
Mat. 24:15
Luke 21:21

CHAPTER THIRTEEN

1. And as He was going out of the temple, one of His disciples said to Him, "Master, see how splendid *the* stones and buildings *are*!"
2. Then Jesus answered and said to him, "Do you see these great buildings? There shall not be left *a* stone upon *a* stone that shall not be thrown down."
3. And as He was sitting on the Mount of Olives across from the temple, Peter and James and John and Andrew *came* privately *and* asked Him,
4. "Tell us, when shall these things be? And what *shall be* the sign when all these things are about to be accomplished?"
5. And Jesus *in* answering them began to say, "Be on guard lest anyone deceive you.
6. For many shall come in My name, saying, 'I am *the Christ*'; and they shall deceive many.
7. But when you hear of wars and rumors of wars, do not be troubled; for it is necessary for *these things* to come to pass, but the end *is* not yet.
8. For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in different places, and there shall be famines and disasters. These things *are* the beginning of sorrows.
9. But keep yourselves on guard, for they shall deliver you up to councils and synagogues. You shall be beaten, and you shall be brought before governors and kings for My sake, for a witness against them.
10. And the gospel must first be published among all nations.
11. But whenever they lead you away *and* deliver *you* up, do not be anxious beforehand nor meditate *on what you should say*; but whatever shall be given to you in that hour, that speak. For you are not the ones who are speaking, but the Holy Spirit.
12. Then shall brother betray brother to death, and *the* father *the* child. And children shall rise up against *their* parents and shall put them to death.
13. And you shall be hated by all *men* for My name's sake; but the one who endures to *the* end, that one shall be saved.
14. Now when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing where it should not *stand* (let the one who reads understand),

then let those *who are* in Judea flee into the mountains.
15. And let the one who is on the housetop not come down into the house, nor go in to take anything out of his house;
16. And let the one who is in the field not return to the things *he left* behind to take his garment.
17. But woe to those who are with child and to those who are nursing infants in those days!
18. And pray that your flight may not be in winter;
19. For *in* those days shall be *great* tribulation, such as has not been the like from *the* beginning of *the* creation that God created until this time, nor ever shall be *again*;
20. And unless *the* Lord had limited the days, no flesh would be saved; but for the sake of the elect, whom He has chosen, He has limited the days.
21. And then if anyone says to you, 'Look, here *is* the Christ'; or, 'Look, there *is the Christ*'; do not believe *it*.
22. For there shall arise false Christs and false prophets, and they shall give signs and wonders, in order to deceive, if possible, even the elect.
23. But you, watch out *for them*! Behold, I have foretold all *these* things to you.
24. Now in those days, after that tribulation, the sun shall be darkened, and the moon shall not give its light;
25. And the stars of heaven shall fall, and the powers that *are* in heaven shall be shaken;
26. And then they shall see the Son of man coming in *the* clouds with great power and glory.
27. And then He shall send His angels, and shall gather together His elect from the four winds, *and* from *the* extremity of earth to *the* extremity of heaven.
28. But learn the parable of the fig tree: When its branches become tender, and it puts forth leaves, you know that summer is near.
29. In the same way also, when you see these things coming to pass, know that it is near, *even* at *the* doors.
30. Truly I say to you, this generation shall in no way pass away until all these things have taken place.
31. The heaven and the earth shall pass away, but My words shall never pass away.
32. But concerning that day and the hour, no one knows, not even the angels in heaven, nor the Son, but the Father *only*.
33. Take heed, be watching and praying. For you do not know when the time is *coming*.
34. *It is* like a man journeying to a far country, leaving his house and giving authority to his servants, and to each one his work, and commanding the doorkeeper to watch.
35. Be watching, therefore, for you do not know when the master of the house is coming: at evening, or at midnight, or at *the* cock's crowing, or *in the* morning;
36. Lest he come suddenly and find you sleeping.
37. And what I say to you, I say to all: Watch!"

17 Luke 21:23
19 Dan. 9:26, 12:1
Joel 2:2
Mat. 24:21
21 Mat. 24:23
Luke 17:23, 21:8
23 2 Pet. 3:17
24 Dan. 7:10
Zeph. 1:15
Mat. 24:29
26 Dan. 7:13-14
Mat. 16:27, 24:30
Mark 14:62
Acts 1:11
1 Thes. 4:16
2 Thes. 1:7, 10
Rev. 1:7
28 Mat. 24:32
Luke 21:29
31 Isa. 40:8
33 Mat. 24:42, 25:13
Luke 12:40, 21:34
Rom. 13:11
1 Thes. 5:6
34 Mat. 24:45, 25:14
35 Mat. 24:42, 44

Chap. **14**

1 Mat. 26:2
Luke 22:1
John 11:55, 13:1
3 Mat. 26:6
John 12:1, 3
Luke 7:37
5 Mat. 18:28
Mark 12:15
10 Mat. 26:14
Luke 22:3-4

CHAPTER FOURTEEN

1. Now after two days was the Passover and the *feast of* unleavened bread, and the chief priests and the scribes were seeking how they might stealthily lay hold of Him *and* kill *Him.*
2. But they said, "Not during the feast, lest there be a riot among the people."
3. Now He was in Bethany, in the house of Simon the leper; *and* as He was sitting *to eat*, a woman came carrying an alabaster flask of ointment of pure spikenard *worth* a great price; and after breaking the alabaster flask, she poured *it* on His head.
4. But some were indignant within themselves and said, "Why has this ointment been wasted?
5. For it was possible *for* this to be sold for over three hundred silver coins, and to give to the poor." And they were criticizing her.
6. But Jesus said, "Let her alone; why are you causing her trouble? She has performed a good work toward Me.
7. For you have the poor with you always, and you are able to do good for them whenever you desire; but you do not always have Me.
8. She did what she could *for Me*. She came to anoint My body beforehand for the burial.
9. Truly I say to you, wherever this gospel shall be preached in all the world, what this *woman* has done shall also be spoken of for a memorial of her."
10. Then Judas Iscariot, one of the twelve, went to the chief priests in order that he might deliver Him up to them.
11. And after hearing *this*, they were

delighted and promised to give him money. And he sought how he might conveniently betray Him.
12. And on the first day of the unleaveneds,* when they were killing the Passover *lambs*, His disciples said to Him, "Where do You desire that we go and prepare, so that You may eat the Passover?"
13. And He sent two of His disciples, and said to them, "Go into the city, and you shall meet a man carrying a pitcher of water; follow him.
14. And whatever house he shall enter, say to the master of the house *that* the Teacher says, 'Where is the guest chamber, where I may eat the Passover with My disciples?'
15. And he shall show you a large upper room, furnished *and* ready. There prepare for us."
16. And His disciples went away: and *when* they came into the city, they found *it* exactly as He had said to them; and they prepared the Passover.
17. Now after evening had come, He came with the twelve.
18. And as they sat and were eating, Jesus said, "Truly I say to you, one of you shall betray Me, *even* he who is eating with Me."
19. And they began to be extremely sad, and said to Him one by one, "*Is it* I?" And another, "*Is it* I?"
20. But He answered *and* said to them, "The one who is dipping *a morsel* into the dish with Me, *he is* the one of *you* twelve.
21. The Son of man indeed goes, just as it has been written of Him; but woe to that man by whom the Son of man is betrayed! It would be better for that man if he had not been born."
22. And as they were eating, Jesus took bread; *and* after blessing *it*, He broke *it* and gave *it* to them, and said, "Take, eat; this is My body."
23. And He took the cup; *and* after giving thanks, He gave *it* to them; and they all drank of it.
24. And He said to them, "This is My blood, the blood of the New Covenant, which is poured out for many.
25. Truly I say to you, I will not drink again at all of the fruit of the vine until that day when I drink it new in the kingdom of God."

12 Mat. 26:17
Luke 22:7
17 Mat. 26:20
21 Mat. 26:24
Luke 22:22
22 Mat. 26:26
Luke 22:19
1 Cor. 11:23

26 Mat. 26:30
27 Zech.13:7
Mat. 26:31
28 Mark 16:7
29 Mat. 26:33-34
Luke 22:33-34
John 13:37-38
32 Mat. 26:36
Luke 22:39
John 18:1
34 John 12:27
36 John 5:30, 6:38
Rom. 8:15
Gal. 4:6
Heb. 5:7
38 Rom. 7:23
Gal. 5:17
41 John 13:1
42 Mat. 26:46
John 18:1-2

26. And after singing a hymn, they went out to the Mount of Olives.
27. Then Jesus said to them, "All of you shall be offended in Me in this night; for it is written, 'I will smite the Shepherd, and the sheep shall be scattered.'
28. But after I have risen, I will go before you into Galilee."
29. Then Peter said to Him, "Even if all shall be offended, yet I *shall* not."
30. And Jesus said to him, "Truly I say to you, today, in this *very* night, before *the* cock crows twice, you shall deny Me three times."
31. But he spoke more adamantly, "If it were necessary for me to die with You, I would not deny You in any way." And they all spoke in the same manner also.
32. Then they came to a place that was *called* Gethsemane; and He said to His disciples, "Sit here while I pray."
33. And He took Peter and James and John with Him; and He began to be deeply troubled and heavy-hearted.
34. And He said to them, "My soul is filled with anguish, even to death; remain here and watch."
35. Then He went forward a little, dropped to the ground and prayed, that if it were possible, the hour might pass from Him.
36. And He said, "Abba, Father, all things *are* possible with You. Remove this cup from Me! Yet not what I will, but what You *will*."
37. Then He came and found them sleeping. And He said to Peter, "Simon, are you sleeping? Were you not able to watch one hour?
38. Watch and pray, so that you do not enter into temptation. The spirit truly *is* willing, but the flesh *is* weak."
39. And again He went away and prayed, saying the same thing.
40. And when He returned, He again found them sleeping, for their eyes were heavy; and they did not know what to answer Him.
41. And He came the third time, and said to them, "Sleep on now, and take your rest. It is enough. The hour has come. Behold, the Son of man is betrayed into the hands of sinners.
42. Arise! Let us be going. Look, the one who is betraying Me is approaching."

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* *See footnote on page 990, Matt. 26:17.*

43. And immediately, while He was speaking, Judas, being one of the twelve, came up with a great multitude with swords and clubs, from the chief priests and the scribes and the elders.
44. Now the one who was betraying Him had given them a sign, saying, "Whomever I shall kiss, He is *the One*. Arrest Him and take Him securely away."
45. And as soon as he came up to Him, he said, "Master, Master," and kissed Him earnestly.
46. Then they laid their hands on Him and arrested Him.
47. But a certain one of those standing near drew out a sword and struck the servant of the high priest, cutting off his ear.
48. And Jesus answered *and* said to them, "Have you come out to take Me with swords and clubs, as against a thief?
49. I was with you daily, teaching in the temple, and you did not arrest Me; but *this is done* so that the Scriptures may be fulfilled."
50. Then they all forsook Him and fled.
51. Now a certain young man was following Him, having a linen cloth wrapped around *his* naked *body*; and the young men seized him,
52. But he *escaped*, leaving the linen cloth behind, and ran from them naked.
53. Then they led Jesus away to the high priest. And all the chief priests and the elders and the scribes assembled with him.
54. Now Peter followed at a distance, all the way to the court of the high priest; and he was sitting inside with the officers and warming himself at the fire.
55. And the chief priests and the whole Sanhedrin were trying to find testimony against Jesus, to put Him to death; but they did not find *any*.
56. For many bore false witness against Him, but their testimonies did not agree.
57. And some rose up and bore false witness against Him, saying,
58. "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.' "
59. But neither did their testimonies agree with one another.
60. Then the high priest stood up in the center *and* questioned Jesus, saying, "Have You nothing to *say in* answer *to* what these are testifying against You?"
61. But He remained silent and answered nothing. Again the high priest questioned Him, and said to Him, "Are You the Christ, the Son of the Blessed?"
62. And Jesus said, "I AM. And you shall see the Son of man sitting at *the* right hand of power, and coming with the clouds of heaven."
63. Then the high priest ripped his *own* garments *and* said, "What further need do we have of witnesses?
64. You have heard the blasphemy! What is your verdict?" And they all condemned Him to be deserving of death.
65. Then some began to spit on Him, and to cover His face and strike Him with their fists, saying to Him, "Prophesy!" And the officers struck Him with the palms of their hands.
66. Now Peter was in the court below; *and* one of the maids of the high priest came,
67. And saw Peter warming himself; *and* after looking at him, she said, "Now you were with Jesus the Nazarene."
68. But he denied *it*, saying, "I do not know *Him* or even understand what you are saying." And he went out onto the porch, and a cock crowed.
69. Then the maid saw him again *and* began to say to those who were standing by, "This is *one* of them."
70. And again he denied *it*. And after a little while, those who were standing by again said to Peter, "Truly you are *one* of them, for you are indeed a Galilean, and your speech confirms *it*."
71. Then he began to curse and to swear, *saying*, "I do not know this Man of Whom you are speaking."
72. And the cock crowed the second time. Then Peter remembered the words that Jesus had spoken to him: "Before the cock crows twice, you shall deny Me three times." And when he thought about this, he wept.

43 Mat. 26:47 Luke 22:47 John 18:3
48 Mat. 26:55 Luke 22:52
49 Psa. 22:6 Isa. 53:7 Luke 22:37, 24:44
50 Psa. 88:8 Mark 14:27
53 Mat. 26:57 Luke 22:54 John 18:13
55 Mat. 26:59
58 Mark 15:29 John 2:19
60 Mat. 26:62
61 Isa. 53:7 Mat. 26:63
62 Mat. 24:30, 26:64 Luke 22:69
66 Mat. 26:58, 69 Luke 22:55 John 18:16
69 Mat. 26:71 Luke 22:58 John 18:25
70 Mat. 26:73 Luke 22:59 John 18:26 Acts 2:7
72 Mat. 26:75

Chap. **15**

1 Psa. 2:2 Mat. 27:1 Luke 22:66, 23:1 John 18:28 Acts 3:13, 4:26
2 Mat. 27:11

CHAPTER FIFTEEN

1. Now as soon as it was morning, the chief priests took counsel with the elders and *the* scribes and the whole Sanhedrin; *and* after binding Jesus, they led *Him* away and delivered *Him* up to Pilate.
2. And Pilate asked Him, "Are You the King of the Jews?" And He answered *and* said to him, "*It is as* you say."
3. And the chief priests were vehemently accusing Him of many things;

but He answered nothing.
4. Then Pilate asked Him again, saying, "Have You no answer? See how many things they are testifying against You."
5. But Jesus did not say anything at all, so that Pilate was astonished.
6. Now at *the* feast he *customarily* released to them one prisoner, whomever they asked.
7. And there was one called Barabbas, who was bound *in chains* with those who had made insurrection *and* who had committed murder during the insurrection.
8. Then the multitude began to shout aloud, urging *Pilate to do* as he had always done for them.
9. And Pilate answered them, saying, "Do you desire to have me release the King of the Jews to you?"
10. For he knew that the chief priests had delivered Him up because of envy.
11. But the chief priests stirred up the crowd *to ask* him to release Barabbas to them instead.
12. And again Pilate answered, saying to them, "What then would you have me do *with Him* Whom you call King of the Jews?"
13. And again they shouted, "Crucify Him!"
14. Then Pilate said to them, "What evil then did He commit?" But they shouted all the more, "Crucify Him!"
15. So Pilate, willing to do whatever would satisfy the crowd, released Barabbas to them. And after he had scourged Jesus, he delivered Him up to be crucified.
16. Then the soldiers led Him away into the court, which is *named the* Praetorium, and they called together the whole band.
17. And they put a purple robe on Him; and after weaving a crown of thorns, *they* put *it* on Him;
18. And they began to salute Him, and *kept on saying*, "Hail, King of the Jews!"
19. Then they struck His head with a rod, and spit on Him; and kneeling *down*, they bowed in worship to Him.
20. And when they had *finished* mocking Him, they took the purple robe off Him and put His own garments on Him; and they led Him out to crucify Him.
21. Then they compelled one who was passing by coming from a field, Simon *the* Cyrenian, the father of Alexander and Rufus, to carry His cross.★
22. And they brought Him to *the* place *named* Golgotha; which is, being interpreted, "*The* Place of a Skull."
23. And they were attempting to give Him wine to drink, mixed with myrrh; but He did not take *it*.
24. And when they had crucified Him, they divided His garments, casting lots for them *to see* who would take what.
25. Now it was *the* third hour when they crucified Him.
26. And the inscription of His accusation was written, "The King of the Jews."
27. And with Him they crucified two robbers, one at *His* right hand and one at His left.
28. Then the scripture was fulfilled which says, "And He was numbered among lawbreakers."
29. And those who were passing by railed at Him, shaking their heads, and saying, "Aha, You Who would destroy the temple and rebuild *it* in three days,
30. Save Yourself and come down from the cross."
31. And in like manner the chief priests also were mocking with one another *and* with the scribes, saying, "He saved others, *but* He does not have the power to save Himself.
32. The Christ, the King of Israel! Let Him come down now from the cross so that we may see and believe." And *even* those who were crucified with Him reproached Him.
33. Now at *the* sixth hour, darkness came over all the land until *the* ninth hour;
34. And at the ninth hour, Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, My God, why have You forsaken Me?"
35. And after hearing *it*, some of those who were standing by said, "Look, He is calling for Elijah."
36. Then one ran and filled a sponge with vinegar, and after putting *it* on a stick gave *it* to Him to drink, saying, "Let *Him* be. Let us see if Elijah comes to take Him down."
37. And after crying out with a loud voice, Jesus expired.
38. And the veil of the temple was split in two from top to bottom.
39. Then the centurion who stood facing Him, witnessing *the words* that He cried out as He was dying, said, "Truly this man was the Son of God."

4 Mat. 27:13
5 Isa. 53:7 John 19:9
6 Mat. 27:15 Luke 23:17 John 18:39
11 Mat. 27:20 Acts 3:14
15 Mat. 27:26 John 19:1, 16
16 Mat. 27:27
21 Mat. 27:32 Luke 23:26
★ Greek *stauros* means the upper crossbeam of the cross
22 Mat. 27:33 Luke 23:33 John 19:17
23 Mat. 27:34
24 Psa. 22:18 Luke 23:34 John 19:23
25 Mat. 27:45 Luke 23:44 John 19:14
26 Mat. 27:37 John 19:19
27 Mat. 27:38
28 Isa. 53:12 Luke 22:37
29 Psa. 22:7 Mark 14:58 John 2:19
32 Mat. 27:44 Luke 23:39
33 Mat. 27:45 Luke 23:44
34 Psa. 22:1 Mat. 27:46
36 Psa. 69:21 Mat. 27:48 John 19:29
37 Mat. 27:50 Luke 23:46 John 19:30
38 Mat. 27:51 Luke 23:45
39 Mat. 27:54 Luke 23:47

40. And there were also women who were watching from a distance, among whom was Mary Magdalene; and also Mary, the mother of James the younger and of Joses; and Salome;
41. Who also when He was in Galilee followed Him and ministered to Him; and many others who had come up with Him to Jerusalem.
42. Now evening was coming, *and* since it was *a* preparation (that is, *the day* before a Sabbath★),
43. Joseph of Arimathea, *an* esteemed member of the council, who himself was waiting for the kingdom of God, came; and he went in to Pilate with boldness and requested the body of Jesus.
44. But Pilate wondered if He were already dead; and after calling the centurion, he questioned him, whether He had been dead long.
45. And when he knew it *by the report* from the centurion, he gave the body to Joseph.
46. Now he had bought fine linen cloth; and after taking Him down, he wrapped *Him* in the linen cloth and laid Him in a tomb which had been cut out of *the* rock. Then he rolled a stone to *cover* the entrance of the tomb.
47. And Mary Magdalene and Mary, *the mother* of Joses, saw where He was laid.

40 Psa. 38:11
Mat. 27:55
Luke 23:49
41 Luke 8:2-3
42 Mat. 27:57
Luke 23:50
John 19:38
★ *This Sabbath was not the 7th day weekly Sabbath. This Sabbath was the first day of the Feast of Unleavened Bread—a holy day Sabbath and fell on a Thursday (See Appendix J, p. 1277 and Appendix S, p. 1349).*
43 Luke 2:25, 38
46 Mat 27:59-60
Luke 23:53
John 19:40

Chap. **16**

1 Mat. 28:1
Luke 23:56, 24:1
John 20:1
2 Luke 24:1
John 20:1
5 Luke 24:3
John 20:11
6 Mat. 28:5

CHAPTER SIXTEEN

1. Now when the Sabbath had passed, Mary Magdalene and Mary, the *mother* of James, and Salome bought aromatic oils, so that they might come and anoint Him.
2. And very early on the first *day* of the weeks*, at the rising of the sun, they were coming to the tomb;
3. And they were asking themselves, "Who will roll away the stone for us from the entrance to the tomb?"
4. For it was a massive *stone*. But when they looked up, they saw that the stone had been rolled away.
5. And after entering the tomb, they saw a young man sitting on the right, clothed in a white robe; and they were very frightened.
6. But he said to them, "Do not be afraid. You are seeking Jesus the Nazarene, Who was crucified. He has risen; He is not here. Look, *there is* the place where they laid Him.
7. But go, tell His disciples and Peter that He goes before you into Galilee; there you shall see Him, as He said to you."
8. And they went out quickly and fled from the tomb, for trembling and astonishment had seized them; and they did not say anything to anyone because they were afraid.
9. Now after *Jesus* had risen, early *the* first *day* of the weeks He appeared first to Mary Magdalene, from whom He had cast out seven demons.
10. She went *and* told *it* to those who had been with Him, *who* were grieving and weeping.
11. And when they heard that He was alive and had been seen by her, they did not believe *it*.
12. Now after these things, He appeared in a different form to two of them as they were walking, going *away* into *the* country.
13. And they went and told *it* to the rest; *but* they did not believe them either.
14. Afterwards, as they were sitting *to eat*, He appeared to the eleven and reproached *them for* their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.
15. And He said to them, "Go into all the world and preach the gospel to the whole creation.
16. The one who believes and is baptized shall be saved, but the one who does not believe shall be condemned.
17. And these signs shall follow those who believe: in My name they shall cast out demons; they shall speak with new languages;
18. They shall remove serpents; and if they drink any deadly thing, it shall not hurt them in any way; they shall lay hands on *the* sick, and they shall recover."
19. After speaking to them, the Lord was indeed then taken up into heaven, and He sat down at *the* right hand of God.
20. And they went out and preached everywhere, the Lord working with *them* and confirming the Word by the signs that followed. Amen.

7 Mat. 26:32
Mark 14:28
8 Mat. 28:8
Luke 24:9
9 Luke 8:2
10 Luke 24:10
John 20:18
11 Luke 24:11
12 Luke 24:13
14 Luke 24:36
John 20:19
1 Cor. 15:5
15 Mat. 28:19
John 15:16
Col. 1:23
16 John 3:18, 12:48
Acts 2:38, 16:30-32
1 Pet. 3:21
Rom. 10:9
17 Luke 10:17
Acts 2:4,
1 Cor. 12:10
18 Luke 10:19
Acts 5:15, 28:5
Jas. 5:14
19 Psa. 110:1
Luke 24:51
Acts 1:2-3
20 Acts 5:12
1 Cor. 2:4-5
Heb. 2:4

The Gospel According to Mark

**This literal translation of the Greek words* μια σαββατων *or* μια των σαββατων *shows that the day which followed the weekly Sabbath was the first day of the seven-week count to Pentecost, thus identifying this day as the Wave Sheaf Day (Lev. 23:10-11, 15-16). The ascension of Jesus Christ on that day fulfilled the offering of the wave sheaf for all time.*

The Gospel According to

Luke

CHAPTER ONE

1. Since many have taken in hand to compile a *written* narration of the matters which have been fully believed among us,
2. As they delivered *them* to us, those who from *the* beginning had been eyewitnesses and ministers of the Word,
3. It seemed good to me also, having accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus,
4. So that you might know the *absolute* certainty of *the* things in which you have been instructed.
5. There was in the days of Herod, the king of Judea, a certain priest of *the* course of Abijah, Zacharias by name; and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.
6. Now they were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.
7. But they did not have a child, as Elizabeth was barren; and both were *well* advanced in age.
8. And it came to pass *that* in fulfilling his priestly service before God in the order of his course,
9. According to the custom of the priestly service, it fell to him by lot to burn incense when he entered into the temple of the Lord.
10. And all the multitude of the people outside were praying at the hour of the *burning of* incense.
11. Then an angel of *the* Lord appeared to him, standing at *the* right side of the altar of incense.
12. And when he saw *the angel*, Zacharias was troubled, and fear fell upon him.
13. But the angel said to him, "Fear not, Zacharias, because your supplication has been heard; and your wife Elizabeth shall bear a son to you, and you shall call his name John.
14. And he shall be a joy and exultation to you; and many shall rejoice at his birth.
15. For he shall be great before the Lord. And he shall never drink wine or strong drink in any form, but he shall be filled with *the* Holy Spirit even from his mother's womb.

Chap. 1

2 Mark 1:1
John 15:27
1 Pet. 5:1
2 Pet. 1:16
Heb. 2:3
3 Acts 1:1, 11:4, 15:19
1 Cor. 7:40
4 John 20:31
5 1 Chr. 24:10
Neh. 12:4
Mat. 2:1
6 Gen. 7:1
1 Ki. 9:4
2 Ki. 20:3
8 1 Chr. 24:19
2 Chr. 8:14
9 Ex. 30:7, 8
1 Chr. 23:13
2 Chr. 29:11
10 Lev. 16:17
11 Ex. 30:1
12 Judg. 6:22, 13:22
Dan. 10:8
Luke 2:9
Acts 10:4
Rev. 1:17
13 Luke 1:60, 63
14 Luke 1:58
15 Num. 6:3
Judg. 13:4
Jer. 1:5
Luke 7:33
Gal. 1:15
16 Mal. 4:5-6
17 Mal. 4:5
Mat. 11:14
Mark 9:12
18 Gen. 17:17
19 Dan. 8:16, 9:21-23
Mat. 18:10
Heb. 1:14
20 Ezek. 3:26, 24:27
23 2 Ki. 11:5
1 Chr. 9:25
25 Gen. 30:23
Isa. 4:1, 54:1, 4
27 Mat. 1:18
Luke 2:4-5
28 Judg. 6:12
Dan. 9:23, 10:19

16. And many of the children of Israel shall he turn to *the* Lord their God.
17. And he shall go before Him in *the* spirit and power of Elijah, to turn *the* hearts of the fathers to *the* children, and *the* disobedient to *the* wisdom of *the* righteous, to make ready a people prepared for *the* Lord."
18. Then Zacharias said to the angel, "By what *means* shall I know this? For I am an old man, and my wife *is* advanced in years."
19. And the angel answered *and* said to him, "I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to announce this good news to you.
20. But behold, you shall be silent and unable to speak until the day in which these things shall take place, because you did not believe my words, which shall be fulfilled in their time."
21. Now the people were expecting Zacharias, and they were wondering *why* he was taking such a long time in the temple.
22. But when he came out, he was not able to speak to them. Then they perceived that he had seen a vision in the temple; for he was making signs to them, but he remained mute.
23. Now it came to pass *that* when the days of his service were fulfilled, he departed to his house.
24. And after those days, Elizabeth his wife conceived, but hid herself *for* five months, saying,
25. "The Lord has intervened for me in this, at *the* time in which He looked upon *me* to take away my reproach among men."
26. And in the sixth month *of her pregnancy*, the angel Gabriel was sent by God to a city of Galilee, named Nazareth,
27. To a virgin betrothed to a man whose name *was* Joseph, of *the* lineage of David; and the name of the virgin *was* Mary.
28. And after coming to her, the angel said, "Hail, you who are highly favored! The Lord *is* with you; blessed *are* you among women."

29. But when she saw *him*, she was *greatly* perplexed at his message, and was considering what kind of salutation this might be.
30. Then the angel said to her, "Do not be afraid, Mary, because you have found grace with God;
31. And behold, you shall conceive in *your* womb and give birth to a Son; and you shall call His name Jesus.
32. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather;
33. And He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end."
34. But Mary said to the angel, "How shall this be, since I have not had sexual relations with a man?"
35. And the angel answered *and* said to her, "*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God.
36. Now behold, Elizabeth your kinswoman has also conceived a son in her old age; and this is *the* sixth month for her who *was* called barren.
37. For with God nothing shall be impossible."
38. And Mary said, "Behold the handmaid of *the* Lord; may it be *done* to me according to your word." And the angel departed from her.
39. And Mary rose up in those days *and* went with haste into the hill country, to a city of Judah,
40. And entered the house of Zacharias and greeted Elizabeth.
41. Now it came to pass *that* when Elizabeth heard Mary's greeting, the babe leaped in her womb; and Elizabeth was filled with *the* Holy Spirit,
42. And she cried out with a loud voice and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb.
43. But why is this *happening* to me, that the mother of my Lord should come to me?
44. For behold, as soon as the sound of your greeting reached my ears, the babe in my womb leaped in exultation.
45. And blessed *is* she who has believed, for there shall be a fulfillment of the things spoken to her from *the* Lord."

29 Luke 1:12
31 Isa. 7:14
Mat. 1:21
Luke 2:21
32 2 Sam. 7:11
Isa. 9:6-7, 16:5
Jer. 23:5
Psa. 132:11
Mark 5:7
33 Obad. 21
Mic. 4:7
Dan. 2:44
John 12:34
Heb. 1:8
35 Mat. 1:20, 14:33
Mark 1:1
John 1:34, 20:31
Acts 8:37
Rom. 1:4
37 Gen. 18:14
Jer. 32:17
Mat. 19:26
Mark 10:27
Luke 18:27
Rom. 4:21
39 Josh. 21:9
43 Judg. 5:24

46. Then Mary said, "My soul magnifies the Lord,
47. And my spirit has exulted in God my Savior;
48. For He has looked upon the humble estate of His handmaid; for behold, from this time forward all generations shall count me blessed,
49. Because the Mighty One has done great things to me, and holy *is* His name;
50. And His mercy *is* toward those who fear Him, from generation to generation.
51. He has worked strength with His arm; He has scattered *the* haughty in *the* imagination of their hearts.
52. He has put down rulers from thrones, and has exalted *the* lowly.
53. He has filled *the* hungry with good things, and *the* rich He has sent away empty.
54. He has helped His servant Israel, in remembering *His* mercy,
55. Exactly as He spoke to our fathers, to Abraham and to his seed forever."
56. And Mary dwelt with her about three months, and returned to her house.
57. Now Elizabeth's time was fulfilled that she should give birth, and she bore a son.
58. And her neighbors and kinfolk heard that *the* Lord had magnified His mercy toward her, and they rejoiced with her.
59. And it came to pass on the eighth day *that* they came to circumcise the little child; and they were calling him Zacharias, after the name of his father.
60. Then his mother answered *and* said, "No! But he shall be named John."
61. And they said to her, "*There* is no one among your kinfolk who is called by this name."
62. Then they made signs to his father *as to* what he desired him to be named.
63. And after signaling for a writing tablet, he wrote, saying, "John is his name." And they were all amazed.
64. Then his mouth was immediately opened, and his tongue *was loosed*; and he spoke, praising God.
65. And fear came upon all those who dwelt around them; and in the entire hill country of Judea, all these things were being talked about.
66. And all who heard *these things* laid *them* up in their hearts, saying, "What then will this little child be?" And *the* hand of *the* Lord was with him.

46 1 Sam. 2:1
Hab. 3:18
Psa. 34:2-3
48 1 Sam. 1:11
Psa. 138:6
Luke 11:27
49 Psa. 71:19, 111:9, 126:2-3
50 Gen. 17:7
Ex. 20:6
Psa. 103:17
51 Isa. 40:10
Psa. 33:10, 98:1, 118:15
1 Pet. 5:5
52 1 Sam. 2:6
Psa. 113:6
Job 5:11
53 1 Sam. 2:5
Psa. 34:10
54 Jer. 31:3
Psa. 98:3
55 Gen. 17:19
Psa. 132:11
Gal. 3:16
59 Gen. 17:12
Lev. 12:3
60 Luke 1:13
66 Gen. 39:2
Psa. 80:17
Luke 2:19
Acts 11:21

67. And Zacharias his father was filled with *the* Holy Spirit, and prophesied, saying,
68. "Blessed be *the* Lord, the God of Israel, because He has visited and has worked redemption for His people,
69. And has raised up a horn of salvation for us in the house of His servant David;
70. Exactly as He spoke by *the* mouth of His holy prophets since the world began;
71. Salvation from our enemies and from *the* hand of all those who hate us;
72. To fulfill *the promise of* mercy *made* to our fathers, and to remember His holy covenant,
73. *The* oath that He swore to Abraham our father; to grant us *that,*
74. Being saved from *the* hand of our enemies, we might serve Him without fear,
75. *Walking* in holiness and righteousness before Him all the days of our lives.
76. And you, little child, shall be called *the* prophet of *the* Highest; for you shall go before *the* face of *the* Lord, to prepare His ways;
77. To give *the* knowledge of salvation to His people by *the* remission of their sins,
78. Through *the* deep inner compassions of our God; in which *the* dayspring from on high has visited us,
79. To shine upon those who are sitting in darkness and in *the* shadow of death, to direct our feet into *the* way of peace."
80. And the little child grew and was strengthened in spirit; and he was in the wilderness until *the* day of his appearing to Israel.

CHAPTER TWO

1. Now it happened in those days *that* a decree went out from Caesar Augustus that all the world should be registered.
2. (This registration first occurred when Cyrenius was governor of Syria.)
3. Then all went to be registered, each to his own city.
4. And Joseph also went up from Galilee, out of *the* city *of* Nazareth, into Judea, to *the* city of David which is called Bethlehem, because he was from *the* house and lineage of David
5. To register himself along with Mary, who was betrothed to him as wife, *and* was great with child.

67 Joel 2:28
68 Ex. 3:16
1 Ki. 1:48
Psa. 41:13, 111:9
Luke 7:16
69 Psa. 132:17
70 Jer. 23:5
Dan. 9:24
72 Lev. 26:42
Ezek. 16:60
73 Gen. 12:3
Heb. 6:13
74 Rom. 6:18
Heb. 9:14
75 Jer. 32:39
Eph. 4:24
2 Thes. 2:13
76 Isa. 40:3
Mal. 3:1
Mat. 11:10
77 Mark 1:4
78 Num. 24:17
Isa. 11:1
79 Isa. 9:2
Mat. 4:16
80 Mat. 3:1
Luke 2:40

Chap. **2**

2 Acts 5:37
4 1 Sam. 16:1
Mat. 1:16
John 7:42
5 Mat. 1:18
7 Mat. 1:25
9 Luke 1:12
10 Gen. 12:3
Mat. 28:19
Mark 1:15
Col. 1:23
11 Isa. 9:6
Mat. 1:16, 21, 16:16
Acts 2:36
Phil. 2:11
13 Gen. 28:12
Psa. 103:20, 148:2
Dan. 7:10
Heb. 1:14
Rev. 5:11
14 Isa. 57:19
Luke 19:38
John 3:16
1 John 4:9
Rom. 5:1
Eph. 1:6, 2:4, 7, 17
Col. 1:20
2 Thes. 2:16
19 Gen. 37:11
Luke 1:66
21 Gen. 17:12
Lev. 12:3
Mat. 1:21, 25
Luke 1:31, 59

6. And it came to pass *that* during the *time* they were there, the days were fulfilled for her to give birth.
7. And she gave birth to her Son, the firstborn, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no place for them in the inn.
8. Now *there* were shepherds in the same country, who were dwelling in the fields and keeping watch over their flock by night;
9. And suddenly an angel of *the* Lord stood by them, and *the* glory of *the* Lord shined round about them; and they were seized *with* great fear.
10. But the angel said to them, "Do not be afraid; for behold, I am announcing to you glad tidings *of* great joy, which shall be to all people;
11. For today, in *the* city of David, a Savior was born to you, Who is Christ *the* Lord.
12. Now this *is* the sign for you: you shall find a Babe wrapped in swaddling clothes, lying in a manger."
13. And suddenly there was with the angel a multitude of *the* heavenly host praising God, and saying,
14. "Glory to God in *the* highest, and peace on earth among men *of* goodwill."
15. And it came to pass, as the angels were departing from them into heaven, that the shepherds said to one another, "Let us go now as far as Bethlehem, and let us see this thing that has taken place, which the Lord has made known to us."
16. And they made haste, *and* came and found both Mary and Joseph, and the Babe lying in the manger.
17. Now after seeing *Him*, they made known everywhere the proclamation that they had been told concerning this little Child.
18. And all those who heard were filled with wonder by the things that were spoken to them by the shepherds.
19. But Mary stored up all these sayings, pondering *them* in her heart.
20. And the shepherds returned, glorifying and praising God for all *the* things that they had heard and seen, as it was said to them.
21. Now when eight days were fulfilled for circumcising the little Child, His name was called Jesus, which *He* was named by the angel before He was conceived in the womb.

22. And when the days were fulfilled for their purification according to the law of Moses, they brought Him to Jerusalem to present *Him* to the Lord;
23. As it is written in *the* law of *the* Lord that every male opening the womb shall be called holy to the Lord;
24. And to offer a sacrifice according to that which is said in *the* law of *the* Lord: a pair of turtledoves or two young pigeons.
25. And behold, there was a man in Jerusalem whose name *was* Simeon; and this man *was* righteous and reverent, waiting for *the* consolation of Israel; and *the* Holy Spirit was upon him.
26. Now it had been divinely communicated to him by the Holy Spirit that he would not see death before he had seen the Christ of *the* Lord.
27. And he came in the Spirit into the temple; and when the parents brought in the little Child Jesus, to do for Him according to the custom of the law,
28. He also received Him into his arms, and blessed God, and said,
29. "Now You may let your servant depart in peace, O Master, according to Your word;
30. For my eyes have seen Your salvation,
31. Which You have prepared before *the* face of all peoples;
32. A light for *the* revelation of *the* Gentiles and *the* glory of Your people Israel."
33. And Joseph and His mother wondered at the things that were being spoken concerning Him.
34. Then Simeon blessed them, and said to Mary, His mother, "Behold, this *Child* is set for *the* fall and rising up of many in Israel, and for a sign that shall be spoken against,
35. (And you also, a sword shall go through your own soul) in order that *the* imaginations of many hearts may be revealed."
36. Now there was Anna, a prophetess, *the* daughter of Phanuel, of *the* tribe of Asher; she was of a great age, having lived with a husband seven years from her virginity;
37. And she *was* a widow of about eighty-four years, who did not depart from the temple, serving day and night with fastings and supplications.

22 Lev. 12:2
23 Ex. 13:2, 22:29
Num. 3:13
24 Lev. 12:2
25 Isa. 40:1
Mark 15:43
Luke 2:38
26 Psa. 89:48
Heb. 11:5
27 Mat. 4:1
29 Gen. 46:30
Phil. 1:23
30 Isa. 52:10
32 Isa. 9:2, 42:6, 49:6, 60:1-3
Mat. 4:16
Acts 13:47, 28:28
34 Isa. 8:14
Hos. 14:9
Mat. 21:44
Acts 28:22
1 Pet. 2:7-8
Rom. 9:32
1 Cor. 1:23
2 Cor. 2:16
35 Psa. 42:10
37 Acts 26:7
1 Tim. 5:5

38. And at the same time she came up, giving praise to the Lord; and *she* spoke concerning Him to all those in Jerusalem who were waiting for redemption.
39. Now when they had completed all things according to the law of *the* Lord, they returned to Galilee, to their *own* city, Nazareth.
40. And the little Child grew and became strong in spirit, being filled with wisdom; and *the* grace of God was upon Him.
41. Now His parents went to Jerusalem every year at the feast of the Passover.
42. And when He was twelve years *old*, they went up to Jerusalem according to the custom of the feast.
43. But when they departed after completing the days, the Child Jesus remained behind in Jerusalem, and Joseph and His mother did not know *it*;
44. But supposing Him to be in the company, they went a day's journey, and looked for Him among the relatives and among the acquaintances.
45. And when they did not find Him, they returned to Jerusalem, seeking Him.
46. Now it came to pass *that* after three days they found Him in the temple, sitting in *the* midst of the teachers, both hearing them and questioning them.
47. And all those who were listening to Him were amazed at *His* understanding and His answers.
48. But when they saw Him, they were astonished; and His mother said to Him, "Son, why have you dealt with us in this manner? Look, Your father and I have been *very* distressed *while* searching for You."
49. And He said to them, "Why *is it* that you were looking for Me? Don't you realize that I must be about My Father's *business*?"
50. But they did not understand the words that He spoke to them.
51. Then He went down with them and came to Nazareth, and He was subject to them. But His mother kept all these things in her heart.
52. And Jesus increased in wisdom and stature, and in favor with God and men.

38 Mark 15:43
Luke 2:25, 24:21
40 Luke 1:80, 2:52
41 Ex. 23:15, 17, 34:23
Deut. 16:1, 16
47 Mat. 7:28
Mark 1:22
Luke 4:22, 32
John 7:15, 46
49 John 2:16
50 Luke 9:45, 18:34
51 Dan. 7:28
Luke 2:19
52 1 Sam. 2:26
Luke 2:40

CHAPTER THREE

1. Now in *the* fifteenth year of the government of Tiberius Caesar, when Pontius Pilate was governor of Judea, and

Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Iturea and *the* region of Trachonitis, and Lysanias was tetrarch of Abilene,
2. In *the time of the* priesthood of Annas and Caiaphas, *the* word of God came unto John, the son of Zacharias, in the wilderness.
3. And he went into all the country around the Jordan, proclaiming *the* baptism of repentance for *the* remission of sins;
4. As it is written in *the* book of *the* words of the prophet Isaiah, saying, "*The* voice of one crying in the wilderness, 'Prepare the way of *the* Lord; make straight His paths.'
5. Every valley shall be filled, and every mountain and hill shall be made low; and the crooked *places* shall be made into straight *paths,* and the rough *places* into smooth ways;
6. And all flesh shall see the salvation of God."
7. For this reason, he said to the multitudes who were coming out to be baptized by him, "*You* offspring of vipers, who has forewarned you to flee from the coming wrath?
8. Therefore, bring forth fruits worthy of repentance; and do not begin to say to yourselves, 'We have Abraham *for our* father,' because I tell you that God has the power to raise up children to Abraham from these stones.
9. But the axe is already being laid to the roots of the trees. Therefore, every tree *that* is not producing good fruit is cut down and is cast into *the* fire."
10. And the multitudes asked him, saying, "What then shall we do?"
11. And he answered *and* said to them, "The one who has two coats, let him give to the one who has none; and the one who has food, let him do the same."
12. Now the tax collectors also came to be baptized, and they said to him, "Master, what shall we do?"
13. And he said to them, "Exact nothing beyond that which is appointed to you."
14. Then those who were soldiers also asked him, saying, "And we, what shall we do?" And he said to them, "Do not oppress or falsely accuse anyone, and be satisfied with your wages."
15. But as the people were *filled* with expectation, and they were all reasoning in their hearts about John, whether or not he might be the Christ,
16. John answered all *of them*, saying, "I indeed baptize you with water; but He is coming Who *is* mightier than I, of Whom I am not fit to loose the thong of His sandals. He shall baptize you with *the* Holy Spirit, and with fire;
17. Whose fan *is* in His hand, and He will thoroughly purge His floor, and will gather the wheat into His granary; but the chaff He will burn with unquenchable fire."
18. And *with* many other exhortations he preached the gospel to the people.
19. But Herod the tetrarch, after being reproved by him for *marrying* Herodias, the wife of Philip his brother, and for all *the* evils that Herod had done,
20. Added this to all that: he locked up John in prison.
21. Now it came to pass after all the people were baptized, and Jesus was baptized and was praying, *that* the heaven was opened,
22. And the Holy Spirit descended upon Him in a bodily form like a dove; and there came a voice from heaven, saying, "You are My beloved Son; in You I am well pleased."
23. And Jesus Himself began *to be* about thirty years *old*, being, as was supposed, *the* son of Joseph, *the son-in-law* of Eli,*
24. *The son* of Matthat, *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph,
25. *The son* of Mattathias, *the son* of Amos, *the son* of Naoum, *the son* of Esli, *the son* of Naggai,
26. *The son* of Maath, *the son* of Mattathias, *the son* of Semei, *the son* of Joseph, *the son* of Juda,
27. *The son* of Joannes, *the son* of Rhesa, *the son* of Zorobabel, *the son* of Salathiel, *the son* of Neri,
28. *The son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er,
29. *The son* of Joses, *the son* of Eliezer, *the son* of Joreim, *the son* of Matthat, *the son* of Levi,
30. *The son* of Simeon, *the son* of Juda, *the son* of Joseph, *the son* of Jonan, *the son* of Eliakim,
31. *The son* of Meleas, *the son* of Menna, *the son* of Mattatha, *the son* of Nathan, *the son* of David,

Chap. 3
2 John 11:49, 51, 18:13 Acts 4:6
3 Mat. 3:1 Mark 1:4 Luke 1:77
4 Isa. 40:3 Mat. 3:3 Mark 1:3 John 1:23
6 Isa. 52:10 Psa. 98:2 Luke 2:10
7 Mat. 3:7
9 Mat. 7:19
10 Acts 2:37
11 Luke 11:41 Jas. 2:15, 16 1 John 3:17, 4:20 2 Cor. 8:14
12 Mat. 21:32 Luke 7:29
13 Luke 19:8
14 Ex. 23:1 Lev. 19:11
16 Mat. 3:11
17 Mic. 4:12 Mat. 13:30
19 Mat. 14:3 Mark 6:17
21 Mat. 3:13 John 1:32
23 Num. 4:3, 35, 39, 43, 47 Mat. 13:55 John 6:42
31 2 Sam. 5:14 1 Chr. 3:5 Zech. 12:12

** The two apparently differing genealogies in Matthew 1 and Luke 3 are easily reconciled. Matthew 1 is the legal genealogy. Luke 3 is the bloodline of the physical inheritance through Mary, his mother. Eli was Mary's father making Joseph his son-in-law. Jesus' physical genealogy comes from David through his son Nathan, not Solomon.*

32. *The son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Naasson,
33. *The son* of Aminadab, *the son* of Aram, *the son* of Esrom, *the son* of Phares, *the son* of Juda,
34. *The son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nachor,
35. *The son* of Saruch, *the son* of Ragau, *the son* of Phalek, *the son* of Eber, *the son* of Sala,
36. *The son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noe, *the son* of Lamech,
37. *The son* of Methusalah, *the son* of Enoch, *the son* of Jared, *the son* of Mahalelel, *the son* of Cainan,
38. *The son* of Enos, *the son* of Seth, *the son* of Adam, *the son* of God.

CHAPTER FOUR

1. And Jesus, filled with *the* Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness
2. *For* forty days to be tempted by the devil. And He ate nothing in those days; and after they had come to an end, He hungered.
3. Then the devil said to Him, "If You are *the* Son of God, command that this stone become bread."
4. But Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.' "
5. Then the devil led Him up into a high mountain *and* showed Him all the kingdoms of the world in a moment of time.
6. And the devil said to Him, "I will give You all this authority, and the glory of them *all*; for it has been delivered to me, and I give it to whomever I desire.
7. Therefore, if You will worship me in *my* presence, all things shall be Yours."★
8. But Jesus answered *and* said to him, "Get behind Me, Satan; for it is written, 'You shall worship *the* Lord your God, and Him only shall you serve.' "
9. Then he led Him to Jerusalem and set Him upon the edge of the temple, and said to Him, "If You are the Son of God, cast Yourself down from here;★
10. For it is written, 'He shall give His angels charge concerning You to keep You;
11. And in *their* hands they shall bear You up, lest You strike Your foot against a stone.' "
12. But Jesus answered *and* said to him, "It is *clearly* stated, 'You shall not tempt *the* Lord your God.' "
13. Now when the devil had completed every temptation, he departed from Him for a time.
14. Then Jesus returned in the power of the Spirit to Galilee; and word about Him went out into the entire country around.
15. And He taught in their synagogues, *and* was glorified by all.
16. And He came to Nazareth, where He had been brought up; and according to His custom, He went into the synagogue on the Sabbath day* and stood up to read.
17. And there was given Him *the* book of the prophet Isaiah; and when He had unrolled the scroll, He found the place where it was written,
18. "*The* Spirit of *the* Lord *is* upon Me; for this reason, He has anointed Me to preach the gospel to *the* poor; He has sent Me to heal those who are broken-hearted, to proclaim pardon to *the* captives and recovery of sight to *the* blind, to send forth in deliverance those who have been crushed,
19. To proclaim *the* acceptable year of *the* Lord."
20. And after rolling up the scroll *and* delivering *it* to the attendant, He sat down; and the eyes of everyone in the synagogue were fixed on Him.
21. Then He began to say to them, "Today, this scripture is being fulfilled in your ears."
22. And all bore witness to Him and were amazed at the words of grace that were coming out of His mouth; and they said, "Is not this the son of Joseph?"
23. And He said to them, "Surely, you

32 Ruth 4:18 1 Chr. 2:10
34 Gen. 11:24, 26
36 Gen. 5:6, 11:10, 12
38 Gen. 5:1-2

Chap. **4**

1 Mat. 4:1 Mark 1:12 Luke 2:27, 4:14
2 Ex. 34:28 1 Ki. 19:8
4 Deut. 8:3
6 John 12:31, 14:30 Rev. 13:2, 7
7 ★ *The Greek means that Satan was asking Jesus to worship him as God.*
8 Deut. 6:13, 10:20
9 Mat. 4:5 ★ *From the highest pinnacle to the bottom of the Kedron Valley was 650 feet.*
10 Psa. 91:11
12 Deut. 6:16
13 John 14:30 Heb. 4:15
14 Mat. 4:12 John 4:43 Acts 10:37
16 Mat. 2:23, 13:54 Mark 6:1 Acts 13:14, 17:2
18 Isa. 61:1
22 Psa. 45:2 Mat. 13:54 Mark 6:2 Luke 2:47 John 6:42
23 Mat. 4:13, 11:23, 13:54 Mark 6:1

**The words "on the Sabbath day" are translated from the Greek words* εν τη ημερα των σαββατων. *A literal translation would be, "Now on the day of the sabbaths"; or, "Now on the day of the weeks." The use of the Greek* των σαββατων, *meaning "Sabbaths" or "weeks," indicates that this verse is referring to the day of Pentecost. Because this day is observed after counting a period of seven full weeks, it was known in New Testament times as "the day of the weeks." The day of Pentecost does not fall on the weekly Sabbath but is an annual Sabbath.*

will say this parable to Me: 'Physician, heal Yourself! Whatever we have heard being done in Capernaum, do also here in Your *own* country.' "
24. But He said, "Truly I say to you, no prophet is acceptable in his *own* country.
25. For in truth, I say to you, many widows were in Israel in the days of Elijah, when the heavens were shut up for three years and six months, and there was great famine upon all the land;
26. And Elijah was not sent to any of them, but only to a widow in Sarepta, *a city* of Sidonia.
27. There were also many lepers in Israel in the time of Elisha the prophet; and none of them were cleansed, but only Naaman the Syrian."
28. Now all in the synagogue who heard these things were filled with indignation.
29. And they rose up *and* cast Him out of *the* city, and led Him to the edge of the mountain on which their city was built, in order to throw Him down headlong;
30. But He passed *safely* through their midst *and* departed.
31. Then He went down to Capernaum, a city of Galilee, and taught them on the Sabbaths.
32. And they were astonished at His teaching, for His word was with authority.
33. Now a man who had an unclean spirit was in the synagogue; and he cried out with a loud voice,
34. Saying, "Ah! What have we to do with You, Jesus *the* Nazarean? Have You come to destroy us? I know Who You are, the Holy *One* of God."
35. And Jesus rebuked him, saying, "Be silent, and come out of him." And after throwing him into the midst, the demon came out of him *and* did not hurt him in any way.
36. Then astonishment came upon everyone, and they spoke to one another, saying, "What message *is* this, that with authority and power He commands the unclean spirits, and they come out?"
37. And news of His *powerful deeds* spread through every place in the surrounding country.
38. Now after going out of the synagogue, He went into Simon's house. And Simon's mother-in-law was sick with a great fever; and they asked Him *to intervene* for her.

24 Mat. 13:57 Mark 6:4 John 4:44
25 1 Ki. 17:9, 18:1 Jas. 5:17
27 2 Ki. 5:14
30 John 8:59, 10:39
31 Mat. 4:13 Mark 1:21
32 Mat. 7:28, 29
33 Mark 1:23
34 Psa. 16:10 Dan. 9:24 Luke 1:35, 4:41
38 Mat. 8:14 Mark 1:29
40 Mat. 8:16 Mark 1:32
41 Mark 1:25, 34, 3:11 4:34, 35
42 Mark 1:35
44 Mark 1:39

Chap. **5**

1 Mat. 4:18 Mark 1:16
4 John 21:6
8 2 Sam. 6:9 1 Ki. 17:18

39. Then He stood over her and rebuked the fever, and it left her. And immediately she arose and served them.
40. Now as the sun was going down, all those who had sick *persons* with various diseases brought them to Him; and He laid His hands on each one of them *and* healed them.
41. And demons went out from many, crying out and saying, "You are the Christ, the Son of God." But He rebuked them *and* did not allow them to speak, because they knew *that* He was the Christ.
42. Now when day came, He departed and went into a desert place; but the multitudes searched for Him, and came to Him and were detaining Him, that He might not leave them.
43. Then He said to them, "It is necessary for me to preach the gospel *of* the kingdom of God to the other cities; for this *is* the reason that I have been sent."
44. And He went *about* preaching in the synagogues of Galilee.

CHAPTER FIVE

1. Now it came to pass that while the multitude was pressing on Him to hear the Word of God, He stood by the Lake of Gennesaret;
2. And He saw two ships standing by the *shore of the* lake, but the fishermen had left them and were washing *their* nets.
3. And after going into one of the ships, which was Simon's, He asked him to put out from the shore a little; and He sat down *and* taught the multitudes from the ship.
4. Now when He had finished speaking, He said to Simon, "Put out into the deep, and let your nets down for a haul."
5. Then Simon answered *and* said, "Master, we have labored through the entire night, *and* we have taken nothing; but at Your word, I will let the net down."
6. And when they did this, they enclosed a great school of fish; and their net was breaking.
7. Then they signaled to their partners, those in the other ship, that they should come *and* help them; and they came and filled both the ships, so that they began to sink.
8. And when he saw *this*, Simon Peter

fell at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord."
9. For great astonishment came upon him and all those with him, on account of the *miraculous* haul of fish that they had taken;
10. And in like manner also *upon* James and John, *the* sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Fear not; from this time forth you shall be catching men."
11. And after bringing the ships to land, they forsook everything and followed Him.
12. Now it came to pass that as He was in one of the cities, a man full of leprosy saw Jesus *and* immediately fell on *his* face, beseeching Him *and* saying, "Lord, if You will, You have *the* power to cleanse me."
13. And after stretching out *His* hand, He touched him, saying, "I will. Be cleansed!" And the leprosy instantly left him.
14. Then He charged him to tell no one, and *said*, "Go *and* show yourself to the priest, and bring an offering for your cleansing as Moses commanded, for a witness to them."
15. But reports of His *miracles* were spread abroad even more; and great multitudes came to hear *Him* and to be healed by Him of their infirmities.
16. Then He withdrew into the wilderness and prayed.
17. Now it came to pass that on one of the days when He was teaching, Pharisees and teachers of the law were sitting there who had come out of every village from Galilee and from Judea, including *the villages* around Jerusalem. And *the* power of *the* Lord was *there* for healing the *sick*.
18. And behold, men *came*, carrying on a stretcher a man who was paralyzed; and they sought to bring him in and place *him* before Him.
19. But when they could not find a way to bring him in because of the multitude, they went up on the rooftop and lowered him with the stretcher through the tiles into the midst, *directly* in front of Jesus.
20. And seeing their faith, He said to him, "Man, your sins have been forgiven you."
21. Then the scribes and the Pharisees began to reason, saying, "Who is this Who speaks blasphemies? Who has the power to forgive sins, except God alone?"
22. But Jesus, perceiving their thoughts, answered *and* said to them, "Why do you reason in your hearts?
23. Which is easier, to say, 'Your sins have been forgiven you'? Or to say, 'Arise and walk'?
24. But that you may know that the Son of man has authority on the earth to forgive sins," He said to the one who was paralyzed, "I say to you, arise and take up your stretcher, and go to your house."
25. And he immediately stood up in front of them; *and* after taking up *the stretcher* on which he had been lying, he went to his house, glorifying God.
26. And amazement seized everyone, and they glorified God, and were filled with fear, saying, "We have seen strange things today."
27. Now after these things, He went out and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow Me."
28. Then he arose, leaving everything, *and* followed Him.
29. And Levi made a great feast for Him in his house, and there were a large number of tax collectors and others who sat down with them.
30. But the scribes and the Pharisees complained to His disciples, saying, "Why do you eat and drink with tax collectors and sinners?"
31. Then Jesus answered *and* said to them, "Those who are in *good* health do not need a physician, but those who are sick.
32. I did not come to call *the* righteous, but sinners to repentance."
33. Then they said to Him, "Why do the disciples of John fast often and make supplications, and those of the Pharisees do the same, but Your *disciples* are eating and drinking?"
34. And He said to them, "Can you make the children of the bridechamber fast, while the bridegroom is with them?
35. But the time will come when the bridegroom shall be taken from them, and in those days they shall fast."
36. Then He also spoke a parable to them: "No one puts a piece of new cloth on an old garment, or the new *cloth* will make a tear; for *the* piece that *is* from the

10 Mat. 4:19
Mark 1:17
11 Mat. 4:20, 19:27
Mark 1:18
Luke 18:28
12 Mat. 8:2
Mark 1:40
14 Lev. 14:4, 10, 21-22
Mat. 8:4
15 Mat. 4:25
Mark 3:7
John 6:2
16 Mat. 14:23
Mark 6:46
18 Mat. 9:2
Mark 2:3
21 Psa. 32:5
Isa. 43:25
Mat. 9:3
Mark 2:6-7
27 Mat. 9:9
Mark 2:13-14
29 Mat. 9:10
Mark 2:15
Luke 15:1
32 Mat. 9:13
1 Tim. 1:15
33 Mat. 9:14
Mark 2:18
36 Mat. 9:16-17
Mark 2:21-22

new *cloth* is not compatible with the old *piece*.
37. And no one puts new wine into old skins, or the new wine will burst the skins and will spill out, and the skins will be destroyed;
38. But new wine must be put into new skins, and both will be preserved together.
39. And no one after drinking *the* old *wine* immediately desires *the* new; for he says, 'The old is better.' "

CHAPTER SIX

1. Now it came to pass on *the* second Sabbath of *the* first rank* *that* He was walking through the grain fields; and His disciples were plucking the ears and were eating, after rubbing *them* in their hands.
2. But some of the Pharisees said to them, "Why are you doing that which is not lawful to do on the Sabbaths?"
3. And Jesus answered *and* said to them, "Have you not read even this, that which David did when he himself hungered, and those who were with him?
4. How he went into the house of God and took the loaves of showbread, and he ate *of them*, and also gave *some* to those with him, which it is not lawful to eat except *for* the priests only?"
5. And He said to them, "The Son of man is Lord even of the Sabbath."
6. Now it also came to pass on another Sabbath *that* He went into the synagogue and taught; and a man was there whose right hand was withered.
7. And the scribes and the Pharisees were watching Him, whether He would heal on the Sabbath, so that they might find an accusation against Him.
8. But He knew their thoughts, and said to the man who had the withered hand, "Arise and stand in the midst." And he arose *and* stood *in their midst*.
9. Then Jesus said to them, "I will ask you *one thing*: Is it lawful to do good or to do evil on the Sabbaths? to save life or to destroy *it*?"
10. And after looking around on them all, He said to the man, "Stretch out your hand." And he did so, and his hand was restored *as* sound as the other.
11. But they were filled with rage, and consulted with one another *as to* what they should do with Jesus.
12. Now it came to pass in those days *that* He went up into the mountain to pray, and He spent the *entire* night in prayer to God.
13. And when it was day, He called His disciples to *Him* and chose from them twelve, whom He also named apostles:
14. Simon, whom He also named Peter, and his brother Andrew; James and John; Philip and Bartholomew;
15. Matthew and Thomas; James, the *son* of Alpheus, and Simon who *was* called Zealot;
16. Judas, *brother* of James; and Judas Iscariot, who also became *the* betrayer.
17. And after descending with them, He stood on a level place with a crowd of His disciples; and a great multitude of people from all Judea and Jerusalem, and *from* the seacoast of Tyre and Sidon, came to hear Him and to be healed of their diseases;
18. And those who were tormented by unclean spirits *also came*; and they were healed.
19. And all the crowd sought to touch Him, for power went out from Him and healed all.
20. And He lifted up His eyes upon His disciples *and* said, "Blessed *are you,* the poor, for yours is the kingdom of God.
21. Blessed *are* those who hunger now, for you shall be filled. Blessed *are* those who weep now, for you shall laugh.
22. Blessed are you when men shall hate you, and when they shall cut you off, and shall reproach *you*, and cast out your name as wicked, for the Son of man's sake.
23. Rejoice in that day and leap for joy; for behold, great *is* your reward in heaven; for their fathers did these same things to the prophets.
24. But woe to you, the rich, for you are receiving your consolation!
25. Woe to you who have been filled, for

Chap. 6
1 Mat. 12:1 Mark 2:23
2 Ex. 20:10
3 1 Sam. 21:6
4 Lev. 24:9
6 Mat. 12:9 Mark 3:1 Luke 13:14, 14:3 John 9:16
13 Mat. 10:1
14 John 1:42
16 Jude 1
17 Mat. 4:25 Mark 3:7
19 Mat. 14:36 Mark 5:30 Luke 8:46
20 Mat. 5:3, 11:5 Jas. 2:5
21 Isa. 55:1, 61:3, 65:13 Mat. 5:4, 6
22 Mat. 5:11 John 16:2 1 Pet. 2:19, 3:14, 4:14
23 Mat. 5:12 Acts 5:41, 7:51 Jas. 1:2 Col. 1:24
24 Amos 6:1 Mat. 6:2, 5, 16 Luke 12:21, 16:25 Jas. 5:1
25 Isa. 65:13 Prov. 14:13

**The Greek phrase* εν σαββατο δευτεροπροτος*, used here by Luke, is literally translated "on the second-first Sabbath," or "on the second Sabbath of the first rank or order." The Sabbaths of the first order or rank are annual Sabbaths, which take precedence over the weekly Sabbath. Luke is clearly recording that Jesus and the disciples were going through the grain fields on the second annual Sabbath, which was the last day of the Feast of Unleavened Bread.*

you shall hunger! Woe to you who laugh now, for you shall mourn and weep!
26. Woe to you when all men shall speak well of you! For their fathers did these same things to the false prophets.
27. But I say to you who hear, love your enemies, *and* do good to those who hate you.
28. Bless those who curse you, and pray for those who despitefully use you.
29. If anyone strikes you on the cheek, offer the other *cheek* also; and if anyone takes your cloak, do not forbid your coat also.
30. Give to everyone who asks you; and if anyone takes what *is* yours, do not ask *for it* back.
31. And exactly as you would have men do to you, you do the same to them also.
32. But if you love *only* those who love you, what praise is it to you? For even sinners love those who love them.
33. And if you do good *only* to those who are doing good to you, what praise is it to you? For even sinners do the same.
34. And if you lend *to those* from whom you hope to receive, what praise is it to you? For even sinners lend to sinners, that they may receive as much again.
35. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be *the* children of the Highest; for He is good to the unthankful and *the* wicked.
36. Therefore, you also be compassionate, *even* as your Father is compassionate.
37. And do not judge *others*, so that you yourself will not be judged in any way. Do not condemn *others*, so that you will not be condemned in any way. Forgive, and you shall be forgiven.
38. Give, and it shall be given to you. Good measure, pressed down and shaken together and running over, shall they give into your bosom. For with the same measure that you mete *out*, it shall be measured again to you."
39. Then He spoke a parable to them, *saying*, "Is a blind *man* able to lead a blind *man*? Will not both fall into the ditch?
40. A disciple is not above his teacher; but everyone who is perfected shall be like his teacher.
41. And why do you look at the sliver that *is* in your brother's eye, but you do not perceive the beam that *is* in your own eye?
42. Or how can you say to your brother, 'Brother, allow me to cast out the sliver that *is* in your eye,' *but* you do not see the beam that *is* in your own eye? Hypocrite! First cast out the beam from your *own* eye, and then shall you see clearly to cast out the sliver that *is* in your brother's eye.
43. For there is not a good tree that is producing corrupt fruit; nor *is there* a corrupt tree that is producing good fruit.
44. For every tree is known by its own fruit; for they do not gather figs from thorns, nor do they gather a bunch of grapes from a bramble.
45. The good man out of the good treasure of his heart brings forth that which *is* good; and the wicked man out of the wicked treasure of his heart brings forth that which *is* wicked; for out of the abundance of the heart his mouth speaks.
46. And why do you call Me, 'Lord, Lord,' but *you* do not practice what I say?
47. Everyone who comes to Me and hears My words and practices them, I will show you what he is like:
48. He is like a man building a house, who dug deep and laid *the* foundation on the rock; and a flood came, and the torrent beat against that house, but could not shake it, because it was founded on the rock.
49. But the one who has heard *My words* and has not practiced *them* is like a man who built a house on *top of* the ground, without a foundation; and *when* the torrent beat against it, it fell at once, and the ruin of that house was great."

26 John 15:19
1 John 4:5
27 Ex. 23:4
Prov. 25:21
Mat. 5:44
Luke 6:35
Rom. 12:20
28 Luke 23:34
Acts 7:60
29 Mat. 5:39
1 Cor. 6:7
30 Deut. 15:7-8, 10
Prov. 21:26
Mat. 5:42
31 Mat. 7:12
32 Mat. 5:46
34 Mat. 5:42
35 Psa. 37:26
Mat. 5:45
Luke 6:27, 30
36 Mat. 5:48
37 Mat. 7:1
38 Prov. 19:17
Psa. 79:12
Mat. 7:2
Mark 4:24
Jas. 2:13
39 Mat. 15:14
40 Mat. 10:24
John 13:16, 15:20
41 Mat. 7:3
43 Mat. 7:16-17
44 Mat. 12:33
45 Mat. 12:34-35
46 Mal. 1:6
Mat. 7:21, 25:11
Luke 13:25
47 Mat. 7:24

Chap. **7**

1 Mat. 8:5

CHAPTER SEVEN

1. And when He had finished all His sayings in the ears of the people, He went into Capernaum.
2. Now a certain centurion's servant, who was cherished by him, was ill and about to die.
3. And after hearing about Jesus, he sent *the* elders of the Jews to beseech Him to come and heal his servant.
4. And after coming to Jesus, they besought Him earnestly, saying that he was worthy to whom He should grant this.

5. "For he loves our nation," *they said*, "and he built the synagogue for us."
6. Then Jesus went with them; but when He was not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble *Yourself*, for I am not worthy that You should come under my roof;
7. Therefore, neither did I count myself worthy to come to You; but say *the* word, and my servant shall be healed.
8. For I also am a man appointed under authority, having soldiers under myself, and I say to this *one*, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does *it*."
9. And when He heard these things, Jesus was amazed at him; and turning to the multitude following Him, He said, "I tell you, not even in Israel have I found such great faith."
10. And when those who had been sent returned to the house, *they* found the sick servant in good health.
11. Now it came to pass on the next *day that* He went into a city called Nain; and many of His disciples went with Him, and a great multitude.
12. And as He drew near to the gate of the city, behold, *one* who had died was being carried out, an only son to his mother, and she was a widow; and a considerable crowd from the city *was* with her.
13. And when the Lord saw her, He was moved with compassion for her and said to her, "Do not weep."
14. And He came up to the bier *and* touched *it*, and those who were bearing *it* stopped. Then He said, "Young man, I say to you, arise!"
15. And the dead man sat up and began to speak, and He gave him to his mother.
16. Then fear seized everyone, and they glorified God, saying, "A great prophet has risen up among us," and, "God has visited His people."
17. And this report about Him went out into all Judea and all the country around.
18. Then John's disciples brought word to him about all these things.
19. And after calling two certain disciples, John sent *them* to Jesus, saying, "Are You He Who was to come, or are we to look for another?"
20. And when the men came to Him, *they* said, "John the Baptist has sent us to You, saying, 'Are You He Who was to come, or are we to look for another?' "
21. Now in the same hour, He healed many of diseases and scourges and evil spirits, and He granted sight to many *who were* blind.
22. And Jesus answered *and* said to them, "When you have gone, relate to John the things you have seen and heard: that *the* blind receive sight, *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised, *and* the gospel is preached to *the* poor.
23. And blessed is everyone who shall not be offended in Me."
24. Now after the messengers of John had left, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to gaze at? A reed shaken by *the* wind?
25. But what did you go out to see? A man dressed in soft clothing? Behold, those who *dress* in splendid clothing and live in luxury are in the palaces.
26. But what did you go out to see? A prophet? Yes, I tell you, and *one* more excellent than a prophet.
27. This is he concerning whom it is written, 'Behold, I send My messenger before Your face, who shall prepare Your way before You.'
28. For I tell you, among *those* who have been born of women there is not a greater prophet than John the Baptist; but the one who *is* least in the kingdom of God is greater than he."
29. Now all the people and the tax collectors who heard this justified God *because* they had been baptized *with* the baptism of John.
30. But the Pharisees and the doctors of the law had set aside the counsel of God concerning themselves, *and* had not been baptized by him.
31. And the Lord said, "To what then shall I compare the men of this generation? And what are they like?
32. They are like little children sitting and calling to one another in the marketplace, and saying, 'We have piped to you, but you did not dance; we have mourned to you, but you did not weep.'
33. For John the Baptist came neither eating bread nor drinking wine, and you said, 'He has a demon.'
34. The Son of man has come eating and drinking, and you say, 'Behold, a

14 Luke 8:54 John 11:43 Acts 9:40 Rom. 4:17
16 Luke 1:65, 68, 24:19 John 4:19, 6:14, 9:17
18 Mat. 11:2
22 Isa. 35:5 Mat. 11:4, 7 Luke 4:18
27 Mal. 3:1
29 Mat. 3:5 Luke 3:12
30 Acts 20:27
31 Mat. 11:16
33 Mat. 3:4 Mark 1:6 Luke 1:15

gluttonous man and a winebibber, a friend of tax collectors and sinners';
35. But wisdom is justified by all her children."
36. Now one of the Pharisees invited Him to eat with him. And after going into the Pharisee's house, He sat down *at the table*.
37. And behold, a woman in the city who was a sinner, when she knew that He was sitting in the Pharisee's house, took an alabaster flask of ointment;
38. And she stood weeping behind Him, *and knelt* at His feet, *and* began to wash His feet with *her* tears and to wipe *them* with the hairs of her head; and she was ardently kissing His feet and anointing *them* with the ointment.
39. But when he saw *this*, the Pharisee who had invited Him spoke within himself, saying, "This *Man*, if He were a prophet, would have known who and what the woman *is* who is touching Him because she is a sinner."
40. Then Jesus answered *and* said to him, "Simon, I have something to say to you." And he said, "Teacher, say *on*."
41. "There were two debtors of a certain creditor; one owed five hundred silver coins, and the other fifty.
42. But when they did not have *anything with which* to pay *him*, he forgave *them* both. Tell *Me* then, which of them will love him most?"
43. And Simon answered *and* said, "I suppose *the one* whom he forgave the most." And He said to him, "You have judged rightly."
44. And after turning to the woman, He said to Simon, "Do you see this woman? I came into your house, and you did not provide *any* water *to wash* My feet; but she has washed My feet with *her* tears and wiped *them* with the hairs of her head.
45. You did not give Me a kiss; but she, from the *time* I came in, has not ceased to ardently kiss My feet.
46. You did not anoint My head with oil; but she has anointed My feet with ointment.
47. For this cause, I tell you, her many sins have been forgiven because she loved much. But to whom little is forgiven, he loves little."
48. And He said to her, "Your sins have been forgiven."

35 Mat. 11:19
36 Mat. 26:6
Mark 14:3
John 11:2
39 Luke 15:2
41 Mat. 18:28
46 Psa. 23:5
47 1 Tim. 1:14
48 Mat. 9:2
Mark 2:5

49 Mat. 9:3
Mark 2:7
50 Mat. 9:22
Mark 5:34, 10:52
Luke 8:48, 18:42

Chap. **8**

2 Mat. 27:55-56
Mark 16:9
4 Mat. 13:2
Mark 4:1
9 Mat. 13:10
Mark 4:10
10 Isa. 6:9
Mark 4:12
11 Mat. 13:18
Mark 4:14

49. Then those who were sitting with *Him* began to say within themselves, "Who is this, Who even forgives sins?"
50. But He said to the woman, "Your faith has saved you. Go in peace."

CHAPTER EIGHT

1. Now it came to pass afterwards that He traveled through *all the land*, city by city and village by village, preaching and proclaiming the gospel *of* the kingdom of God; and the twelve *were* with Him,
2. And certain women who had been healed of evil spirits and infirmities: Mary who is called Magdalene, from whom seven demons had gone out;
3. And Joanna, wife of Chuza, a steward of Herod; and Susanna, and many others who were ministering to Him from their own substance.
4. And *as* a great multitude *was* assembling, and those who were coming to Him from every city, He spoke a parable:
5. "The sower went out to sow his seed; and as he sowed, some *seed* fell by the road; and it was trampled upon, and the birds of heaven devoured it.
6. And other *seed* fell upon the rock; and after it had sprung up it withered because it did not have *any* moisture.
7. And other *seed* fell among the thorns; and after springing up together, the thorns choked it.
8. And other *seed* fell upon the good ground, and after springing up produced fruit a hundredfold." *And* when He had said these things, He cried aloud, saying, "The one who has ears to hear, let him hear."
9. Then His disciples asked Him, saying, "What might this parable be?"
10. And He said, "To you it has been given to know the mysteries of the kingdom of God; but to the rest *it is given* in parables, so that *in* seeing they may not see, and *in* hearing they may not understand.
11. Now this is the parable: The seed is the Word of God;
12. And those *that fell* by the road are the ones who hear, but the devil comes and takes away the Word from their heart, lest they should believe *and* be saved.
13. And those *that fell* upon the rock *are* the ones who, when they hear, receive the Word with joy; but these do not have

any root, who believe *only* for a while, and in time of trial fall away.
14. And those that fell into the thorns are the ones who have heard, but are choked *while* pursuing *the* cares and riches and pleasures of life, and do not bring *any fruit* to maturity.
15. And those that *fell* on the good ground are the ones who, in a right and good heart, hear the Word *and* keep *it*, and bring forth fruit with endurance.
16. Now no one after lighting a lamp covers it with a vessel, or puts *it* under a couch, but puts *it* on a lampstand, so that those who are entering may see the light.
17. For *there* is nothing hidden that shall not be made manifest, nor *any* secret that shall not be known and come to light.
18. Therefore, take heed how you hear. For whoever has, to him shall be given; but whoever does not have, even what he seems to have shall be taken from him."
19. Then *His* mother and His brothers came to Him, but were not able to get to Him because of the multitude.
20. And it was told Him, saying, "Your mother and Your brothers are standing outside, desiring to see You."
21. But He answered *and* said to them, "My mother and My brothers are those who are hearing the Word of God and are doing it."
22. Now it came to pass on one of those days that He and His disciples went into a ship; and He said to them, "Let us go over to the other side of the lake." And they put off *from the shore*.
23. And as they sailed, He fell asleep; and a windstorm came down on the lake, and they were being filled *with water*, and were in danger.
24. Then they came to *Him and* awoke Him, saying, "Master, Master, we are perishing!" And He arose *and* rebuked the wind and the raging of the water; and they ceased, and there was a calm.
25. And He said to them, "Where is your faith?" But they were afraid, *and* wondered, saying to one another, "Who then is this that He commands even the winds and the water, and they obey Him?"
26. Then they sailed down to the country of the Gadarenes, which is across from Galilee.
27. And when He went out on the land, *there* met Him a certain man from the city who had *been possessed by* demons for a long time; and he was not wearing *any* clothes, and did not dwell in a house, but in the tombs.
28. Now when he saw Jesus, he cried out and fell down in front of Him, and said with a loud voice, "What do You have to do with me, Jesus, Son of God the Most High? I beseech You, do not torment me."
29. For He had commanded the unclean spirit to come out of the man. For many times it had seized him, and *each time* he was restrained, being bound with chains and fetters; but *after* breaking the bonds, he was driven by the demon into the desert.
30. And Jesus asked it, saying, "What is your name?" And it said, "Legion," because many demons had entered into him.
31. Then it begged Him that He would not command them to go away into the abyss.
32. Now there was a herd of many swine feeding there on the mountain, and they begged Him that He would allow them to enter into the *swine*; and He gave them permission.
33. And the demons went out of the man *and* entered into the swine, and the *whole* herd rushed *headlong* down the steep *slope* into the lake and were drowned.
34. Now when those who were feeding *the swine* saw what had taken place, they fled; and they went *and* reported *it* to the city and to the country.
35. And those *who heard* went out to see what had taken place; and they came to Jesus, and found the man from whom the demons had gone out, clothed and of a sound mind, seated at Jesus' feet. And they were afraid.
36. And those who had seen *it* related to them how the one who had been possessed by demons was healed.
37. Then all the multitude of the Gadarenes from the country around asked Him to depart from them; for they were filled with great fear. And He went into the ship to return.
38. And the man from whom the demons had gone out begged to be *taken* with Him. But Jesus sent him away, saying,
39. "Return to your own house and declare all that God has done for you." And he went throughout the whole city, proclaiming all that Jesus had done for him.
40. Now it came to pass *that* when Jesus returned, the multitude gladly received Him; for they had all been looking for Him.

16 Mat. 5:15 Mark 4:21 Luke 11:33
17 Mat. 10:26 Luke 12:2
18 Mat. 13:12, 25:29 Luke 19:26
19 Mat. 12:46 Mark 3:31
22 Mat. 8:23 Mark 4:35
26 Mat. 8:28 Mark 5:1
31 Rev. 20:3
37 Mat. 8:34 Acts 16:39
38 Mark 5:18

41. And behold, a man came whose name *was* Jairus, and he was a ruler of the synagogue; and after falling at Jesus' feet, he begged Him to come to his house,
42. Because his only daughter, about twelve years *old*, was dying. And as He went, the multitudes were thronging Him.
43. And a woman who had been *afflicted* with a flow of blood for twelve years, *and* had spent *her* whole living on physicians, *but* could not be cured by anyone,
44. Came behind *Him and* touched the border of His garment; and immediately the flow of her blood stopped.
45. And Jesus said, "Who touched Me?" And as everyone began to deny *it*, Peter and those with Him said, "Master, the multitudes are thronging and pressing You, and You ask, 'Who touched Me?' "
46. But Jesus said, "Someone touched Me, because I know *that* power went out from Me."
47. Then the woman, seeing that her *act* was not concealed, came trembling; and after falling down in front of Him before all the people, she declared for what cause she had touched Him, and how she had immediately been healed.
48. And He said to her, "Be of good courage, daughter; your faith has healed you. Go in peace."
49. While He was yet speaking, one came from the ruler of the synagogue's *house*, saying to him, "Your daughter has died. Do not trouble the Master."
50. But hearing *this*, Jesus answered him, saying, "Do not be afraid. Only believe, and she shall be restored."
51. And when He went into the house, He did not allow anyone to go in *with Him* except Peter and James and John, and the father and the mother of the child.
52. And they were all weeping and bewailing her. But He said, "Do not weep. She is not dead, but is sleeping."
53. Then they laughed at Him, knowing that she was dead.
54. But after putting everyone outside, He took hold of her hand and called out, saying, "Child, arise."
55. And her spirit returned, and she immediately arose; and He directed *that something* to eat should be given to her.
56. And her parents were amazed, but He charged them not to tell anyone what had happened.

41 Mat. 9:18
Mark 5:22
43 Mat. 9:20
46 Mark 5:30
Luke 6:19
49 Mark 5:35
52 John 11:11, 13
54 Luke 7:14
John 11:43
56 Mat. 8:4, 9:30
Mark 5:43

Chap. **9**

1 Mat. 10:1
Mark 3:13, 6:7
2 Mat. 10:7-8
Mark 6:12
Luke 10:1, 9
3 Mat. 10:9
Mark 6:8
Luke 10:4, 22:35
4 Mat. 10:11
Mark 6:10
5 Mat. 10:14
Acts 13:51
6 Mark 6:12
7 Mat. 14:1
Mark 6:14
9 Luke 23:8
10 Mat. 14:13
Mark 6:30
12 Mat. 14:15
Mark 6:35
John 6:1, 5

CHAPTER NINE

1. Then He called His twelve disciples together *and* gave them power and authority over all the demons, and to heal diseases;
2. And He sent them to proclaim the kingdom of God, and to heal those who were sick.
3. And He said to them, "Take nothing for the journey—neither staffs, nor provision bag, nor bread, nor money, nor two coats apiece.
4. And whatever house you may enter, lodge there and go forth from there.
5. But whoever will not receive you, *as* you are departing from that city, shake off even the dust from your feet for a testimony against them."
6. Then they went out *and* passed through the villages, preaching the gospel and healing everywhere.
7. Now Herod the tetrarch heard of all the things *that* were being done by Him; and he was perplexed because it was said by some that John had been raised from *the* dead,
8. And by some that Elijah had appeared, and by others that one of the ancient prophets had arisen.
9. And Herod said, "I beheaded John, but Who is this about Whom I hear such things?" And he desired to see Him.
10. Now when they returned, the apostles related to Him everything they had done. Then He took them *and* withdrew privately into a desert place of a city called Bethsaida.
11. And when the multitudes knew *it*, they followed Him; and He received them *and* spoke to them about the kingdom of God, and He healed those who had need of healing.
12. But when the day began to decline, the twelve came to Him and said, "Dismiss the multitude, so that they may go into the villages and the country round about, and may find lodging and provisions; for we are here in a desert place."
13. Then He said to them, "You give them *something* to eat." But they said, "There is nothing more than five loaves and two fish with us, unless we go *and* buy food for all the people."
14. For there were about five thousand men. Then He said to His disciples, "Make them sit in companies by fifties."

15. And they did so, and made everyone sit down.
16. Then He took the five loaves and the two fish; *and* looking up into heaven, He blessed them and broke *them*, and gave *them* to the disciples to set before the multitude.
17. And they ate, and everyone was satisfied; and that which was left by them was taken up, twelve baskets *full*.
18. Now it came to pass as He was praying alone, and the twelve disciples were with Him, *that* He questioned them, saying, "Who do the multitudes declare Me to be?"
19. And they answered *and* said, "*Some say* John the Baptist; and others, Elijah; and others, that some prophet from ancient times has risen *from the dead*."
20. Then He said to them, "But Who do you declare Me to be?" And Peter answered *and* said, "The Christ of God."
21. And He charged them, strictly forbidding *them* to tell this to anyone,
22. Saying, "It is necessary for the Son of man to suffer many things, and to be rejected by the elders and chief priests and scribes, and to be killed, and to be raised the third day."
23. Then He said to all, "If anyone desires to come after Me, let him deny himself, and let him take up his cross daily, and let him follow Me;
24. For whoever desires to save his life shall lose it; but whoever will lose his life for My sake shall save it.
25. For what is a man profited by gaining the whole world, if he himself is lost or destroyed?
26. For whoever shall be ashamed of Me and My words, of him shall the Son of man be ashamed when He comes in His own glory, and *in the glory* of the Father and of the holy angels.
27. But I tell you in truth, there are some of those standing here who shall not taste of death until they have seen the kingdom of God."
28. Now it came to pass about eight days after these words, that He took Peter and John and James and went up into the mountain to pray.
29. And it came to pass *that* as He prayed, the appearance of His face was changed, and His clothing *became* radiantly white.
30. And suddenly two men *appeared*, talking with Him; they were Moses and Elijah,
31. Who appeared in glory *and* spoke of His departure, which He was about to accomplish in Jerusalem.
32. But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory, and the two men who were standing with Him.
33. And it came to pass *that*, as these were departing from Him, Peter said to Jesus, "Master, it is good for us to be here; now let us make three tabernacles, one for You, and one for Moses, and one for Elijah"—not realizing what he was saying.
34. But as he was saying these things, a cloud came and overshadowed them, and they feared as those *three* entered into the cloud.
35. Then a voice came out of the cloud, saying, "This is My Son, the Beloved. Listen to Him!"
36. And as the voice ended, Jesus was found alone. And they kept silent, and told no one in those days of anything that they had seen.
37. Now it came to pass *that* on the next day, when they had come down from the mountain, a great multitude met Him.
38. And a man in the crowd immediately cried out, saying, "Master, I beseech You, look upon my son, because he is my only child;
39. And a spirit takes him, and he suddenly cries out; and it throws him into convulsions with foaming, and *then* departs from him with difficulty, leaving him bruised.
40. And I besought Your disciples, that they might cast it out; but they were not able."
41. Then Jesus answered *and* said, "O faithless and perverted generation, how long shall I be with you, and bear with you? Bring your son here."
42. And as he was approaching, the demon flung him down and threw *him* into convulsions. But Jesus rebuked the unclean spirit, and healed the child, and gave him back to his father.
43. And all were astonished at the majesty of God. And *while* everyone was wondering about all *the things* that Jesus had done, He said to His disciples.
44. "Let these words sink deep into your ears, for the Son of man is about to be delivered into *the* hands of men."

18 Mat. 16:13 Mark 8:27
19 Mat. 14:2 Luke 9:7, 8
20 Mat. 16:16 John 6:69
21 Mat. 16:20
22 Mat. 15:21, 17:22
23 Mat. 10:38, 16:24 Mark 8:34 Luke 14:27
25 Mat. 16:26 Mark 8:36
26 Mat. 10:33 Mark 8:38 2 Tim. 2:12
27 Mat. 15:28 Mark 9:1
28 Mat. 17:1 Mark 9:2
32 Dan. 8:13, 10:9
35 Mat. 3:17 Acts 3:22
36 Mat. 17:9
37 Mat. 17:14 Mark 9:14, 17
44 Mat. 17:22

45. But they did not understand this saying; for it was concealed from them, so that they would not perceive it. And they were afraid to ask Him about this saying.
46. Then an argument arose among them *which was* this: who would be *the* greatest among them.
47. And when Jesus perceived the thoughts of their hearts, He took hold of a little child *and* set it by Him,
48. And said to them, "Whoever shall receive this little child in My name receives Me; and whoever shall receive Me receives Him Who sent Me. For the one who is least among you all shall be great."
49. Then John answered *and* said, "Master, we saw someone casting out demons in Your name, and we forbad him because he does not follow with us."
50. But Jesus said to him, "Do not forbid *him*, because everyone who is not against us is for us."
51. Now it came to pass, when the days were being fulfilled that He should be received up, that He steadfastly set His face to go to Jerusalem.
52. And He sent messengers before His face. And as they went, they came to a village of Samaritans to prepare for Him;
53. But they did not receive Him, because His face was *as if He were* going to Jerusalem.
54. And seeing *this*, His disciples James and John said, "Lord, will You have us call fire to come down from heaven and consume them, as Elijah did?"
55. But He turned *and* rebuked them, and said, "You do not understand of what spirit you are.
56. For the Son of man did not come to destroy men's lives, but to save *them*." And they went to another village.
57. Now it came to pass *that* as they were going along the road, someone said to Him, "I will follow You wherever You may go, Lord."
58. But Jesus said to him, "The foxes have holes, and the birds of heaven *have* nests; but the Son of man does not have *any* place to lay *His* head."
59. Then He said to another, "Follow Me." And he said, "Lord, allow me first to go and bury my father."
60. But Jesus said to him, "Let the dead bury their own dead, but you go and preach the kingdom of God."

45 Mark 9:32
Luke 2:50, 18:34
46 Mat. 18:1
Mark 9:34
48 Mat. 10:40, 18:5, 23:11-12
Mark 9:37
John 12:44, 13:20
49 Num. 11:28
Mark 9:38
50 Mat. 12:30
Luke 11:23
51 Mark 16:19
Acts 1:2
53 John 4:4, 9
54 2 Ki. 1:10, 12
56 John 3:17, 12:47
57 Mat. 8:19
59 Mat. 8:21
61 1 Ki. 19:20

Chap. **10**

1 Mat. 10:1
Mark 6:7
2 Mat. 9:37
John 4:35
2 Thes. 3:1
3 Mat. 10:16
4 2 Ki. 4:29
Mat. 10:9
Mark 6:8
Luke 9:3
5 Mat. 10:12
7 Mat. 10:10-11
1 Cor. 9:4, 10:27
1 Tim. 5:18
9 Mat. 3:2, 4:17, 10:7
Luke 9:2, 10:11
11 Mat. 10:14
Luke 9:5
Acts 13:51, 18:6
12 Mat. 10:15
Mark 6:11
13 Ezek. 3:6
Mat. 11:21

61. And another also said, "I will follow You, Lord, but allow me first to bid farewell to those who are at my house."
62. But Jesus said to him, "No one who sets his hand to *the* plow, and looks back at the things behind, is fit for the kingdom of God."

CHAPTER TEN

1. Now after these things, the Lord appointed seventy others and sent them two by two before His face, into every city and place where He Himself was about to come.
2. And so He said to them, "The harvest *is* indeed great, but the workmen *are* few. Therefore, beseech the Lord of the harvest that He may send out workmen into His harvest.
3. Go forth! Behold, I am sending you out as lambs in *the* midst of wolves.
4. Carry no purse, nor provision bag, nor sandals, and do not salute anyone on the way.
5. But whatever house you may enter, first say, 'Peace *be* to this house.'
6. And if indeed a son of peace be there, your peace shall rest upon it; but if, on the other hand, *it be* not so, *your peace* shall return to you.
7. And lodge in the same house, eating and drinking that which *is supplied* by them; for the workman is worthy of his hire. Do not move from house to house.
8. And whatever city you may enter, and they receive you, eat the things set before you,
9. And heal the sick in it, and say to them, 'The kingdom of God has drawn near to you.'
10. But whatever city you may enter, and they do not receive you, go into the streets *and* say,
11. 'Even the dust of your city, which clings to us, we wipe off against you; yet know this, that the kingdom of God has drawn near to you.'
12. For I tell you, it shall be more tolerable for Sodom in that day than for that city.
13. Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which have been taking place in you had taken place in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
14. But it will be more tolerable for Tyre

and Sidon in the judgment than for you.
15. And you, Capernaum, who have been lifted up to heaven, shall be brought down to *the* grave.
16. The one who hears you hears Me; and the one who rejects you rejects Me; and the one who rejects Me rejects Him Who sent Me."
17. Then the seventy returned with joy, saying, "Lord, even the demons are subject to us through Your name."
18. And He said to them, "I was watching when Satan fell from heaven like lightning.
19. Behold, I give you authority to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall injure you in any way.
20. Yet do not rejoice in this, that the spirits are subject to you; but rejoice that your names are written in heaven."
21. In the same hour Jesus rejoiced in the Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You did hide these things from *the* wise and intelligent, and did reveal them to babes. Yes, Father, for it was well pleasing in Your sight *to do* so."
22. Then He turned to the disciples *and* said, "All things were delivered to Me by My Father; and no one knows Who the Son is, except the Father; and Who the Father is, except the Son, and the one to whom the Son personally chooses to reveal *Him*."
23. And He turned to His disciples *and* said privately, "Blessed *are* the eyes that have seen the things that you see.
24. For I tell you, many prophets and kings have desired to see the things that you see, and have not seen *them*; and to hear the things that you hear, and have not heard *them*."
25. Now a certain doctor of the law suddenly stood up, tempting Him and saying, "Master, what shall I do to inherit eternal life?"
26. And He said to him, "What is written in the law? How do you read *it*?"
27. Then he answered *and* said, "You shall love *the* Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."
28. And He said to him, "You have answered correctly. Do this, and you shall live."

15 Gen. 11:4 Deut. 1:28 Isa. 14:13 Jer. 51:53 Ezek. 26:20, 32:18 Mat. 11:23
16 Mat. 10:40 Mark 9:37 John 5:23, 13:20 1 Thes. 4:8
17 Luke 10:1
18 John 12:31, 16:11 Rev. 9:1, 12:8-9
19 Mark 16:18 Acts 28:5
20 Ex. 32:32 Isa. 4:3 Psa. 69:28 Dan. 12:1 Phil. 4:3 Heb. 12:23 Rev. 13:8, 20:12
21 Mat. 11:25
22 Mat. 28:18 John 1:18, 3:35, 5:27, 6:44, 46, 17:2
23 Mat. 13:16
24 1 Pet. 1:10
25 Mat. 19:16, 22:35
27 Lev. 19:18 Deut. 6:5
28 Lev. 18:5 Neh. 9:29 Ezek. 20:11, 13, 21 Rom. 10:5
29 Luke 16:15
31 Psa. 38:11
33 John 4:9
35 Mat. 20:2
38 John 11:1, 12 :2-3
39 Luke 8:35 Acts 22:3 1 Cor. 7:32
42 Psa. 27:4

29. But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"
30. And taking *it* up, Jesus said, "A certain man was going down from Jerusalem to Jericho, and was encircled by thieves; *and* after they had stripped him *of his goods* and inflicted *him with* wounds, they went away, leaving *him* half dead.
31. Now by coincidence, a certain priest went down that road; and when he saw him, he passed by on the opposite side.
32. And in like manner also, a Levite, when he was at the place, came and saw *him*, and passed by on the opposite side.
33. But a certain Samaritan, *as* he was journeying, came to him; and when he saw him, he was moved with compassion.
34. And he went *to him* and bound up his wounds, pouring on oil and wine; then he put him on his own beast *and* brought him to an inn, and took care of him.
35. And when he left on the next day, he took out two silver coins *and* gave *them* to the innkeeper, and said to him, 'Take care of him, and whatever you may expend above *this*, I will repay you when I come back.'
36. Therefore, which of these three seems to you to have been a neighbor of him who fell among the thieves?"
37. And he said, "The one who showed compassion toward him." Then Jesus said to him, "You go and do likewise."
38. Now it came to pass as they were going that He came into a certain village; and a certain woman named Martha received Him into her house.
39. And she had a sister called Mary, who sat down at Jesus' feet and was listening to His message.
40. But Martha was distracted because of much serving; and she came *to Jesus and* said, "Lord, is it of no concern to You that my sister has left me to serve alone? Now then, speak to her, so that she will help me."
41. Then Jesus answered *and* said to her, "Martha, Martha, you are full of care and troubled about many things;
42. But there is one need *above all else*; and Mary has chosen the good part, which shall not be taken from her."

CHAPTER ELEVEN

1. Now it came to pass *that* as He was praying in a certain place, when He

finished, one of His disciples said to Him, "Lord, teach us how to pray, as John also taught his disciples."
2. And He said to them, "When you pray, say, 'Our Father Who *is* in heaven, hallowed be Your name; Your kingdom come; Your will be done, as in heaven, *so* also upon the earth.
3. Give us our bread *as* needed day by day;
4. And forgive us our sins, as we ourselves also forgive everyone who is indebted to us; and lead us not into temptation, but rescue us from the evil one.' "
5. Then He said to them, "Who among you has a friend that he shall go to at midnight, and say to him, 'Friend, lend me three loaves;
6. For a friend of mine has come to me on a journey, and I do not have anything to set before him';
7. And from within he shall answer, saying, 'Do not disturb me. The door has already been shut, and my children are in bed with me. I cannot get up to give to you.'
8. I say to you, even if he will not rise to give to him on account of being his friend, yet because of his importunity he will rise and give him as much as he needs.
9. And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you.★
10. For everyone who asks receives; and the one who seeks finds; and to the one who knocks, it shall be opened.
11. But which of you who *is* a father, *if* a son shall ask for bread, will give him a stone? Or if *he shall ask for* a fish, will give him a serpent instead of a fish?
12. Or if he shall ask *for* an egg, will give him a scorpion?
13. Therefore if you, being evil, know *how* to give good gifts to your children, how much more shall your Father Who *is* in heaven give *the* Holy Spirit to those who ask Him?"
14. Now He was casting out a demon, and it was dumb; but it came to pass *that* when the demon had gone out, the *one who had been* dumb spoke. And the multitudes were amazed.
15. But some of them said, "He is casting out demons by *the power of* Beelzebub, prince of the demons."
16. And others, tempting Him, were seeking a sign from heaven.
17. But He, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falls.
18. And if Satan also is divided against himself, how shall his kingdom stand? *Consider now*, because you are saying *that* I cast out demons by Beelzebub.
19. And if I by Beelzebub cast out demons, by whom do your sons cast them out? Because of this, they shall be your judges.
20. But if I by *the* finger of God cast out demons, then the kingdom of God has come upon you.
21. When a strong *man* who is armed guards his own dwelling, his goods are safe.
22. But when a stronger man than he comes upon *him*, he overcomes him, *and* takes away his armor in which he trusted, and divides his spoil.
23. The one who is not with Me is against Me, and the one who does not gather with Me scatters.
24. When the unclean spirit has gone out of a man, it goes through waterless places, seeking rest; and *when it does* not find *any*, it says, 'I will return to the house from which I came out.'
25. And when it comes, it finds *it* swept and adorned.
26. Then it goes and takes seven other spirits more wicked than itself, and they enter in *and* dwell there; and the last *state* of that man is worse than the first."
27. And it came to pass *that* as He spoke these things, a certain woman lifted up *her* voice from the multitude *and* said to Him, "Blessed *is* the womb that bore You, and *the* breasts that You sucked."
28. And He said, "Yes, rather, blessed *are* those who hear the Word of God and keep it."
29. Now when the multitudes had crowded around even more, He began to say, "This is an evil generation, seeking after a sign; but no sign shall be given to it except the sign of Jonah the prophet.
30. For as Jonah was a sign to the Ninevites, in the same way also shall the Son of man be *a sign* to this generation.
31. *The* queen of *the* south shall rise up in the judgment with the men of this generation, and shall condemn them, for she

Chap. **11**

2 Mat. 6:9
8 Luke 18:1
9 Mat. 7:7, 21:22
Mark 11:24
John 15:7
Jas. 1:6
1 John 3:22
★ *The force of the Greek means: ask, and keep on asking; seek, and keep on seeking; knock, and keep on knocking.*
11 Mat. 7:9
14 Mat. 9:32, 12:22
15 Mat. 9:34, 12:24
Luke 11:18-19
16 Mat. 12:38, 16:1
17 Mat. 12:25
Mark 3:24
John 2:25
20 Ex. 8:19
21 Mat. 12:29
Mark 3:27
22 Isa. 53:12
Col. 2:15
23 Mat. 12:30
24 Mat. 12:43
26 John 5:14
2 Pet. 2:20
Heb. 6:4, 10:26
27 Luke 1:28, 48
28 Mat. 7:21
Luke 8:21
Jas. 1:25
29 Mat. 12:38-39
30 Jonah 1:17, 2:10
31 1 Ki. 10:1

came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here.
32. *The* men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, because they repented at Jonah's proclamation; and behold, a greater than Jonah *is* here.
33. Now no one who lights a lamp sets it in a secret *place* or under a bushelbasket, but on a lampstand, so that those who are entering may see the light.
34. The light of the body is the eye. Therefore, when your eye is without guile, your whole body is light; but when *your eye* is evil, your body also *is* dark.
35. Therefore, beware *that* the light that *is* in you is not darkness.
36. Now then, if your whole body *is* light, not having any part dark, it shall be full of light, as when a lamp shining brightly gives you light."
37. Now while He was speaking, a certain Pharisee asked Him to dine with him; and He went in *and* sat down.
38. But the Pharisee, seeing *this*, wondered why He had not first washed before dinner.
39. Then the Lord said to him, "Now, you Pharisees cleanse the outside of the cup and the dish, but inside you are full of greediness and wickedness.
40. Fools, *did* not He Who made the outside also make the inside?
41. Rather, give alms *from* the things that are within; and behold, all things are clean to you.
42. But woe to you, Pharisees! For you pay tithes of mint and rue and every herb, but you pass over the judgment and the love of God. It is obligatory *for you* to do these things, and not to set aside those *lesser things*.
43. Woe to you, Pharisees! For you love the chief seat in the synagogues and the salutations in the marketplaces.
44. Woe to you, scribes and Pharisees, hypocrites! For you are as unseen tombs, and men who walk over *them* do not know *it*."
45. And one of the doctors of the law answered *and* said to Him, "Teacher, *by* saying these things You are also insulting us."
46. And He said, "Woe to you also, doctors of the law! For you weigh men down *with* burdens heavy to bear, but you yourselves do not touch the burdens with one of your fingers.
47. Woe to you! For you build the tombs of the prophets, whom your fathers killed.
48. Therefore, you are bearing witness and consenting to the works of your fathers; for they indeed killed them, and you build their tombs.
49. Because of this, the wisdom of God also said, 'I will send prophets and apostles to them; and *some* of them they shall kill, and *others they shall* drive out
50. So that the blood of all the prophets, poured out from *the* foundation of *the* world, may be required of this generation
51. From the blood of Abel to the blood of Zacharias, who perished between the altar and the house *of God.*' Yes, I tell you, it shall be required of this generation.
52. Woe to you, doctors of the law! For you have taken away the key of knowledge; you yourselves did not enter, and you prevented those who were entering."
53. And as He was saying these things to them, the scribes and the Pharisees began vehemently to press and provoke Him to speak about many things,
54. While they kept a close watch on Him, seeking to catch something out of His mouth so that they might accuse Him.

32 Jonah 3:5
33 Mat. 5:15 Mark 4:21 Luke 8:16
34 Mat. 6:22
38 Mark 7:3
39 Mat. 23:25 Tit. 1:15
41 Isa. 58:7 Dan. 4:27 Luke 12:33
42 Mat. 23:23
43 Mat. 23:6 Mark 12:38-39
44 Psa. 5:9 Mat. 23:27
46 Mat. 23:4
47 Mat. 23:29
49 Mat. 23:34
51 Gen. 4:8 2 Chr. 24:20-21
52 Mat. 23:13
54 Mark 12:13

CHAPTER TWELVE

1. During this *time*, an innumerable multitude was gathering, *crowding* so *close* together that they were stepping on one another. First of all He began to speak to His disciples, *saying*, "Guard yourselves from the leaven of the Pharisees, which is hypocrisy;
2. For there is nothing covered that shall not be uncovered, nor hidden that shall not be known.
3. Therefore, whatever you have spoken in the darkness shall be heard in the light; and what you have spoken in the ear in closed rooms shall be proclaimed on the housetops.
4. But I tell you, My friends, you should not be afraid of those who kill the body, and after that are not able to do anything more.
5. But I will show you Whom you should fear. Fear Him Who, after He has killed,

Chap. **12**

1 Mat. 16:6, 12 Mark 8:15
2 Mat. 10:26 Mark 4:22 Luke 8:17
4 Isa. 51:7-8, 12-13 Jer. 1:8 Mat. 10:28 John 15:14-15

has authority to cast into the *fire of* Gehenna. Yes, I tell you, fear Him!
6. Are not five sparrows sold for two coins? And not one of them is forgotten before God.
7. But even the hairs of your head have all been numbered. Therefore, do not be afraid; you are of greater value than many sparrows.
8. And I tell you, everyone who shall confess Me before men shall the Son of man also confess before the angels of God;
9. But the one who has denied Me before men shall be denied before the angels of God.
10. And everyone who shall say a word against the Son of man, it shall be forgiven him; but the one who has blasphemed against the Holy Spirit shall not be forgiven.
11. But when they bring you before the synagogues and the rulers and the authorities, do not be anxious *about* how or what you should reply in defense, or what you should say;
12. For the Holy Spirit shall teach you in that same hour what needs to be said."
13. Then one from the multitude said to Him, "Master, tell my brother to divide the inheritance with me."
14. But He said to him, "Man, who has appointed Me a judge or a divider over you?"
15. And He said to them, "Watch out, and keep yourselves from covetousness, for no one's life is in the abundance of the things that he possesses."
16. Then He spoke a parable to them, saying, "The ground of a certain rich man brought forth abundantly.
17. And he was reasoning within himself, saying, 'What shall I do, for I have nowhere to lay up my fruit?'
18. And he said, 'I will do this: I will tear down my granaries and build greater *ones*, and there will I lay up all my produce and my good things.
19. Then I will say to my soul, "Soul, you have many good things laid up for many years; take your rest, eat, drink, *and* be merry." '
20. But God said to him, 'Fool, this night your soul shall be required of you; and to whom will you leave what you have prepared for yourself?'
21. So *shall it be to* the one who lays up treasure for himself, and is not rich toward God."
22. And He said to His disciples, "Because of this, I tell you, do not be anxious about your life, what you shall eat; nor about your body, what you shall put on.
23. The life is more than food, and the body *is more* than clothing.
24. Consider the ravens; for they do not sow, nor reap; neither have they a storehouse or granary; but God feeds them. *Of* how much greater value are you than the birds?
25. And which one of you, *by* taking *careful* thought, has the power to add one cubit to his stature?
26. Therefore, if you do not have the power *to do* even *the* least, why are you anxious about the rest?
27. Consider the lilies, how they grow; they do not labor, nor do they spin; but I tell you, not even Solomon in all his glory was adorned like one of these.
28. But if God so adorns the grass that today is in the field, and tomorrow is cast into an oven, how much more *shall He clothe* you, O *you* of little faith?
29. Then do not be seeking what you shall eat or what you shall drink, and do not be anxious.
30. For all the nations of the world seek after these things; and your Father knows that you have need of these things.
31. But seek the kingdom of God, and all these things shall be added to you.
32. Do not be afraid, little flock, for your Father delights in giving you the kingdom.
33. Sell your possessions, and give alms. Make for yourselves purses *that* do not grow old, an unfailing treasure in heaven, where no thief can come near, and no moth can destroy.
34. For where your treasure is, there will your heart be also.
35. Let your loins be girded about and *your* lamps burning,
36. And you yourselves be like men who are waiting for their lord, whenever he shall return from the wedding feast; so that when he comes and knocks, they may immediately open to him.
37. Blessed *are* those servants whom the lord, when he comes, shall find watching. Truly I say to you, he will gird himself, and will make them sit down, and will come *and* serve them.

6 Mat. 10:29
8 Mat. 10:32
Mark 8:38
1 John 2:23
2 Tim. 2:12
10 Mat. 12:31-32
Mark 3:28
1 John 5:16
11 Mat. 10:19
Mark 13:11
14 John 18:36
15 1 Tim. 6:7
19 Eccl. 11:9
Jas. 5:5
1 Cor. 15:32
20 Job 20:22, 27:8
Jer. 17:11
Psa. 39:6, 52:7
Jas. 4:14
21 Mat. 6:20
Luke 12:33
Jas. 2:5
1 Tim. 6:18-19
22 Mat. 6:25
24 Job 38:41
Psa. 147:9
31 Mat. 6:33
32 Mat. 11:25-26
33 Mat. 6:20, 19:21
Luke 16:9
Acts 2:45, 4:34
1 Tim. 6:19
35 Mat. 25:1
1 Pet. 1:13
Eph. 6:14
37 Mat. 24:46

38. And if he comes in the second watch, or comes in the third watch, and finds *them watching*, blessed are those servants.
39. But know this, that if the master of the house had known in what hour the thief would come, he would have watched, and would not have allowed his house to be broken into.
40. Now you, therefore, be ready; for the Son of man is coming in an hour *that* you do not think."
41. Then Peter said to Him, "Lord, are You speaking this parable to us *only*, or also to all?"
42. And the Lord said, "Who then is the wise and faithful steward, whom the lord shall put in charge of his household, to give *to each one* the portion of food in season?
43. Blessed *is* that servant whom the lord, when he comes, shall find so doing.
44. Of a truth, I tell you, he will set him over all his possessions.
45. But if that servant shall say in his heart, 'My lord delays *his* coming,' and shall begin to beat the menservants and maidservants, and to be gluttonous and become drunk,
46. The lord of that servant will come in a day that he does not expect, and in an hour that he does not know, and will cut him asunder, and will appoint his portion with the unbelievers.
47. And that servant who knew the will of his lord, but did not prepare, nor did according to his will, shall be beaten with many *stripes*;
48. But the one who did not know, and did *things* worthy of stripes, shall be beaten with few. For to whomever much has been given, from him shall much be required; and to whom much has been committed, from him they will demand the more.
49. I came to cast fire into the earth, and what will I, if it already be kindled?
50. For I have a baptism to be baptized *with*, and how burdened I am until it be accomplished!
51. Do you think that I came to bring peace on the earth? No, I tell you, but rather division;
52. Because from this time forward there shall be five in one house divided, three against two and two against three.
53. Father shall be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."
54. Then He also said to the multitudes, "When you see a cloud rising up from *the* west, immediately you say, 'A rainstorm is coming.' And so it happens.
55. And when a south wind *is* blowing, you say, 'It will be hot.' And it happens.
56. Hypocrites! You know *how* to discern the appearance of the earth and the sky; how then do you not discern this time?
57. And why even among yourselves do you not judge what *is* right?
58. For as you are going with your adversary before *the* magistrate, be diligent to settle with him *while you are* on the way; lest he drag you off to the judge, and the judge deliver you to the officer, and the officer cast you into prison.
59. I tell you, *there is* no way *that* you shall come out of there until you have paid the very last coin."

39 Mat. 24:43
2 Pet. 3:10
1 Thes. 5:2
Rev. 3:3, 16:15
40 Mat. 24:44, 25:13
Mark 13:33
Luke 21:34, 36
2 Pet. 3:12
1 Thes. 5:6
42 Mat. 24:45, 25:21
1 Cor. 4:2
44 Mat. 24:47
45 Mat. 24:48
46 Mat. 24:51
47 Num. 15:30
Deut. 25:2
John 9:41, 15:22
Acts 17:30
48 Lev. 5:17
1 Tim. 1:13
49 Luke 12:51
50 Mat. 20:22
Mark 10:38
51 Mic. 7:6
Mat. 10:34
Luke 12:49
John 7:43, 9:16, 10:19
52 Mat. 10:35, 16:2
58 Isa. 55:6
Psa. 32:6
Prov. 25:8
Mat. 5:25
59 Mark 12:19

Chap. **13**

4 Mat. 18:24
Luke 11:4
6 Isa. 5:2
Mat. 21:19

CHAPTER THIRTEEN

1. Now at the same time, *there* were present some who were telling Him about the Galileans, whose blood Pilate had mingled with their sacrifices.
2. And Jesus answered *and* said to them, "Do you suppose that these Galileans were sinners above all Galileans, because they suffered such things?
3. No, I tell you; but if you do not repent, you shall all likewise perish.
4. Or those eighteen on whom the tower in Siloam fell, and killed them, do you suppose that these were debtors above all men who dwelt in Jerusalem?
5. No, I tell you; but if you do not repent, you shall all likewise perish."
6. And He spoke this parable: "A certain *man* had planted a fig tree in his vineyard; and he came seeking fruit on it, but he did not find *any*.
7. Then he said to the vinedresser, 'Look *here*! *For* three years I have come seeking fruit on this fig tree and have not found *any*. Cut it down. Why should it *continue* to waste *space in* the ground?'
8. But he answered *and* said to him, 'Sir, let it alone this year also, until I dig about it and put *in* manure,

9. And *see* if in fact it will bear fruit; but if not, after that you shall cut it down.' "
10. Now He was teaching in one of the synagogues on *one of* the Sabbaths;
11. And lo, there was a woman who had *been afflicted with* a spirit of infirmity *for* eighteen years, and she was bent over and unable to straighten herself up.
12. And when He saw her, Jesus called *her* to *Him* and said to her, "Woman, you have been loosed from your infirmity."
13. Then He laid *His* hands on her; and immediately she was made straight, and she glorified God.
14. But the ruler of the synagogue answered with indignation because Jesus had healed on the Sabbath, *and* said to the people, "There are six days in which *men* are obligated to work; therefore, during those *days* come and be healed, but not on the Sabbath day."
15. Therefore, the Lord answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or his donkey from the manger and lead *it* away to drink?
16. And is it not *just as* necessary *for* this woman, being a daughter of Abraham, whom Satan has bound, lo, eighteen years, to be loosed from this bond on the Sabbath day?"
17. And after He said these things, all those who opposed Him were ashamed; and all the people rejoiced at all the glorious things that were being done by Him.
18. Then He said, "What is the kingdom of God like? And to what shall I compare it?
19. It is like a *tiny* mustard seed, which a man took and cast into his garden; and it grew and developed into a great tree, and the birds of heaven roosted in its branches."
20. And again He said, "To what shall I compare the kingdom of God?
21. It is like leaven, which a woman took and hid in three measures of flour until all was leavened."
22. Now He was going through *the* cities and villages teaching, *while* making progress toward Jerusalem.
23. And one said to Him, "Lord, *are* those who are being saved few?" Then He said to them,
24. "Strive with *your* whole being to enter in through the narrow gate; for many, I say to you, will seek to enter in, but shall not be able.

13 Mark 16:18 Acts 9:17
14 Ex. 20:9 Mat. 12:10 Mark 3:2 Luke 6:7, 14:3
15 Luke 14:5
16 Luke 19:9
18 Mat. 13:31 Mark 4:30
21 Mat. 13:33
22 Mat. 9:35 Mark 6:6
24 Mat. 7:13 John 7:34, 8:21, 13:33 Rom. 9:31
25 Psa. 32:6 Isa. 55:6 Mat. 7:23, 25:10, 12 Luke 6:46
27 Psa. 6:8 Mat. 7:23, 25:41 Luke 13:25
28 Mat. 8:11-12, 13:42, 24:51
30 Mat. 19:30, 20:16 Mark 10:31
32 Heb. 2:10
34 Mat. 23:37
35 Lev. 26:31-32 Isa. 1:7 Mic. 3:12 Psa. 69:25, 118:26 Dan. 9:27 Mat. 21:9 Mark 11:10 Luke 19:38 John 12:13

25. Once the Master of the house has risen up and has shut the door, and you begin to stand outside the door and knock, saying, 'Lord, Lord, open to us'; then shall He answer *and* say to you, 'I do not know you *or* where you are from.'
26. And you shall begin to say, 'We ate and drank in Your presence, and You have taught in our streets.'
27. And He shall say, 'I tell you, I do not know you *or* where you are from. Depart from Me, all *you* workers of unrighteousness.'
28. There shall be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves are cast out.
29. Then they shall come from *the* east and *the* west, and from *the* north and *the* south, and shall sit down in the kingdom of God.
30. And behold, there are *the* last who shall be first, and *the* first who shall be last."
31. On the same day certain Pharisees came to Him, saying, "Go out and depart from this place because Herod desires to kill You."
32. And He said to them, "Go *and* say to that fox, 'Behold, I cast out demons and complete healings today and tomorrow, and the third *day* I shall be perfected;
33. But it is necessary for Me to proceed today and tomorrow and the following *day*; because it is not possible *for* a prophet to perish outside of Jerusalem.'
34. Jerusalem, Jerusalem, you who kill the prophets and stone those who have been sent to you; how often would I have gathered your children, as a hen *gathers* her brood under *her* wings, but you refused!
35. Behold, your house is left to you desolate. And truly I say to you, you shall not see Me at all until *the time* comes that you say, 'Blessed *is* He Who comes in *the* name of *the* Lord.' "

CHAPTER FOURTEEN

1. Now it came to pass, when He went into a house of one of the rulers of the Pharisees on *the* Sabbath to eat bread, that they were watching Him.
2. And behold, there was a certain man *who had* dropsy *standing* in front of Him.

3. Then Jesus answered *and* spoke to the doctors of the law and to *the* Pharisees, saying, "Is it lawful to heal on the Sabbath?"
4. But they were silent. And after taking hold *of him*, He healed him and *then* let *him* go.
5. And He answered *and* said to them, "Who among you shall have a donkey or an ox fall into a pit, and will not immediately pull it out on the Sabbath day?"
6. But again, they were not able to answer Him concerning these things.
7. Then, observing how those who were invited were choosing out the chief places, He spoke a parable to them, saying,
8. "When you are invited by anyone to a wedding feast, do not sit in the chief place, lest someone more honorable than you has been invited by him.
9. For the one who invited you and him shall come to you and say, 'Give place to this one,' and then shall you begin with shame to take the last place.
10. But when you are invited, go and sit down in the last place, so that when the one who invited you comes, he may say to you, 'Friend, come up higher.' Then shall you have honor in the presence of those who are sitting *at the table* with you.
11. For everyone who exalts himself shall be humbled, and the one who humbles himself shall be exalted."
12. And He also said to him who had invited Him, "When you make a dinner or supper, do not call your friends, nor your brethren, nor your relatives, nor rich neighbors, lest they also invite you in return, and a recompense be made to you.
13. But when you make a feast, call *the* poor, *the* crippled, *the* lame, *and the* blind;
14. And you shall be blessed, for they do not have *the means* to repay you. But you shall be recompensed at the resurrection of the just."
15. Then one of those who sat *at the table* with *Him*, after hearing these things, said to Him, "Blessed *is* the one who shall eat bread in the kingdom of God."
16. But He said to him, "A certain man made a great supper, and invited many.
17. And he sent his servants at supper time to say to those who had been invited, 'Come, for everything is now ready.'
18. But everyone with one *consent* began to excuse himself. The first said to him, 'I have bought a field, and I need to go out to see it; I beg you to have me excused.'
19. And another said, 'I have bought five pairs of oxen, and I am going to try them out; I beg you to have me excused.'
20. And another said, 'I have married a wife, and because of this I am unable to come.'
21. And that servant came and reported these things to his lord. Then the master of the house was angry; *and* he said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, *the* crippled, *the* lame and *the* blind.'
22. And the servant said, 'Sir, it has been done as you commanded, and there is still room.'
23. Then the lord said to the servant, 'Go out into the highways and hedges, and compel *them* to come in, so that my house may be filled.
24. For I tell you, not one of those men who were invited shall taste of my supper.' "
25. And great multitudes were going with Him; and He turned *and* said to them,
26. "If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, he cannot be My disciple.
27. And whoever does not carry his cross and come after Me cannot be My disciple;
28. For which one of you, desiring to build a tower, does not first sit down and count the cost, whether he has *sufficient* for *its* completion;
29. Lest perhaps, after he has laid its foundation and is not able to finish, all who see *it* begin to mock him,
30. Saying, 'This man began to build, and was not able to finish'?
31. Or what king, when he goes out to engage another king in war, does not first sit down *and* take counsel, whether he will be able with ten thousand to meet him who is coming against him with twenty thousand?
32. But if not, while his *enemy* is still far

Chap. **14**

3 Mat. 12:10
5 Ex. 23:5
Deut. 22:4
Luke 13:15
10 Prov. 25:6-7
11 Psa. 18:27
Prov. 29:23
Job 22:29
Mat. 23:12
Luke 18:14
Jas. 4:6
1 Pet. 5:5
13 Neh. 8:10, 12
15 Rev. 19:9
16 Mat. 22:2
17 Prov. 9:2, 5
24 Mat. 21:43, 22:8
Acts 13:46
26 Deut. 13:6, 33:9
Mat. 10:37
Rom. 9:13
Rev. 12:11
27 Mat. 16:24
Mark 8:34
Luke 9:23
2 Tim. 3:12
28 Prov. 24:27

off, he sends ambassadors and desires the *terms* for peace.
33. In the same way also, each one of you who does not forsake all that he possesses cannot be My disciple.
34. Salt *is* good; but if the salt becomes tasteless, with what shall it be seasoned?
35. It is fit neither for the land, nor for the manure; *but* they cast it out. The one who has ears to hear, let him hear."

34 Mat. 5:13
Mark 9:50

Chap. **15**

1 Mat. 9:10
2 Acts 11:3
Gal. 2:12
4 Mat. 18:12
6 1 Pet. 2:10, 25
7 Luke 5:32
8 Mat. 18:28
12 Mark 12:44

CHAPTER FIFTEEN

1. Now all the tax collectors and the sinners were drawing near to hear Him;
2. And the Pharisees and the scribes criticized *Him*, saying, "This *Man* welcomes sinners and eats with them."
3. Then He spoke this parable to them, saying,
4. "Which man of you who has a hundred sheep, and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost, *searching* until he finds it?
5. And when he finds *it*, he lays *it* on his shoulders, rejoicing;
6. And after coming to his house, he calls together *his* friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'
7. I tell you that likewise, *there* shall be joy in heaven over one sinner who repents, *more* than over ninety-nine righteous ones who have no need of repentance.
8. Or what woman who has ten coins, if she should lose one, does not light a lamp and sweep the house, and search diligently until she finds *it*?
9. And after finding *it*, she calls together *her* friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I lost.'
10. I tell you *that* in like manner, there is joy before the angels of God over one sinner who repents."
11. Then He said, "A certain man had two sons;
12. And the younger of them said to *his* father, 'Father, give me that portion of the property which falls to me.' And he divided to them *his* living.
13. And not many days after, the younger son gathered everything together *and* departed into a distant country. And there he wasted *all* his substance, living *in* debauchery.
14. But after he had spent everything, there arose a severe famine throughout that country, and he began to be in need.
15. Then he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine.
16. And he was longing to fill his stomach with the husks that the swine were eating, but no one gave *anything* to him.
17. And when he came to himself, he said, 'How many of my father's hired servants have *an* abundance of bread, and I am dying of hunger?
18. I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you;
19. And I am no longer worthy to be called your son; make me as one of your hired servants." '
20. And he arose *and* went to his father. But while he was still a long way off, his father saw him and was moved with compassion, and ran *and* embraced him, and ardently kissed him.
21. And his son said to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son.'
22. But the father said to his servant, 'Bring out a robe, the best robe, and clothe him, and give *him* a ring for his hand and sandals for *his* feet;
23. And bring the fattened calf and kill *it*, and let us eat and be merry.
24. For this my son was dead, but is alive again; and he was lost, but is found.' And they began to be merry.
25. But his elder son was in a field; and when he was coming *back*, *and* approached the house, he heard music and dancing.
26. And after calling one of the servants nearby, he inquired what these things might be.
27. And he said to him, 'Your brother has come *home*, and your father has killed the fattened calf because he has received him safe and well.'
28. Then he was angry and would not go in. As a result, his father came out and pleaded with him.
29. But he answered *and* said to *his* father, 'Behold, I have served you so many years, and never did I transgress your commandment; yet you never gave me a kid, so that I might make merry with my friends;

20 Acts 2:39
Eph. 2:13, 17
21 Psa. 51:4
24 Luke 15:32

30. But when this son of yours came, who has devoured your living with harlots, you killed the fattened calf for him.'
31. Then he said to him, 'Son, you are always with me, and all that *is* mine is yours.
32. But it was fitting to make merry and rejoice because your brother was dead, and is alive again; and was lost, but is found.' "

32 Luke 15:24

CHAPTER SIXTEEN

1. And He also said to His disciples, "There was a certain rich man who had a steward, and he was accused of wasting his *master's* goods.
2. And after calling him, he said to him, 'What *is* this I hear concerning you? Render an account of your stewardship, for you can no longer be steward.'
3. Now the steward said within himself, 'What shall I do, for my lord is taking away the stewardship from me? I am not able to dig; I am ashamed to beg.
4. I know what I will do, that, when I have been removed *from* the stewardship, they may receive me into their houses.'
5. And after calling each one of his lord's debtors to *him*, he said to the first, 'How much do you owe my lord?'
6. And he said, 'A hundred baths of oil.' And he said to him, 'Take your bill, and sit down immediately *and* write fifty.'
7. Then to another he said, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' And he said to him, 'Take your bill and write eighty.'
8. And the lord praised the unrighteous steward, because he had acted prudently. For the children of this world are more prudent in their own generation than the children of light.
9. And I tell you, make friends for yourselves by means of the mammon of unrighteousness; so that, when you fail, they may receive you into the age-lasting dwellings.
10. The one who *is* faithful in *the things that are* least is also faithful in much; and the one who *is* unrighteous in *the things that are* least is also unrighteous in much.
11. Therefore, if you have not been faithful in the unrighteous mammon, who will entrust to you the true *riches*?

Chap. **16**

6 Ezek. 45:10-11, 14
8 John 12:36 Eph. 5:8 1 Thes. 5:5
9 Dan. 4:27 Mat. 6:19, 19:21 Luke 11:41 1 Tim. 6:17-19
10 Mat. 25:21 Luke 19:17

12. And if you have not been faithful in that which *is* another's, who will give to you your own?
13. No servant is able to serve two masters; for either he will hate the one, and he will love the other; or he will hold to *the* one and will despise the other. You cannot serve God and mammon."
14. Now the Pharisees who were also covetous, heard all these things; and they ridiculed Him.
15. And He said to them, "You are those who justify themselves before men, but God knows your hearts; for that which is highly esteemed among men is an abomination before God.
16. The Law and the Prophets *were* until John; from that time the kingdom of God is preached, and everyone zealously strives to enter it.
17. But it is easier *for* heaven and earth to pass away than *for* one tittle of the law to fail.
18. Everyone who divorces his wife and marries another commits adultery; and everyone who marries a woman who is divorced from her husband commits adultery.
19. Now there was a certain rich man, and he was clothed in purple and fine linen, and daily indulged himself in luxury.
20. And there was a certain poor man named Lazarus, who was laid at his porch, full of sores.
21. And he longed to be nourished with the crumbs that fell from the rich man's table; and the dogs even came and licked his sores.
22. Now it came to pass *that* the poor man died, and he was carried away by the angels into Abraham's bosom. And the rich man also died and was buried.
23. And in the grave he lifted up his eyes and was in torment, *for* he saw Abraham afar off, and Lazarus in his bosom.
24. And he cried out *and* said, 'Father Abraham, have compassion on me and send Lazarus, so that he may dip the tip of his finger in water and cool my tongue; for I am suffering because of this flame.'
25. Then Abraham said, 'Child, remember that in your lifetime you received good things to the full, and likewise Lazarus evil things. But now he is comforted, and you are suffering.

13 Mat. 6:24
14 Mat. 23:14
15 1 Sam. 16:7 Psa. 7:9 Luke 10:29
16 Mat. 4:17, 11:12-13 Luke 7:29
17 Psa. 102:26-27 Isa. 40:8, 51:6 Mat. 5:18 1 Pet. 1:25
18 Mat. 5:32, 19:9 Mark 10:11 1 Cor. 7:10-11
24 Isa. 66:24 Zech. 14:12 Mark 9:44
25 Job 21:13 Luke 6:24

26. And besides all these things, between us and you a great chasm has been fixed; so that those who desire to pass from here to you are not able, nor can those from there pass to us.'
27. And he said, 'I beseech you then, father, that you would send him to my father's house,
28. For I have five brothers; so that he may earnestly testify to them, in order that they also may not come to this place of torment.'
29. Abraham said to him, 'They have Moses and the prophets. Let them hear them.'
30. But he said, 'No, Father Abraham, but if one from *the* dead would go to them, they would repent.'
31. And he said to him, 'If they will not hear Moses and the prophets, they would not be persuaded even if one rose from *the* dead.' "

29 Isa. 8:20, 34:16
John 5:39, 45
Acts 15:21, 17:11
31 John 12:10-11

CHAPTER SEVENTEEN

Chap. **17**

1. Then He said to the disciples, "It is impossible that no offenses will come, but woe *to the one* by whom they come!
2. It is better for him that a millstone be put around his neck and he be cast into the sea, than that he should cause one of these little ones to offend.
3. Watch yourselves; and if your brother commits a sin against you, rebuke him; and if he repents, forgive him.
4. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."
5. Then the apostles said to the Lord, "Increase our faith."
6. But the Lord said, "If you had faith as a *tiny* mustard seed, you might say to this sycamine tree, 'Be rooted up, and be planted in the sea,' and it would obey you.
7. But which of you having a servant plowing or shepherding will immediately say *to him when* he comes in from the field, 'Come and sit down *and eat*'?
8. Rather, will he not say to him, 'Prepare what I may eat, and gird yourself, *and* serve me while I eat and drink; and afterwards you may eat and drink'?
9. Is he thankful to that servant because he did the things that were commanded him? I think not.
10. Likewise you also, when you have done all *the* things that are commanded you, say, 'We are unprofitable servants, because we have done that which we were obligated to do.' "
11. Now it came to pass that as He was going up to Jerusalem, He passed through *the* middle of Samaria and Galilee.
12. And as He went into a certain village, He was met *by* ten leprous men, who stood at a distance.
13. And they lifted up *their* voices, saying, "Jesus, Master, have mercy on us!"
14. And when He saw *them*, He said to them, "Go show yourselves to the priests." And it came to pass *that* while they were going, they were cleansed.
15. Then one of them, seeing that he was healed, turned back, glorifying God with a loud voice;
16. And he fell on *his* face at His feet, giving thanks to Him; and he was a Samaritan.
17. And answering, Jesus said, "Were not ten cleansed? But where *are* the *other* nine?
18. Are not *any* found returning to give glory to God except this stranger?"
19. Then He said to him, "Arise *and* go. Your faith has healed you."
20. Now when the Pharisees demanded *of Him* when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;
21. Neither shall they say, 'Behold, *it is* here!' Or, 'Behold, *it is* there!' For behold, the kingdom of God is *standing* in the midst of you."
22. Then He said to the disciples, "*The* days will come when you shall desire to see one of the days of the Son of man, and shall not see *it*.
23. And they shall say to you, 'Look here,' or, 'Look there.' Do not go, neither follow *them*.
24. For as the light of day, whose light shines from *one end* under heaven to the *other end* under heaven, so also shall the Son of man be in His day.
25. But first it is necessary *for* Him to suffer many things and to be rejected by this generation.
26. Now as it was in the days of Noah, so also shall it be in the days of the Son of man.

1 Mat. 18:6-7
Mark 9:42
1 Cor. 11:19
3 Lev. 19:17
Prov. 17:10
Mat. 18:15, 21
Jas. 5:19
6 Mat. 17:20, 21:21
Mark 9:23, 11:23
8 Luke 12:37
10 Psa. 16:2
Job 22:3, 35:7
Mat. 25:30
Rom. 3:12, 11:35
1 Cor. 9:16-17
Philem. 11
11 Luke 9:51-52
John 4:4
12 Lev. 13:46
14 Lev. 13:2, 14:2
Mat. 8:4
Luke 5:14
19 Mat. 9:22
Mark 5:34, 10:52
Luke 7:50, 8:48, 18:42
21 Luke 17:23
John 1:26
Rom. 14:17
22 Mat. 9:15
John 17:12
23 Mat. 24:23
Mark 13:21
Luke 21:8
24 Mat. 24:27
25 Mark 8:31, 9:31, 10:33
Luke 9:22
26 Gen. 7
Mat. 24:37

27. They were eating, they were drinking, they were marrying, they were being given in marriage, until the day *that* Noah went into the ark, and the Flood came and destroyed *them* all.
28. And it was the same way in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;
29. But on the day *that* Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed *them* all.
30. This *is* how it shall be in the day *that* the Son of man is revealed.
31. In that day, let not the one who is on the housetop, and his goods in the house, come down to take them away; and likewise, let not the one who is in the field return to the things behind.
32. Remember Lot's wife.
33. Whoever shall seek to save his life shall lose it; and whoever shall lose *his life* shall preserve it.
34. I tell you, in that night there shall be two in one bed; one shall be taken, and the other shall be left.
35. Two *women* shall be grinding together; one shall be taken, and the other shall be left.
36. Two men shall be in the field; one shall be taken, and the other shall be left."
37. And they answered, saying to Him, "Where, Lord?" And He said to them, "Where the body *is*, there will the eagles be gathered together."

28 Gen. 19
29 Gen. 19:16, 24
30 2 Thes. 1:7
31 Mat. 24:17 Mark 13:15
32 Gen. 19:26
33 Mat. 10:39, 16:25 Mark 8:35 Luke 9:24 John 12:25
34 Mat. 24:40-41 1 Thes. 4:17
37 Job 39:30 Mat. 24:28

CHAPTER EIGHTEEN

Chap **18**

1. And He also spoke a parable to them to show that it is necessary to pray always, and not to give up,
2. Saying, "There was in a certain city a certain judge who neither feared God nor respected man.
3. And there was a widow in that city; and she kept coming to him, saying, 'Avenge me of my adversary.'
4. Now for a time he would not; but afterwards he said within himself, 'Although I do not fear God and do not respect man,
5. Yet because this widow is causing me trouble, I will avenge her, lest she wear me out by *her* continual coming.' "
6. Then the Lord said, "Hear what the unrighteous judge says.
7. And shall not God execute vengeance for His elect, who cry out to Him day and night, and patiently watch over them?
8. I tell you that He will execute vengeance for them speedily. Nevertheless, when the Son of man comes, shall He find the *true* faith on the earth?"
9. And to some who trusted in themselves that they were righteous, and despised others, He also spoke this parable:
10. "Two men went up into the temple to pray; the one *was* a Pharisee and the other a tax collector.
11. The Pharisee stood and prayed with himself in this manner: 'God, I thank You that I am not like other men—extortioners, unrighteous, adulterers—or even as this tax collector.
12. I fast twice in the week, *and* I give a tithe *of* everything that I gain.'
13. And the tax collector, standing afar off, would not even lift up his eyes to heaven, but beat himself on *the* chest, saying, 'God, be merciful to me, a sinner.'★
14. I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself shall be humbled; and the one who humbles himself shall be exalted."
15. Then they brought to Him infants also, so that He might touch them; but when the disciples saw *it*, they rebuked them.
16. But Jesus called them to *Him and* said, "Permit the little children to come to Me, and do not forbid them; for of such is the kingdom of God.
17. Truly I say to you, whoever shall not receive the kingdom of God like a little child shall in no way enter into it."
18. And a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?"
19. Then Jesus said to him, "Why do you call Me good? No one *is* good except One—God.
20. You know the commandments: 'You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. Honor your father and your mother.' "
21. And he said, "I have kept all these *commandments* from my youth."
22. And after hearing these things, Jesus said to him, "You still lack one thing;

1 Luke 11:5, 21:36 Rom. 12:12 Eph. 6:18 Col. 4:2 1 Thes. 5:17
5 Luke 11:8
7 Rev. 6:10
8 2 Pet. 3:8-9 Heb. 10:37
9 Luke 10:29, 16:15
11 Psa. 135:2 Is. 1:15, 58:2 Rev. 3:17
13 ★ Greek means "the sinner."
14 Job 22:29 Mat. 23:12 Luke 14:11 Jas. 4:6 1 Pet. 5:5
15 Mat. 19:13 Mark 10:13
16 1 Pet. 2:2 1 Cor. 14:20
17 Mark 10:15
18 Mat. 19:16 Mark 10:17
20 Ex. 20:12, 16 Deut. 5:16-20 Rom. 13:9 Eph. 6:2 Col. 3:20
22 Mat. 6:19-20, 19:21 1 Tim. 6:19

sell everything that you have, and distribute to *the* poor, and you shall have treasure in heaven; and come *and* follow Me."
23. But when he heard these things, he became very sorrowful; for he was quite rich.
24. Now when Jesus saw him become so sorrowful, He said, "How difficult *it is for* those who have riches to enter into the kingdom of God!
25. For it is easier *for* a camel to go through an eye of a needle than *for* a rich man to enter into the kingdom of God."
26. And those who heard *this* said, "Who then is able to be saved?"
27. But He said, "The things *that are* impossible with men are possible with God."
28. Then Peter said, "Behold, we have left everything and have followed You."
29. And He said to them, "Truly I say to you, there is no one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God,
30. Who shall not receive manifold more in this time, and in the age that is coming—eternal life."
31. And after taking the twelve *aside* to *Himself*, He said to them, "Behold, we are going up to Jerusalem, and all things that have been written about the Son of man by the prophets shall be fulfilled.
32. For He shall be delivered up to the Gentiles, and shall be mocked and insulted and spit upon.
33. And after scourging *Him*, they shall kill Him; but on the third day, He shall rise again."
34. But they understood none of these things, and this saying was hidden from them, and they did not comprehend what was said.
35. Now it came to pass *that* as He drew near to Jericho, *there was* a certain blind *man* who sat begging beside the road.
36. And hearing a multitude passing by *him*, he asked what this might be.
37. And they told him, "Jesus the Nazarean is passing by."
38. Then he called out, saying, "Jesus, Son of David, have mercy on me."
39. And those who were going in front rebuked him, so that he would be silent; but he cried out all the more, "Son of David, have mercy on me."
40. Then Jesus stopped *and* commanded him to be brought to Him. And when he came near, He asked him,
41. Saying, "What do you desire to have Me do for you?" And he said, "Lord, that I may receive sight."
42. Then Jesus said to him, "Receive sight. Your faith has healed you."
43. And immediately he received sight; and he followed Him, glorifying God. Now after seeing *this*, all the people gave praise to God.

24 Prov. 11:28
Mat. 19:23
Mark 10:23
27 Jer. 32:17
Zech. 8:6
Mat. 19:26
Luke 1:37
28 Mat. 19:27
29 Deut. 33:9
30 Job 42:10
31 Isa. 53
Psa. 22
Mat. 16:21, 17:22, 20:17
Mark 10:32
32 Mat. 27:2
Luke 23:1
John 18:28
Acts 3:13
34 Mark 9:32
Luke 2:50, 9:45
John 10:6, 12:16
35 Mat. 20:29
Mark 10:46
42 Luke 17:19
43 Luke 5:26
Acts 4:21, 11:18

Chap. **19**

7 Mat. 9:11
Luke 5:30
8 Ex. 22:1
1 Sam. 12:3
2 Sam. 12:6
Luke 3:14
9 Luke 13:16
Rom. 4:11-12, 16
Gal. 3:7
10 Mat. 10:6, 15:24, 18:11
11 Acts 1:6
12 Mat. 25:14
Mark 13:34

CHAPTER NINETEEN

1. Then *Jesus* entered Jericho and was passing through.
2. And behold, a man named Zaccheus *was there*. Now he was a chief tax collector, and he was rich.
3. And he was seeking to see Jesus, Who He was; but he was not able because of the multitude, for he was a man of small stature.
4. But after running ahead, in front *of the multitude*, he climbed up into a sycamore *tree* so that he might see Him; for He was about to pass that *way*.
5. And when He came to the place, Jesus looked up *and* saw him, and said to him, "Zaccheus, make haste to come down, for today it is necessary for Me to stay at your house."
6. And he came down in haste and received Him joyfully.
7. But after seeing *this*, everyone began to criticize, saying, "He has gone in to lodge with a sinful man."
8. Then Zaccheus stood *and* said to the Lord, "Behold, the half of my possessions, Lord, I give to the poor; and if I have taken anything from anyone by false accusation, I return fourfold."
9. And Jesus said to him, "Today, salvation has come to this house, inasmuch as he also is a son of Abraham.
10. For the Son of man has come to seek and to save that which is lost."
11. Now as they were listening to these things, He went on to speak a parable, because He was near Jerusalem, and they thought that the kingdom of God was going to appear immediately.
12. Therefore, He said, "A certain nobleman set out to a distant country to receive a kingdom for himself, and to return.
13. And after calling ten of his servants,

he gave to them ten pounds, and said to them, 'Trade until I come *back*.'
14. But his citizens hated him and sent an ambassador after him, saying, 'We are not willing to have this man reign over us.'
15. And it came to pass that when he returned after receiving the kingdom, he directed that those servants to whom he had given the money be called to him, in order that he might know what each one had gained by trading.
16. And the first one came up, saying, 'Lord, your pound has produced ten pounds.'
17. Then he said to him, 'Well *done*, good servant; because you were faithful in a very little, you shall have authority over ten cities.'
18. And the second one came, saying, 'Lord, your pound has made five pounds.'
19. Then he also said to this one, 'And you be over five cities.'
20. But another came, saying, 'Lord, behold your pound, which I kept laid up in a handkerchief.
21. For I was afraid of you, because you are a harsh man. You take up what you did not lay down, and you reap what you did not sow.'
22. Then he said to him, 'Out of your *own* mouth I will judge you, *you* wicked servant! You knew that I am a harsh man, taking up what I did not lay down and reaping what I did not sow.
23. Then why didn't you deposit my money in the bank, so that at my coming I might have received it with interest?'
24. And he said to those who were standing by, 'Take the pound from him, and give *it* to the one who has ten pounds.'
25. (And they said to him, 'Lord, he has ten pounds.')
26. For I tell you that to everyone who has, *more* shall be given; but the one who does not have, even what he has shall be taken from him.
27. Moreover, bring my enemies, those who were not willing *for* me to reign over them, and slay *them* here before me.' "
28. And after saying these things, He went on ahead, going up to Jerusalem.
29. Now it came to pass *that* as He approached Bethphage and Bethany, toward the mountain called *the Mount* of Olives, He sent two of His disciples,
30. Saying, "Go into the village across from *you*. Upon entering it, you shall find a colt tied, on which no one has ever yet sat; loose it, and bring *it* to Me.
31. And if anyone asks you why you are loosing *it,* this is what you shall say to him: 'Because the Lord has need of it.' "
32. And those who had been sent went *and* found *it* exactly as He had said to them.
33. And as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"
34. Then they said, "The Lord has need of it."
35. And they led it to Jesus; and after laying their garments on the colt, they put Jesus on *it*.
36. Now as He went *along*, they spread their garments in the road.
37. And as He drew near *to the city*, already *being* at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice *and* to praise God with a loud voice for all *the* works of power that they had seen,
38. Saying, "Blessed *be* the King, Who comes in *the* name of *the* Lord. Peace in heaven and glory in *the* highest!"
39. And some of the Pharisees in the multitude said to Him, "Master, rebuke Your disciples."
40. But He answered *and* said to them, "I tell you that if these were silent, the stones would cry out."
41. And when He came near *and* saw the city, He wept over it,
42. Saying, "If you had known, even you, at least in this your day, the things for your peace; but now they are hidden from your eyes.
43. For *the* days shall come upon you that your enemies shall cast a rampart about you, and shall enclose you around and keep you in on every side,
44. And shall level you to the ground, and your children within you; and they shall not leave in you a stone upon a stone, because you did not know the season of your visitation."
45. Then He went into the temple *and* began to cast out those who were selling and those who were buying in it,
46. Saying to them, "It is written, 'My house is a house of prayer'; but you have made it a den of robbers."

14 John 1:11
15 Luke 19:23
17 Mat. 25:21
Luke 16:10
21 Mat. 25:24
22 2 Sam. 1:16
Job 15:6
Mat. 12:37, 25:26
26 Mat. 13:12, 25:29
Mark 4:25
Luke 8:18
28 Mark 10:32
29 Mat. 21:1
Mark 11:1
35 2 Ki. 9:13
Mat. 21:7
Mark 11:7
John 12:14
38 Psa. 118:26
Luke 2:14, 13:35
Eph. 2:14
40 Hab. 2:11
41 John 11:35
43 Isa. 29:3-4
Jer. 6:3, 6
Luke 21:20
44 1 Ki. 9:7-8
Mic. 3:12
Dan. 9:24
Mat. 24:2
Mark 13:2
Luke 1:68, 78, 21:6
1 Pet. 2:12
45 Mat. 21:12
Mark 11:11, 15
John 2:14-15
46 Isa. 56:7
Jer. 7:11

47. Now He was teaching day by day in the temple; and the chief priests and the scribes and the chief of the people were seeking to destroy Him,
48. But could not find what they might do; for all the people were listening *intently*, hanging on His *every word.*

CHAPTER TWENTY

1. Now it came to pass on one of those days, as He was teaching the people in the temple and proclaiming the gospel, *that* the chief priests and the scribes came up with the elders,
2. And spoke to Him, saying, "Tell us by what authority You do these things, and who gave You this authority?"
3. And He answered *and* said to them, "I also will ask you one thing, and you tell Me:
4. The baptism of John, was it from heaven or from men?"
5. And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'
6. But if we say, 'From men,' all the people will stone us, for they are persuaded *that* John was a prophet."
7. And they replied *that* they did not know where *it was* from.
8. Then Jesus said to them, "Neither do I tell you by what authority I do these things."
9. And He began to speak this parable to the people: "A certain man planted a vineyard, and leased it out to husbandmen, and left the country for a long time.
10. And in *the harvest* season he sent a servant to the husbandmen, so that they might give him *some* of the fruit from the vineyard; but the husbandmen beat him *and* sent *him* away empty.
11. And after that he sent another servant; but they also beat him and scorned *him and* sent *him* away empty.
12. And after that he sent a third *servant;* but they also wounded him *and* cast *him* out.
13. Then the lord of the vineyard said, 'What shall I do? I will send my beloved son; perhaps when they see him, they will respect *him.*'
14. But when they saw him, the husbandmen reasoned among themselves, saying, 'This is the heir. Come, let us kill him, so that the inheritance may be ours.'

47 Mark 11:18 John 7:19, 8:37
48 Acts 16:14

Chap. **20**

1 Mat. 21:23
2 Acts 4:7, 7:27
6 Mat. 14:5, 21:26 Luke 7:29
9 Mat. 21:33 Mark 12:1

17 Psa. 118:22 Mat. 21:42
18 Dan. 2:34-35 Mat. 21:44
20 Mat. 22:15
21 Mat. 22:16 Mark 12:14
24 Mat 18:28
27 Mat. 22:23 Mark 12:18 Acts 23:6, 8

15. And they cast him outside the vineyard *and* killed *him.* Therefore, what will the lord of the vineyard do to them?
16. He will come and destroy these husbandmen, and will give the vineyard to others." Now after hearing *this*, they said, "MAY *IT* NEVER BE!"
17. But He looked at them *and* said, "What then is this that is written: '*The* Stone that the builders rejected, this one has become the head of *the* corner?
18. Everyone who falls on that Stone shall be broken; but on whomever it shall fall, it will grind him to powder.' "
19. And the chief priests and the scribes sought to lay hands on Him in that hour, because they knew that He had spoken this parable against them; but they feared the people.
20. And they kept *Him* under surveillance, *and* sent out secret agents who pretended that they were righteous, so that they might catch Him in His words, in order to deliver Him up to the power and authority of the governor.
21. And they questioned Him, saying, "Master, we realize that You speak and teach rightly, and do not accept *any man's* person, but teach the way of God in truth.
22. Is it lawful for us to give tribute to Caesar, or not?"
23. But perceiving their craftiness, He said to them, "Why do you tempt Me?
24. Show Me a silver coin. Whose image and inscription does it have?" And they answered *and* said, "Caesar's."
25. Then He said to them, "Render therefore the things of Caesar to Caesar, and the things of God to God."
26. And they were not able to catch Him in His speech in the presence of the people. But being filled with amazement by His answer, they were silent.
27. Then some of the Sadducees, who do not believe there is a resurrection, came *and* questioned Him,
28. Saying, "Master, Moses wrote to us that if anyone's brother who had a wife should die, and he should die childless, his brother should take his *dead* brother's wife and raise up seed for his brother.
29. Therefore, there were seven brothers; and the first one, after taking a wife, died childless;
30. And the second one took the woman, and he died childless;

31. And the third one took her, and likewise the *rest of the* seven, and died, and did not leave children;
32. And last of all, the woman died also.
33. Therefore, in the resurrection, of which of them shall she be wife? For all seven had her as wife."
34. And Jesus answered *and* said to them, "The children of this age marry and are given in marriage;
35. But those who are accounted worthy to obtain that age, and the resurrection from *the* dead, neither marry nor are given in marriage;
36. And neither can they die any more, for they are as *the* angels, and are *the* children of God, being children of the resurrection.
37. But that the dead are raised, even Moses showed *by his words* at the *burning* bush, when he called *the* Lord the God of Abraham, and the God of Isaac, and the God of Jacob;
38. For He is not *the* God of *the* dead, but of *the* living; for all live unto Him."
39. And some of the scribes answered *and* said, "Master, You have spoken well."
40. And *after that* they did not dare to ask Him any more *questions*.
41. Then He said to them, "Why do they say *that* the Christ is *the* Son of David?
42. Even David himself says in *the* book of Psalms, 'The Lord said to my Lord, "Sit at My right hand
43. Until I make Your enemies a footstool for Your feet." '
44. Therefore, *since* David calls Him Lord, how is He his Son?"
45. And as all the people were listening, He said to His disciples,
46. "Beware of the scribes, who like to walk in robes, and love salutations in the marketplaces, and *the* chief seats in the synagogues, and *the* chief places at the suppers;
47. Who devour the houses of widows, and as a pretext pray at great length. These shall receive the greater judgment."

CHAPTER TWENTY-ONE

1. When He looked up, He saw the rich men casting their offerings into the treasury.
2. Then He also saw a certain poor widow drop in two small coins.
3. And He said, "Of a truth, I tell you, this poor widow has put in more than all *of them*;
4. For all these have from their abundance cast into the offerings to God; but she, out of her poverty, did put *in* all the livelihood that she had."
5. And while some were speaking about the temple, how it was adorned with beautiful stones and consecrated gifts, He said,
6. "*As for* these things that you now see, *the* days will come in which *there* shall not be left *one* stone upon another that shall not be thrown down."
7. And they asked Him, saying, "Master, when shall these things be? And what *shall be* the sign that these things are about to take place?"
8. And He said, "Beware *that* you be not deceived; for many shall come in My name, saying, 'I am *Christ*'; and, 'The time has drawn near.' Therefore, do not go after them.
9. And when you hear of wars and revolutions, do not be terrified; for it is necessary *that* these things take place first, but the end *will* not *come* immediately."
10. Then He said to them, "Nation shall rise up against nation, and kingdom against kingdom;
11. There shall also be great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great signs from heaven.
12. But before all these things, they shall lay their hands on you and shall persecute *you*, delivering *you* up to synagogues and prisons, *and* bringing *you* before kings and governors, for My name's sake.
13. But it shall turn to you for a testimony.
14. Settle therefore in your hearts not to premeditate what you shall answer.
15. For I will give you a mouth and wisdom that all those who are opposing you shall not be able to reply to nor resist.
16. But you shall be delivered up even by parents and brothers and relatives and friends, and they shall put *some* of you to death;
17. And you shall be hated by all because of My name.
18. But not a hair of your head shall by any means perish.
19. By your patient endurance you *shall* gain your lives.

36 1 John 3:2
Rom. 8:23
1 Cor. 15:42, 49, 52
37 Ex. 3:6
38 Rom. 6:10-11
41 Mat. 22:42
Mark 12:35
42 Psa. 110:1
Acts 2:34
45 Mat. 23:1
Mark 12:38
46 Mat. 23:5
Luke 11:43
47 Mat. 23:14

Chap **21**

1 Mark 12:41
2 Mark 12:42
3 2 Cor. 8:12
5 Mat. 24:1
Mark 13:1
6 Luke 19:44
8 Mat. 3:2, 4:17, 24:4
Mark 13:5
Eph. 5:6
2 Thes. 2:3
10 Mat. 24:7
12 Mark 13:9
Acts 4:3, 5:18, 12:4, 16:24, 25:23
1 Pet. 2:13
Rev. 2:10
13 Phil. 1:28
2 Thes. 1:5
14 Mat. 10:19
Mark 13:11
Luke 12:11
15 Acts 6:10
16 Mic. 7:6
Mark 13:12
Acts 7:59, 12:2
17 Mat. 10:22
18 Mat. 10:30

20. But when you see Jerusalem being surrounded by armies, then know that her desolation has drawn near.
21. Then let those who are in Judea flee to the mountains, and let those within her go out, and let not those in the countries come into her;
22. For these are *the* days of vengeance, so that all things that have been written may be accomplished.
23. But woe to those who are with child and those who are giving suck in those days! For there shall be great distress upon the land and wrath upon this people.
24. And they shall fall by *the* edge of *the* sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by *the* Gentiles, until *the* times of *the* Gentiles be fulfilled.
25. And there shall be signs in *the* sun and moon and stars, and on the earth distress and anxiety among *the* nations, *the* seas roaring with rolling surges;
26. Men dying of heart attacks from fear and dread of the things that are coming on the whole world; for the powers of heaven shall be shaken.
27. And then shall they see the Son of man coming in a cloud with great power and glory.
28. But when these things begin to take place, look up, and lift up your heads, because your redemption is drawing near."
29. Then He spoke a parable to them: "Observe the fig tree, and all the trees.
30. When they have already begun to bud, *and* you look *at them,* you yourselves know that summer is near.
31. In the same way also, when you see these things coming to pass, know that the kingdom of God is near.
32. Truly I say to you, *there is* no way that this generation shall pass away until all *these things* have taken place.
33. Heaven and earth shall pass away, but My words shall never pass away.
34. Watch yourselves, lest your hearts be preoccupied with high living and drinking and *the* cares of *this* life, and that day come upon you suddenly.
35. For as a snare it shall come upon all those who dwell on the face of the earth.
36. Watch therefore, *and* pray at all times that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."
37. And during *the* day He was in the temple teaching, and at night He went out and lodged on the mountain called *the Mount* of Olives.
38. And all the people came to Him in the temple early in the morning to hear Him.

20 Mat. 24:15 Mark 13:14
22 Zech. 11:1 Dan. 9:26-27
23 Mat. 24:19
24 Dan. 9:27, 12:7 Rom. 11:25
25 Mat. 24:29 Mark 13:24 2 Pet. 3:10, 12
26 Mat. 24:29
27 Mat. 24:30 Rev. 1:7, 14:14
28 Rom. 8:19, 23
29 Mat. 24:32 Mark 13:28
33 Mat. 24:35
34 1 Pet. 4:7 Rom. 13:13 1 Thes. 5:6
35 2 Pet. 3:10 1 Thes. 5:2 Rev. 3:3, 16:15
36 Psa. 1:5 Mat. 24:42, 25:13 Mark 13:33 Luke 18:1 Eph. 6:13
37 Luke 22:39 John 8:1, 2

Chap. **22**

1 Mat. 26:2 Mark 14:1
2 Psa. 2:2 John 11:47 Acts 4:27
3 Mat. 26:14 Mark 14:10 John 13:2, 27
5 Zech. 11:12
7 Mat. 26:17 Mark 14:12
14 Mat. 26:20 Mark 14:17

CHAPTER TWENTY-TWO

1. Now the feast of unleavened *bread,* which *is* called Passover, was approaching;
2. And the chief priests and the scribes were speculating as to how they might put Him to death, for they feared the people.
3. Then Satan entered into Judas, who was surnamed Iscariot, being of the number of the twelve.
4. And he went away, *and* spoke with the chief priests and the captains about a way by which he might betray Him to them.
5. And they rejoiced, and agreed to give him money.
6. And he promised, and sought *an* opportunity to betray Him to them away from *the* multitude.
7. Then came the day of the unleaveneds* in which it was obligatory to kill the Passover *lambs.*
8. And He sent Peter and John, saying, "Go *and* prepare the Passover for us that we may eat."
9. But they said to Him, "Where do You desire *that* we prepare *it*?"
10. And He said to them, "Watch, *and* when you come into the city, you will meet a man carrying a pitcher of water; follow him into the house that he enters;
11. And you shall say to the master of the house, 'The Teacher says to you, "Where is the guest chamber, where I may eat the Passover with My disciples?" '
12. And he shall show you a large upper room furnished; there prepare."
13. Then they went *and* found *everything* exactly as He had said to them; and they prepared the Passover.
14. Now when the hour had come, He sat

**See footnote on page 990, Matt. 26:17.*

down, and the twelve apostles with Him.
15. And He said to them, "With *earnest* desire I have desired to eat this Passover with you before I suffer.
16. For I tell you that I will not eat of it again until it be fulfilled in the kingdom of God."
17. And He took a cup; *and* after giving thanks, He said, "Take this, and divide *it* among yourselves.
18. For I say to you, I will not drink at all of the fruit of the vine until the kingdom of God has come."
19. And He took bread; *and* after giving thanks, He broke *it* and gave *it* to them, saying, "This is My body, which is given for you. This do in the remembrance of Me."
20. In like manner also, *He took* the cup after supper, saying, "This cup *is* the New Covenant in My blood, which is poured out for you.
21. Behold, even *now* the hand of him who is betraying Me *is* with Me at the table;
22. And the Son of man indeed goes, according as it has been appointed, but woe to that man by whom He is betrayed!"
23. Then they began to question this among themselves, which of them it might be who was about to do this.
24. And there was also an argument among them, *even* this: which of them should be considered *the* greatest.
25. And He said to them, "The kings of the nations lord over them, and those who exercise authority over them are called benefactors.
26. But *it shall* not be this way *among* you; rather, let the one who is greatest among you be as the younger, and the one who is leading as the one who is serving.
27. For who *is* greater, the one who is sitting *at the table*, or the one who is serving? *Is* not the one who sits *at the table*? But I am among you as One Who is serving.
28. Now you are the ones who have continued with Me in My temptations.
29. And I appoint to you, as My Father has appointed to Me, a kingdom;
30. So that you may eat and drink at My table in My kingdom, and may sit on thrones judging the twelve tribes of Israel."

16 Luke 14:15 Acts 10:41 Rev. 19:9
18 Mat. 26:29 Mark 14:25
19 Mat. 26:26 Mark 14:22 1 Cor. 11:24
20 1 Cor. 10:16
21 Psa. 41:9 Mat. 26:21, 23 Mark 14:18 John 13:21, 26
22 Mat. 26:24 Acts 2:23, 4:28
23 Mat. 26:22 John 13:22, 25
24 Mark 9:34 Luke 9:46
25 Mat. 20:25 Mark 10:42
26 Mat. 20:26 Luke 9:48 1 Pet. 5:3
27 Mat. 20:28 Luke 12:37 John 13:13-14 Phil. 2:7
28 Heb. 4:15
29 Mat. 24:47 Luke 12:32
30 Psa. 49:14 Mat. 8:11, 19:28 Luke 14:15 1 Cor. 6:2 Rev. 3:21, 19:9
31 Amos 9:9 1 Pet. 5:8
32 John 17:9, 11, 15
34 Mat. 26:34 Mark 14:30 John 13:38
35 Mat. 10:9 Luke 9:3, 10:4
37 Isa. 53:12 Mark 15:28
39 Mat. 26:36 Mark 14:32 Luke 21:37 John 18:1
40 Mat. 6:13, 26:41 Mark 14:38 Luke 22:46
41 Mat. 26:39 Mark 14:35
42 John 5:30, 6:38
43 Mat. 4:11
44 John 12:27 Heb. 5:7
46 Luke 22:40
47 Mat. 26:47 Mark 14:43 John 18:3

31. Then the Lord said, "Simon, Simon, listen *well*. Satan has demanded to have you, to sift *you* as wheat.
32. But I have prayed for you, that your faith may not fail; and when you are converted, strengthen your brethren."
33. And he said to Him, "Lord, I am ready to go with You both to prison and to death."
34. But He said, "I tell you, Peter, *the* cock shall in no wise crow today before you have denied knowing Me three times."
35. And He said to them, "When I sent you without purse and provision bag and sandals, did you lack anything?" And they said, "Nothing."
36. Then He said to them, "Now, however, let the one who has a purse take *it*, *and* likewise *his* provision bag; and let the one who does not have a sword sell his garment and buy *one*.
37. For I say to you, that which has been written must yet be accomplished in Me: 'And He was reckoned with *the* lawless'; for the things concerning Me have a fulfillment."
38. And they said, "Lord, see, here *are* two swords." And He said to them, "It is enough."
39. Then He left *the house and* went, as He was accustomed, to the Mount of Olives; and His disciples also followed Him.
40. And when He arrived at the place, He said to them, "Pray *that you* do not enter into temptation."
41. And He withdrew from them about a stone's throw; and falling to *His* knees, He prayed,
42. Saying, "Father, if You are willing to take away this cup from Me—; nevertheless, not My will, but Your *will* be done."
43. Then an angel from heaven appeared to Him, strengthening Him.
44. And being in agony, He prayed more earnestly. And His sweat became as great drops of blood falling down to the ground.
45. And after rising up from prayer, He came to *His* disciples *and* found them sleeping for grief.
46. Then He said to them, "Why are you sleeping? Arise and pray, so that you do not enter into temptation."
47. And while He was still speaking, a crowd suddenly *appeared*, with the one

who was called Judas, one of the twelve, going in front of them; and he came near to Jesus to kiss Him.
48. But Jesus said to him, "Judas, are you betraying the Son of man with a kiss?"
49. And when those who were with Him saw what was about to happen, they said to Him, "Lord, shall we strike with *the* sword?"
50. Then a certain one of them struck the servant of the high priest and cut off his right ear.
51. But Jesus answered *and* said, "That is enough!" Then He touched his ear *and* healed him.
52. And Jesus said to those who had come out against Him, *the* chief priests and captains of the temple and elders, "Have you come out, as against a thief, with swords and clubs?
53. When I was with you daily in the temple, you did not stretch out *your* hands against Me; but this is your hour, and the power of darkness."
54. And after arresting Him, they led *Him away* and brought Him into the house of the high priest. Now Peter was following at a distance.
55. And when they had kindled a fire in *the* middle of the court, and had sat down together, Peter sat among them.
56. And a certain maid saw him sitting by the light; and after looking at him intently, she said, "Now this one was with Him."
57. But he denied Him, saying, "Woman, I do not know Him."
58. And after a little *while*, another saw him *and* said, "You also are *one* of them." But Peter said, "Man, I am not."
59. Now after about an hour had passed, a certain other *man* strongly affirmed, saying, "In truth, this one also was with Him, for he is indeed a Galilean."
60. And Peter said, "Man, I do not know what you are talking about." And immediately, while he was yet speaking, the cock crowed.
61. Then the Lord turned *and* looked at Peter; and Peter remembered the word of the Lord, how He had said to him, "Before *the* cock crows, you shall deny Me three times."
62. And Peter went outside *and* wept bitterly.
63. Then the men who were holding Jesus mocked Him *and* beat *Him*.

50 Mat. 26:51
Mark 14:47
52 Mat. 26:55
Mark 14:48
53 John 12:27
54 Mat. 26:57-58
John 18:15
55 Mat. 26:69
Mark 14:66
John 18:17-18
58 Mat. 26:71
Mark 14:69
John 18:25
59 Mat. 26:73
Mark 14:70
John 18:26
61 Mat. 26:34, 75
Mark 14:72
John 13:38
63 Mat. 26:67-68
Mark 14:65

66 Mat. 27:1
Acts 4:26, 22:5
67 Mat. 26:63
Mark 14:61
69 Mat. 26:64
Mark 14:62
Heb. 1:3, 8:1
70 Mat. 26:64
Mark 14:62
71 Mat. 26:65
Mark 14:63

Chap **23**

1 Mat. 27:2
Mark 15:1
John 18:28
2 Mat. 17:27, 22:21
Mark 12:17
John 19:12
Acts 17:7
3 Mat. 27:11
1 Tim. 6:13
4 1 Pet. 2:22
7 Luke 3:1
8 Mat. 14:1
Mark 6:14
Luke 9:9

64. And after covering His *head,* they *repeatedly* struck His face and asked Him, saying, "Prophesy! Who is it that struck You?"
65. And many other things they blasphemously said against Him.
66. Now as soon as it was day, the elders of the people assembled together, *with* both *the* chief priests and *the* scribes, and they led Him into their Sanhedrin, saying,
67. "If You are the Christ, tell us." And He said to them, "If I should tell you, you would not believe *Me* at all;
68. And if I should also ask *you*, you would not answer Me at all, nor let *Me* go.
69. Hereafter shall the Son of man be sitting at *the* right hand of the power of God."
70. And they all said, "Then You are the Son of God?" And He said to them, "I am that *One, as* you say."
71. Then they said, "What need do we have of any other witness? For we ourselves have heard from His *own* mouth."

CHAPTER TWENTY-THREE

1. And when the entire assembly of them arose, they led Him to Pilate.
2. And they began to accuse Him, saying, "We found this *man* subverting the nation and forbidding to give tribute to Caesar, claiming *that He* Himself is Christ, a King."
3. But Pilate questioned Him, saying, "Are You the King of the Jews?" And He answered *and* said, "*It is as* you say."
4. Then Pilate said to the chief priests and the crowds, "I find nothing blameworthy in this man."
5. But they were insistent, saying, "He stirs up the people, teaching throughout all of Judea, beginning from Galilee even to here."
6. And when he heard Galilee *named*, Pilate asked whether the Man were a Galilean;
7. And after determining that He was from Herod's jurisdiction, he sent Him to Herod, *since* he also was in Jerusalem in those days.
8. And when Herod saw Jesus, he rejoiced greatly; for he had long been desiring to see Him because he had heard many things about Him, and he was

hoping to see a miracle done by Him.
9. And he questioned Him with many words; but He answered him nothing.
10. All the while, the chief priests and the scribes stood vehemently accusing Him.
11. Then Herod and his soldiers treated Him with contempt; and after mocking *Him*, he put a splendid robe on Him *and* sent Him back to Pilate.
12. And on that same day, Pilate and Herod became friends with each other, because before there was enmity between them.
13. And when Pilate had called together the chief priests and the rulers and the people,
14. He said to them, "You brought this Man to me as one who was turning away the people; and behold, I have examined *Him* in your presence *and* have found nothing blameworthy in this Man concerning *the* accusation which you bring against Him;
15. Nor even *has* Herod; for I sent you to him, and observe, nothing worthy of death was done by Him.
16. Therefore, after I chastise Him, I will release *Him.*"
17. Now *of* necessity, he had to release one to them at *the* feast.
18. But they all cried out at once, saying, "Away with this *Man*, and release Barabbas to us."
19. *He was* the one who had been cast into prison on account of making a certain insurrection in the city and *committing* murder.
20. Therefore, Pilate again called to *them,* wishing to release Jesus.
21. But they kept crying out, saying, "Crucify *Him,* crucify Him!"
22. And a third *time* he said to them, "But what evil did this *Man* commit? I have not found any cause *worthy* of death in Him. Therefore, after chastising Him, I will release *Him*."
23. But they were urgent with loud voices, asking for Him to be crucified. And their voices, and *those* of the chief priests, prevailed.
24. Then Pilate decreed *that* their request be granted.
25. And he released to them the one whom they had asked for, who on account of insurrection and murder had been cast into prison, but he delivered Jesus up to their will.

11 Isa. 53:3
12 Acts 4:27
13 Mat. 27:23 Mark 15:14 John 18:38, 19:4
14 Luke 23:1-2, 4
16 Mat. 27:26 John 19:1
17 Mat. 27:15 Mark 15:6 John 18:39
18 Acts 3:14
24 Ex. 23:2 Mat. 27:26 Mark 15:15 John 19:16

26. And as they led Him away, they laid hold on a certain Cyrenian *named* Simon, who was coming from a field; *and* they put the cross★ on him, that he might carry *it* behind Jesus.
27. And following Him was a great multitude of people with *many* women, who also were bewailing and lamenting Him.
28. But Jesus turned to them *and* said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children.
29. For behold, *the* days are coming in which they shall say, 'Blessed *are* the barren, and *the* wombs that did not bear, and *the* breasts that did not give suck.'
30. Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.'
31. For if they do these things in the green tree, what shall take place in the dry?"
32. And two other malefactors were also led away with Him to be put to death.
33. And when they came to the place called *Place of* a Skull, there they crucified Him and the malefactors, one on *the* right and one on *the* left.
34. Then Jesus said, "Father, forgive them, for they do not know what they are doing." And as they divided His garments, they cast lots.
35. Now the people stood *by* observing, and the rulers among them were also deriding *Him*, saying, "He saved others; let Him save Himself, if this is the Christ, the chosen of God."
36. And the soldiers also mocked Him, coming near and offering Him vinegar,
37. And saying, "If You are the King of the Jews, save Yourself."
38. And there also was an inscription over Him written in Greek and Latin and Hebrew: "This is the King of the Jews."
39. Then one of the malefactors who was hanging *there* railed at Him, saying, "If You are the Christ, save Yourself and us."
40. But the other *one* answered *and* rebuked him, saying, "Do not even you fear God, you who are under the same condemnation?
41. And we indeed justly, for we are receiving due payment for what we did; but this *Man* did nothing wrong."
42. Then he said to Jesus, "Remember me, Lord, when You come into Your kingdom."

26 Mat. 27:32 Mark 15:21 John 19:17
★ Greek *stauros* means the upper crossbeam of the cross
29 Mat. 24:19 Luke 21:23
30 Isa. 2:19 Hos. 10:8 Rev. 6:16, 9:6
31 Jer. 25:29 Ezek. 20:47, 21:3-4 Prov. 11:31 1 Pet. 4:17
32 Isa. 53:12 Mat. 27:38
33 Mat. 27:33 Mark 15:22 John 19:17-18
34 Mat. 5:44, 27:35 Mark 15:24 John 19:23 Acts 3:17, 7:60 1 Cor. 4:12
35 Zech. 12:10 Psa. 22:17 Mat. 27:39 Mark 15:29
38 Mat. 27:37 Mark 15:26 John 19:19
39 Mat. 27:44 Mark 15:32

43. And Jesus said to him, "Truly, I tell you today, you shall be with Me in paradise."
44. Now it was about *the* sixth hour, and darkness came over the whole land until *the* ninth hour.
45. And the sun was darkened, and the veil of the temple was split down *the* middle.
46. And after crying out with a loud voice, Jesus said, "Father, into Your hands I commit My spirit." And when He had said these things, He expired.
47. Now after seeing the things that took place, the centurion glorified God, saying, "Truly, this Man was righteous."
48. And all the people who had gathered together to this sight, after seeing the things that took place, returned beating their breasts.
49. But all those who knew Him stood off at a distance observing these things, *the* women also who had accompanied Him from Galilee.
50. And behold, *there came* a man named Joseph, a member of the council, a good and righteous man,
51. (He did not consent to the council and their deed) from Arimathea, a city of the Jews, and who was also himself waiting for the kingdom of God.
52. He, after going to Pilate, begged *for* the body of Jesus.
53. And after taking it down, he wrapped it in linen cloth and placed it in a tomb hewn in a rock, in which no one had ever been laid.
54. Now it was *a* preparation day, and *a* Sabbath★ was coming on.
55. And *the* women also, who had come with Him from Galilee, followed *and* saw the tomb, and how His body was laid.
56. And they returned *to the city*, *and* prepared spices and ointments, and *then* rested on the Sabbath according to the commandment.

CHAPTER TWENTY-FOUR

1. Now on the first *day* of the weeks,* they came to the tomb at early dawn, bringing *the* spices that they had prepared; and certain *others came* with them.
2. But they found the stone rolled away from the tomb;

44 Mat. 27:45 Mark 15:33
45 Mat. 27:51 Mark 15:38
46 Psa. 31:5 Mat. 27:50 Mark 15:37 John 19:30 1 Pet. 2:23
47 Mat. 27:54 Mark 15:39
49 Psa. 38:11 Mat. 27:55 Mark 15:40 John 19:25
50 Mat. 27:57 Mark 15:42 John 19:38
51 Mark 15:43 Luke 2:25, 38
53 Mat. 27:59 Mark 15:46
54 Mat. 27:62
★ *This Sabbath was not the 7th day weekly Sabbath. This Sabbath was the first day of the Feast of Unleavened Bread—a holy day Sabbath and fell on a Thursday (See Appendix J, p. 1277, and Appendix S, p. 1349).*
55 Mark 15:47 Luke 8:2
56 Ex. 20:10 Mark 16:1

Chap **24**

1 Mat. 28:1 Mark 16:1 Luke 23:56 John 20:1
2 Mat. 28:2 Mark 16:4
3 Mark 16:5 Luke 24:23
4 John 20:12 Acts 1:10
6 Mat. 16:21, 17:23 Mark 8:31, 9:31 Luke 9:22
8 John 2:22
9 Mat. 28:8 Mark 16:10
10 Luke 8:3
11 Luke 24:25
12 John 20:3
13 Mark 16:12
15 Mat. 18:20
16 John 20:14, 21:4
18 John 19:25
19 Mat. 21:11 Luke 7:16 John 3:2, 4:19, 6:14 Acts 2:22, 7:22

3. And when they entered *it*, they did not find the body of the Lord Jesus.
4. And it came to pass that while they were puzzling over this, suddenly two men in shining garments stood by them.
5. And *as* they bowed their faces to the ground, being filled with fear, they said to them, "Why are you seeking the living among the dead?
6. He is not here, but has risen: remember when He spoke to you *while He* was yet in Galilee,
7. Saying, 'It is necessary for the Son of man to be delivered into *the* hands of sinful men, and to be crucified, and to arise the third day'? "
8. Then they remembered His words;
9. And after returning from the tomb, they related these things to the eleven and to all the rest.
10. Now it was Mary Magdalene and Joanna and Mary, *the mother* of James, and the others with them, who told these things to the apostles.
11. But their words appeared to them as idle talk, and they did not believe them.
12. Then Peter rose up *and* ran to the tomb; and stooping down, he saw the linen clothes lying alone; and he went home wondering about the things that had come to pass.
13. And behold, on the same day, two of them were going to a village called Emmaus, which was about sixty furlongs from Jerusalem.
14. And they were talking with one another about all the things that had taken place.
15. And it came to pass, as they were talking and reasoning, that Jesus Himself drew near *and* went with them;
16. But their eyes were restrained, *so that* they did not know Him.
17. And He said to them, "What *are* these words that you are exchanging with one another as you walk, and *why* are you downcast in countenance?"
18. Then the one named Cleopas answered *and* said to Him, "Are You only traveling through Jerusalem, and have not known of the things that have happened in these days?"
19. And He said to them, "What things?" And they said to Him, "The things con-

**This literal translation of the Greek words* μια σαββατων *or* μια των σαββατων *shows that the day which followed the weekly Sabbath was the first day of the seven-week count to Pentecost, thus identifying this day as the Wave Sheaf Day (Lev. 23:10-11, 15-16). The ascension of Jesus Christ on that day fulfilled the offering of the wave sheaf for all time.*

cerning Jesus the Nazarean, a Man Who was a prophet, Who was mighty in deed and word before God and all the people;
20. And how the chief priests and our rulers delivered Him up to *the* judgment of death, and crucified Him.
21. And we were hoping that He was the One Who would redeem Israel. But besides all these things, as of today, the third day has already passed since these things took place.*
22. And also, certain women from among us astonished us, after they went to the tomb early;
23. For when they did not find His body, they came *to us*, declaring that they had indeed seen a vision of angels, who said, 'He is living.'
24. And some of those with us went to the tomb and found *it* exactly as the women had said, but they did not see Him."
25. Then He said to them, "O foolish and slow of heart to believe in all that the prophets have spoken!
26. Was it not necessary for the Christ to suffer these things, and to enter into His glory?"
27. And beginning with Moses, and from all the prophets, He interpreted to them the things concerning Himself in all the Scriptures.
28. And *as* they approached the village where they were going, He appeared to be going on farther.
29. But they constrained Him, saying, "Stay with us, for it is toward evening, and the day is declining." And He entered in *as if* to stay with them.
30. And it came to pass, as He sat *at the table* with them, He took the bread *and* blessed *it*; and after breaking *it*, He gave *it* to them.
31. Then their eyes were opened, and they knew Him; and He disappeared from them.
32. And they said to one another, "Did not our hearts burn within us as He was speaking to us on the road, while He was opening the Scriptures to us?"
33. And they rose up that very hour *and* returned to Jerusalem; and they found the eleven and those with them assembled together,
34. Saying, "In truth, the Lord has risen! And He has appeared to Simon."
35. Then they related the things that had happened *to them* on the road, and how He was known to them in the breaking of the bread.
36. Now as they were telling these things, Jesus Himself stood in their midst and said to them, "Peace *be* to you."
37. But they were terrified and filled with fear, thinking *that* they beheld a spirit *apparition*.
38. Then He said to them, "Why are you troubled? And why do doubts come up in your hearts?
39. See My hands and My feet, that it is I. Touch Me and see *for yourselves*; for a spirit does not have flesh and bones, as you see Me having."
40. And after saying this, He showed them *His* hands and *His* feet.
41. But while they were still disbelieving and wondering for joy, He said to them, "Do you have anything here to eat?"
42. Then they gave Him part of a broiled fish and a *piece* of honeycomb.
43. And He took these *and* ate in their presence.
44. And He said to them, "These *are* the words that I spoke to you when I was yet with you, that all *the* things which were written concerning Me in the Law of Moses and *in the* Prophets and *in the* Psalms must be fulfilled."
45. Then He opened their minds to understand the Scriptures,
46. And said to them, "According as it is written, it was necessary for the Christ to suffer, and to rise from *the* dead the third day.
47. And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem.
48. For you are witnesses of these things.
49. And behold, I send the promise of My Father upon you; but remain in the city of Jerusalem until you have been clothed with power from on high."
50. Then He led them out as far as Bethany; and He lifted up His hands *and* blessed them.
51. And it came to pass *that* as He was blessing them, He was separated from them and was carried up into heaven.
52. And after worshiping Him, they returned to Jerusalem with great joy,
53. And were continually in the temple, praising and blessing God. Amen.

The Gospel According to Luke

20 Luke 23:1
Acts 13:27
21 Luke 1:68, 2:38
Acts 1:6
22 Mat. 28:8
Mark 16:10
Luke 24:9-10
John 20:18
24 Luke 24:12
26 Acts 17:3
1 Pet. 1:11
27 Gen. 3:15, 22:18, 26:4, 49:10
Num. 21:9
Deut. 18:15
Isa. 7:14, 9:6, 40:10-11, 50:6
Jer. 23:5, 33:14-15
Ezek. 34:23, 37:25
Mic. 7:20
Mal. 3:1, 4:2
Psa. 16:9-10, 22, 132:11
Dan. 9:24
Luke 24:45
John 1:45
28 Gen. 32:26, 42:7
Mark 6:48
29 Gen. 19:3
Acts 16:15
30 Mat. 14:19
34 1 Cor. 15:5
36 Mark 16:14
John 20:19
1 Cor. 15:5
37 Mark 6:49
39 John 20:20
41 Gen. 45:26
John 21:5
43 Acts 10:41
44 Mat. 16:21, 17:22, 20:18
Mark 8:31
Luke 9:22, 8:31, 24:6
45 Acts 16:14
46 Psa. 22
Acts 17:3
47 Psa. 22:27
Jer. 31:34
Dan. 9:24
Mic. 4:2
Acts 13:38
48 Acts 1:8
49 Isa. 44:3
Joel 2:28
50 Acts 1:12
51 Mark 16:19
52 Mat. 28:9
53 Acts 2:46

*See Appendix J, page 1277.

The Gospel According to

John

CHAPTER ONE

1. In *the* beginning was the Word, and the Word was with God, and the Word was God.
2. He was in *the* beginning with God.
3. All things came into being through Him, and not even one *thing* that was created came into being without Him.
4. In Him was life, and the life was the light of men.
5. And the light shines in the darkness, but the darkness does not comprehend it.
6. There was a man sent by God, whose name *was* John.
7. He came for a witness, that he might testify concerning the light, so that through him all might believe.
8. He was not the light, but *came* that he might testify concerning the light.
9. The true light was that which enlightens everyone who comes into the world.
10. He was in the world, and the world came into being through Him, but the world did not know Him.
11. He came to His own, and His own did not receive Him;
12. But as many as received Him, to them He gave authority to become *the* children of God, *even* to those who believe in His name;
13. Who were not begotten by bloodlines, nor by *the* will of *the* flesh, nor by *the* will of man, but *by the will* of God.
14. And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and truth.
15. John testified concerning Him, and proclaimed, saying, "This was He of Whom I said, 'He Who comes after me has precedence over me because He was before me.' "
16. And of His fullness we have all received, and grace upon grace.
17. For the law was given through Moses, *and* the grace and the truth came through Jesus Christ.
18. No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared *Him.*
19. And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

Chap. 1

1 Prov. 8:22, 30
John 17:5
1 John 1:1, 5:7
2 Gen. 1:1
3 Psa. 33:6
Eph. 3:9
Col. 1:16
4 John 8:12
1 John 5:11
5 John 3:19
6 Mal. 3:1
Mat. 3:1
Luke 3:2
7 Acts 19:4
9 Isa. 49:6
10 Heb. 1:2
11 Luke 19:14
12 Gal. 3:26
13 1 Pet. 1:23
14 Isa. 40:5
Mat. 1:16
Luke 1:31
Gal. 4:4
Col 1:19
Heb. 2:11
15 Mat. 3:11
Mark 1:7
Luke 3:16
John 3:32
Col. 1:17
16 Col. 1:19
17 Ex. 20:1
John 8:32
Rom. 5:21
18 Ex. 33:20
Mat. 11:27
1 John 4:9
1 Tim. 6:16
19 John 5:33
20 Luke 3:15
Acts 13:25
21 Deut. 18:15
Mal. 4:5
23 Isa. 40:3
Mal. 3:1
Mat. 3:6
26 Mal. 3:1
Mat. 3:11
27 Acts 19:4
28 Judg. 7:24
John 10:40
29 Ex. 12:3
Isa. 53:7, 11
Acts 8:32
1 Pet. 1:19, 2:24, 3:18
1 John 2:2, 3:5
1 Cor. 15:3
Gal. 1:4
Heb. 1:3, 2:17, 9:28
Rev. 1:5, 5:6
30 John 1:15, 27
31 Mal. 3:1
Mat. 3:6
Luke 1:17, 76-77, 3:3-4
32 Mat. 3:16
Mark 1:10
John 5:32
33 Mat. 3:11
Acts. 2:4, 10:44

20. Then he *freely* admitted, and did not deny, but declared, "I am not the Christ."
21. And they asked him, "Then who *are you*? Are you Elijah?" And he said, "I am not." *Then they asked,* "Are you the Prophet?" And he answered, "No."
22. Therefore, they said to him, "Who are you? What do you say about yourself so that we may give an answer to those who sent us?"
23. He said, "I *am* a voice crying in the wilderness, 'Make straight the way of *the* Lord,' as Isaiah the prophet said."
24. Now those who had been sent belonged to *the sect* of the Pharisees,
25. And they asked him, saying to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"
26. John answered them, saying, "I baptize with water, but there is One *Who* stands among you Whom you do not know.
27. He it is Who comes after me, *but* Who has precedence over me; of Whom I am not worthy to loose the thong of His sandal."
28. These things took place in Bethabara across the Jordan, where John was baptizing.
29. On the next day, John sees Jesus coming to him, and he says, "Behold the Lamb of God, Who takes away the sin of the world.
30. He is the One concerning Whom I said, 'After me comes a Man Who has precedence over me, because He was before me.'
31. And I did not know Him; but that He might be manifested to Israel, therefore I came baptizing with water."
32. And John testified, saying, "I myself beheld the Spirit descending as a dove out of heaven, and it remained upon Him.
33. And I did not know Him *before*; but He Who sent me to baptize with water said to me, 'Upon Whom you shall see the Spirit descending, and remaining on Him, He is the One Who baptizes with *the* Holy Spirit.'
34. And I have seen, and have borne witness that this is the Son of God."

35. On the next day, John was again standing *there*, and two of his disciples *with him*.
36. And as he gazed upon Jesus walking, he said, "Behold the Lamb of God!"
37. And the two disciples heard him say *this*, and they followed Jesus.
38. Now when Jesus turned and saw them following, He said to them,
39. "What are you seeking?" And they said to Him, "Rabbi (which is to say, being interpreted, "Teacher"), where do You dwell?"
40. He said to them, "Come and see." They went and saw where He was dwelling, and they remained with Him that day. Now it was about *the* tenth hour.
41. Andrew, the brother of Simon Peter, was one of the two who heard *this* from John and followed Him.
42. First, he found his own brother Simon and said to him, "We have found the Messiah" (which is, being interpreted, "the Christ").
43. And he led him to Jesus. And when He saw him, Jesus said, "You are Simon, the son of Jona. You shall be called Cephas" (which is, *being* interpreted, "a stone").
44. On the next day, Jesus desired to go into Galilee; and He found Philip and said to him, "Follow Me."
45. Now Philip was from Bethsaida, the city of Andrew and Peter.
46. Philip found Nathanael and said to him, "We have found *Him* of Whom Moses wrote in the Law, and *also* the prophets, Jesus, the son of Joseph; He *is* from Nazareth."
47. And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."
48. Jesus saw Nathanael coming to Him, and said concerning him, "Behold, truly an Israelite in whom *there* is no guile."
49. Nathanael said to Him, "How did you know me?" Jesus answered and said to him, "Before Philip called you, *when you* were under the fig tree, I saw you."
50. Nathanael answered and said to Him, "Rabbi, You are the Son of God; You are the King of Israel."
51. Jesus answered and said to him, "Because I told you, 'I saw you under the fig tree,' do you believe? Greater things than these shall you see."
52. And He said to him, "Truly, truly I say to you, hereafter you shall see heaven open, and the angels of God descending to and ascending from the Son of man."

36 John 1:29
42 Mat. 16:18
44 John 12:21
45 Gen. 3:15, 49:10
Deut. 18:18
Isa. 4:2, 7:14, 9:6
Mic. 5:2
Zech. 6:12
Mat. 2:23
Luke 2:4, 24:27
John 21:2
46 John 7:41, 42
47 Psa. 32:2, 73:1
John 8:39
Rom. 2:28, 9:6
49 Mat. 14:33, 21:5
John 18:37
51 Gen. 28:12
Mat. 4:11
Luke 2:9, 13, 22:43
Acts 1:10

CHAPTER TWO

1. Now on the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there.
2. And Jesus and His disciples were also invited to the marriage *feast*.
3. And *when* there was a shortage of wine, Jesus' mother said to Him, "They have no wine."
4. Jesus said to her, "Woman, what *do* you *desire to have* Me *do*? My time has not yet come."
5. *Then* His mother said to the servants, "Whatever He says to you, do."
6. Now there were six water vessels of stone standing there, in accordance with the *traditional* purification of the Jews, each one *having* a capacity of two or three firkins.★
7. Jesus said to them, "Fill the water vessels with water." And they filled them to *the* brim.
8. Then He said to them, "Now draw *some* out and bring *it* to the master of the feast." And they brought *it to him*.
9. Now when the master of the feast tasted the water that had become wine, not knowing from where it had come (but the servants who had drawn the water knew), the master of the feast called the bridegroom,
10. And said to him, "Every man serves the good wine first; and when the *guests* have drunk freely, then *he serves* the inferior *wine*. *But* you have kept the good wine until now."
11. This beginning of the miracles *that* Jesus did *took place* in Cana of Galilee, and revealed His glory; and His disciples believed in Him.
12. After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they remained there not many days.
13. Now the Passover of the Jews was near, and Jesus went up to Jerusalem.
14. And He found in the temple those who were selling oxen and sheep and doves, and the money exchangers sitting *there*;
15. And after making a scourge of cords,

Chap. 2

1 Josh. 19:28
4 2 Sam. 16:10
John 7:6, 19:26
6 ★ *A firkin is equal to 8 gallons*
Mark 7:3
9 John 4:46
11 John 1:14
12 Mat. 12:46
13 Ex. 12:14
Deut. 16:1
John 5:1
14 Mat. 21:12
Mark 11:15
Luke 19:45

He drove them all out of the temple, *with* both the sheep and the oxen; and He poured out the coins of the money exchangers, and overturned the tables.
16. And to those who were selling the doves, He said, "Take these things out of here! Do not make My Father's house a house of merchandise."
17. Then His disciples remembered that it was written, "The zeal of Your house has eaten Me up."
18. As a result, the Jews answered and said to Him, "What sign do You show to us, seeing that You do these things?"
19. Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."
20. Then the Jews said, "This temple was forty-six years in building, and You will raise it up in three days?"
21. But He spoke concerning the temple of His body.
22. Therefore, when He was raised from *the* dead, His disciples remembered that He had said this to them; and they believed the Scriptures, and the word that Jesus had spoken.
23. Now when He was in Jerusalem at the Passover, during the feast, many believed on His name, as they observed the miracles that He was doing.
24. But Jesus did not entrust Himself to them, because He knew all *men*;
25. And He did not need anyone to testify concerning man, for He Himself knew what was in man.

16 Luke 2:49
17 Psa. 69:9
18 Mat. 12:38 John 6:30
19 Mat. 26:61, 27:40 Mark 14:58, 15:29
21 Col. 2:9 Heb. 8:2 1 Cor. 3:16, 6:19 2 Cor. 6:16
22 Luke 24:8
25 1 Sam. 16:7 1 Chr. 28:9 Mat. 9:4 Mark 2:8 John 6:64, 16:30 Acts 1:24 Rev. 2:23

Chap. **3**

2 John 7:50, 9:16, 33, 19:39 Acts 2:22, 10:38
3 ★ *anew*

CHAPTER THREE

1. Now there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews.
2. He came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing unless God is with him."
3. Jesus answered and said to him, "Truly, truly I say to you, unless anyone is born again,★ he cannot see the kingdom of God."
4. Nicodemus said to Him, "How can a man who is old be born? Can he enter his mother's womb a second time and be born?"
5. Jesus answered, "Truly, truly I say to you, unless anyone has been born of water and of Spirit,* he cannot enter the kingdom of God.
6. That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit.
7. Do not be amazed that I said to you, 'It is necessary for you to be born again★.'
8. The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; so *also* is everyone who has been born of the Spirit."
9. Nicodemus answered and said to Him, "How can these things be?"
10. Jesus answered and said to him, "You are a teacher of Israel, and you do not know these things?
11. Truly, truly I say to you, We speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony.
12. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?
13. (And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven.)
14. And even as Moses lifted up the serpent in the wilderness, in the same way it is ordained that the Son of man be lifted up,
15. So that everyone who believes in Him may not perish, but may have everlasting life.
16. For God so loved the world that He gave His only begotten Son, so that everyone who believes** in Him may not perish, but may have everlasting life.
17. For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him.
18. The one who believes in Him is not judged, but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God.

5 Mark 16:16 Acts 2:38
7 ★ *anew*
8 Eccl. 11:5 1 Cor. 2:11
9 John 6:52, 60
11 Mat. 11:27 John 1:18, 3:32, 7:16, 8:28
13 Prov. 30:4 John 6:33, 38 Acts 2:34 1 Cor. 15:47 Eph. 4:9
14 Num. 21:9 John 8:28, 12:32
15 John 3:36, 6:47
16 1 John 4:9 Rom. 5:8
17 Luke 9:56 John 5:45, 8:15, 12:47 1 John 4:14
18 John 5:24, 6:40, 47, 20:31

**To be "born of water" refers to one's natural fleshly birth. To be "born of Spirit" refers to the resurrection from the dead to eternal life as a glorified spirit being, and not to an emotional "conversion experience." See Appendix P, p. 1322*

***The Greek present tense participle* ο πιστευων pisteuon *means, "everyone who continually believes in Him." Such belief is a continuous deep, life-long, inner conviction of faith accompanied by loving obedience to God the Father and Jesus Christ, rather than a mere mental or verbal acknowledgement of Jesus Christ.*

19. And this is the judgment: that the light has come into the world, but men loved darkness rather than the light because their works were evil.
20. For everyone who practices evil hates the light, and does not come to the light, so that his works may not be exposed;
21. But the one who practices the truth comes to the light, so that his works may be manifested, that they have been accomplished by *the power of* God."
22. After these things, Jesus and His disciples came into the land of Judea; and there He stayed with them and was baptizing.
23. And John was also baptizing in Aenon, near Salim because there was much water there; and the *people* were coming and were being baptized,
24. For John had not yet been cast into prison.
25. Then there arose a question *between* the disciples of John and *some of the* Jews about purification.
26. And they came to John and said to him, "Rabbi, He Who was with you beyond Jordan, to Whom you have borne witness, behold, He is baptizing, and all are coming to Him."
27. John answered and said, "No one is able to receive anything unless it has been given to him from heaven.
28. You yourselves bear witness to me that I said, 'I am not the Christ,' but that I am sent before Him.
29. The one who has the bride is *the* bridegroom; but the friend of the bridegroom, who stands by and hears him, rejoices greatly because of the voice of the bridegroom; *in* this then, my joy has been fulfilled.
30. It is ordained that He increase, and that I decrease.
31. He Who comes from above is above all. The one who is of the earth is earthly, and speaks of the earth. He Who comes from heaven is above all;
32. And what He has seen and heard, this *is what* He testifies; but no one receives His testimony.
33. The one who has received His testimony has set his seal that God is true;
34. For He Whom God has sent speaks the words of God; and God gives not the Spirit by measure *unto Him.*
35. The Father loves the Son and has given all things into His hand.

19 John 1:4, 9-11, 8:12
20 Job 24:13 Eph. 5:13
22 John 4:2
23 1 Sam. 9:4 Mat. 3:5, 6
24 Mat. 14:3
26 John 1:7, 15, 27, 34
27 Jas. 1:17 1 Cor. 4:7 Heb. 5:4
28 Mal. 3:1 Mark 1:2 Luke 1:17 John 1:20, 27
29 S. of S. 5:1 Mat. 22:2 2 Cor. 11:2 Eph. 5:25, 27 Rev. 21:9
31 Mat. 28:18 John 1:15, 27, 3:13, 6:33, 8:23 Rom. 9:5 1 Cor. 15:47 Eph. 1:21 Phil. 2:9
32 John 3:11, 8:26, 15:15
33 1 John 5:10 Rom. 3:4
34 John 1:16, 7:16
35 Mat. 11:27, 28:18 Luke 10:22 John 5:20, 22, 13:3, 17:2 Heb. 2:8
36 John 1:12, 3:15-16, 6:47 1 John 5:10 Rom. 1:17

Chap. **4**

1 John 3:22, 26
5 Gen. 33:19, 48:22 Josh. 24:32
9 2 Ki. 17:24 Luke 9:52-53 Acts 10:28
10 Isa. 12:3, 44:3 Jer. 2:13 Zech. 13:1, 14:8
14 John 6:35, 58, 7:38
15 John 6:34, 17:2-3 1 John 5:20 Rom. 6:23

36. The one who believes in the Son has everlasting life; but the one who does not obey the Son shall not see life, for the wrath of God remains on him."

CHAPTER FOUR

1. Therefore, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John,
2. (Although Jesus Himself was not baptizing, but His disciples,)
3. He left Judea and departed again into Galilee.
4. Now it was necessary for Him to pass through Samaria.
5. And He came to a city of Samaria called Sychar, near the land that Jacob had given to his son Joseph.
6. And Jacob's fountain was there; Jesus, therefore, being wearied from the journey, sat there by the fountain. *It* was about *the* sixth hour.
7. A woman came out of Samaria to draw water. Jesus said to her, "Give me *some water* to drink."
8. For His disciples had gone away into the city, so that they might buy provisions.
9. Therefore, the Samaritan woman said to Him, "How *is it that* You, being a Jew, ask me, a Samaritan woman, *to give You water* to drink? For Jews do not associate with Samaritans."
10. Jesus answered and said to her, "If you had known the gift of God, and Who it is that said to you, 'Give Me *some water* to drink,' you would have asked Him, and He would have given you living water."
11. The woman said to Him, "Sir, You have nothing with *which* to draw *water*, and the well is deep; how then do You have the living water?
12. Are You greater than our father Jacob, who gave us the well, and drank from it, and his sons, and his cattle?"
13. Jesus answered and said to her, "Everyone who drinks of this water will thirst again;
14. But whoever drinks of the water that I will give him shall never thirst; rather, the water that I will give him shall become a fountain of water within him, springing up into everlasting life."
15. The woman said to Him, "Sir, give

me this water, so that I will not thirst or *need to* come here to draw *water*."
16. Jesus said to her, "Go, call your husband and come *back* here."
17. The woman answered and said, "I do not have a husband." Jesus said to her, "You have spoken well in saying, 'I do not have a husband';
18. For you have had five husbands, and the one whom you now have is not your husband. This you have spoken truly."
19. The woman said to Him, "Sir, I perceive that You are a prophet.
20. Our fathers worshiped in this mountain, but you say that the place where it is obligatory to worship is in Jerusalem."
21. Jesus said to her, "Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father.
22. You do not know what you worship. We know what we worship, for salvation is of the Jews.
23. But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father is indeed seeking those who worship Him in this manner.
24. God *is* Spirit, and those who worship Him must worship in spirit and in truth."
25. The woman said to Him, "I know that Messiah is coming, Who is called Christ; when He comes, He will tell us all things."
26. Jesus said to her, "I Who speak to you am *He*."
27. Now at this *time* His disciples came, and they were amazed that He was speaking with a woman; however, no one said, "What are You seeking?" or, "Why are You talking with her?"
28. Then the woman left her waterpot and went away into the city, and said to the men,
29. "Come *and* see a Man Who told me everything that I have done. Can it be that He is the Christ?"
30. Then they went out of the city and came to Him.
31. But in the meantime, the disciples were urging Him, saying, "Rabbi, eat."
32. And He said to them, "I have meat to eat that you are not aware of."
33. Then the disciples said to one another, "Did anyone bring Him *something* to eat?"
34. Jesus said to them, "My meat is to do the will of Him Who sent Me, and to finish His work.
35. Do not say that there are yet four months, and *then* the harvest comes. I say to you, look around. Lift up your eyes and see the fields, for they are already white to harvest.
36. And the one who reaps receives a reward, and gathers fruit unto eternal life; so that the one who is sowing and the one who is reaping may both rejoice together.
37. For in this the saying is true, that one sows and another reaps.
38. I sent you to reap that in which you have not labored; others have labored, and you have entered into their labor."
39. Now many of the Samaritans from that city believed on Him because of the word of the woman, who testified, "He told me everything that I have done."
40. Therefore, when the Samaritans came to Him, they asked Him to remain with them; and He remained there two days.
41. And many more believed because of His word;
42. And they said to the woman, "We no longer believe because of your word, for we have heard *Him* ourselves, and we know that this is truly the Christ, the Savior of the world."
43. And after two days, He departed from there and went into Galilee;
44. For Jesus Himself testified that a prophet has no honor in his own country.
45. Therefore, when He came into Galilee, the Galileans received Him, having seen all *the* things that He did in Jerusalem during the feast, for they also had gone to the feast.
46. Then Jesus came again to Cana of Galilee, where He had made the water *become* wine. And there was a certain royal official in Capernaum whose son was sick.
47. When he heard that Jesus had come out of Judea into Galilee, *he* went to Him and asked Him if He would come down and heal his son; for he was about to die.
48. Therefore, Jesus said to him, "Unless you see signs and wonders, you will not believe at all."
49. The royal official said to Him, "Sir, come down before my little child dies."
50. Jesus said to him, "Go; your son shall live." And the man believed the word that Jesus said to him and went away.

19 Luke 7:16, 24:19 John 6:14
20 Deut. 12:5, 11 Judg. 9:7 1 Ki. 9:3 2 Chr. 7:12
21 Mal. 1:11 1 Tim. 2:8
22 2 Ki. 17:29 Isa. 2:3 Luke 24:47 Rom. 9:4-5
23 John 1:17 Phil. 3:3
24 2 Cor. 3:17
25 John 4:29, 39
26 Mat. 26:63-64 Mark 14:61-62
29 John 4:25
34 Job 23:12 John 6:38, 17:4, 19:30
35 Mat. 9:37 Luke 10:2
36 Dan. 12:3
39 John 4:29
42 John 17:8 1 John 4:14
44 Mat. 13:57
45 Deut. 16:16 John 2:23, 3:2
46 John 2:1, 11
48 1 Cor. 1:22

51. Now as he was going down *to his house*, his servants met him and reported, saying, "Your child is alive *and well*."
52. Then he inquired of them at what hour he began to improve. And they said to him, "Yesterday, *at the* seventh hour, the fever left him."
53. Therefore, the father knew that *it was* at the hour that Jesus said to him, "Your son shall live." And he himself believed and his whole household.
54. This *was* the second miracle *that* Jesus did after again coming out of Judea into Galilee.

CHAPTER FIVE

1. After these things *there* was a feast of the Jews, and Jesus went up to Jerusalem.
2. And there is in Jerusalem at the sheep gate a pool, called Bethesda in Hebrew, which has five porches.
3. And in these *porches* were lying a great multitude of those who were sick, blind, lame *and* withered. They were waiting for the stirring of the water.
4. For from time to time, an angel descended into the pool and agitated the water; and the first one to enter after the agitation of the water was made well from whatever disease he had.
5. Now a certain man was there who had been *suffering with* an infirmity for thirty-eight years.
6. Jesus saw him lying *there*, and, knowing that he had been there a long time, said to him, "Do you desire to be made whole?"
7. And the infirm *man* answered Him, "Sir, I do not have anyone to put me in the pool after the water has been agitated. But while I am going, another *one* steps down before me."
8. Jesus said to him, "Arise, take up your bedroll and walk."
9. And immediately the man was made whole; and he took up his bedroll and walked. Now that day was a Sabbath.
10. For this reason, the Jews said to the man who had been healed, "It is *the* Sabbath *day*. It is not lawful for you to take up your bedroll."
11. He answered them, "The One Who made me whole said to me, 'Take up your bedroll and walk.' "
12. Then they asked him, "Who is the One Who said to you, 'Take up your bedroll and walk'? "
13. But the man who had been healed did not know Who it was, for Jesus had moved away, *and* a crowd was in the place.
14. After these things, Jesus found him in the temple and said to him, "Behold, you have been made whole. Sin no more, so that something worse does not happen to you."
15. The man went away and told the Jews that it was Jesus Who had made him whole.
16. And for this cause, the Jews persecuted Jesus and sought to kill Him, because He had done these things on a Sabbath.
17. But Jesus answered them, "My Father is working until now, and I work."
18. So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath,* but also *because* He had called God His own Father, making Himself equal with God.
19. Therefore, Jesus answered and said to them, "Truly, truly I say to you, the Son has no power to do anything of Himself, but only what He sees the Father do. For whatever He does, these things the Son also does in the same manner.
20. For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder.
21. For even as the Father raises the dead and gives life, in the same way also, the Son gives life to whom He will.
22. For the Father judges no one, but has committed all judgment to the Son
23. So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him.

Chap. 5
1 Lev. 23:2 Deut. 16:1 John 2:13
2 Neh. 3:1, 12:39
8 Mat. 9:6 Mark 2:11 Luke 5:24
9 John 9:14
10 Ex. 20:10 Neh. 13:19 Jer. 17:21 Mat. 12:2 Mark 2:24 Luke 6:2
14 Mat. 12:45 John 8:11
17 John 9:4, 14:10
18 John 7:19, 10:30 Phil. 2:6
19 John 5:30, 8:28, 9:4
20 Mat. 3:17 John 3:35
21 Luke 7:14, 8:54 John 11:25
22 Mat. 11:27, 28:18 John 3:35, 17:2 Acts 17:31 1 Pet. 4:5
23 1 John 2:23

**The Greek verb* λυω luoo *is properly translated into the English word "loosed."* Luoo *means "to loose," as in loosing a law or regulation. In this case, Jesus loosed a law of Judaism that the Jews had added to the commandment of God. In loosing this law of Judaism, He did not break the Sabbath or transgress against the Fourth Commandment, which prohibits working on the Sabbath. Jesus Christ did not abrogate the seventh day as the Sabbath. Rather, He "loosed" the Sabbath from a traditional law of Judaism, which prohibited a person from carrying his bedroll on the Sabbath day.*

24. Truly, truly I say to you, the one who hears My word, and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life.
25. Truly, truly I say to you, *the* hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live.
26. For even as the Father has life in Himself, so also has He given to the Son to have life in Himself;
27. And has also given Him authority to execute judgment because He is *the* Son of man.
28. Do not wonder at this, for *the* hour is coming in which all who are in the graves shall hear His voice
29. And shall come forth: those who have practiced good unto a resurrection of life, and those who have practiced evil unto a resurrection of judgment.
30. I have no power to do anything of Myself; but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father, Who sent Me.
31. If I bear witness of Myself, My testimony is not true.
32. There is another who bears witness of Me, and I know that the testimony that he witnesses concerning Me is true.
33. You have sent to John, and he has borne witness to the truth.
34. Now I do not receive witness from man, but I say these things so that you may be saved.
35. He was a burning and shining light, and you were willing for a time to rejoice in his light.
36. But I have a greater witness than John's; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me.
37. And the Father Himself, Who sent Me, has borne witness of Me. You have neither heard His voice nor seen His form at any time.
38. And you do not have His word dwelling in you, for you do not believe Him Whom He has sent.
39. You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me.
40. But you are unwilling to come to Me, that you may have life.

24 John 3:16, 18 6:40, 47, 8:51 1 John 3:14
25 Eph. 2:1, 5, 5:14 Col. 2:13
27 Dan. 7:13, Acts 10:42, 17:31
29 Isa. 26:19 Dan. 12:2 Mat. 25:32-33, 46 1 Cor. 15:52
30 Mat. 26:39 John 4:34, 5:19, 6:38
31 John 8:14 Rev. 3:14
32 Mat. 3:17, 17:5 John 8:18 1 John 5:6
33 John 1:15, 19, 27, 32
35 Mat. 13:20 Mark 6:20 2 Pet. 1:19
36 John 3:2, 10:25, 15:24 1 John 5:9
37 Deut. 4:12 Mat. 3:17, 17:5 John 1:18, 6:27, 8:18 1 John 4:12 1 Tim. 1:17
39 Deut. 18:15, 18 Isa. 8:20, 4:16 Luke 6:29, 24:27 John 5:46 Acts 17:11
40 John 1:11, 3:19
41 John 5:34 1 Thes. 2:6
44 John 12:43 Rom. 2:29
45 Rom. 2:12
46 Gen. 3:15, 12:3, 18:18, 22:18, 49:10 Deut. 18:15, 18 John 1:45 Acts 26:22

Chap. **6**

1 Mat. 14:15 Mark 6:35 Luke 9:10, 12
4 Lev. 23:5, 7 Deut. 16:1 Mat. 14:14 Mark 6:35 Luke 9:12 John 2:13, 5:1
7 Num. 11:21-22
9 2 Ki. 4:43

41. I do not receive glory from men;
42. But I have known you, that you do not have the love of God in yourselves.
43. I have come in My Father's name, and you do not receive Me; *but* if another comes in his own name, you will receive him.
44. How are you able to believe, you who receive glory from one another, and do not seek the glory that *comes* from the only God?
45. Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope.
46. But if you believed Moses, you would have believed Me; for he wrote about Me.
47. And if you do not believe his writings, how shall you believe My words?"

CHAPTER SIX

1. After these things, Jesus crossed over the Sea of Galilee (*or Sea* of Tiberias);
2. And a great multitude followed Him, because they had seen the miracles that He worked upon those who were sick.
3. Then Jesus went up into a mountain and sat there with His disciples.
4. Now the Passover, a feast of the Jews, was near.
5. And when Jesus lifted up *His* eyes and saw a great multitude coming toward Him, He said to Philip, "How shall we buy enough loaves to feed *all* these?"
6. But He said this to test him, because He knew what He was about to do.
7. Philip answered Him, "Two hundred silver coins would not be sufficient to buy enough loaves for each of them to receive a little."
8. *Then* one of His disciples, Andrew, the brother of Simon Peter, said to Him,
9. "Here is a little boy who has five barley loaves and two small fish; but what are these for so many *people*?"
10. Then Jesus said, "Have the men sit down." Now there was much grass in the place; therefore the men sat down, about five thousand in number.
11. And Jesus took the loaves; and when He had given thanks, He distributed *them* to the disciples, and the disciples to those who were sitting; and in like manner the small fish, as much as they desired.
12. And when they were filled, He said

to His disciples, "Gather together the fragments that are left over, so that nothing may be lost."
13. Then they gathered *them* together, filling twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.
14. Now when the men saw the miracle that Jesus had done, they said, "Of a truth, this is the Prophet Who was to come into the world."
15. Because Jesus perceived that they were about to come and seize Him, so that they might make Him king, He withdrew again to a mountain by Himself alone.
16. Now when evening came, His disciples went down to the sea;
17. And they went into a ship *and* were crossing the sea to Capernaum; for it had already become dark, and Jesus had not come to them.
18. But the sea was tossing because a strong wind was blowing.
19. And after rowing about twenty-five or thirty furlongs, they saw Jesus walking on the sea and approaching the ship; and they were afraid.
20. But He said to them, "I am *He*. Do not be afraid."
21. Then they willingly received Him into the ship; and immediately the ship was at the land to which they were going.
22. On the next day, the multitude standing *on* the other side of the sea, who had observed that no other small ship was there besides the one into which the disciples had entered, and that Jesus had not gone into the small ship with His disciples, but that His disciples had departed alone;
23. (But other small ships had come from Tiberias near the place where they had eaten the bread, after the Lord had given thanks;)
24. Accordingly, when the multitude saw that Jesus was not there, nor His disciples, they also went in the ships and came to Capernaum, looking for Jesus.
25. And after finding Him *on* the other side of the sea, they said to Him, "Rabbi, when did You come here?"
26. Jesus answered them and said, "Truly, truly I say to you, you do not seek Me because you saw *the* miracles, but because you ate the bread and were satisfied.

14 Gen. 49:10
Deut. 18:15, 18
Mat. 11:3
John 1:21, 4:19, 25, 7:40
16 Mat. 14:23
Mark 6:47
27 Mat. 3:17, 17:5
Mark 1:11, 9:7
Luke 3:22, 9:35
John 4:14, 5:37
Acts 2:22
2 Pet. 1:17
29 1 John 3:23
30 Mat. 12:38
16:1
Mark 8:11
1 Cor. 1:22
31 Ex. 16:15
Num. 11:7
Neh. 9:15
Psa. 78:24
1 Cor. 10:3
34 John 4:15
35 John 4:14, 6:48, 58, 7:37
36 John 6:26, 64
37 Mat. 24:24
John 6:45, 10:28-29
1 John 2:19
2 Tim. 2:19
38 Mat. 26:39
John 4:34, 5:30
39 John 10:28, 17:12, 18:9
40 John 3:15, 16, 4:14, 6:27, 47, 54
42 Mat. 13:55
Mark 6:3
Luke 4:22

27. Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed."
28. Therefore, they said to Him, "What shall we do, in order that we ourselves may do the works of God?"
29. Jesus answered and said to them, "This is the work of God: that you believe in Him Whom He has sent."
30. Therefore, they said to Him, "What sign will You perform, that we may see *it* and believe You? What work will You do?
31. Our fathers ate manna in the wilderness, as it is written: 'He gave them bread to eat *that came down* from heaven.' "
32. Then Jesus said to them, "Truly, truly I say to you, Moses did not give you the bread from heaven; but My Father gives you the true bread from heaven.
33. For the bread of God is He Who comes down from heaven and gives life to the world."
34. Therefore, they said to Him, "Lord, give this bread to us always."
35. Jesus said to them, "I am the bread of life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.
36. But *as* I said to you, you also have seen Me, yet you do not believe.
37. All whom the Father gives Me shall come to Me, and the one who comes to Me I will in no wise cast out.
38. For I did not come down from heaven to do My own will, but the will of Him Who sent Me.
39. And this is the will of the Father Who sent Me: that *of* all whom He has given Me, I should not lose any, but should raise them up in the last day.
40. And this is the will of Him Who sent Me: that everyone who sees the Son, and believes in Him, may have eternal life; and I will raise him up at the last day."
41. Then the Jews were complaining against Him, because He said, "I am the bread that came down from heaven."
42. And they were saying, "Is this not Jesus, the son of Joseph, whose father and mother we know? Why then does He say, 'I came down from heaven'? "
43. For this reason, Jesus answered them and said, "Do not be complaining among one another.

44. No one can come to Me unless the Father, Who sent Me, draws him; and I will raise him up at the last day.
45. It is written in the prophets, 'And they shall all be taught by God.' Therefore, everyone who has heard from the Father, and has learned, comes to Me.
46. No one has seen the Father except He Who is from God; He has seen the Father.
47. Truly, truly I say to you, the one who believes in Me has eternal life.
48. I am the bread of life.
49. Your fathers ate manna in the desert, but they died.
50. This is the bread which comes down from heaven so that anyone may eat of it and not die.
51. I am the living bread, which came down from heaven; if anyone eats of this bread, he shall live forever; and the bread that I will give is even My flesh, which I will give for the life of the world."
52. Because of this, the Jews were arguing with one another, saying, "How is He able to give us *His* flesh to eat?"
53. Therefore, Jesus said to them, "Truly, truly I say to you, unless you eat the flesh of the Son of man, and drink His blood, you do not have life in yourselves.
54. The one who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day;
55. For My flesh is truly food, and My blood is truly drink.
56. The one who eats My flesh and drinks My blood is dwelling in Me, and I in him.
57. As the living Father has sent Me, and I live by the Father; so also the one who eats Me shall live by Me.
58. This is the bread which came down from heaven; not as your fathers ate manna, and died. The one who eats this bread shall live forever."
59. These things He said in *the* synagogue as He was teaching in Capernaum.
60. Therefore, after hearing *these words*, many of His disciples said, "This is a hard saying. Who is able to hear *it*?"
61. But Jesus, knowing that His disciples were complaining about this, said to them, "Does this offend you?
62. What if you shall see the Son of man ascending up where He was before?
63. It is the Spirit that gives life; the flesh profits nothing. The words that I speak to you, *they* are spirit and *they* are life.
64. But there are some of you who do not believe." For Jesus knew from *the* beginning who were the ones that did not believe, and who would betray Him.
65. And He said, "For this reason, I have said to you, no one can come to Me unless it has been given to him from My Father."
66. From that *time*, many of His disciples went back and walked no more with Him.
67. Therefore, Jesus said to the twelve, "Are you also desiring to go away?"
68. Then Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life;
69. And we have believed and have known that You are the Christ, the Son of the living God."
70. Jesus answered them, "Did I not choose you twelve, and one of you is a devil?"
71. Now He spoke of Judas Iscariot, Simon's *son*; for he was about to betray Him, being one of the twelve.

44 S. of S. 1:4
John 6:65
45 Isa. 54:13
Jer. 31:34
Mic. 4:2
John 6:37
Heb. 8:10
46 Mat. 11:27
Luke 10:22
John 1:18, 7:29
47 John 3:16, 18
48 John 6:33, 35
49 John 6:31
50 John 6:51, 58
51 John 3:13
Heb. 10:5
52 John 7:43, 9:16, 10:19
53 Mat. 26:26
54 John 4:14, 6:27, 40
56 1 John 3:24, 4:15-16
58 John 6:49-51
60 Mat. 11:6
John 6:66
62 Mark 16:19
John 3:13
Acts 1:9
Eph. 4:8
63 2 Cor. 3:6
64 John 2:24-25, 6:36, 13:11
65 John 6:44-45
66 John 6:60
68 Acts 5:20
69 Mat. 16:16
Mark 8:29
Luke 9:20
John 1:49, 11:27
70 Luke 6:13
John 13:27

CHAPTER SEVEN

1. After these things, Jesus was sojourning in Galilee, for He did not desire to travel in Judea because the Jews were seeking to kill Him.
2. Now the Jews' feast of tabernacles was near.
3. For this reason, His brothers said to Him, "Leave this place and go into Judea, so that Your disciples may see the works that You are doing;
4. Because no one does anything in secret, but seeks to be *seen* in public. If You do these things, reveal Yourself to the world."
5. For neither did His brothers believe in Him.
6. Therefore, Jesus said to them, "My time has not yet come, but your time is always ready.
7. The world cannot hate you; but it hates Me because I testify concerning it, that its works are evil.
8. You go up to this feast. I am not going up to this feast now, for My time has not yet been fulfilled."
9. And after saying these things to them, He remained in Galilee.
10. But after His brothers had gone up,

Chap. 7
1 John 5:16, 18
2 Lev. 23:34
3 Mat. 12:46
Mark 3:31
Acts 1:14
5 Mark 3:21
6 John 2:4, 8:20
7 John 3:19, 15:19
8 John 8:20

then Jesus also went up to the feast, not openly, but as it were in secret.
11. As a result, the Jews were seeking Him at the feast, and said, "Where is He?"
12. Now there was much debating about Him among the people. Some said, "He is a good Man." But others said, "No, but He is deceiving the people."
13. However, no one spoke publicly about Him for fear of the Jews.
14. But then, about the middle of the feast, Jesus went up into the temple and was teaching.
15. And the Jews were amazed, saying, "How does this Man know letters, having never been schooled?"
16. Jesus answered them and said, "My doctrine is not Mine, but His Who sent Me.
17. If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self.
18. The one who speaks of himself is seeking his own glory; but He Who seeks the glory of Him Who sent Him is true, and there is no unrighteousness in Him.
19. Did not Moses give you the law, and not one of you is practicing the law? Why do you seek to kill Me?"
20. The people answered and said, "You have a demon. Who is seeking to kill You?"
21. Jesus answered and said to them, "I did one work, and you were all amazed.
22. Now then, Moses gave you circumcision—not that it was from Moses, but from the fathers—and on *the* Sabbath you circumcise a man.
23. If a man receives circumcision on *the* Sabbath, so that the law of Moses may not be broken, why are you angry with Me because I made a man entirely whole on *the* Sabbath?
24. Judge not according to appearance, but judge righteous judgment."
25. Then some of those from Jerusalem said, "Is not this the One Whom they seek to kill?
26. But look, He is speaking publicly, and they are saying nothing to Him. Can it be that the authorities have recognized that this Man truly is the Christ?
27. Now this man, we know where He comes from. But the Christ, whenever He may appear, no one knows where He comes from."

11 John 11:56
12 Mat. 21:46
Luke 7:16
John 6:14, 7:40, 9:16, 10:19
13 John 9:22, 12:42, 19:38
15 Mat. 13:54
Mark 6:2
Luke 4:22
Acts 2:7
16 John 3:11, 8:28, 12:49, 14:10, 24
17 John 8:43
18 John 5:41, 8:50
19 Ex. 24:3
Deut. 33:4
Mat. 12:14
Mark 3:6
John 1:17, 5:16, 18, 10:31, 39, 11:53
Acts 7:38
20 John 8:48, 52, 10:20
22 Gen. 17:10
Lev. 12:3
23 John 5:8-9, 16
24 Deut. 1:16
Prov. 24:23
John 8:15
Jas. 2:1
26 John 7:48
27 Mat. 13:55
Mark 6:3
Luke 4:22
28 John 1:18, 5:32, 43, 8:14, 26, 42, 55
Rom. 3:4
29 Mat. 11:27
John 10:15
30 Mark 11:18
Luke 19:47, 20:19
John 7:44, 8:37
31 Mat. 12:23
John 3:2
33 John 13:33, 16:16
34 Hos. 5:6
John 8:21, 13:33
35 Isa. 11:12
Jas. 1:1
1 Pet. 1:1
37 Lev. 23:36
Isa. 55:1
John 6:35
Rev. 22:17
38 Deut. 18:15
Prov. 18:4
Isa. 12:3, 44:3
John 4:14
39 Isa. 44:3
Joel 2:28
John 12:16, 16:7
40 Deut. 18:15
John 1:21, 6:14
41 John 1:46, 4:42, 6:69, 7:52
42 1 Sam. 16:1, 4
Psa. 132:11
Jer. 23:5
Mic. 5:2
Mat. 2:5
Luke 2:4

28. Then Jesus spoke out, teaching in the temple and saying, "You know Me, and you also know where I come from; yet I have not come of Myself; but He Who sent Me is true, Whom you do not know.
29. But I know Him because I am from Him, and He sent Me."
30. Because of this *saying*, they were looking *for a way* to take Him; but no one laid a hand on Him because His time had not yet come.
31. Then many of the people believed in Him, saying, "When the Christ comes, will He do more miracles than those that this *Man* has done?"
32. The Pharisees heard the crowds debating these things about Him, and the Pharisees and the chief priests sent officers to arrest Him.
33. Then Jesus said to them, "I am with you yet a little while, and *then* I go to Him Who sent Me.
34. You shall seek Me, but shall not find *Me*; and where I am *going*, you are not able to come."
35. Therefore, the Jews said among themselves, "Where is He about to go, that we shall not find Him? Is He about to go to the Diaspora among the Greeks, and teach the Greeks?
36. What is this saying that He said, 'You shall seek Me, but shall not find *Me*'; and, 'Where I am *going*, you are not able to come'? "
37. Now in the last day, the great *day* of the feast, Jesus stood and called out, saying, "If anyone thirsts, let him come to Me and drink.
38. The one who believes in Me, as the scripture has said, out of his belly shall flow rivers of living water."
39. But this He spoke concerning the Spirit, which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified.
40. Now after hearing these words, many of the people said, "This is truly the Prophet."
41. Others said, "This is the Christ." But others said, "Does the Christ then come out of Galilee?
42. Does not the scripture say that the Christ comes from the seed of David, and from Bethlehem, the town where David was?"

43. Therefore, a division arose among the people because of Him.
44. Now some of them desired to take Him, but no one laid hands on Him.
45. As a result, *when* the officers came to the chief priests and the Pharisees, they said to them, "Why did you not bring Him?"
46. The officers answered, "Never has a man spoken like this man."
47. Then the Pharisees answered them, "Are you also being deceived?
48. Has even one of the rulers or of the Pharisees believed in Him?
49. But these people who do not know the law are accursed."
50. *Then* Nicodemus (being one of them, the one who came to Him by night) said to them,
51. "Does our law judge any man without first hearing from him in person, and knowing what he does?"
52. They answered and said to him, "Are you also from Galilee? Search and see, for no prophet has *ever* come out of Galilee."
53. And each one went to his house.

43 John 7:12, 9:16, 10:19
44 John 7:30
48 John 12:42 Acts 6:7 1 Cor. 1:20, 26, 2:8
50 John 3:2
51 Deut. 1:17, 17:8, 19:15
52 Isa. 9:1, 2 Mat. 4:15 John 1:46, 7:41

CHAPTER EIGHT

1. But Jesus went to the Mount of Olives.
2. And at dawn He came again into the temple, and all the people came to Him; and He sat down and taught them.
3. Then the scribes and the Pharisees brought to Him a woman who had been taken in adultery; and after setting her in *the* center,
4. They said to Him, "Teacher, this woman was caught in the very act of committing adultery.
5. And in the law, Moses commanded us that those who commit such *a sin* should be stoned. Therefore, what do You say?"
6. Now they said this to tempt Him, so that they might have *cause* to accuse Him. But Jesus stooped down *and* wrote on the ground with *His* finger.
7. And as they continued to ask Him, He lifted Himself up *and* said to them, "Let the sinless one among you cast the first stone at her."
8. And again He stooped down *and* wrote on the ground.
9. But after hearing *this*, they were convicted *each* by *his own* conscience, and went out one by one, beginning with the older ones until the last. And Jesus was left alone, with the woman standing in *the* center.
10. And when Jesus lifted Himself up and saw no one but the woman, He said to her, "Woman, where are your accusers? Did anyone condemn you?"
11. And she said, "No one, Lord." And Jesus said to her, "Neither do I condemn you. Go, and sin no more."
12. Then Jesus spoke to them again, saying, "I am the light of the world; the one who follows Me shall never walk in darkness, but shall have the light of life."
13. Therefore, the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not true."
14. Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, because I know where I have come from and where I am going. But you do not know where I come from and where I go.
15. You judge according to the flesh; I judge no one.
16. Yet if I do judge, My judgment is true, for I am not alone; but I and the Father Who sent Me.
17. And it is written in your law that the testimony of two men is true.
18. I am *One* Who bears witness of Myself, and the Father, Who sent Me bears witness of Me."
19. Then they said to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father. If you had known Me, you would also have known My Father."
20. Jesus spoke these words in the treasury *while* teaching in the temple; but no one arrested Him because His time had not yet come.
21. Then Jesus said to them again, "I am going away; and you shall seek Me, but you shall die in your sin. Where I am going, you are not able to come."
22. Therefore, the Jews said, "Will He kill Himself? *Is* that *why* He says, 'Where I am going, you are not able to come'? "
23. And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.
24. That is why I said to you that you shall die in your sins; for if you do not believe that I AM, you shall die in your sins."

Chap. **8**

5 Lev. 20:10 Deut. 22:22
7 Deut. 17:7 Rom. 2:1
9 Rom. 2:22
11 Luke 9:56, 12:14 John 3:17, 5:14
12 John 1:4, 5, 9, 3:19, 9:5, 12:35, 36, 46
13 John 5:31
14 John 7:28, 9:29
15 John 3:17, 7:24, 12:47, 18:36
16 John 16:32
17 Deut. 17:6, 19:15 Mat. 18:16 2 Cor. 13:1 Heb. 10:28
18 John 5:37
19 John 14:7, 16:3
20 Mark 12:41 John 7:8, 30
21 John 7:34, 8:24, 13:33
23 John 3:31, 15:19, 17:16 1 John 4:5
24 Mark 16:16 John 8:21

25. Then they said to Him, "Who are You?" And Jesus said to them, "The One that I said to you from the beginning.
26. I have many things to say and to judge concerning you; but He Who sent Me is true, and what I have heard from Him, these things I speak to the world."
27. *But* they did not know that He was speaking to them of the Father.
28. Then Jesus said to them, "When you have lifted up the Son of man, then you yourselves shall know that I AM, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak.
29. And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him."
30. As He spoke these things, many believed in Him.
31. Therefore, Jesus said to the Jews who had believed in Him, "If you continue in My word, you are truly My disciples.
32. And you shall know the truth, and the truth shall set you free."
33. They answered Him, "We are Abraham's seed, and have never been in bondage to anyone. What do You mean by saying, 'You shall become free'?"
34. Jesus answered them, "Truly, truly I say to you, everyone who practices sin is a servant of sin.
35. And the servant does not live in the house forever; *but* the Son lives forever.
36. Therefore, if the Son shall set you free, you shall truly be free.
37. I know that you are Abraham's seed; but you are seeking to kill Me, because My words do not enter into your *minds*.
38. I speak the things that I have seen from My Father, and you do the things that you have seen from your father."
39. They answered and said to Him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would do the works of Abraham.
40. But now you seek to kill Me, a Man who has spoken the truth to you, which I have heard from God; Abraham did not do this.
41. You are doing the works of your father." Then they said to Him, "We have not been born of fornication. We have one Father, *and that is* God."
42. Therefore, Jesus said to them, "If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me.
43. Why don't you understand My speech? Because you cannot *bear* to hear My words.
44. You are of *your* father the devil, and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the truth because there is no truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it.
45. And because I speak the truth, you do not believe Me.
46. Which *one* of you can convict Me of sin? But if I speak *the* truth, why don't you believe Me?
47. The one who is of God hears the words of God. For this reason you do not hear, because you are not of God."
48. Then the Jews answered and said to Him, "Are we not right in saying that You are a Samaritan and have a demon?"
49. Jesus answered, "I do not have a demon. But I honor My Father, and you dishonor Me.
50. Yet I do not seek My own glory; there is One Who seeks and judges.
51. Truly, truly I say to you, if anyone keeps My words, he shall not see death forever."
52. Then the Jews said to Him, "Now we know that You have a demon. Abraham and the prophets died; yet You say, 'If anyone keeps My words, he shall not taste of death forever.'
53. Are You greater than our father Abraham who died? And the prophets, *who* died? Who do You make Yourself *to be?*"
54. Jesus answered, "If I glorify Myself, My glory is nothing. It is My Father Who glorifies Me, *of* Whom you say that He is your God.
55. Yet you have not known Him; but I know Him. And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word.
56. Abraham your father was overjoyed to see My day; and he saw *it*, and rejoiced."
57. Then the Jews said to Him, "You are not even fifty years *old*, and You have seen Abraham?"
58. Jesus said to them, "Truly, truly I say to you, before Abraham was born, I AM."

26 John 3:32, 7:28, 15:15
28 John 3:11, 14, 5:19, 30, 12:32 Rom. 1:4
29 John 4:34, 5:30, 6:38, 8:16, 14:10
30 John 7:31, 10:42, 11:45
32 Rom. 6:14, 18, 22 Jas. 1:25, 2:12
33 Lev. 25:42 Mat. 3:9
34 2 Pet. 2:19 Rom. 6:16
35 Gal. 4:30
36 Rom. 8:2 Gal. 5:1
37 John 7:19
38 John 3:32, 5:19, 30, 14:10, 24
39 Mat. 3:9 Rom. 2:28, 9:7 Gal. 3:7, 29
40 John 8:26, 37
41 Isa. 63:16, 64:8 Mal. 1:6
42 John 5:43, 7:28-29, 16:27, 17:8, 25 1 John 5:1
43 John 7:17
44 Mat. 13:38 1 John 3:8 Jude 6
47 John 10:26 1 John 4:6
48 John 7:20, 8:52, 10:20
50 John 5:41, 7:18
51 John 5:24, 11:26
52 Zech. 1:5 Heb. 11:13
54 John 5:41, 16:14, 17:1 Acts 3:13
55 John 7:28, 29
56 Luke 10:24 Heb. 11:13
58 Ex. 3:14 Isa. 43:13 John 17:5, 24 Col. 1:17 Rev. 1:8

59. Then they picked up stones to throw at Him. But Jesus concealed Himself and went out of the temple, passing through the midst of them, and in this manner departed.

CHAPTER NINE

1. Now *as Jesus was* passing by, He saw a man who was blind from birth.
2. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"
3. Jesus answered, "Neither did this man sin, nor his parents; rather, *this blindness came* so that the works of God might be manifested in him.
4. I must work the works of Him Who sent Me while it is still day. When *the* night comes, no one is able to work.
5. As long as I am in the world, I am *the* light of the world."
6. After saying these things, He spat on *the* ground, and made clay of the spittle, and applied the clay to the eyes of the blind man.
7. And He said to him, "Go *and* wash in the pool of Siloam" (which is, by interpretation, "Sent"). Then he went and washed, and came *from there* seeing.
8. Therefore, the neighbors and those who had seen him before, *and knew* that he was blind, said, "Isn't he the one who was sitting and begging?"
9. Some said, "It is he." But others said, "He is like him." He said, "I am *the one*."
10. Then they said to him, "How were your eyes opened?"
11. He answered and said, "A Man called Jesus made clay, and applied *it* to my eyes, and said to me, 'Go to the pool of Siloam and wash'; and after I went and washed, I received sight."
12. Then they said to him, "Where is He?" He said, "I do not know."
13. They brought him who *was* once blind to the Pharisees.
14. Now it was *the* Sabbath when Jesus made the clay and opened his eyes.
15. Therefore, the Pharisees in turn also asked him how he had received sight. And he said to them, "He put clay on my eyes, and I washed; and *now* I see."
16. Then some of the Pharisees said, "This man is not from God because He does not keep the Sabbath."* Others said, "How can a man who is a sinner do such miracles?" And there was a division among them.
17. They said to the blind man again, "What do you say about Him since He opened your eyes?" And he said, "He is a prophet."
18. However, the Jews did not believe *this* about him, that he was blind and had received sight, until they called the parents of the one who had received sight.
19. And they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?"
20. His parents answered them and said, "We know that this is our son, and that he was born blind.
21. But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age; ask him. He will speak for himself."
22. His parents said these things because they were afraid of the Jews; for the Jews had already agreed among themselves that if anyone confessed Him *to be the* Christ, he would be put out of the synagogue.
23. For this reason, his parents said, "He is of age; ask him."
24. Therefore, they called a second time *for* the man who had been born blind, and said to him, "Give glory to God. We know that this Man is a sinner."
25. Then he answered and said, "Whether He is a sinner, I do not know. One *thing* I do know, that I was blind, *and* now I see."
26. And they said to him again, "What did He do to you? How did He open your eyes?"
27. He answered them, "I have already told you, and you did not listen. Why do you want to hear *it* again? Do you desire to become His disciples, too?"
28. Then they railed at him and said, "You are His disciple, but we are Moses' disciples.

59 Luke 4:30 John 10:31, 39, 11:8

Chap. **9**

2 John 9:34
3 John 11:4
4 John 4:34, 5:19, 36, 11:9, 12:35, 17:4
5 John 1:5, 9, 3:19, 8:12, 12:35, 46
6 Mark 7:33, 8:23
7 2 Ki. 5:14 Neh. 3:15
11 John 9:6, 7
16 John 3:2, 7:12, 43, 9:33, 10:19
17 John 4:19, 6:14
22 John 7:13, 9:34, 12:42, 16:2, 19:38 Acts 5:13
24 Josh. 7:19 1 Sam. 6:5 John 9:16

**The Pharisees were judging Jesus' action of making the clay on the Sabbath as a sin. Because in their view He was laboring, they condemned Jesus and claimed that He did not keep the Sabbath. But Jesus Christ is Lord of the Sabbath day and never broke the command to refrain from servile work on the Sabbath. The records of the New Testament make it explicitly clear that Jesus never sinned by breaking any of the Ten Commandments, including the Fourth Commandment, which sanctifies the Sabbath day.*

29. We know that God spoke to Moses. As for this Man, we do not know where He has come from."
30. The man answered and said to them, "This is truly an amazing thing, that you do not know where He has come from, yet He has opened my eyes.
31. Now we know that God does not hear sinners. But if anyone is God-fearing and is doing His will, He hears him.
32. From the beginning of the world it has never been heard of that anyone has opened *the* eyes of *one* who was born blind.
33. If this *man* were not from God, He could do nothing."
34. They answered and said to him, "You were born wholly in sin, and you are teaching us?" And they cast him out.
35. Jesus heard that they had cast him out; and when He found him, He said to him, "Do you believe in the Son of God?"
36. He answered and said, "Who is He, Lord, that I may believe in Him?"
37. And Jesus said to him, "You have seen Him, and He is the One Who is even now speaking to you."
38. Then he said, "Lord, I believe." And he worshiped Him.
39. And Jesus said, "For judgment I have come into this world so that those who do not see might see, and those who see might become blind."
40. And those of the Pharisees who were with Him heard these things; and they said to Him, "Are we also blind?"
41. Jesus said to them, "If you were blind, you would not have sin. But now you say, 'We see.' Therefore, your sin remains."

29 John 8:14
30 John 3:10
31 Isa. 1:15
Jer. 11:11, 14:12
Ezek. 8:18
Mic. 3:4
Zech. 7:13
Psa. 18:41, 34:15, 66:18
Prov. 1:28, 15:29, 28:9
Job 27:9, 35:12
33 John 9:16
34 John 9:2, 22
35 Mat. 14:33, 16:16
Mark 1:1
John 10:36
1 John 5:13
37 John 4:26
39 Mat. 13:13
John 3:17, 5:22, 27 12:47
40 Rom. 2:19
41 John 15:22, 24

CHAPTER TEN

1. "Truly, truly I say to you, the one who does not enter the sheepfold through the door, but climbs up some other way, that one is a thief and a robber.
2. But the one who enters through the door is the shepherd of the sheep.
3. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.
4. When he brings the sheep out, he goes before them; and the sheep follow him because they know his voice.
5. But they will never follow a stranger for they will flee from him because they do not know the voice of strangers."
6. Jesus spoke this parable to them, but they did not understand what He was saying to them.
7. Therefore, Jesus again said to them, "Truly, truly I say to you, I am the door of the sheep.
8. All who ever came before Me are thieves and robbers, but the sheep did not hear them.
9. I am the door. If anyone enters through Me, he shall be saved, and shall go in and out, and shall find pasture.
10. The thief does not come except to steal and kill and destroy. I have come so that they may have life, and may have *it* more abundantly.
11. I am the good Shepherd. The good Shepherd lays down His life for the sheep.
12. But the one who is a hireling, and who is not *the* shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep, and flees. And the wolf seizes the sheep and scatters them.
13. Now the hireling flees because he is a hireling and has no concern for the sheep.
14. I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine.
15. Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep.
16. And I have other sheep that are not of this fold. I must bring those also, and they shall hear My voice; and there shall be one flock *and* one Shepherd.
17. On account of this, the Father loves Me: because I lay down My life, that I may receive it back again.
18. No one takes it from Me, but I lay it down of Myself. I have authority to lay it down and authority to receive it back again. This commandment I received from My Father."
19. Therefore, there was a division again among the Jews because of these words.
20. And many of them said, "He has a demon and is crazy. Why do you listen to Him?"
21. Others said, "These sayings are not *those* of one who is possessed by a demon. Does a demon have the power to open *the* eyes of *the* blind?"
22. Now it was winter, and the feast of dedication was taking place at Jerusalem.

Chap. **10**

9 John 14:6
Eph. 2:18
11 Isa. 40:11
Ezek. 34:12, 23, 37:24
1 Pet. 2:25, 5:4
Heb. 13:20
12 Zech. 11:16-17
14 2 Tim. 2:19
15 Mat. 11:27
John 15:13
16 Isa. 52:10; 56:8
Ezek. 37:22
1 Pet. 2:25
Eph. 2:14
17 Isa. 53:7-8, 12
Heb. 2:9
18 John 2:19, 6:38, 15:10
Acts 2:24, 32
19 John 7:43, 9:16
20 John 7:20, 8:48, 52
21 Ex. 4:11
Psa. 94:9, 146:8
John 9:6-7, 32-33

23. And Jesus was walking in the temple in Solomon's porch.
24. Then the Jews encircled Him and said to Him, "How long are You going to hold us in suspense? If You are the Christ, tell us plainly."
25. Jesus answered them, "I have told you, but you do not believe. The works that I am doing in My Father's name, these bear witness of Me.
26. But you do not believe because you are not of My sheep, as I said to you.
27. My sheep hear My voice, and I know them, and they follow Me.
28. And I give them eternal life, and they shall never perish; and no one shall take them out of My hand.
29. My Father, Who has given *them* to Me, is greater than all; and no one has the power to seize *them* from My Father's hand.
30. I and the Father are one."
31. Then the Jews again picked up stones so that they might stone Him.
32. Jesus answered them, "Many good works I have showed you from My Father. For which of them are you about to stone Me?"
33. The Jews answered Him, saying, "We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God."
34. Jesus answered them, "Is it not written in your law, 'I said, "You are gods" '?
35. If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken),
36. *Why* do you say *of Him* Whom the Father has sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am *the* Son of God'?
37. If I do not do the works of My Father, do not believe Me.
38. But if I do, even if you do not believe Me, believe the works; so that you may perceive and may believe that the Father *is* in Me, and I in Him."
39. Then they again sought to take Him; but He escaped out of their hands,
40. And departed again beyond Jordan to the place where John was first baptizing; and He remained there.
41. And many came to Him and said, "John did not do even one miracle, but everything that John said concerning this *Man* is true."
42. And many believed in Him there.

23 Acts 3:11, 5:12
25 John 3:2, 5:36, 10:38
26 John 8:47
27 John 10:4, 14
29 John 14:28, 17:2, 6
30 John 17:11, 22
31 John 8:59
33 John 5:18
34 Psa. 82:6
35 Rom. 13:1
36 Luke 1:35 John 3:17, 5:17-18, 36-37, 6:27, 8:42, 9:35, 37, 10:30
37 John 15:24
38 John 5:36, 14:10-11, 17:21
39 John 7:30, 44, 8:59
40 John 1:28
41 John 3:30
42 John 8:30, 11:45

Chap. **11**

1 Luke 10:38-39
2 Mat. 26:7 Mark 14:3 John 12:3
4 John 9:3, 11:40
6 John 10:40
8 John 10:31
9 John 9:4
10 John 12:35
11 Deut. 31:16 Dan. 12:2 Mat. 9:24 Acts 7:60 1 Cor. 15:18, 51

CHAPTER ELEVEN

1. Now there was a certain *man* who was sick, Lazarus of Bethany, *which was* the town of Mary and her sister Martha.
2. And it was Mary who *later* anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.
3. Therefore, the sisters sent to Him, saying, "Lord, take notice: the one whom You love is sick."
4. But after hearing *this*, Jesus said, "This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified by it."
5. Now Jesus loved Martha and her sister and Lazarus.
6. But when He heard that he was sick, He deliberately remained in the same place two days.
7. And after this, He said to the disciples, "Let us go into Judea again."
8. The disciples said to Him, "Master, the Jews were just seeking to stone You, and You are going there again?"
9. Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble because he sees the light of the world.
10. But if anyone walks in the night, he stumbles because the light is not in him."
11. These things He said; and after that He said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may awaken him."
12. Then His disciples said, "Lord, if he has fallen asleep, he will get well."
13. Now Jesus had spoken of his death, but they thought that He was speaking of the rest of sleep.
14. For this reason, Jesus then said to them plainly, "Lazarus has died.
15. And I am glad for your sakes that I was not there, in order that you may believe. But let us go to him."
16. Then Thomas, called Didymus, said to his fellow disciples, "Let us go also, so that we may die with Him."
17. And so, when Jesus came, He found *that* he had already been lying in the tomb *for* four days.
18. Now Bethany was near Jerusalem, about fifteen furlongs away,
19. And many of the Jews had come to *join* those around Martha and Mary, so

that they might console them concerning their brother.
20. And when Martha heard that Jesus was coming, she *went and* met Him. But Mary was sitting in the house.
21. And Martha said to Jesus, "Lord, if You had been here, my brother would not have died.
22. But even now I know that whatever You ask of God, God will give You."
23. Jesus said to her, "Your brother shall rise again."
24. Martha said to Him, "I know that he will rise again in the resurrection at the last day."
25. Jesus said to her, "I am the resurrection and the life. He who believes in Me, though he die, shall live *again*;
26. And everyone who lives and believes in Me shall not die forever. Do you believe this? "
27. She said to Him, "Yes, Lord; I believe that You are the Christ, the Son of God, Who was to come into the world."
28. And after saying these things, she went away and secretly called her sister Mary, saying, "The Teacher has come and is calling *for* you."
29. When she heard *this*, she rose up quickly and came to Him.
30. Now Jesus had not yet come into the town, but was in the place where Martha had met Him.
31. Therefore, when the Jews who were with Mary in the house, consoling her, saw that she had quickly risen up and gone out, they followed her, saying, "She is going to the tomb to weep there."
32. Then Mary, when she came where Jesus was *and* saw Him, fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."
33. As a result, when Jesus saw her weeping, and the Jews who came with her weeping, He groaned in spirit and was Himself inwardly moved.
34. And He said, "Where have you laid him?" They said to Him, "Lord, come and see."
35. Jesus wept.
36. Then the Jews said, "See how much He loved him!"
37. But some of them said, "Could not this Man, Who had the power to open the eyes of the blind, also have caused this one not to die?"
38. Because of this, Jesus again groaned within Himself *as* He came to the tomb. Now it was a cave, and a stone was laid over the opening.
39. Jesus said, "Take away the stone." Martha, the sister of him who had died, said to Him, "Lord, he already stinks, for it has been four days."
40. Jesus said to her, "Did I not say to you that if you will believe, you shall see the glory of God?"
41. Then they removed the stone *from the tomb* where the dead man had been laid. And Jesus lifted *His* eyes upward and said, "Father, I thank You that You have heard Me.
42. And I know that You hear Me always; but because of the people who stand around I say *this*, so that they may believe that You did send Me."
43. And after He had spoken these things, He cried with a loud voice, "Lazarus, come forth."
44. And he who had been dead came forth, his feet and hands bound with grave clothes, and his face bound up with a napkin. Jesus said to them, "Loose him and let *him* go."
45. Then many of the Jews who had come to *console* Mary, and had seen what Jesus did, believed in Him.
46. But some of them went to the Pharisees and told them what Jesus had done.
47. Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man does many miracles.
48. If we allow Him to continue in this manner, all will believe in Him, and the Romans will come and take away from us both this place and the nation."
49. But a certain one of them, Caiaphas, being high priest that year, said to them, "You have no understanding,
50. Nor consider that it is better for us that one man die for the people, than that the whole nation should perish."
51. Now he did not say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation;
52. And not for the nation only, but also that He might gather together into one the children of God who were scattered abroad.
53. Therefore, from that day they took counsel together, so that they might kill Him.

22 John 9:31
24 Luke 14:14
John 5:29
25 John 3:36, 5:21, 6:39, 40, 44
1 John 5:10
27 Mat. 16:16
John 4:42, 6:14, 69
31 John 11:19
32 John 11:21
35 Luke 19:41
37 John 9:6
40 John 11:4, 23
42 John 12:30
44 John 20:7
45 John 2:23, 10:42, 12:11, 18
47 Psa. 2:2
Mat. 26:3
Mark 14:1
Luke 22:2
John 12:19
Acts 4:16
49 Luke 3:2
John 18:14
Acts 4:6
50 John 18:14
52 Isa. 49:6
John 10:16
1 John 2:2
Eph. 2:14-17

54. For this reason, Jesus no longer walked publicly among the Jews, but went away from there into the country near the desert to a city called Ephraim; and He stayed there with His disciples.
55. Now the Passover of the Jews was near, and many went up out of the country to Jerusalem before the Passover, so that they might purify themselves.
56. Then they were watching for Jesus, and were saying to one another *while* standing in the temple, "What do you think, that He will not come to the feast at all?"
57. For both the chief priests and the Pharisees had given a command that if anyone knew where He was, he should reveal *it*, so that they might seize Him.

54 2 Chr. 13:19
John 4:1, 3, 7:1
55 John 2:13, 5:1, 6:4
56 John 7:11

CHAPTER TWELVE

Chap. **12**

1. Now six days before the Passover, Jesus came to Bethany, where Lazarus was who had died, *and* whom He had raised from *the* dead.
2. There they made a supper *for* Him, and Martha served; and Lazarus was one of those who sat with Him.
3. Mary then took a pound of pure spikenard ointment worth a great price *and* anointed Jesus' feet, wiping His feet with her hair. And the house was filled with the aroma of the ointment.
4. As a result, one of His disciples, Judas Iscariot, Simon's *son*, who was about to betray Him, said,
5. "Why was this ointment not sold for three hundred silver coins, and given to *the* poor?"
6. Now he said this, not because he cared for the poor, but because he was a thief, and had the bag, and carried what was put in *it*.
7. Then Jesus said, "Let her alone; she has been keeping it toward the day of My burial.
8. For you have the poor with you always, but you do not always have Me."
9. Then a great crowd of the Jews found out that He was there. And they came, not only because of Jesus, but also that they might see Lazarus, whom He had raised from *the* dead.
10. But the chief priests took counsel in order that they might kill Lazarus also;
11. Because by reason of him, many of the Jews were leaving *them* and believing in Jesus.

1 John 11:1, 43
2 Mat. 26:6
Mark 14:3
3 Luke 10:38-39
John 11:2
6 John 13:29
8 Mat. 26:11
Mark 14:7
9 John 11:43-44
10 Luke 16:31
11 John 11:45, 12:18

12. On the next day, a great crowd *of people* who had come for the feast, when they heard that Jesus was coming into Jerusalem,
13. Took branches from palm trees and went out to meet Him, and were shouting, "Hosanna! Blessed *is* He Who comes in *the* name of *the* Lord, the King of Israel."
14. Now after finding a young donkey, Jesus sat upon it, exactly as it is written:
15. "Fear not, daughter of Sion. Behold, your King comes, sitting on a colt of a donkey."
16. And His disciples did not understand these things at the beginning; but when Jesus was glorified, then they remembered that these things were written about Him, and that they had done these things to Him.
17. Then the group that was with Him when He called Lazarus out of the tomb, and raised him from *the* dead, testified of *what they had seen*.
18. Because of this, the people also met Him, for they had heard of this miracle that He had done.
19. Then the Pharisees said among themselves, "Do you see that we are not gaining in any way? Look! The world has gone after Him."
20. Now there were certain Greeks among those who had come up to worship at the feast.
21. And these came to Philip, who was from Bethsaida of Galilee; and they asked him, saying, "Sir, we desire to see Jesus."
22. Philip came and told Andrew, and Andrew and Philip in turn told Jesus.
23. But Jesus answered them, saying, "The time has come for the Son of man to be glorified.
24. Truly, truly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit.
25. The one who loves his life shall lose it, and the one who hates his life in this world shall keep it unto eternal life.
26. If anyone will serve Me, let him follow Me; and where I am, there shall My servant be also. And if anyone serves Me, him shall the Father honor.
27. Now My soul is troubled, and what shall I say? Father, save Me from this hour? But for this *very* purpose I have come to this hour.

12 Mat. 21:8
Mark 11:8
Luke 19:35-36
13 Psa. 118:25-26
14 Mat. 21:7
15 Zech. 9:9
16 Luke 18:34
John 7:39, 14:26
18 John 12:11
19 John 11:47-48
20 1 Ki. 8:41-42
John 1:44
Acts 8:27, 17:4
23 John 13:32, 17:1
24 1 Cor. 15:36
25 Mat. 10:39, 16:25
Mark 8:35
Luke 9:24, 17:33
26 John 14:3, 17:24
1 Thes. 4:17
27 Mat. 26:38-39
Luke 12:50, 22:53
John 13:21, 18:37

28. Father, glorify Your name." Then a voice came from heaven, *saying*, "I have both glorified *it* and will glorify *it* again."
29. Then the people standing *there*, who heard *it*, said, "It thundered." Others said, "An angel spoke to Him."
30. Jesus answered and said, "This voice did not come because of Me, but because of you.
31. Now is *the* judgment of this world. Now shall the prince of this world be cast out.
32. And if I be lifted up from the earth, I will draw all to Myself."
33. But He said this to signify by what death He was about to die.
34. The people answered Him, "We have heard out of the law that the Christ lives forever, and why do You say that the Son of man must be lifted up? Who is this Son of man?"
35. Then Jesus said to them, "Yet a little while the light is with you. Walk while you have the light, so that *the* darkness will not overtake you. For the one who walks in darkness does not know where he is going.
36. While you have the light, believe in the light, so that you may become *the* children of light." Jesus spoke these things and *then* departed from them *and* was *in* hiding.
37. Although He had done so many miracles in their presence, they did not believe in Him,
38. So that the word of Isaiah the prophet might be fulfilled who said, "Lord, who has believed our report? And to whom has the arm of *the* Lord been revealed?"
39. For this *very* reason they could not believe because again Isaiah said,
40. "He has blinded their eyes and hardened their hearts so that they would not see with *their* eyes and understand with *their* hearts, and be converted, and I would heal them."
41. Isaiah said these things when he saw His glory and spoke concerning Him.
42. But even so, many among the rulers believed in Him; but because of the Pharisees they did not confess *Him,* so that they would not be put out of the synagogue;
43. For they loved the glory of men more than the glory of God.
44. Then Jesus called out and said, "The one who believes in Me does not believe in Me, but in Him Who sent Me.
45. And the one who sees Me sees Him Who sent Me.
46. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness.
47. But if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world, but to save the world.
48. The one who rejects Me and does not receive My words has one who judges him; the word which I have spoken, that shall judge him in the last day.
49. For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak.
50. And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me."

28 Mat. 3:17
30 John 11:42
31 Mat. 12:29 Luke 10:18 John 14:30, 16:11 Acts 26:18 2 Cor. 4:4 Eph. 2:2, 6:12
32 John 3:14, 8:28 Rom. 5:18 Heb. 2:9
33 John 18:32
34 Psa. 89:36, 37, 110:4 Iss. 9:7, 53:8 Ezek. 37:25 Dan. 2:44, 7:14, 27 Mic. 4:7
35 Jer. 13:16 John 1:9, 8:12, 9:5, 11:10 1 John 2:11 Eph. 5:8
36 Luke 16:8 John 8:59, 11:54 1 John 2:9-11 Eph. 5:8 1 Thes. 5:5
38 Isa. 53:1 Rom. 10:16
40 Isa. 6:9, 10 Mat. 13:14
41 Isa. 6:1
42 John 7:13, 9:22
43 John 5:44
44 Mark 9:37 1 Pet. 1:21
45 John 14:9
46 John 3:19, 9:5, 39, 12:35-36
47 John 3:17, 5:45, 8:15,
48 Deut. 18:19 Mark 16:16 Luke 10:16
49 Deut. 18:18 John 8:38, 14:10

CHAPTER THIRTEEN

1. Now before the feast of the Passover, knowing that His time had come to depart from this world to the Father, Jesus, having loved His own who *were* in the world, loved them to *the* end.
2. And during supper (the devil having already put into the heart of Judas Iscariot, Simon's *son,* that he should betray Him),
3. Jesus, knowing that the Father had given all things into *His* hands, and that He had come from God and was going to God,
4. Rose from supper and laid aside *His* garments; and after taking a towel, He secured it around Himself.
5. Next, He poured water into a washing basin and began to wash the disciples' feet, and to wipe *them* with the towel which He had secured.
6. Then He came to Simon Peter; and he said to Him, "Lord, are You going to wash my feet?"
7. Jesus answered and said to him, "What I am doing you do not understand now, but you shall know after these things."
8. Peter said to Him, "You shall not wash my feet, not ever." Jesus answered him, "If I do not wash you, you have no part with Me."
9. Simon Peter said to Him, "Lord, not

Chap. **13**

1 Mat. 26:2 John 12:23, 17:1, 11
2 Luke 22:3
3 Mat. 11:27, 28:18 John 3:35, 17:2 Acts 2:36 1 Cor. 15:27 Heb. 2:8
4 Luke 22:27 Phil. 2:7, 8
6 Mat. 3:14
7 John 13:19
8 John 3:5 1 Cor. 6:11 Eph. 5:26 Tit. 3:5 Heb. 10:22

my feet only, but also *my* hands and *my* head."
10. Jesus said to him, "The one who has been washed does not need to wash *anything other* than the feet, but is completely clean; and you are clean, but not all."
11. For He knew the one who was betraying Him; this was the reason He said, "Not all of you are clean."
12. Therefore, when He had washed their feet, and had taken His garments, *and* had sat down again, He said to them, "Do you know what I have done to you?
13. You call Me the Teacher and the Lord, and you speak rightly, because I am.
14. Therefore, if I, the Lord and the Teacher, have washed your feet, you also are duty-bound to wash one another's feet;
15. For I have given you an example, *to show* that you also should do exactly as I have done to you.
16. Truly, truly I tell you, a servant is not greater than his lord, nor a messenger greater than he who sent him.
17. If you know these things, blessed are you if you do them.
18. I am not speaking of you all; *for* I know whom I have chosen, in order that the scripture might be fulfilled: 'He who eats bread with Me has lifted up his heel against Me.'
19. I am telling you at this time, before it happens, so that when it does happen, you may believe that I AM.
20. Truly, truly I tell you, the one who receives whomever I send is receiving Me; and the one who receives Me is receiving Him Who sent Me."
21. *As He* was saying these things, Jesus was troubled in spirit, and testified, saying, "Truly, truly I tell you, one of you shall betray Me."
22. Then the disciples looked at one another, wondering of whom He was speaking.
23. Now one of His disciples, the one whom Jesus loved, was leaning on Jesus' chest.
24. And so, Simon Peter motioned to him to ask who was the one of whom He was speaking.
25. Then he leaned back on Jesus' chest *and* asked Him, "Lord, who is it?"
26. Jesus answered, "It is the one to whom I shall give a sop after I have dipped *it*." And when He had dipped the sop, He gave *it* to Judas Iscariot, Simon's *son*.
27. And after the sop, Satan entered into him. Then Jesus said to him, "What you do, do quickly."
28. But not one of those sitting at the table knew why He said *this* to him;
29. For some thought, since Judas had the bag, that Jesus was telling him, "Buy the things that we need for the feast"; or that he should give something to the poor.
30. So then, after receiving the sop, he immediately went out; and it was night.
31. When he was gone, Jesus said, "Now has the Son of man been glorified, and God has been glorified in Him.
32. If God has been glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him.
33. Little children, I am with you yet a little while. You shall seek Me; but as I told the Jews, 'Where I am going, you cannot come,' I am now telling you also.
34. A new commandment I give to you: that you love one another in the same way that I have loved you, that *is how* you are to love one another.
35. By this shall everyone know that you are My disciples—if you love one another."
36. Simon Peter said to Him, "Lord, where are You going?" Jesus answered him, "Where I am going, you cannot follow Me now; but you shall follow Me afterwards."
37. Peter said to Him, "Why can't I follow You now? I will lay down my life for You."
38. Jesus answered him, "You will lay down your life for Me? Truly, truly I tell you, *the* cock shall not crow until you have denied Me three times."

10 John 15:3
11 John 6:64
13 Mat. 23:8
Luke 6:46
1 Cor. 8:6, 12:3
Phil. 2:11
14 Luke 22:27
1 Pet. 5:5
Rom. 12:10
Gal. 6:1-2
15 Mat. 11:29
1 Pet. 2:21
1 John 2:6
Phil. 2:5
16 Mat. 10:24
Luke 6:40
John 15:20
17 Jas. 1:25
18 Psa. 41:9
Mat. 26:23
John 13:21
19 John 14:29, 16:4
20 Mat. 10:40, 25:40
Luke 10:16
21 Mat. 26:21
Mark 14:18
Luke 22:21
John 12:27
Acts. 1:17
1 John 2:19
23 John 19:26, 20:2, 21:7, 20
27 Luke 22:3
John 6:70
29 John 12:6
31 John 12:23, 14:13
1 Pet. 4:11
32 John 12:23
33 John 8:21
34 Lev. 19:18
John 15:12, 17
Jas. 2:8
1 Pet. 1:22
1 John 2:7, 3:11, 23
Eph. 5:2
1 Thes. 4:9
35 1 John 2:5, 4:20
36 John 21:18
2 Pet. 1:14
37 Mat. 26:33
Mark 14:29
Luke 22:33

Chap. **14**

1 John 14:27
2 John 13:33
3 John 12:26, 17:24
Acts 1:11
1 Thes. 4:17

CHAPTER FOURTEEN

1. "Let not your heart be troubled. You believe in God; believe also in Me.
2. In My Father's house are many dwelling places; if it were otherwise, I would have told you. I am going to prepare a place for you.
3. And if I go and prepare a place for you, I will come again and receive you to Myself; so that where I am, you may be also.

4. And where I am going you know, and the way you know."
5. Thomas said to Him, "Lord, we do not know where You are going; how then can we know the way?"
6. Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me.
7. If you had known Me, you would have known My Father also. But from this time forward, you know Him and have seen Him."
8. Philip said to Him, "Lord, show us the Father, and that will be sufficient for us."
9. Jesus said to him, "Have I been with you so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father; why then do you say, 'Show us the Father'?
10. Don't you believe that I am in the Father, and the Father is in Me? The words that I speak to you, I do not speak from My own self; but the Father Himself, Who dwells in Me, does the works.
11. Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves.
12. Truly, truly I say to you, the one who believes in Me shall also do the works that I do; and greater works than these shall he do because I am going to the Father.
13. And whatever you shall ask in My name, this will I do that the Father may be glorified in the Son.
14. If you ask anything in My name, I will do *it*.
15. If you love Me, keep the commandments—namely, My commandments.
16. And I will ask the Father, and He shall give you another Comforter, that it may be with you throughout the age:
17. *Even* the Spirit of the truth,* which the world cannot receive because it perceives it not, nor knows it; but you know it because it dwells with you, and shall be within you.
18. I will not leave you orphans; I will come to you.
19. Yet a little while and the world shall see Me no longer; but you shall see Me. Because I live, you shall live also.
20. In that day, you shall know that I am in My Father, and you *are* in Me, and I am in you.

6 John 8:32, 10:9, 11:25 Heb. 9:8
7 John 8:19
9 John 12:45 Col. 1:15 Heb. 1:3
10 John 5:19, 8:28, 10:38, 17:21, 23
11 John 10:38
12 Mat. 21:21 Mark 16:17 Luke 10:17
13 Mat. 7:7, 21:22 Mark 11:24 Luke 11:9 John 15:7, 16, 16:23-24 Jas. 1:5 1 John 3:22, 5:14
15 John 14:21, 23, 15:10 1 John 5:3
16 John 15:26, 16:7 Rom. 8:15
17 John 15:26, 16:13 1 John 2:27, 4:6 1 Cor. 2:14
18 Mat. 28:20 John 14:3, 28
19 John 16:16 1 Cor. 15:20
20 John 10:38
21 1 John 2:5, 5:3
22 Luke 6:16
23 1 John 2:24 Rev. 3:20
24 John 5:19
26 Luke 24:49 John 2:22, 12:16, 15:26 1 John 2:20
27 Phil. 4:7 Col. 3:15
28 John 5:18, 10:30, 14:3, 18, 16:16, 20:17 Phil. 2:6
29 John 13:19, 16:4
30 John 12:31, 16:11 Eph. 2:2-3 Rev. 12:5
31 John 10:18 Phil. 2:8 Heb. 5:8

Chap. **15**

2 Mat. 15:13

21. The one who has My commandments and is keeping them, that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him."
22. Judas (not Iscariot) said to him, "Lord, what has happened that You are about to manifest Yourself to us, and not to the world?"
23. Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.
24. The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father's, Who sent Me.
25. I have spoken these things to you while I am yet present with you.
26. But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, that one shall teach you all things, and shall bring to your remembrance everything that I have told you.
27. Peace I leave with you; My peace I give to you; not as the world gives do I give *it* to you. Let not your heart be troubled, nor let it fear.
28. You have heard Me say to you that I am going away, and *that* I will come to you *again*. If you loved Me, you would have rejoiced that I said, 'I am going to the Father' because My Father is greater than I.
29. And now I have told you before it happens, so that when it comes to pass, you may believe.
30. I will not speak with you much longer because the ruler of this world is coming; but he does not have a single thing in Me.
31. Yet *he comes* so that the world may know that I love the Father, and that I do exactly as the Father has commanded Me. Arise, let us go out."

CHAPTER FIFTEEN

1. "I am the true vine, and My Father is the husbandman.
2. He takes away every branch in Me *that* does not bear fruit; but He cleanses each one that bears fruit, in order that it may bear more fruit.

*See Appendix K, page 1282.

3. You are already clean through the word that I have spoken to you.
4. Dwell in Me, and I in you. As a branch cannot bear fruit of itself, but only if it remains in the vine, neither *can* you *bear fruit* unless you are dwelling in Me.
5. I am the vine, *and* you *are* the branches. The one who is dwelling in Me, and I in him, bears much fruit; because apart from Me you can do nothing.
6. If anyone does not dwell in Me, he is cast out as a branch, and is dried up; and men gather them and cast *them* into a fire, and they are burned.
7. If you dwell in Me, and My words dwell in you, you shall ask whatever you desire, and it shall come to pass for you.
8. In this is My Father glorified, that you bear much fruit; so shall you be My disciples.
9. As the Father has loved Me, I also have loved you; live in My love.
10. If you keep My commandments, you shall live in My love; just as I have kept My Father's commandments and live in His love.
11. These things I have spoken to you, in order that My joy may dwell in you, and *that* your joy may be full.
12. This is My commandment: that you love one another, as I have loved you.
13. No one has greater love than this: that one lay down his life for his friends.
14. You are My friends, if you do whatever I command you.
15. No longer do I call you servants, because the servant does not know what his master is doing. But I have called you friends because I have made known to you all *the* things that I have heard from My Father.
16. You yourselves did not choose Me, but I have personally chosen you, and ordained you, that you should go *forth* and bear fruit, and that your fruit should remain; so that whatever you shall ask the Father in My name, He may give you.
17. These things I command you, that you love one another.
18. If the world hates you, you know that it hated Me before *it hated* you.
19. If you were of the world, the world would love its own. However, because you are not of the world, but I have personally chosen you out of the world, the world hates you for this.

3 John. 13:10
1 Pet. 1:22
Eph. 5:26
4 1 John 2:6
Col. 1:23
5 Hos. 14:8
Acts 4:12
Phil. 1:11, 4:13
6 Mat. 3:10, 7:19
7 John 16:23
8 Mat. 5:16
John 8:31
Phil. 1:11
10 John 14:15, 16:24, 17:13
1 John 1:4
12 John 13:34
1 Pet. 4:8
1 John 3:11
1 Thes. 4:9
13 John 10:11
1 John 3:16
Rom. 5:7, 8
Eph. 5:2
14 Mat. 12:50
John 14:15
15 Gen. 18:17
John 17:26
16 Mat. 28:19
Mark 16:15
John 6:70, 13:18, 15:7
1 John 4:10
Col. 1:6
18 1 John 3:13
19 John 17:14
1 John 4:5
20 Ezek. 3:7
Mat. 10:24
Luke 6:40
21 Mat. 10:22, 24:9
22 John 9:41
Jas. 4:17
Rom. 1:20
23 1 John 2:23
24 John 3:2
25 Psa. 35:19, 69:4
26 Luke 24:49
John 14:17
1 John 5:6
27 Luke 1:2, 24:48
Acts 1:21, 2:32, 3:15, 4:20, 33, 5:32, 10:39, 13:31
1 Pet. 5:1
2 Pet. 1:16
1 John 1:1

Chap. **16**

1 Mat. 11:6, 24:10, 26:31
2 John 13:3, Acts 8:1, 9:1, 26:9-10
3 John 15:21
Rom. 10:2
1 Cor. 2:8
1 Tim. 1:13
4 John 13:19, 14:29
5 John 7:33
14:28
7 John 7:39, 14:16, 26, 15:26
Acts 2:33
Eph. 4:8

20. Remember the word that I spoke to you: a servant is not greater than his master. If they persecuted Me, they will persecute you also. If they kept My word, they will keep your *word* also.
21. But they will do all these things to you for My name's sake, because they do not know Him Who sent Me.
22. If I had not come and spoken to them, they would not have had sin; but now they have nothing to cover their sin.
23. The one who hates Me hates My Father also.
24. If I had not done among them the works that no other man has done, they would not have had sin; but now they have both seen and hated both Me and My Father.
25. But this has happened so that the saying might be fulfilled which is written in their law, 'They hated Me without *a* cause.'
26. But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the truth, which proceeds from the Father, that one shall bear witness of Me.
27. Then you also shall bear witness, because you have been with Me from *the* beginning."

CHAPTER SIXTEEN

1. "I have spoken these things to you so that you will not be offended.
2. They shall cast you out of the synagogues; furthermore, the time is coming that everyone who kills you will think that he is rendering service to God.
3. And they shall do these things to you because they do not know the Father, nor Me.
4. But I have told you these things so that when the time comes, you may remember that I said *them* to you. However, I did not say these things to you at *the* beginning because I was with you.
5. But now I am going to Him Who sent Me; and none of you asks Me, 'Where are You going?'
6. But because I have spoken these things to you, grief has filled your hearts.
7. But I am telling you the truth. It is profitable for you that I go away because if I do not go away, the Comforter will not come to you. However, if I go, I will send it to you.

8. And when that one has come, it will convict the world concerning sin, and righteousness, and judgment:
9. Concerning sin, because they do not believe in Me;
10. Concerning righteousness, because I am going to the Father and you no longer will see Me;
11. And concerning judgment, because the ruler of this world has been judged.
12. I have yet many things to tell you, but you are not able to bear them now.
13. However, when that one has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come.
14. That one shall glorify Me because it shall disclose to you *the things that* it receives from Me.
15. Everything that the Father has is Mine; for this reason, I said that it shall receive from Me and shall disclose *these things* to you.
16. A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me, because I am going to the Father."
17. Then *some* of His disciples said to one another, "What is this that He is saying to us, 'A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me,' and, 'because I am going to the Father'? "
18. Therefore they said, "What is this that He is saying, the 'little *while*'? We do not understand what He is saying."
19. Then Jesus, knowing that they desired to ask Him, said to them, "*Why* are you inquiring among one another about this that I said, 'A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me'?
20. Truly, truly I tell you, you shall weep and lament, but the world shall rejoice; and you shall be grieved, but your grief shall be turned into joy.
21. A woman when she is giving birth has grief because her time *of travail* has come; but after she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.
22. And likewise, you indeed have grief now; but I will see you again, and your heart shall rejoice, and no one shall take your joy from you.
23. And in that day you shall ask Me nothing. Truly, truly I tell you, whatever you shall ask the Father in My name, He will give you.
24. Until this day, you have asked nothing in My name. Ask, and you shall receive, that your joy may be full.
25. These things I have spoken to you in allegories; but the time is coming when I will no longer speak to you in allegories, but I will plainly disclose to you *the things* of the Father.
26. In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you,
27. For the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.
28. I came forth from the Father and have come into the world; again, I am leaving the world and am going to the Father."
29. *Then* His disciples said to Him, "Behold, now You are speaking plainly and are not speaking *in* an allegory.
30. Now we know that You understand all things, and do not need to have someone ask You. By this we believe that You came forth from God."
31. Jesus answered them, "Do you now believe?
32. Listen, the time is coming, and has already come, that you shall be scattered each to his own, and you shall leave Me alone; and *yet* I am not alone because the Father is with Me.
33. These things I have spoken to you, so that in Me you may have peace. In the world you shall have tribulation. But be courageous! I have overcome the world."

9 Acts 2:22
10 John 5:32 Acts 2:32
11 Luke 10:18 Acts 26:18 Eph. 2:2 Col. 2:15 Heb. 2:14
12 Mark 4:33 1 Cor. 3:2 Heb. 5:12
13 John 14:17, 26 1 John 2:20
15 Mat. 11:27 John 3:35
16 John 13:3
21 Isa. 26:17
22 Luke 24:41 John 14:1, 27, 20:20 Acts 2:46, 13:52 1 Pet. 1:8
23 Mat. 7:7 John 14:13, 15:16
24 John 15:11
27 John 3:13, 14:21
28 John 13:3
30 John 17:8, 21:17
32 Mat. 26:31 Mark 14:27 John 8:29, 20:10
33 Isa. 9:6 1 John 4:4 Rom. 5:1, 8:37 Eph. 2:14 2 Tim. 3:12

Chap. **17**

1 John 12:23
2 Dan. 7:14 Mat. 11:27 John 3:35, 6:37, 17:6, 9, 24 Phil. 2:10 Heb. 2:8
3 Isa. 53:11 Jer. 9:24 John 3:34 1 Cor. 8:4 1 Thes. 1:9
4 John 4:34, 13:31, 14:31

CHAPTER SEVENTEEN

1. Jesus spoke these words, and lifted up His eyes to heaven and said, "Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You;
2. Since You have given Him authority over all flesh, in order that He may give eternal life to all whom You have given Him.
3. For this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You did send.
4. I have glorified You on the earth. I

have finished the work that You gave Me to do.
5. And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed.
6. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, and You have given them to Me, and they have kept Your Word.
7. Now they have known that all things that You have given Me are from You.
8. For I have given them the words that You gave to Me; and they have received *them* and truly have known that I came from You; and they have believed that You did send Me.
9. I am praying for them; I am not praying for the world, but for those whom You have given Me, for they are Yours.
10. All Mine are Yours, and all Yours *are* Mine; and I have been glorified in them.
11. And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep them in Your name, those whom You have given Me, so that they may be one, even as We *are one*.
12. When I was with them in the world, I kept them in Your name. I protected those whom You have given Me, and not one of them has perished except the son of perdition, in order that the Scriptures might be fulfilled.
13. But now I am coming to You; and these things I am speaking *while yet* in the world, that they may have My joy fulfilled in them.
14. I have given them Your words, and the world has hated them because they are not of the world, just as I am not of the world.
15. I do not pray that You would take them out of the world, but that You would keep them from the evil one.
16. They are not of the world, just as I am not of the world.
17. Sanctify them in Your truth; Your Word is the truth.
18. Even as You did send Me into the world, I also have sent them into the world.
19. And for their sakes I sanctify Myself, so that they also may be sanctified in *Your* truth.
20. I do not pray for these only, but also for those who shall believe in Me through their word;
21. That they all may be one, even as You, Father, *are* in Me, and I in You; that they also may be one in Us, in order that the world may believe that You did send Me.
22. And I have given them the glory that You gave *to* Me, in order that they may be one, in the same way *that* We are one:
23. I in them, and You in Me, that they may be perfected into one; and that the world may know that You did send Me, and have loved them as You have loved Me.
24. Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because You did love Me before *the* foundation of *the* world.
25. Righteous Father, the world has not known You; but I have known You, and these have known that You did send Me.
26. And I have made known Your name to them, and will make *it* known; so that the love with which You have loved Me may be in them, and I in them."

5 Phil. 2:6
Col. 1:15
Heb. 1:3
6 Psa. 22:22
John 6:37
8 John 8:28, 16:27
9 1 John 5:19
10 John 16:15
11 John 10:30, 13:1
1 Pet. 1:5
Jude 1
12 Psa. 109:8
John 6:70, Acts 1:20
1 John 2:19
Heb. 2:13
14 John 8:23
1 John 3:13
15 Mat. 6:13
1 John 5:18
Gal. 1:4
17 Psa. 119:142, 151
Acts 15:9
1 Pet. 1:22
Eph. 5:26
18 John 20:21
19 1 Cor. 1:2
1 Thes. 4:7
Heb. 10:10
21 John 10:16, 38
Rom. 12:5
Gal. 3:28
22 John 14:20
1 John 1:3
23 Col. 3:14
24 John 12:26, 17:5
1 Thes. 4:17
25 John 7:29, 8:55, 10:15, 15:21, 16:3, 27, 17:8
26 John 15:9, 15, 17:6

CHAPTER EIGHTEEN

1. After saying these things, Jesus went out with His disciples *to a place* beyond the winter stream of Kidron, where *there* was a garden into which He and His disciples entered.
2. And Judas, who was betraying Him, also knew of the place because Jesus had often gathered there with His disciples.
3. Then Judas, after receiving a band and officers from the chief priests and Pharisees, came there with torches and lamps and weapons.
4. Jesus, therefore, knowing all *the* things that were coming upon Him, went forward *and* said to them, "Who are you seeking?"
5. They answered Him, "Jesus the Nazarean." Jesus said to them, "I AM." And Judas, who was betraying Him, was also standing with them.
6. But when He said to them, "I AM," they went backward and fell to *the* ground.
7. Then He asked them again, "Who are you seeking?" And they said, "Jesus the Nazarean."

Chap. **18**

1 2 Sam. 15:23
Mat. 26:36
Mark 14:36
Luke 22:39
2 Luke 21:37, 22:39
3 Mat. 26:47
Mark 14:43
Luke 22:47
Acts 1:16

8. Jesus answered, "I told you that I AM. Therefore, if you are seeking Me, allow these to go their way";
9. So that the saying might be fulfilled which He had said, "Of those whom You have given Me, not one of them have I lost."
10. Then Simon Peter, who had a sword, drew it out and struck the servant of the high priest, and cut off his right ear. And the servant's name was Malchus.
11. But Jesus said to Peter, "Put your sword into the sheath; shall I not drink the cup that the Father has given Me?"
12. Then the band and the chief captain and the officers of the Jews took hold of Jesus, and bound Him;
13. And they led Him away to Annas first; for he was *the* father-in-law of Caiaphas, who was high priest that year.
14. Now it was Caiaphas who had given counsel to the Jews that it was profitable for one man to perish for the people.
15. But Simon Peter and the other disciple followed Jesus. And that disciple was known to the high priest, and entered with Jesus into the court of the high priest.
16. But Peter stood outside at the door. Then the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.
17. Then the maid who was the doorkeeper said to Peter, "Are you not also a disciple of this Man?" He said, "I am not."
18. Now the servants and the officers had made a fire, for it was cold; and they were standing *there* warming themselves, and Peter was *also* standing and warming himself.
19. Then the high priest questioned Jesus concerning His disciples and concerning His teachings.
20. Jesus answered him, "I spoke openly to the world; I always taught in the synagogue and in the temple, where the Jews always assemble, and I spoke nothing in secret.
21. Why do you question Me? Ask those who have heard what I spoke to them; behold, they know what I said."
22. But after He said these things, one of the officers who was standing by struck Jesus on the face, saying, "Do You answer the high priest in that way?"
23. Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you strike Me?"
24. *Then* Annas sent Him bound to Caiaphas, the high priest.
25. Now as Simon Peter was standing and warming himself, they said to him, "Are you not also *one* of His disciples?" He denied *it*, and said, "I am not."
26. One of the servants of the high priest, being a kinsman *of the one* whose ear Peter had cut off, said, "Didn't I see you in the garden with Him?"
27. Then Peter again denied *it*; and immediately a cock crowed.
28. Now then, they led Jesus from Caiaphas to the judgment hall, and it was early. But they did not go into the judgment hall, so that they would not be defiled, but that they might eat the Passover.
29. Therefore, Pilate came out to them and said, "What accusation do you bring against this man?"
30. They answered and said to him, "If He were not an evildoer, we would not have delivered Him up to you."
31. Then Pilate said to them, "You take Him and judge Him according to your *own* law." But the Jews said to him, "It is not lawful for us to put anyone to death";
32. So that the saying of Jesus might be fulfilled, which He had spoken to signify by what death He was about to die.
33. Then Pilate returned to the judgment hall and called Jesus, and said to Him, "Are You the King of the Jews?"
34. Jesus answered him, "Do you ask this of yourself, or did others say *it* to you concerning Me?"
35. Pilate answered Him, "Am I a Jew? The chief priests and your own nation have delivered You up to me. What have You done?"
36. Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, so that I might not be delivered up to the Jews. However, My kingdom is not of this world."
37. Pilate therefore answered Him, "Then You are a king?" Jesus answered, "*As* you say, I am a king. For this *purpose* I was born, and for this *reason* I came into the world, that I may bear witness to the truth. Everyone who is of the truth hears My voice."
38. Pilate said to Him, "What is truth?" And after saying this, he went out again

9 John 17:12
10 Mat. 26:51 Mark 14:47 Luke 22:49-50
11 Mat. 20:22, 26:39, 42
13 Mat. 26:57 Luke 3:2 John 18:24
14 John 11:50
15 Mat. 26:58 Mark 14:54 Luke 22:54
16 Mat. 26:69 Mark 14:66 Luke 22:54
20 Mat. 26:55 Luke 4:15 John 7:14, 26, 28, 8:2
22 Jer. 20:2 Acts 23:2
24 Mat. 26:57
25 Mat. 26:69, 71 Mark 14:69 Luke 22:58
27 Mat. 26:74 Mark 14:72 Luke 22:60 John 13:38
28 Mat. 27:2, 27 Mark 15:1 Luke 23:1 Acts 3:13, 10:28, 11:3
32 Mat. 20:19 John 12:32, 33
33 Mat. 27:11
36 Dan. 2:44, 7:14 Luke 12:14 John 6:15, 8:15 1 Tim. 6:13
37 John 8:47 1 John 3:19, 4:6
38 Mat. 27:24 Luke 23:4 John 19:4, 6

to the Jews and said to them, "I do not find any fault in Him.
39. And it is a custom with you that I release one to you at the Passover. Do you then desire *that* I release the King of the Jews to you?"
40. But they all shouted again, saying, "Not this one, but Barabbas." Now Barabbas was a robber.

CHAPTER NINETEEN

1. Then Pilate therefore took Jesus and scourged *Him*.
2. And after platting a crown of thorns, the soldiers put *it* on His head; and they threw a purple cloak over Him,
3. And *kept on* saying, "Hail, King of the Jews!" And they struck Him with the palms of their hands.
4. Then Pilate went out again and said to them, "Behold, I bring Him out to you, so that you may know that I do not find any fault in Him."
5. Then Jesus went out, wearing the crown of thorns and the purple cloak; and he said to them, "Behold the Man!"
6. But when the chief priests and the officers saw Him, they cried aloud, saying, "Crucify *Him*, crucify *Him*!" Pilate said to them, "You take Him and crucify *Him* because I do not find any fault in Him."
7. The Jews answered him, "We have a law, and according to our law it is mandatory that He die, because He made Himself *the* Son of God."
8. Therefore, when Pilate heard this saying, he was even more afraid.
9. And he went into the judgment hall again, and said to Jesus, "Where have You come from?" But Jesus did not give him an answer.
10. Then Pilate said to Him, "Why don't You speak to me? Don't You know that I have authority to crucify You, and authority to release You?"
11. Jesus answered, "You would not have any authority against Me if it were not given to you from above. For this reason, the one who delivered Me to you has *the* greater sin."
12. Because of this *saying*, Pilate sought to release Him; but the Jews cried out, saying, "If you release this *Man*, you are not a friend of Caesar. Everyone who makes himself a king speaks against Caesar."

39 Mat. 27:15 Mark 15:6 Luke 23:17
40 Luke 23:19 Acts 3:14

Chap. **19**

1 Mat. 20:19, 27:26 Mark 15:15 Luke 18:33
4 John 18:33, 19:6
6 Acts 3:13
7 Lev. 24:16 Mat. 26:65 John 5:18, 10:33
9 Isa. 53:7 Mat. 27:12, 14
11 Luke 22:53 John 7:30
12 Luke 23:2 Acts 17:7
14 Mat. 27:62
15 Gen. 49:10
16 Mat. 27:26, 31 Mark 15:15 Luke 23:24
17 Num. 15:36 Mat. 27:31, 33 Mark 15:21-22 Luke 23:26, 33 Heb. 13:12
★ Greek *stauro*s means the upper crossbeam of the cross
19 Mat. 27:37 Mark 15:26 Luke 23:38
23 Mat. 27:35 Mark 15:24 Luke 23:34
24 Psa. 22:18
25 Mat. 27:55 Mark 15:40 Luke 23:49, 24:18
26 John 2:4, 13:23, 20:2, 21:7, 20, 24

13. Therefore, after hearing this saying, Pilate *had* Jesus led out, and sat down on the judgment seat at a place called *the* Pavement; but in Hebrew, Gabbatha.
14. (Now it was *the* preparation of the Passover, and about the sixth hour.) And he said to the Jews, "Behold your King!"
15. But they cried aloud, "Away, away *with Him*! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."
16. Therefore, he then delivered Him up to them so that He might be crucified. And they took Jesus and led *Him* away.
17. And He went out bearing His own cross★ to the place called *The Place* of a Skull, which in Hebrew is called Golgotha.
18. There they crucified Him, and with Him two others, *one* on this side and *one* on the other side, and Jesus in the middle.
19. And Pilate also wrote a title and put *it* on the cross; and it was written, "Jesus the Nazarean, the King of the Jews."
20. As a result, many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek *and* in Latin.
21. Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.' "
22. Pilate answered, "What I have written, I have written."
23. Now the soldiers, after they had crucified Jesus, took His garments and made four parts, a part for each soldier, and the coat *also*. But the coat was seamless, woven *in one piece* from the top all the way throughout.
24. For this reason, they said to one another, "Let us not tear it, but let us cast lots for it *to determine* whose it shall be"; that the scripture might be fulfilled which says, "They divided My garments among them, and they cast lots for My vesture." The soldiers therefore did these things.
25. And Jesus' mother stood by the cross, and His mother's sister, Mary the *wife* of Cleopas, and Mary Magdalene.
26. When Jesus saw *His* mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son."

27. Then He said to the disciple, "Behold your mother." And from that time, the disciple took her into his own *home*.
28. After this, Jesus, knowing that all things had now been finished, so that the scripture might be fulfilled, said, "I thirst."
29. Now a vessel full of vinegar was sitting *there*. And after filling a sponge with vinegar and putting *it* on *a stick of* hyssop, they put it up to *His* mouth.
30. And so, when Jesus had received the vinegar, He said, "It is finished." And bowing His head, He yielded up *His* spirit.
31. The Jews therefore, so that the bodies might not remain on the cross on the Sabbath★, because it was a preparation *day* (for that Sabbath was a high day), requested of Pilate that their legs might be broken and *the bodies* be taken away.
32. Then the soldiers came and broke the legs of the first *one*, and *the legs* of the other who was crucified with Him.
33. But when they came to Jesus *and* saw that He was already dead, they did not break His legs;
34. But one of the soldiers had pierced His side with a spear, and immediately blood and water had come out.
35. And he who saw *this* has testified, and his testimony is true; and he knows that *what* he says *is* true, so that you may believe.
36. For these things took place so that the scripture might be fulfilled, "Not a bone of Him shall be broken."
37. And again another scripture says, "They shall look upon Him Whom they pierced."
38. Now after these things, Joseph (the one from Arimathea, being a disciple of Jesus, but having concealed it for fear of the Jews) asked Pilate that he might take Jesus' body away; and Pilate gave *him* permission. Then he came and took away the body of Jesus.
39. And Nicodemus, who had come to Jesus by night at *the* first, also came, bearing a mixture of myrrh and aloes, about a hundred pounds.
40. Then they took Jesus' body and wound it in linen cloths with the aromatics, as is the custom among the Jews to prepare for burial.
41. Now there was a garden in the place where He was crucified, and in the garden a new tomb, in which no one had ever been laid.
42. Because of the preparation of the Jews, they laid Jesus there; for the tomb was near.

27 John 1:11, 16:32
28 Psa. 69:21
29 Mat. 27:48
30 John 17:4
31 Deut. 21:23 Mark 15:42 John 19:42
★ This Sabbath was not the 7th day weekly Sabbath. This Sabbath was the first day of the Feast of Unleavened Bread—a holy day Sabbath and fell on a Thursday (See Appendix J, p. 1277, and Appendix S, p. 1349).
34 1 John 5:6, 8
36 Ex. 12:46 Num. 9:12 Psa. 34:20
37 Psa. 22:16-17 Zech. 12:10 Rev. 1:7
38 Mat. 27:57 Mark 15:42 Luke 23:50 John 9:22, 12:42
39 John 3:1-2, 7:50
40 Acts 5:6
42 Isa. 53:9 John 19:31

Chap. **20**

1 Mat. 28:1 Mark 16:1 Luke 24:1
2 John 13:23, 19:26, 21:7, 20, 24
3 Luke 24:12
5 John 19:40
7 John 11:44
9 Psa. 16:10 Acts 2:25, 31, 13:34-35
11 Mark 16:5

CHAPTER TWENTY

1. Now on the first *day* of the weeks,* while it was still dark, Mary Magdalene came early to the tomb; and she saw *that* the stone had been taken away from the tomb.
2. Then she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord from the tomb, and we do not know where they have laid Him."
3. As a result, Peter and the other disciple went out and came to the tomb.
4. Now the two ran together, but the other disciple ran faster than Peter and came to the tomb first;
5. And he stooped down *and* saw the linen cloths lying *there*, but he did not enter.
6. Then Simon Peter came following him, and he went into the tomb and saw the linen cloths lying,
7. And the napkin that had been on His head, not lying with the linen cloths but folded up in a place by itself.
8. Then the other disciple, who had come to the tomb first, also went in and saw *these things*; and he believed.
9. For they did not yet understand the scripture *which decreed* that He must rise from *the* dead.
10. Then the disciples went away again to their *home*.
11. But Mary stood outside the tomb weeping; and as she wept, she stooped down *and looked* into the tomb.
12. And she saw two angels in white who were sitting, one at the head and the other at the feet, where the body of Jesus had been laid.
13. And they said to her, "Woman, why

**This literal translation of the Greek words* μια σαββατων *or* μια των σαββατων *shows that the day which followed the weekly Sabbath was the first day of the seven-week count to Pentecost, thus identifying this day as the Wave Sheaf Day (Lev. 23:10-11, 15-16). The ascension of Jesus Christ on that day fulfilled the offering of the wave sheaf for all time.*

are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."
14. And after saying these things, she turned around and saw Jesus standing, but did not know that it was Jesus.
15. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Thinking that He was the gardener, she said to Him, "Sir, if you have carried Him off, tell me where you have laid Him, and I will take Him away."
16. Jesus said to her, "Mary." Turning around, she said to Him, "Rabboni"; that is to say, "Teacher."
17. Jesus said to her, "Do not touch Me, because I have not yet ascended to My Father. But go to My brethren and tell them that I am ascending to My Father and your Father, and My God and your God."
18. Mary Magdalene came to the disciples, bringing word that she had seen the Lord, and that He had said these things to her.
19. Afterwards, as evening was drawing near that day, the first *day* of the weeks, and the doors were shut where the disciples had assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* to you."
20. And after saying this, He showed them His hands and His side. Then the disciples rejoiced *because* they had seen the Lord.
21. Therefore, Jesus said to them again, "Peace *be* to you. As the Father sent Me, I am also sending you."
22. And after saying this, He breathed on *them* and said, "Receive *the* Holy Spirit.
23. Those whose sins you shall remit, they are remitted to them; *and* those whose sins you shall retain, they are retained."
24. But Thomas, called Didymus, one of the twelve, was not with them when Jesus came.
25. Then the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the nail marks in His hands, and put my finger into the nail marks, and put my hand into His side, I will not believe at all."
26. Now after eight days, His disciples again were within, and Thomas with them. Jesus came after the doors were shut, and stood in the midst and said, "Peace *be* to you."
27. Then He said to Thomas, "Put forth your finger, and see My hands; and reach *out* your hand, and put *it* into My side; and be not unbelieving, but believing."
28. And Thomas answered and said to Him, "My Lord and My God."
29. Jesus said to him, "Because you have seen Me, Thomas, you have believed; blessed are the ones who have not seen, but have believed."
30. Now then, Jesus did many other miracles in *the* presence of His disciples, which are not written in this book.
31. But these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name.

14 Mat. 28:9
Mark 16:9
Luke 24:16, 31
John 21:4
17 Psa. 22:22
Mat. 28:10
John 16:28,
Rom. 8:29
Eph. 1:17
Heb. 2:11
18 Mat. 28:10
Luke 24:10
19 Mark 16:14
Luke 24:36
1 Cor. 15:5
20 John 16:22
21 Mat. 28:18
John 17:18-19
2 Tim. 2:2
Heb. 3:1
23 Mat. 16:10, 18:18
24 John 11:16
27 1 John 1:1
29 1 Pet. 1:8
2 Cor. 5:7
31 Luke 1:4
John 3:15, 16, 5:24
1 Pet. 1:8-9

Chap. **21**

2 Mat. 4:21
John 1:45
4 John 20:14
5 Luke 24:41
6 Luke 5:4, 6-7
7 John 13:23, 20:2

CHAPTER TWENTY-ONE

1. After these things, Jesus again revealed Himself to the disciples at the Sea of Tiberias. And this *is how* He revealed *Himself*:
2. Simon Peter, and Thomas (called Didymus), and Nathanael from Cana of Galilee were there together, and the *sons* of Zebedee and two of His other disciples.
3. Simon Peter said to them, "I am going fishing." They said to him, "We also will come with you." They left immediately and got into the ship, but during that night they took nothing.
4. And when morning had now come, Jesus stood on the shore. However, none of the disciples realized that it was Jesus.
5. Then Jesus said to them, "Children, do you have any food?" They answered Him, "No."
6. And He said to them, "Cast the net to the right side of the ship, and you shall find *some*." Then they cast *the net*, but they did not have the strength to draw *it in* because of the multitude of fish.
7. Then that disciple whom Jesus loved said to Peter, "It is the Lord." And after hearing that it was the Lord, Peter put on *his* outer garment, because he was naked, and threw himself into the sea.
8. But the other disciples came in a small ship, dragging the net *full* of fish; for they were not far from land, but about two hundred cubits *away*.
9. Now then, when they came up to the land, they saw a fire of coals spread, and

fish lying on *it*, and bread.
10. Jesus said to them, "Bring some of the fish that you have just caught."
11. Simon Peter went up *to the shore* and drew the net to the land, full of large fish, one hundred *and* fifty-three; and *although* there were so many, the net was not torn.
12. Jesus said to them, "Come *and* dine." But none of the disciples dared to ask Him, "Who are You?" *For* they knew that it was the Lord.
13. Then Jesus came and took the bread, and gave *it* to them, and likewise the fish.
14. This *was* now the third time *that* Jesus revealed Himself to His disciples after being raised from *the* dead.
15. Therefore, when they had finished eating, Jesus said to Simon Peter, "Simon, *son* of Jonas, do you love Me more than these?" *And* he said to Him, "Yes, Lord. You know that I love You." He said to him, "Feed My lambs."*
16. He said to him again a second time, "Simon, *son* of Jonas, do you love Me?" *And* he said to Him, "Yes, Lord. You know that I love You." He said to him, "Shepherd My sheep."
17. He said to him the third time, "Simon, *son* of Jonas, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things. You know that I love You." Jesus said to him, "Feed My sheep.

12 Acts 10:41
14 John 20:19, 26
16 Acts 20:28 1 Pet. 2:25, 5:2, 4 Heb. 13:20
17 John 2:24-25, 16:30
18 John 13:36 Acts 12:3, 4
19 2 Pet. 1:14
20 John 13:23, 25, 20:2
22 Mat. 16:27-28, 25:31 1 Cor. 4:5, 11:26 Rev. 2:25, 3:11, 22:7, 20
24 John 19:35 3 John 12
25 Amos 7:10 John 20:30

18. Truly, truly I say to you, since you were young, you have dressed yourself and walked wherever you have desired; but when you are old, you shall stretch out your hands, and another shall dress you and bring *you* where you do not desire *to go*."
19. Now He said this to signify by what death he would glorify God. And after saying this, He said to him, "Follow Me."
20. But when Peter turned, he saw the disciple whom Jesus loved following, who also had sat at the supper and *leaned* on His chest, and had said, "Lord, who is it that is betraying You?"
21. Seeing him, Peter said to Jesus, "Lord, what *shall happen* to this one?"
22. Jesus said to him, "If I desire that he remain alive until I come, what *is it* to you? You follow Me."
23. Then this saying went out among the brethren, that that disciple would not die. However, Jesus did not say to him that he would not die; but, "If I desire that he remain alive until I come, what *is it* to you?"
24. This is the disciple who testifies concerning these things and *who* wrote these things; and we know that his testimony is true.
25. But there are also many other things that Jesus did, which if they were written one by one, I do not suppose that even the world itself could contain the books that would be written. Amen.

**Explanation of John 21:15-17 and the Greek words* φιλεω [phileo] *and* αγαπαω [agapao] *meaning "to love"*: "These two words are not used indiscriminately; αγαπαω [agapao] never means to kiss; φιλεω [phileo], never means to acquiesce or cherish with reverence. φιλεω [phileo] denotes the sense or passion of love, but in αγαπαω [agapao] is the implied cause of φιλεω [phileo]. αγαπαω [agapao] is to make much of a thing, to admire for some good and sufficient reason, but φιλεω [phileo] denotes the love which springs naturally from the thing loved, even where no just cause to love exists. αγαπαω [agapao] is never used of improper love; φιλεω [phileo] is. Hence, in the N. T. φιλεω [phileo] is never used of man's love to God, but αγαπαω [agapao], always [is]. Both words are used of God's love to man, αγαπαω [agapao], when He said to 'Love the world' (John iii.16, etc) and when He wishes men good, and seeks their salvation; and φιλεω [phileo] is affirmed of His love to His people who please Him (John xvi. 27, etc.) Again φιλεω [phileo] is used of Jesus' love for Lazarus, (John xi. 3, 36); but in verse 5 the word is αγαπαω [agapao], because there the sisters are included, and therefore this word is more correct. Again, we are commanded to love our enemies, etc., but here αγαπαω [agapao] is used, never φιλεω [phileo]; love cannot be required in this case, though kindness and compassion are. Again, in John xxi.15-17, in the first question Jesus uses αγαπαω [agapao], but Peter uses the word φιλεω [phileo] in his reply; this repeated [the second time], and then Jesus uses Peter's word in the third question. Once more, to love (φιλεω) [phileo] life, from an excessive desire to preserve it, and so to lose sight of the real objective of living, is reproved by our Lord, (John xii. 25.) Whereas to love (αγαπαω) [agapao] life, is to consult its real interest [i.e., the purpose of life]" (*A Critical Lexicon and Concordance to the English and Greek New Testament,* E. W. Bullinger, p. 470).

The Acts
of the Apostles

CHAPTER ONE

1. The first account I indeed have written, O Theophilus, concerning all things that Jesus began both to do and to teach,
2. Until the day in which He was taken up, after giving command by *the* Holy Spirit to the apostles whom He had chosen;
3. To whom also, by many infallible proofs, He presented Himself alive after He had suffered, being seen by them for forty days, and speaking the things concerning the kingdom of God.
4. And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to "await the promise of the Father, which," *He said*, "you have heard of Me.
5. For John indeed baptized with water, but you shall be baptized with *the* Holy Spirit after not many days."
6. So then, when they were assembled together, they asked Him, saying, "Lord, will You restore the kingdom to Israel at this time?"
7. And He said to them, "It is not for you to know *the* times or *the* seasons, which the Father has placed in His own authority;
8. But you yourselves shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth."
9. And after saying these things, *as* they were looking at *Him,* He was taken up, and a cloud received Him out of their sight.
10. Now while they were gazing intently up into heaven as He was going up, two men in white apparel suddenly stood by them,
11. Who also said, "You men of Galilee, why do you stand *here* looking up into heaven? This *same* Jesus, Who was taken up from you into heaven, shall come in exactly the same manner as you have seen Him go into heaven."
12. Then they returned to Jerusalem from *the mountain* called Mount of Olives, which is near Jerusalem, being *about* the distance of a Sabbath's journey.
13. And after entering *Jerusalem*, they went up into the upper chamber, where both Peter and James were staying; and John and Andrew; Philip and Thomas; Bartholomew and Matthew; James, *the son* of Alpheus, and Simon the Zealot; and Jude, *the brother* of James.
14. All these were steadfastly continuing with one accord in prayer and supplications, *together* with *the* women, including Mary, the mother of Jesus, and with His brothers.
15. And in those days, Peter stood up in *the* midst of the disciples (now *the* number of names together was about a hundred and twenty) *and* said,
16. "Men *and* brethren, it was necessary for this scripture to be fulfilled, which the Holy Spirit spoke before by *the* mouth of David concerning Judas, who became a guide to those who took Jesus;
17. For he was numbered with us, and had obtained a part of this ministry.
18. (Now then, this *man* acquired a field with the reward of unrighteousness, and after falling headlong burst in *the* middle, and all his bowels gushed out.
19. And it became known to all those dwelling in Jerusalem, so that this field is called in their own language Aceldama that is, '*The* field of blood.')
20. For it is written in *the* book of Psalms, 'Let his habitation become desolate, and let there not be *anyone* dwelling in it'; and, 'Let another take his overseership.'
21. Therefore, it is obligatory *that* from those men who have accompanied us during all *the* time in which the Lord Jesus came in and went out among us,
22. Beginning from the baptism of John until the day in which He was taken up from us, one of these shall become a witness with us of His resurrection."
23. Then they put forth two: Joseph, called Barsabas, who was surnamed Justus; and Matthias.
24. And they prayed, saying, "You, Lord, *the* Knower of the hearts of all, show which one of these two You have personally chosen
25. To receive the part of this ministry and apostleship, from which Judas *in* transgressing fell, to go to his own place."

Chap. 1

1 Luke 1:3
2 Mat. 28:19 Mark 16:19 John 20:21 1 Tim. 3:16
3 Mark 16:14
4 Luke 24:43, 49 John 14:16
5 Joel 3:18 Mat. 3:11
6 Isa. 1:26 Mat. 24:3
7 1 Thes. 5:1
8 Luke 24:48-49 Acts 2:1, 4
9 Luke 24:51 Acts 1:2
10 Mat. 28:3 Mark 16:5 Luke 24:4 John 20:12 Acts 10:3, 30
11 Dan. 7:13 Mat. 24:30 Mark 13:26 Luke 21:27 John 14:3 Acts 2:7, 13:31 2 Thes. 1:10 Rev. 1:7
12 Luke 24:52
13 Mat. 10:2-4 Luke 6:15 Acts 9:37, 39, 20:8 Jude 1
14 Mat. 13:55 Luke 23:49, 55 Acts 2:1, 46
15 Rev. 3:4
16 Psa. 41:9 Luke 22:47 John 13:18, 18:3
17 Mat. 10:4 Luke 6:16 Acts 1:25, 12:25, 20:24, 21:19
18 Mat. 26:15, 27:5, 7-8 2 Pet. 2:15
20 Psa. 69:25, 109:8
22 John 15:27 Acts 1:8-9, 4:33
23 Acts 15:22
24 1 Sam. 16:7 Jer. 11:20, 17:10 1 Chr. 28:9 Acts 15:8 Rev. 2:23
25 Acts 1:17

26. Then they cast their lots; and the lot fell on Matthias, and he was numbered with the eleven apostles.

CHAPTER TWO

1. And when the day *of Pentecost*, the fiftieth day, was being fulfilled, they were all with one accord in the same place.
2. And suddenly *there* came from heaven a sound like *the* rushing of a powerful wind, and filled the whole house★ where they were sitting.
3. And there appeared to them divided tongues as of fire, and sat upon each one of them.
4. And they were all filled with *the* Holy Spirit; and they began to speak with other languages, as the Spirit gave them *the words* to proclaim.
5. Now *there* were *many* Jews who were sojourning in Jerusalem, devout men from every nation under heaven.
6. And when word of this went out, the multitude came together and were confounded, because each one heard them speaking in his own language.
7. And they were all amazed, and marveled, saying to one another, "Behold, are not all these who are speaking Galileans?
8. Then how is it *that* we hear each one in our own language in which we were born?
9. Parthians and Medes and Elamites, and those who inhabit Mesopotamia, and Judea and Cappadocia, Pontus and Asia,
10. Both Phrygia and Pamphylia, Egypt and the parts of Libya which *are* near Cyrene, and the Romans who are sojourning *here*, both Jews and proselytes,
11. Cretes and Arabians; we hear them speaking in our own languages the great things of God."
12. And they were all amazed and greatly perplexed, saying to one another, "What does this mean?"
13. But others were mocking *and* saying, "They are full of new wine."
14. Then Peter, standing up with the eleven, lifted up his voice and spoke out to them: "Men, Jews, and all those of you who inhabit Jerusalem, let this be known to you, and pay attention to my words.
15. For these are not drunken as you suppose, for it is *only the* third hour of the day.
16. But this is that which was spoken by the prophet Joel:
17. ' "And it shall come to pass in the last days," says God, "*that* I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;
18. And even upon My servants and upon My handmaids will I pour out My Spirit in those days, and they shall prophesy;
19. And I will show wonders in the heaven above and signs on the earth below, blood and fire and vapors of smoke.
20. The sun shall be turned into darkness and the moon into blood, before *the* coming of the great and awesome day of *the* Lord.
21. And it shall come to pass *that* everyone who calls upon the name of *the* Lord shall be saved." '
22. Men, Israelites, listen to these words: Jesus the Nazarean, a Man sent forth to you by God, as demonstrated by works of power and wonders and signs, which God performed by Him in your midst, as you yourselves also know;
23. Him, having been delivered up by the predetermined plan and foreknowledge of God, you have seized by lawless hands *and* have crucified and killed.
24. *But* God has raised Him up, having loosed the throes of death, because it was not possible *for* Him to be held by it;
25. For David speaks concerning Him, 'I foresaw the Lord before Me continually; for He is at My right hand, so that I may not be moved.
26. Therefore, My heart rejoiced and My tongue was glad; moreover, My flesh also shall rest in hope;
27. For You will not leave My soul in *the* grave, nor will You allow Your Holy One to see corruption.
28. You did make Me to know *the* ways of life; You will fill Me with joy with Your countenance.'
29. Men *and* brethren, let *me* speak to you freely concerning the patriarch David, that he is both dead and buried, and his tomb is with us to this day.
30. Therefore, being a prophet, and knowing that God had sworn to him in an oath *that* from *the* fruit of his loins, as

Chap. 2
1 Lev. 23:15 Deut. 16:9 Acts 1:14, 20:16
2 Acts 4:31
★ *a large room on the temple premises, possibly Solomon's Porch*
4 Mark 16:17 Acts 1:5, 10:46, 19:6 1 Cor. 12:10, 28, 30, 13:1
7 Acts 1:11
15 1 Thes. 5:7
17 Isa. 44:3 Ezek. 11:19 Joel 2:28 Zech. 12:10 John 7:38 Acts 10:45, 21:9
18 Acts 21:4, 9 1 Cor. 12:10, 14:1
19 Joel 2:30
20 Mat. 24:29 Mark 13:24 Luke 21:25
21 Rom. 10:13
22 John 3:2, 14:10-11 Acts 10:38 Heb. 2:4
23 Mat. 26:24 Luke 22:22 Acts 3:18, 5:30
24 Rom. 8:11 1 Cor. 6:14 2 Cor. 4:14 Eph. 1:20 Col. 2:12 1 Thes. 1:10 Heb. 13:20
25 Psa. 16:8
29 Acts 13:36
30 2 Sam. 7:12 Psa. 132:11 Luke 1:32 Rom. 1:3 2 Tim. 2:8

concerning *the* flesh, He would raise up the Christ to sit upon his throne;
31. He foresaw *this and* spoke concerning the resurrection of Christ, that His soul was not left in *the* grave, nor did His flesh see corruption.
32. This Jesus has God raised up, whereof we all are witnesses.
33. Therefore, having been exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, He has poured out this that you are now seeing and hearing.
34. For David has not ascended into the heavens, but he himself said, 'The Lord said to my Lord, "Sit at My right hand
35. Until I have made Your enemies a footstool for Your feet." '
36. Therefore, let all *the* house of Israel know with full assurance that God has made this *same* Jesus, Whom you crucified, both Lord and Christ."
37. Now after hearing *this*, they were cut to the heart; and they said to Peter and the other apostles, "Men *and* brethren, what shall we do?"
38. Then Peter said to them, "Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit.
39. For the promise is to you and to your children, and to all those who are afar off, as many as *the* Lord our God may call."
40. And with many other words he earnestly testified and exhorted, saying, "Be saved from this perverse generation."
41. Then those who joyfully received his message were baptized; and about three thousand souls were added that day.
42. And they steadfastly continued in the teachings of the apostles and in fellowship, and *in* the breaking of bread and *in* prayers.
43. And fear came upon every soul, and many signs and miracles were done by the apostles.
44. Now all those who believed were together and had all things in common;
45. And they sold *their* possessions and goods, and divided them to all, according as anyone had need.
46. And every day, steadfastly continuing with one accord in the temple, and breaking bread in *their* houses, they partook of *the* food with gladness and sincerity of heart,

31 Psa. 16:10
32 Acts 1:8, 2:24
33 John 14:26, 16:7, 13 Acts 10:45 Eph. 4:8 Phil. 2:9 Heb. 10:12
34 Psa. 110:1 Mat. 22:44 1 Cor. 15:25 Eph. 1:20 Heb. 1:13
37 Zech. 12:10 Luke 3:10 Acts 9:6
38 Luke 24:27 Acts 3:19
39 Joel 2:28 Acts 3:25, 11:15, 18 Eph. 2:13
42 Acts 1:14 Rom. 12:12 Eph. 6:18 Col. 4:2 Heb. 10:25
43 Mark 16:17 Acts 5:12
44 Acts 4:32, 34
45 Isa. 58:7
46 Luke 24:53 Acts 1:14. 20:7,
47 Acts 4:33, 5:14 Rom. 14:18

Chap. **3**

1 Psa. 55:17 Acts 2:46
2 John 9:8 Acts 14:8
6 Acts 4:10
8 Isa. 35:6
9 Acts 4:16, 21
10 John 9:8
11 John 10:23 Acts 5:12
13 Mat. 27:2, 20 Mark 15:11 Luke 23:18 John 7:39, 11:16, 17:1, 18:40, 19:15 Acts 5:30, 13:28

47. Praising God and having favor with all the people; and the Lord added to the church day by day those who were being saved.

CHAPTER THREE

1. Now Peter and John went up together into the temple at the hour of prayer, *which was* the ninth *hour*;
2. And a certain man who was lame from his mother's womb was being carried, whom they placed daily at the temple door which is called Beautiful, to beg alms from those who were going into the temple.
3. When he saw Peter and John about to go into the temple, he asked to receive alms.
4. But Peter and John, intently observing him, said, "Look on us."
5. And he fixed his attention on them, expecting to receive something from them.
6. But Peter said, "Silver and gold I do not have; but what I do have, this I give to you. In the name of Jesus Christ the Nazarean, rise up and walk."
7. Then taking him by the right hand, he raised *him* up; and immediately his feet and ankle bones were strengthened.
8. And leaping up, he stood and walked; and he entered into the temple with them, walking and leaping and praising God.
9. Now all the people saw him walking and praising God.
10. And they recognized him, that he was the one who had been sitting at the temple gate *called* Beautiful, asking for alms; and they were filled with wonder and amazement at that which had happened to him.
11. And as the lame *man* who had been healed held Peter and John, all the people ran together to them in the porch *that is* called Solomon's, *for* they were greatly amazed.
12. And when Peter saw *it*, he answered to the people, "Men, Israelites, why are you wondering at this? And why are you looking upon us so intently as if by *our* own power or godliness *we* have made him to walk?
13. The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Son Jesus, Whom you delivered up, and denied Him in the presence of

Pilate, after he had judged to release *Him.*
14. But you denied the Holy and Righteous One, and requested that a man *who was* a murderer be granted to you;
15. And you killed the Author of life Whom God has raised from *the* dead, whereof we are witnesses.
16. And through faith in His name, this *man* whom you see and know was made strong in His name; and the faith that *is* through Him gave this complete soundness to him in the presence of you all.
17. And now, brethren, I realize that you acted in ignorance, as *did* your rulers also;
18. But what God had before announced by *the* mouth of all His prophets, *that* Christ should suffer, He has accordingly fulfilled.
19. Therefore, repent and be converted in order that your sins may be blotted out, so that *the* times of refreshing may come from *the* presence of the Lord;
20. And *that* He may send Him Who was before proclaimed to you, Jesus Christ,
21. Whom *the* heaven must indeed receive until *the* times of restoration of all things, of which God has spoken by *the* mouth of all His holy prophets since the world began.
22. For Moses truly said to the fathers, 'A Prophet shall *the* Lord your God raise up to you from among your brethren, like me; Him shall you hear in all things that He shall say to you.
23. And it shall be *that* every soul who will not hear that Prophet shall be destroyed from among the people.'
24. Now indeed, all the prophets from Samuel and those who followed, as many as prophesied, also proclaimed these days.
25. You are *the* children of the prophets and of the covenant that God Himself appointed to our fathers, saying to Abraham, 'And in your seed shall all the families of the earth be blessed.'
26. Unto you first has God, having raised up His Son Jesus, sent Him to bless you in turning each *of you* from your wickedness."

CHAPTER FOUR

1. Now as they were speaking to the people, the priests and *the* captain of the temple and the Sadducees came upon them,

14 Psa. 16:10
Mark 1:24
Luke 1:35
Acts 2:27, 4:27, 7:52, 22:14
15 Acts 2:24, 32
1 John 5:11
Heb. 2:10, 5:9
16 Mat. 9:22
Acts 4:10, 14:9
17 Luke 23:34
John 16:3
Acts 13:27
1 Cor. 2:8
1 Tim. 1:13
18 Isa. 50:6, 53:5
Psa. 22
Dan. 9:26
Luke 24:44
Acts 26:22
1 Pet. 1:10
19 Acts 2:38
21 Mat. 17:11
Luke 1:70
Acts 1:11
22 Deut. 18:15, 18-19
Acts 7:37
25 Gen. 12:3, 18:18, 22:18, 26:4, 28:14
Acts 2:39
Rom. 9:4, 8, 15:8
Gal. 3:8, 26
26 Mat. 1:21, 10:5, 15:24
Luke 24:47
Acts 3:22, 13:32-33, 46

Chap. **4**

1 Luke 22:4

6 Luke 3:2
John 11:49, 18:13
7 Ex. 2:14
Mat. 21:23
Acts 7:27
8 Luke 12:11-12
10 Acts 2:24, 3:6, 16
11 Isa. 28:16
Psa. 118:22
Mat. 21:42
12 Mat. 1:21
Acts 10:43
1 Tim. 2:5-6
13 Mat. 11:25
1 Cor. 1:27
14 Acts 3:11
16 John 11:47
Acts 3:9-10

2. Being dismayed because they were teaching the people, and preaching through Jesus the resurrection from *the* dead.
3. And they arrested them and put *them* in *the* hold until the morning; for it was already evening.
4. But many of those who had heard the message believed, and the number of men was about five thousand.
5. Now it came to pass in the morning *that* their rulers and elders and scribes were assembled together in Jerusalem,
6. And Annas, the high priest, and Caiaphas and John and Alexander, and as many as were of *the* high priest's lineage.
7. And after placing them in the midst, they inquired, "By what power or in what name did you do this?"
8. Then Peter, filled with *the* Holy Spirit, said to them, "Rulers of the people and elders of Israel,
9. If we are examined this day as to a good work *done to the* infirm man, by what *power* he has been cured,
10. Be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarean, Whom you crucified, *but* Whom God has raised from *the* dead, by Him this *man* stands before you whole.
11. This is the Stone that was set at naught by you, the builders, which has become the Head of *the* corner.
12. And there is no salvation in any other, for neither is there another name under heaven which has been given among men, by which we must be saved."
13. Now when they saw the boldness of Peter and John, and perceived that they were unlettered and uninstructed men, they were amazed; and they took note of them, that they had been with Jesus.
14. Yet seeing the man who had been healed standing with them, they said nothing to oppose *them.*
15. But after commanding them to go outside the Sanhedrin, they conferred with one another,
16. Saying, "What shall we do to these men? For a remarkable miracle has indeed come to pass through them *and is* manifest to all those living in Jerusalem, and we cannot deny *it*.
17. But that it may spread no further

among the people, let us warn them with a *severe* threat not to speak any more to anyone in this name."
18. And after summoning them, they commanded them not to speak or teach at all in the name of Jesus.
19. But Peter and John answered *and* said to them, "Whether it is right before God to listen to you rather than to God, you judge.
20. For we cannot but speak what we have seen and heard."
21. And after further threatening them, they let them go, finding no means by which they might punish them, because of the people, for all were glorifying God on account of what had been done:
22. Because the man on whom this miraculous healing had been performed was over forty years *old*.
23. Now after being released, they came to their own *brethren* and reported to them all *that* the chief priests and elders had said.
24. And when they heard *this*, they lifted up *their* voices to God with one accord and said, "O Master, You *are* the God Who made the heaven and the earth and the sea, and all that *are* in them,
25. Who by *the* mouth of Your servant David did say, 'Why did the nations insolently rage, and the people imagine vain things?
26. The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ.'
27. For of a truth they did gather together against Your holy Son, Jesus, Whom You did anoint, both Herod and Pontius Pilate, with *the* Gentiles and *the* people of Israel,
28. To do whatever Your hand and Your counsel had predetermined to take place.
29. And now, Lord, look upon their threatenings, and grant that Your servants may speak Your Word with all boldness,
30. By reaching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Son, Jesus."
31. And when they had prayed, the place in which they were assembled was shaken; and they were all filled with *the* Holy Spirit, and they spoke the Word of God with boldness.
32. And the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things common.
33. And with great power the apostles testified of the resurrection of the Lord Jesus, and great grace was upon them all.
34. For neither was anyone among them in want; for as many as were owners of lands or houses sold *them and* brought the amounts of those *things* that were sold,
35. And laid *the money* at the feet of the apostles; and distribution was made to each one according to his need.
36. And Joses, who was surnamed Barnabas by the apostles (which is, being interpreted, "son of consolation"), a Levite, born *in the country* of Cyprus,
37. Had land; *and* he sold *it*, *and* brought the money and laid *it* at the apostles' feet.

18 Acts 5:40
19 Acts 5:29
20 Acts 1:8, 2:32, 22:15
1 John 1:1, 3
21 Mat. 21:26
Luke 20:6, 19, 22:2
Acts 3:7-8, 5:26
23 Acts 12:12
24 2 Ki. 19:15
25 Psa. 2:1
27 Mat. 26:3
Luke 1:35, 4:18, 22:2, 23:1, 8
John 10:36
28 Acts 2:23, 3:18
29 Acts 4:13, 31, 9:27, 13:46, 14:3, 19:8, 26:26
Eph. 6:19
30 Acts 2:43, 3:6, 16, 4:27, 5:12
31 Acts 2:2, 4, 4:29, 16:26
32 Acts 2:44, 5:12
1 Pet. 3:8
Rom. 15:5-6
2 Cor. 13:11
Phil. 1:27, 2:2
33 Acts 1:8, 22, 2:45
34 Acts 2:45
35 Acts 2:45, 4:37, 5:2, 6:1
37 Acts 4:34, 35, 5:1-2

CHAPTER FIVE

1. Now a certain man named Ananias, with his wife Sapphira, sold a possession,
2. And kept back *part* of the price *for* himself, his wife also being aware of *it*; and he brought a certain portion *and* laid *it* at the apostles' feet.
3. But Peter said, "Ananias, why did Satan fill your heart to lie to the Holy Spirit and to keep back *part* of the price of the estate?
4. Before it was sold, was it not yours? And after you sold it, was it *not* in your own authority? Why did you contrive this thing in your heart? You have not lied to men, but to God."
5. And when Ananias heard these words, he fell down and expired; and great fear came upon all those who heard these things.
6. Then the young men wound him up, and carried *him* out *and* buried *him*.
7. Now it came to pass about three hours later *that* his wife also came in, not knowing what had taken place.
8. And Peter said to her, "Tell me if you sold the estate for so much?" And she said, "Yes, for so much."
9. Then Peter said to her, "Why *is it* that you agreed together to tempt the Spirit of *the* Lord? Behold, the feet of those who buried your husband *are* at the door, and they shall carry you out."

Chap. 5
3 Num. 30:2
Deut. 23:21
Eccl. 5:4
Luke 22:3
Acts 5:9
5 Acts 5:10-11
6 John 19:40
9 Mat. 4:7
Acts 5:3

10. And she immediately fell down at his feet and expired. And the young men came in and found her dead; and they carried *her* out *and* buried *her* by her husband.
11. Then great fear came upon the whole church, and upon all who heard these things.
12. And many signs and wonders were done among the people by the hands of the apostles; (and they were all with one accord in Solomon's porch;
13. And none of the others dared to join them, but the people magnified them;
14. And believers were added all the more to the Lord, multitudes of both men and women,)
15. Insomuch *that the people were* bringing out the sick into the streets and putting *them* on beds and stretchers, so that at least the shadow of Peter passing by might overshadow some of them.
16. And a multitude from the cities round about also came together to Jerusalem, bringing sick ones and those beset by unclean spirits; *and* they were all healed.
17. Then the high priest rose up, and all those with him, being of *the* sect of the Sadducees; *and* they were filled with anger.
18. And they laid their hands on the apostles and put them in *the* public hold.
19. But during the night an angel of *the* Lord *came and* opened the doors of the prison; and after bringing them out, he said,
20. "Go and stand in the temple, *and* speak to the people all the words of this life."
21. And after hearing *that*, they entered into the temple at dawn and taught. Now when the high priest and those with him came, they called together the Sanhedrin and all the elderhood of the sons of Israel, and sent to the prison to have them brought.
22. But when the officers came, they did not find them in the prison; and when they returned, they reported,
23. Saying, "We indeed found the prison locked with all security, and the keepers standing outside in front of the doors; but after opening *them*, we did not find anyone inside."
24. And when they heard these words, both the *high* priest and the captain of the temple, and the chief priests also, were utterly perplexed as to what this could lead to.
25. But a certain one came *and* reported to them, saying, "Behold, the men whom you put in the prison are standing in the temple and teaching the people."
26. Then the captain went with the officers *and* brought them without violence, so that they might not be stoned; for they feared the people.
27. And they brought them in *and* set *them* before the Sanhedrin. And the high priest asked them,
28. Saying, "Did we not order you by a *direct* command not to teach in this name? And look, you have filled Jerusalem with your teaching, with *the* purpose of bringing this man's blood upon us."
29. But Peter and the apostles answered *and* said, "We are obligated to obey God rather than men.
30. The God of our fathers raised up Jesus Whom you killed *by* hanging *Him* on a tree.
31. Him has God exalted by His right hand *to be* a Prince and Savior, to give repentance and remission of sins to Israel.
32. And we are His witnesses of these things, as *is* also the Holy Spirit, which God has given to those who obey Him."
33. Now when they heard *this*, they were cut *to the heart* and took counsel to put them to death.
34. But a certain man stood up, a Pharisee in the Sanhedrin, Gamaliel by name, a teacher of the law *who was* honored by all the people, *and* commanded *that* the apostles be put out for a short while.
35. And he said to them, "Men, Israelites, give careful thought to what you are about to do concerning these men.
36. For before these days *there* rose up Theudas, proclaiming that he himself was somebody, to whom a number of men were joined, about four hundred; *but* he was put to death, and all those who had been persuaded by him were dispersed and came to nothing.
37. After this one, in the days of the registration, Judas the Galilean rose up and drew away many people after him; but he perished, and all who had been persuaded by him were scattered.
38. And now I say to you, withdraw from these men, and let them alone; for if this counsel or this work be from men, it will be overthrown;

10 Acts 5:5
11 Acts 2:43, 5:5, 19:17
12 Acts 2:43, 3:11, 4:32, 14:3, 19:11
Rom. 15:19
2 Cor. 12:12
Heb. 2:4
13 John 9:22, 12:42, 19:38
Acts 2:47, 4:21
15 Mat. 9:21, 14:36
Acts 19:12
16 Mark 16:17-18
John 14:12
17 Acts 4:1-2, 6
18 Luke 21:12
19 Acts 12:7, 16:26
20 John 6:68, 17:3
1 John 5:11
21 Acts 4:5-6
24 Luke 22:4
Acts 4:1
26 Mat. 21:26
28 Mat. 23:35, 27:25
Acts 2:23, 36, 3:15, 4:18, 7:52
29 Acts 4:19
30 Acts 3:13, 15, 10:39, 13:29, 22:14
1 Pet. 2:24
Gal. 3:13
31 Mat. 1:21
Luke 24:47
Acts 2:33, 36, 3:15, 26, 13:38
Eph. 1:7
Phil. 2:9
Col. 1:14
Heb. 2:10, 12:2
32 John 15:26-27
Acts 2:4, 10:44
33 Acts 2:37, 7:54
34 Acts 22:3
38 Isa. 8:10
Prov. 21:30
Mat. 15:13
Luke 21:15
Acts 7:51, 9:5, 23:9
1 Cor. 1:25

39. But if it be from God, you do not have the power to overthrow it. *Take heed*, lest you be found to be fighting even against God."
40. And they were persuaded by him; and they called in the apostles *and*, after beating *them*, commanded *them* not to speak in the name of Jesus; and they released them.
41. Then they departed from *the* presence of the Sanhedrin, rejoicing *that* they were accounted worthy to suffer shame for His name.
42. And every day, in the temple and in the houses, they did not cease teaching and preaching the gospel of Jesus Christ.

CHAPTER SIX

1. Now in those days, when the number of the disciples was multiplied, there arose a complaint by the Greeks against the Hebrews, because their widows were neglected in the daily ministration.
2. And after calling the multitude of disciples to *them*, the twelve said, "It is not proper *for* us to leave the Word of God in order to wait on tables.
3. Therefore, brethren, search out from among yourselves seven men of good repute, full of *the* Holy Spirit and wisdom, whom we may appoint over this business;
4. But we will give ourselves continually to prayer and the ministry of the Word."
5. And this declaration was pleasing to all the multitude; and they chose Stephen, a man full of faith and *the* Holy Spirit; and Philip; and Prochorus; and Nicanor; and Timon; and Parmenas; and Nicolas, *who was* a proselyte of Antioch.
6. *And* they set them before the apostles; and after praying, they laid *their* hands on them.
7. And the Word of God spread, and the number of the disciples in Jerusalem was multiplied exceedingly, and a great multitude of the priests were obedient to the faith.
8. And Stephen, full of faith and power, worked wonders and great signs among the people.
9. Then certain arose among those of the synagogue who were called Libertines, and of the Cyrenians and Alexandrians, and of those from Cilicia and Asia; *and* they were disputing with Stephen.
10. But they were not able to resist the wisdom and the spirit by which he spoke.
11. Then they suborned men, who said, "We have heard him speak blasphemous words against Moses and *against* God."
12. And they stirred up the people and the elders and the scribes; and they came and seized him, and brought *him* into the Sanhedrin.
13. Then they set up false witnesses, who said, "This man does not cease to speak blasphemous words against this holy place and the law;
14. For we heard him saying that this Jesus, the Nazarean, will destroy this place, and will change the customs that Moses delivered to us."
15. And all those who sat in the Sanhedrin, looking intently at him, saw his face as *the* face of an angel.

CHAPTER SEVEN

1. And the high priest said, "Now then, are these things so?"
2. And he said, "Men, brethren and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,
3. And said to him, 'Leave your land and your kindred, and come into *the* land that I will show you.'
4. Then he went out from *the* land of *the* Chaldeans *and* dwelt in Charran; and from there, after his father died, He removed him to this country in which you now dwell.
5. Now He did not give him an inheritance in it, not even *as much as* a foot of ground; but He promised to give it to him for a possession, and to his seed after him, when he did not yet have a child.
6. And God spoke after this manner: that his seed would be a sojourner in a strange land, and they would enslave them and treat *them* harshly *for* four hundred years;
7. 'Then will I judge the nation to which they shall be enslaved,' said God, 'and after these things they shall come forth and serve Me in this place.'
8. And He gave to him a covenant of circumcision. And so he begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs.

40 Mat. 10:17, 23:34
Mark 13:9
Acts 4:18
41 Mat. 5:12
Jas. 1:2
1 Pet. 4:13, 16
Rom. 5:3
2 Cor. 12:10
Phil. 1:29
Heb. 10:34
42 Acts 2:46, 4:20, 29

Chap. 6

1 Acts 2:41, 4:4, 35, 5:14, 6:7, 9:29, 11:20
2 Ex. 18:17
3 Deut. 1:13
Acts 1:21, 16:2
1 Tim. 3:7
4 Acts 2:42
5 Acts 8:5, 26, 11:24, 21:8
Rev. 2:6, 15
6 Acts 1:24, 8:17, 9:17, 13:3
1 Tim. 4:14, 5:22
2 Tim. 1:6
7 John 12:42
Acts 12:24, 19:20
Col. 1:6
10 Ex. 4:12
Isa. 54:17
Luke 21:15
Acts 5:39
11 1 Ki. 21:10, 13
Mat. 26:59-60
14 Dan. 9:26
Acts 25:8

Chap. 7

2 Acts 22:1
3 Gen. 12:1
4 Gen. 11:31, 12:4-5
5 Gen. 12:7, 13:15, 15:3, 18, 17:8, 26:3
6 Gen. 15:13, 16
Ex. 12:40
Gal. 3:17
7 Ex. 3:12
8 Gen. 17:9-11, 21:2-4, 25:26, 29:31, 30:5, 35:18, 23

9. And the patriarchs, who envied Joseph, sold *him* into Egypt. But God was with him,
10. And delivered him out of all his tribulations, and gave him favor and wisdom in the presence of Pharaoh, king of Egypt; and he appointed him ruler over Egypt and his whole house.
11. Then a famine came upon the whole land of Egypt and Canaan, and great affliction; and our fathers could not find sustenance.
12. But when Jacob heard *that there* was grain in Egypt, he sent our fathers first;
13. And at the second time, Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh.
14. Then Joseph sent *and* called for his father Jacob, and all his kindred, *being* seventy-five souls.
15. And Jacob went down into Egypt; and he and our fathers died,
16. And were carried over to Sychem, and were placed in the tomb that Abraham had bought for a sum of money from the sons of Emmor of Sychem.
17. But when the time drew near *for the fulfillment* of the promise that God had sworn to Abraham, the people increased and multiplied in Egypt,
18. Until another king arose who did not know Joseph.
19. He dealt subtly with our kindred *and* treated our fathers harshly, making *them* cast out their infants so that they might not live.
20. During this time Moses was born, who was beautiful to God, and was brought up three months in his father's house.
21. And after he was discovered, the daughter of Pharaoh took him up, and brought him up as her own son.
22. And Moses was instructed in all *the* wisdom of *the* Egyptians, and he was mighty in words and in deeds.
23. But when a period of forty years was fulfilled for him, it came into his heart to look upon his brethren, the children of Israel;
24. And when he saw a certain one suffering wrongly, he defended *him*, and avenged the one who was being oppressed, and killed the Egyptian.
25. For he thought *that* his brethren would understand that God would give them deliverance by his hand. But they did not understand.

9 Gen. 37:4, 11, 28, 39:2, 21, 23
Psa. 105:17
10 Gen. 41:37, 42:6
11 Gen. 41:54
12 Gen. 42:1
13 Gen. 45:4, 16
14 Gen. 45:9, 27, 46:27
Deut. 10:22
15 Gen. 46:5, 49:33
Ex. 1:6
16 Gen. 23:16, 33:19
Ex. 13:19
Josh. 24:32
17 Gen. 15:13
Ex. 1:7-9
Psa. 105:24-25
Acts 7:6
19 Ex. 1:22
20 Ex. 2:2
Heb. 11:23
21 Ex. 2:3-10
22 Luke 24:19
23 Ex. 2:11, 12
27 Luke 12:14
Acts 4:7
29 Ex. 2:15, 22, 4:20, 18:3-4
30 Ex. 3:2
32 Mat. 22:32
Heb. 11:16
33 Ex. 3:5
Josh. 5:15
34 Ex. 3:7
35 Ex. 14:19
Num. 29:16
36 Ex. 7, 8, 9, 10, 12:41, 14:21, 16:1, 33:1
Psa. 105:27
37 Deut. 18:15
Mat. 17:5
38 Ex. 19:3, 21:1
Deut. 5:27
Isa. 63:9
John 1:17
Rom. 3:2
Gal. 3:19
Heb. 2:2

26. And on the following day, he appeared to those who were contending and urged them to *make* peace, saying, 'Men, you are brethren. Why do you wrong one another?'
27. But the one who was doing wrong to *his* neighbor shoved him away, saying, 'Who appointed you a ruler and judge over us?
28. Do you intend to kill me, just as you killed the Egyptian yesterday?'
29. And at this saying, Moses fled; and he became a sojourner in *the* land of Midian, where he begot two sons.
30. And when forty years were fulfilled, an Angel of *the* Lord appeared to him in a flame of fire in a bush in the desert of Mount Sinai.
31. Now when Moses saw *it*, he was amazed at the vision; and as he drew near to consider *it*, the voice of *the* Lord came to him, *saying*,
32. 'I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.' Then Moses began to tremble, *and* he dared not look upon *it*.
33. And the Lord said to him, 'Loose the sandals from your feet, for the place on which you are standing is holy ground.
34. I have been watching, *and* I have seen the harsh treatment of My people in Egypt; and I have heard their groaning, and I have come down to bring them out; and now come, I will send you to Egypt.'
35. This Moses, whom they refused, saying, 'Who appointed you as ruler and judge?' This one did God send *to be* ruler and deliverer by *the* hand of *the* Angel Who appeared to him in the bush.
36. This one led them out, after working wonders and signs in *the* land of Egypt and in *the* Red Sea, and in the wilderness *for* forty years.
37. This is the Moses who said to the children of Israel, 'A Prophet shall *the* Lord your God raise up for you from among your brethren, like me; Him shall you hear.'
38. This is he who was in the assembly in the wilderness with the Angel Who spoke to him in Mount Sinai, and with our fathers; who received *the* living oracles to give to us;
39. To whom our fathers would not be subject, but thrust *him* away, and turned their hearts back to Egypt,

40. Saying to Aaron, 'Make us gods who shall go before us; for this Moses who brought us out from *the* land of Egypt, we do not know what has become of him.'
41. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands.
42. Then God turned and delivered them over to serve the host of heaven; as it is written in *the* book of the prophets, 'Did you offer slain beasts and sacrifices to Me *those* forty years in the wilderness, O house of Israel?
43. But you took up the tabernacle of Moloch, and the star of your god Remphan, *even* the images that you had made to worship them; and *so* I will remove you beyond Babylon.'
44. The tabernacle of the testimony was among our fathers in the wilderness, as He Who spoke to Moses had commanded, to make it according to the pattern which he had seen;
45. Which also our fathers, who received it by succession, brought in with Joshua, when they took possession of *the land from* the nations whom God drove out before *the* face our fathers, until the days of David;
46. Who found grace before God, and sought to find a tabernacle for the God of Jacob;
47. But Solomon built Him a house.
48. However, the Most High does not dwell in temples made by hands, as the prophet says:
49. 'The heaven *is* My throne, and the earth *is* a footstool for My feet. What house will you build for Me, says *the* Lord, or what *is the* place of My rest?
50. Have not My hands made all these things?'
51. O stiff-necked and uncircumcised in heart and ears! You do always resist the Holy Spirit; as your fathers *did*, so also *do* you.
52. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Righteous One, of Whom you have become the betrayers and murderers;
53. Who received the law by *the* disposition of angels, but have not kept *it*."
54. And when they heard these things, they were cut to their hearts, and they gnashed their teeth at him.
55. But he, being filled with *the* Holy Spirit, looked intently into heaven *and* saw *the* glory of God, and Jesus standing at the right hand of God.
56. And he said, "Behold, I see the heavens opened, and the Son of man standing at the right *hand* of God."
57. Then they cried out with a loud voice, *and* stopped their ears, and rushed upon him with one accord,
58. And cast *him* out of the city *and* stoned *him.* And the witnesses laid down their garments at the feet of a young man called Saul.
59. And they stoned Stephen, who called upon *God,* saying, "Lord Jesus, receive my spirit."
60. And he fell to his knees *and* cried with a loud voice, "Lord, do not lay this sin to their charge." And after he had said this, he died.

40 Ex. 32:1
41 Deut. 9:16
Psa. 106:19
42 Deut. 4:19
2 Ki. 21:3
Amos 5:25
Psa. 81:12
2 Thes. 2:11
44 Ex. 25:40
Heb. 8:5
45 Josh. 3:14
Psa. 44:2
Neh. 9:24
46 2 Sam. 7:1
Psa. 89:19
1 Chr. 22:7
47 1 Ki. 8:20
48 1 Ki. 8:27
2 Chr. 2:6
49 Isa. 66:1
Mat. 5:34
51 Ex. 32:9
Lev. 26:41
Deut. 10:16
Jer. 4:4
52 2 Chr. 36:16
Mat. 21:35
Acts 3:14
1 Thes. 2:15
53 Ex. 20:1
Gal. 3:19
54 Acts 5:33
55 Acts 6:5
56 Dan. 7:13
Mat. 3:16
58 Lev. 24:16
Deut. 13:9
Luke 4:29
Heb. 13:12
59 Psa. 31:5
Luke 23:46
Acts 9:14
60 Mat. 5:44
Luke 6:28
Acts 9:40

CHAPTER EIGHT

1. Now Saul had consented to killing him. And that day a great persecution arose against the church that *was* in Jerusalem; and all *the believers* were scattered throughout the countries of Judea and Samaria, except the apostles.
2. And devout men buried Stephen and made great lamentation over him.
3. But Saul was ravaging the church, *going* from house to house, entering in and dragging *out* men and women, *and* delivering *them* up to prison.
4. Therefore, those who were scattered passed through *everywhere*, preaching the word *of* the gospel.
5. Then Philip went down to a city of Samaria *and* proclaimed Christ to them;
6. And the multitudes listened intently with one accord to the things spoken by Philip when they heard and saw the signs that he did,
7. For unclean spirits, crying with a loud voice, came out of many of those who had *them*; and many who were paralyzed and lame were healed.
8. And there was great joy in that city.
9. But *there was* a certain man named Simon, who had from earlier times been practicing sorcery in the city and astounding the nation of Samaria, proclaiming himself to be some great one.
10. To him they had all given heed, from the least to the greatest, saying, "This man is the great power of God."

Chap. **8**

1 Acts 7:58, 11:19
2 Gen. 23:2, 50:10
2 Sam. 3:31
3 Acts 7:58
1 Cor. 15:9
Gal. 1:13
Phil. 3:6
1 Tim. 1:13
4 Mat. 10:23
5 Acts 6:5
7 Mark 16:17
9 Acts 5:36, 13:6

11. Now they were giving heed to him because *he* had for a long time bewitched them with sorceries.
12. But when they believed Philip, who was preaching the gospel—the things concerning the kingdom of God and the name of Jesus Christ—they were baptized, both men and women.
13. Then Simon himself also believed; and after being baptized, he steadfastly continued with Philip; and as he beheld *the* signs and great works of power *that were* being done, he was amazed.
14. Now when the apostles in Jerusalem heard that Samaria had received the Word of God, they sent Peter and John to them;
15. Who, after coming down *to Samaria*, prayed for them, that they might receive *the* Holy Spirit;
16. For as yet it had not fallen upon any of them, but they had only been baptized in the name of the Lord Jesus.
17. Then they laid *their* hands on them, and they received *the* Holy Spirit.
18. Now when Simon saw that the Holy Spirit was given by the laying on of the hands of the apostles, he offered them money,
19. Saying, "Give this authority to me also, so that on whomever I lay hands, he may receive *the* Holy Spirit."
20. But Peter said to him, "May your money be destroyed with you because you thought that the gift of God might be purchased with money.
21. You have neither part nor lot in this matter, for your heart is not right before God.
22. Repent, therefore, of this your wickedness, and beseech God, if perhaps the thought of your heart may be forgiven you;
23. For I perceive *that* you are in *the* gall of bitterness and *the* bondage of unrighteousness."
24. But Simon answered *and* said, "You beseech the Lord on my behalf, so that none of *those* things which you have spoken may come upon me."
25. So then, after they had earnestly testified and preached the Word of the Lord, they returned to Jerusalem; *and* they preached the gospel *in* many villages of the Samaritans *as they went*.
26. Now an angel of *the* Lord spoke to Philip, saying, "Arise and go toward *the* south, on the road that goes down from Jerusalem to Gaza, which is *in the* desert."
27. And he arose *and* went. And behold, an Ethiopian man, a eunuch, one in power under Candace, the queen of *the* Ethiopians, who was over all her treasure, had come to worship in Jerusalem,
28. And was returning; and he sat in his chariot, reading *the book of* the prophet Isaiah.
29. Then the Spirit said to Philip, "Go near and join yourself to this chariot."
30. And when Philip ran up, he heard him reading *the words of* the prophet Isaiah, and said, "Do you understand what you are now reading?"
31. And he said, "But how am I able *to understand*, without someone to guide me?" And he besought Philip to come up and sit with him.
32. Now the passage of Scripture that he was reading was this, "He was led as a sheep to slaughter; and as a lamb *is* dumb before the one who is shearing it, so He did not open His mouth.
33. In His humiliation, His judgment was taken away; and who shall declare His genealogy? For His life is taken from the earth."
34. And the eunuch answered *and* said to Philip, "I pray you, about whom does the prophet say this? About himself, or about another?"
35. Then Philip opened his mouth and, beginning from this scripture, preached to him the gospel *of* Jesus.
36. And as they were going down the road, they came upon a certain *pool of* water; and the eunuch said, "Look, *there is* water! What is preventing me from being baptized?"
37. And Philip said, "If you believe with all your heart, it is permitted." Then he answered *and* said, "I believe *that* Jesus Christ is the Son of God."
38. And he commanded the *one driving the* chariot to stop; and they both went down into the water, both Philip and the eunuch, and he baptized him.
39. But when they came up out of the water, *the* Spirit of *the* Lord caught Philip away; and the eunuch saw him no longer, but he went his way rejoicing.
40. Then Philip was found at Azotus; and as he passed through, he preached the gospel *to* all the cities, until he came to Caesarea.

12 Acts 1:3
15 Acts 2:38
16 Mat. 28:19 Acts 2:38, 10:48, 19:2, 5
17 Acts 6:6, 19:6 Heb. 6:2
20 2 Ki. 5:16 Mat. 10:8 Acts 2:38, 10:45, 11:17
22 Dan. 4:27 2 Tim. 2:25
23 Heb. 12:15
24 Gen. 20:7, 17 Ex. 8:8 Num. 21:7 1 Ki. 13:6 Job 42:8 Jas. 5:16
27 Zeph. 3:10 John 12:20
32 Isa. 53:7-8
35 Luke 24:27 Acts 18:28
36 Acts 10:47
37 Mat. 16:16, 28:19 Mark 16:16 John 6:69, 9:35, 38, 11:27 Acts 9:20 1 John 4:15, 5:5, 13
39 1 Ki. 18:12 2 Ki. 2:16 Ezek. 3:12, 14

CHAPTER NINE

1. Now Saul, still breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest,
2. Asking him *for* letters *to take* to the synagogues at Damascus, so that if he found any who were of that way, he might bring *them* bound, both men and women, to Jerusalem.
3. But it came to pass while he was journeying, as he drew near to Damascus, that suddenly a light from heaven shined round about him.
4. And after falling to the ground, he heard a voice say to him, "Saul, Saul, why do you persecute Me?"
5. And he said, "Who are You, Lord?" And the Lord said, "I am Jesus, Whom you are persecuting. *It is* hard for you to kick against *the* pricks."
6. Then, trembling and astonished, he said, "Lord, what will You have me to do?" And the Lord *said* to him, "Get up and go into the city, and you shall be told what you must do."
7. Now the men who were traveling with him stood speechless; *for* they indeed heard the voice, but they saw no one.
8. Then Saul arose from the ground; but when he opened his eyes, he saw no one. And they led him by the hand and brought *him* to Damascus.
9. But *for* three days he was not *able* to see, and he did not eat or drink.
10. Now there was in Damascus a certain disciple named Ananias. And the Lord said to him in a vision, "Ananias." And he said, "Behold, I *am here*, Lord."
11. And the Lord *said* to him, "Arise *and* go into the street which is called Straight, and inquire in *the* house of Judas for *one* named Saul from Tarsus; for behold, he is praying,
12. And he has seen in a vision a man named Ananias coming and putting *his* hands on him, so that he may receive sight."
13. Then Ananias answered, "Lord, I have heard from many *people* about this man, how many evil things he has done to Your saints in Jerusalem.
14. And *even* in this place he has authority from the chief priests to bind all who call on Your name."
15. But the Lord said to him, "Go, for this *man* is a chosen vessel to Me, to bear My name before *the* Gentiles, and kings, and *the* children of Israel;
16. For I will show him what great things he must suffer for My name."
17. Then Ananias went away and came into the house; and after laying *his* hands on him, he said, "Brother Saul, the Lord has sent me, *even* Jesus, Who appeared to you on the road in which you came, so that you might receive sight and be filled with *the* Holy Spirit."
18. And it was as *if* scales immediately fell from his eyes, and he instantly received sight; and he arose *and* was baptized.
19. And after eating food, he was strengthened. Then Saul was with the disciples in Damascus *for* a number of days.
20. And in the synagogues he immediately began to proclaim Christ, that He is the Son of God.
21. And all who heard *him* were amazed and said, "Is not this the man who destroyed those who called on this name in Jerusalem, and who came here for this *purpose*, so that he might bring them bound to the chief priests?"
22. But Saul increased *even* more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ.
23. Now when many days were fulfilled, the Jews consulted together to kill him.
24. But their plot was made known to Saul. And they were watching the gates both day and night, in order that they might kill him.
25. Then the disciples took him by night *and* let *him* down by the wall, lowering *him* in a basket.
26. And when Saul came to Jerusalem, he attempted to join himself to the disciples; but all were afraid of him, not believing that he was a disciple.
27. Then Barnabas took him *and* brought *him* to the apostles, and related to them how he had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.
28. And he was with them, coming in and going out in Jerusalem, and speaking boldly in the name of the Lord Jesus.
29. Then he spoke and disputed with the Greeks, but they attempted to kill him.

Chap. 9

1 Acts 8:3
Gal. 1:13
1 Tim. 1:13
2 Acts 19:9, 23
3 Acts 22:6, 26:12
1 Cor. 15:8
4 Mat. 25:40
6 Luke 3:10
Acts 2:37, 16:30
7 Dan. 10:7
Acts 22:9, 26:13
10 Acts 22:12
11 Acts 21:39, 22:3
13 Acts 9:1
14 Acts 7:59, 9:21
1 Cor. 1:2
2 Tim. 2:22
15 Acts 13:2, 22:21, 25:22-23, 26:1
Rom. 1:1, 5, 11:13
1 Cor. 15:10
Gal. 1:15, 2:7-8
Eph. 3:7-8
1 Tim. 2:7
2 Tim. 1:11
16 Acts 20:23, 21:11
2 Cor. 11:23
17 Acts 2:4, 4:31, 8:17, 13:52, 22:12-13
19 Acts 26:20
21 Acts 8:3, 9:1
Gal. 1:13, 23
22 Acts 18:28
23 Acts 23:12
2 Cor. 11:26
24 2 Cor. 11:32
25 Josh. 2:15
1 Sam. 19:12
26 Acts 22:17
Gal. 1:17-18
27 Acts 4:36, 9:20, 22, 13:2
28 Gal. 1:18
29 Acts 6:1, 9:23, 11:20
2 Cor. 11:26

30. And when the brethren learned of *it*, they brought him down to Caesarea and sent him away to Tarsus.
31. Then the churches throughout the whole of Judea and Galilee and Samaria had peace indeed. *And* they increased, being edified and walking in the fear of the Lord and in the comfort of the Holy Spirit.
32. Now it came to pass *that*, as Peter was passing through all *the quarters*, he also went down to the saints who lived in Lydda.
33. And he found there a certain man named Aeneas, who was paralyzed *and* had for eight years been lying on a couch.
34. And Peter said to him, "Aeneas, Jesus Christ heals you. Arise and fold up your *bed*." Then he immediately arose.
35. And all those dwelling in Lydda and Saron saw him *and* turned to the Lord.
36. Now *there* was in Joppa a certain disciple named Tabitha; which, being interpreted, is called Dorcas. She was full of good works and of alms that she did.
37. And it came to pass in those days *that* she became sick and died; and after washing her, they put *her* in an upper room.
38. And since Lydda was near Joppa, when the disciples heard that Peter was there, they sent two men to him, beseeching *him* not to delay to come to them.
39. Then Peter arose *and* went with them; *and* when he arrived, they brought him into the upper room; and all the widows stood around him, weeping and showing *him the* tunics and garments that Dorcas had made while she was with them.
40. But after putting everyone out, Peter fell to his knees and prayed. Then, turning to the body, he said, "Tabitha, arise." And she opened her eyes; and when she saw Peter, she sat up.
41. And he gave her *his* hand *and helped* her stand up; and after calling the saints and widows, he presented her alive.
42. And this became known throughout the whole *city* of Joppa, and many believed in the Lord.
43. And it came to pass *that* he remained in Joppa *for* many days, *lodging* with a certain Simon, a tanner.

31 Acts 8:1
32 Acts 8:14
34 Acts 3:6, 16, 4:10
35 1 Chr. 5:16 Acts 11:21
36 1 Tim. 2:10 Tit. 3:8
37 Acts 1:13
40 Mat. 9:25 Mark 5:41-42 John 11:43 Acts 7:60
42 John 11:45
43 Acts 10:6

Chap. **10**

2 Acts 8:2, 10:22, 35, 22:12
3 Acts 9:43, 10:30, 11:13-14
9 Acts 11:5
11 Acts 7:56 Rev. 19:11
14 Lev. 11:4, 20:25 Deut. 14:3, 7 Ezek. 4:14
15 Mat. 15:11 Acts 10:28 Rom. 14:14, 17, 20 1 Cor. 10:25 1 Tim. 4:4 Tit. 1:15

CHAPTER TEN

1. Now *there* was in Caesarea a certain man named Cornelius, a centurion of a band that is called *the* Italian *band*,
2. *A* devout man who also feared God with all his house, both in giving many alms to the people and *in* beseeching God continually *in prayer*.
3. He clearly saw in a vision, about the ninth hour of the day, an angel of God coming to him and saying to him, "Cornelius."
4. But as he fixed his eyes on him, he became afraid *and* said, "What is it, Lord?" And he said to him, "Your prayers and your alms have gone up for a memorial before God.
5. And now send men to Joppa, and call for Simon who is surnamed Peter.
6. He is lodging with a certain Simon, a tanner, whose house is by *the* sea. He shall tell you what you must do."
7. And when the angel who had spoken to him departed, Cornelius called two of his servants and a devout soldier from among those who continually waited on him;
8. And after relating everything to them, he sent them to Joppa.
9. And on the next day, about the sixth hour, as these were journeying and approaching the city, Peter went up on the housetop to pray.
10. And he became very hungry and desired to eat. But while they were preparing *the meal*, a trance fell upon him;
11. And he saw the heaven opened; and a certain vessel descended upon him, like a great sheet, bound by *the* four corners and let down upon the earth;
12. In which were all the four-footed beasts of the earth, including the wild beasts, and the creeping things and the birds of heaven.
13. Then a voice came to him, *saying,* "Arise, Peter, kill and eat."
14. But Peter said, "In no way, Lord; for I have never eaten anything *that is* common or unclean."
15. And a voice *came* again the second time to him, *saying*, "What God has cleansed, you are not to call common."
16. Now this took place three times, and the vessel was taken up again into heaven.
17. And as Peter was questioning within

himself what the vision that he saw might mean, the men who were sent from Cornelius, having inquired for the house of Simon, immediately stood at the porch;
18. And they called out, asking if Simon who *was* surnamed Peter was lodging there.
19. Then, as Peter was pondering the vision, the Spirit said to him, "Behold, three men are seeking you;
20. Now arise *and* go down, and go forth with them, doubting nothing, because I have sent them."
21. And Peter went down to the men who had been sent to him from Cornelius *and* said, "Look, I am the one you are seeking. For what purpose have you come?"
22. And they said, "Cornelius, a centurion, a righteous man and one who fears God, and who has a good report by the whole nation of the Jews, was divinely instructed by a holy angel to send for you *to come* to his house, and to listen to words from you."
23. Then he called them in to lodge *there*. And on the next day Peter went with them, and some of the brethren from Joppa accompanied him.
24. And on the next day, they came to Caesarea. Now Cornelius was expecting them *and* had called together his kinsmen and *his* intimate friends.
25. And as Peter was coming in, Cornelius met him *and* fell at *his* feet, worshiping *him.*
26. But Peter raised him up, saying, "Stand up, for I myself am also a man."
27. And as he was talking with him, he went in and found many gathered together.
28. And he said to them, "You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race. But God has shown me *that* no man should be called common or unclean.
29. For this reason, I also came without objection when I was sent for. I ask therefore, for what purpose did you send for me?"
30. And Cornelius said, "Four days ago I was fasting until this hour, and *at* the ninth hour I was praying in my house; and suddenly a man stood before me in bright apparel,
31. And said, 'Cornelius, your prayer has been heard and your alms have been remembered before God.
32. Now then, send to Joppa and call for Simon who is surnamed Peter; he is lodging by *the* sea in *the* house of Simon, a tanner. When he comes, he will speak to you.'
33. Therefore, I sent for you at once; and you did well to come. So then, we are all present before God to hear all things that have been commanded you by God."
34. Then Peter opened *his* mouth *and* said, "Of a truth I perceive that God is not a respecter of persons,
35. But in every nation the one who fears Him and works righteousness is acceptable to Him.
36. The word that He sent to the children of Israel, preaching the gospel of peace through Jesus Christ (He is Lord of all),
37. You have knowledge of; which declaration came throughout the whole of Judea, beginning from Galilee, after the baptism that John proclaimed,
38. *Concerning* Jesus, Who *was* from Nazareth: how God anointed Him with *the* Holy Spirit and with power, *and* He went about doing good and healing all who were oppressed by the devil, because God was with Him.
39. And we are witnesses of all *the* things that He did, both in the country of the Jews and in Jerusalem. They killed Him by hanging *Him* on a tree.
40. *But* God raised Him up the third day, and showed Him openly,
41. Not to all the people, but to witnesses who had been chosen before by God, to *those of* us who did eat and drink with Him after He had risen from *the* dead.
42. And He commanded us to preach to the people, and to fully testify that it is He Who has been appointed by God *to be* Judge of *the* living and *the* dead.
43. To Him all the prophets bear witness, *that* everyone who believes in Him receives remission of sins through His name."
44. While Peter was still speaking these words, the Holy Spirit came upon all those who were listening to the message.
45. And the believers from the circumcision were astonished, as many as had come with Peter, that upon the Gentiles also the gift of the Holy Spirit had been poured out;
46. For they heard them speak in *other*

19 Acts 11:12
20 Acts 15:7
22 Acts 22:12
23 Acts 11:12
26 Acts 14:14
28 John 4:9, 18:28
Acts 11:3, 15:8, 9
Gal. 2:12
Eph. 3:6
30 Mat. 28:3
Mark 16:5
Luke 24:4
Acts 1:10
31 Dan. 10:12
Heb. 6:10
34 Deut. 10:17
Job 34:19
2 Chr. 19:7
1 Pet. 1:17
Rom. 2:11
Gal. 2:6
Eph. 6:9
Col. 3:25
35 Acts 15:9
Rom. 2:13, 3:22, 10:12-13
1 Cor. 12, 13
Gal. 3:28
Eph. 2:13
36 Isa. 57:19
Mat. 28:18
1 Pet. 3:22
Rom. 10:12
1 Cor. 15:27
Eph. 1:20, 2:14
Col. 1:20
Rev. 17:14
37 Luke 4:14
38 Luke 4:18
John 3:2
Heb. 1:9
39 Acts 2:32, 5:30
40 Acts 2:24
41 Luke 24:30
John 14:17, 22, 21:13
Acts 13:31
42 Mat. 28:19
John 5:22
Acts 1:8, 17:31
1 Pet. 4:5
Rom. 14:9
2 Cor. 5:10
2 Tim. 4:1
43 Isa. 53:11
Jer. 31:34
Dan. 9:24
Mic. 7:18
Zech. 13:1
Mal. 4:2
Acts 26:18
Rom. 10:11
Gal. 3:22
44 Acts 4:31
45 Acts 10:23, 11:18
Gal. 3:14

languages and magnify God. Then Peter responded *by saying*,
47. "Can anyone forbid water, that these should not be baptized, who have also received the Holy Spirit as we *did*?"
48. And he commanded them to be baptized in the name of the Lord. Then they besought him to remain *for* a number of days.

CHAPTER ELEVEN

1. Now the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God;
2. And when Peter went up to Jerusalem, those of *the* circumcision disputed with him,
3. Saying, "You went in to men who were uncircumcised and did eat with them."
4. But Peter related *the event* from the beginning and expounded *everything* in order to them, saying,
5. "I was in *the* city of Joppa praying, and I saw in a trance a vision, a certain vessel descending from heaven like a great sheet let down by four corners, and it came all the way to me.
6. *Then* I looked closely at it, considering *it*, and saw the four-footed beasts of the earth, including the wild beasts, and the creeping things and the birds of heaven.
7. And I heard a voice say to me, 'Arise, Peter, kill and eat.'
8. But I said, 'In no way, Lord, for nothing common or unclean has ever entered into my mouth.'
9. Then a voice from heaven answered me the second time, *saying*, 'What God has cleansed, you are not to call common.'
10. And this happened three times; then everything was drawn up again into heaven.
11. And behold, three men who had been sent to me from Caesarea immediately stood at the house in which I was.
12. And the Spirit said to me, 'Go with them, doubting nothing.' And these six brethren also went with me; and we entered into the house of the man,
13. And he related to us how he had seen the angel standing in his house and saying to him, 'Send men to Joppa, and call for Simon who is surnamed Peter,
14. Who shall speak words to you whereby you and all your house shall be saved.'

47 Acts 11:17
48 1 Cor. 1:17 Acts 2:38, 8:16

Chap. **11**

2 Acts 10:45
3 Acts 10:28 Gal. 2:12
4 Luke 1:3
5 Acts 10:9
12 John 16:13 Acts 10:19, 23, 15:7
13 Acts 10:30
15 Acts 2:4
16 Isa. 44:3 Joel 2:28, 3:18 Mat. 3:11 John 1:26, 33 Acts 1:5, 19:4
17 Acts 10:47, 15:8, 9
18 Rom. 10:12, 13, 15:9, 16
19 Acts 8:1
20 Acts 6:1, 9:29
21 Luke 1:66 Acts 2:47, 9:35
22 Acts 9:27
23 Acts 13:43, 14:22
24 Acts 5:14, 6:5, 11:21
25 Acts 9:30
27 Acts 2:17, 13:1, 15:32, 21:9 1 Cor. 12:28 Eph. 4:11
28 Acts 21:10
29 Rom. 15:26 1 Cor. 16:1 2 Cor. 9:1

15. And when I began to speak, the Holy Spirit came upon them, even as *it* also *came* upon us in *the* beginning.
16. Then I remembered the word of *the* Lord, how He had said, 'John indeed baptized with water, but you shall be baptized with *the* Holy Spirit.'
17. Therefore, if God also gave them the same gift that *was given* to us, who believed on the Lord Jesus Christ, who was I *to dissent*? Do I have the power to forbid God?"
18. And after hearing these things, they were silent; and they glorified God, saying, "Then to the Gentiles also has God indeed granted repentance unto life."
19. Now those who had been scattered by the persecution that arose concerning Stephen went through Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews only.
20. But certain men among them who were Cypriots and Cyrenians came to Antioch *and* spoke to the Greeks, preaching the gospel *of* the Lord Jesus.
21. And *the* hand of *the* Lord was with them, and a great number believed *and* turned to the Lord.
22. Now the report concerning them was heard in the ears of the church that *was* in Jerusalem, and they sent out Barnabas to go as far as Antioch.
23. When he arrived and saw the grace of God, he rejoiced; and he exhorted *them* all to cleave to the Lord with purpose of heart,
24. For he was a good man, and was filled with *the* Holy Spirit and with faith. And a large multitude was added to the Lord.
25. Then Barnabas went to Tarsus to seek Saul;
26. And after finding him, he brought him to Antioch. And it came to pass *that for* a whole year they assembled together with the church and taught a great multitude. And in Antioch the disciples were first called Christians.
27. Now in those days prophets came down from Jerusalem to Antioch;
28. And one from among them, named Agabus, stood up *and* signified by the Spirit *that* there would be a great famine throughout the whole world, which also came to pass under Claudius Caesar.
29. And each of the disciples, everyone according as he had prospered,

determined to send relief to the brethren dwelling in Judea;
30. Which they also did, sending *it* to the elders by *the* hand of Barnabas and Saul.

CHAPTER TWELVE

1. Now about that time, Herod the king stretched forth *his* hands to persecute some of those of the church;
2. And he killed James, the brother of John, with the sword.
3. And when he saw that it pleased the Jews, he proceeded to take Peter also. (Now those were *the* days of unleavened bread.)
4. And after arresting him, he put *him* in prison, delivering *him* to four sets of four soldiers to guard him with the intent of bringing him out to the people after the Passover *season*.
5. As a result, Peter was securely held in the prison, but fervent prayer was made to God by the church for him.
6. Now when Herod was about to bring him out, during that night Peter was sleeping between two soldiers, bound with two chains; and guards *standing* before the door were keeping the prison.
7. But suddenly an angel of *the* Lord stood by *him*, and a light shined in the building. And after striking Peter on the side, he roused him, saying, "Get up! Hurry!" And the chains fell off *his* hands.
8. And the angel said to him, "Put on your clothes and fasten your sandals." And he did so. And he said to him, "Wrap your cloak around *you* and follow me."
9. And he followed him, going forth, but did not realize that this was really happening by *the* hand of the angel; rather, he thought he was seeing a vision.
10. Now after going past a first guard and a second, they came to the iron gate that leads into the city, which opened to them by itself; and after going out, they went on through one street, and *then* the angel suddenly departed from him.
11. And when Peter came to himself, he said, "Now I truly understand that *the* Lord sent His angel, and has delivered me from *the* hand of Herod, and from all the expectation of the people of the Jews."
12. And *as* he was pondering *this*, he came to the house of Mary, the mother of John who was surnamed Mark, where many were gathered together and were praying.
13. Now when Peter knocked *at* the door of the porch, a damsel named Rhoda came to listen;
14. And when she recognized Peter's voice, she was so excited *that* she did not open *the door to* the porch, but ran in *and* reported *that* Peter was standing in front of the porch.
15. But they said to her, "You are out of your mind." Yet she strongly affirmed *that* it was so. And they said, "It is his angel."
16. But Peter continued knocking; and when they opened *the door* and saw him, they were amazed.
17. Then, motioning to them with his hands to be silent, he related to them how the Lord had brought him out of the prison. And he said, "Report these things to James and the brethren." Then he departed and went to another place.
18. And when daylight came, there was no small disturbance among the soldiers *over* what had become *of* Peter.
19. Now when Herod sent for him and *he* was not found, he questioned the guards *and* commanded *that they* be led away *to death*. And afterwards he went down from Judea to Caesarea, *and* stayed *there.*
20. Now *there* was bitter hostility between Herod and the people of Tyre and Sidon; but with one accord they came to him and, having gained Blastus, who *was* over the king's bedchamber, *as a friend*, they sought peace because their country was nourished by the king's.
21. And on a set day, Herod, who had put on royal apparel, sat down on the tribunal and made an oration to them.
22. And the people cried out, "*It is the* voice of a god, and not of a man!"
23. And immediately an angel of *the* Lord smote him because he did not give the glory to God; and he was eaten of worms, *and* died.
24. But the Word of God spread and produced much fruit.
25. And Barnabas and Saul, who had taken with *them* John who was surnamed Mark, returned from Jerusalem, having fulfilled their ministration *to the brethren in Judea*.

30 Acts 12:25

Chap. **12**

2 Mat. 4:21, 20:23
3 Ex. 12:14-15, 23:15
4 John 21:18
5 2 Cor. 1:11 Eph. 6:18 1 Thes. 5:17
7 Acts 5:19
9 Psa. 126:1 Acts 10:3, 17, 11:5
10 Acts 16:26
11 Psa. 33:18, 19, 34:7, 22, 41:2, 97:10 Job 5:19 Dan. 3:28, 6:22 2 Pet. 2:9 2 Cor. 1:10 Heb. 1:14
12 Acts 4:23, 12:5, 15:37
15 Gen. 48:16 Mat. 18:10
17 Acts 13:16, 19:33, 21:40
20 1 Ki. 5:9, 11 Ezek. 27:17
23 1 Sam. 25:38 2 Sam. 24:17 Psa. 115:1
24 Isa. 55:11 Acts 6:7, 19:20 Col. 1:6
25 Acts 11:29-30, 12:12, 13:5, 13, 15:37

CHAPTER THIRTEEN

1. Now there were certain prophets and teachers in the church that was at Antioch, including Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen (who had been brought up with Herod the tetrarch), and Saul.
2. And as they were ministering and fasting to the Lord, the Holy Spirit said, "Separate both Barnabas and Saul to Me for the work to which I have called them."
3. And when they had fasted and prayed, they laid hands on them *and* sent *them* out.
4. So then, after being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed away to Cyprus.
5. And when they came to Salamis, they preached the Word of God in the synagogues of the Jews. And they also had John *as* an assistant.
6. And when they had gone through the island as far as Paphos, they found a certain sorcerer, a false prophet, a Jew whose name *was* Bar-jesus.
7. He was with the proconsul Sergius Paulus, an intelligent man, who called Barnabas and Saul to *him*, desiring to hear the Word of God.
8. But Elymas the sorcerer (for so was his name interpreted) withstood them, seeking to turn away the proconsul from the faith.
9. But Saul, who *was* also *called* Paul, being filled with *the* Holy Spirit, fixed his eyes on him,
10. *And* said, "O full of all guile and all craftiness, *you* son of the devil *and* enemy of all righteousness, will you not cease to pervert the straight ways of *the* Lord?
11. And now behold, *the* hand of the Lord *is* upon you, and you shall be blind, not seeing the sun for a season." And immediately a mist and darkness fell upon him, and he went about seeking someone to lead *him* by the hand.
12. And after seeing what had happened, the proconsul believed, being astonished at the teaching of the Lord.
13. Then Paul and his company sailed away from Paphos *and* came to Perga of Pamphylia; but John departed from them *and* returned to Jerusalem.

Chap. **13**

1 Acts 11:22, 14:26
Rom. 16:21
2 Num. 8:14
Mat. 9:38
Acts 9:15, 14:26, 22:21
Rom. 1:1, 10:15
Gal. 1:15, 2:9
Eph. 3:7-8
1 Tim. 2:7
2 Tim. 1:11
Heb. 5:4
3 Acts 6:6
4 Acts 4:36
5 Acts 12:25, 13:46, 15:37
6 Acts 8:9
8 Ex. 7:11
2 Tim. 3:8
9 Acts 4:8
10 Mat. 13:38
1 John 3:8
11 1 Sam. 5:6
13 Acts 15:38
14 Acts 16:13
15 Luke 4:16
Heb. 13:22
16 Acts 10:35
17 Deut. 7:6-7
Acts 7:17
18 Ex. 16:35
Deut. 1:31
19 Josh. 14:1
20 Judg. 2:16
1 Sam. 3:20
21 1 Sam. 8:5
22 1 Sam. 13:14, 15:23, 16:13
Psa. 89:20
23 Isa. 11:1
Psa. 132:11
Mat. 1:21
24 Mat. 3:1
Luke 3:3
25 Mark 1:7
26 Mat. 10:6
27 Luke 23:34
28 Mat. 27:22

14. Now after passing through from Perga, they came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day *and* sat down.
15. And after the reading of the Law and the Prophets, the rulers of the synagogue said to them, "Men, brethren, if you have a word of exhortation for the people, speak."
16. Then Paul stood up and, after beckoning with his hand, said, "Men, Israelites, and those who fear God, listen *to me.*
17. The God of this people Israel chose our fathers, and exalted the people when they were sojourning in *the* land of Egypt, and with a high arm brought them out of it.
18. And *for* a period *of* about forty years, He put up with their manners in the desert.
19. And after destroying seven nations in *the* land of Canaan, He gave their land to them by lot.
20. And after these things, He gave *them* judges *for* about four hundred and fifty years, until Samuel the prophet.
21. And then they asked for a king, and God gave them Saul, son of Cis, a man of *the* tribe of Benjamin, *for* forty years.
22. And after removing him, He raised up David to be their king; to whom He also gave testimony, saying, 'I have found David, the *son* of Jesse, a man after My own heart, who will perform all My will.'
23. Of this man's seed has God according to *His* promise raised up to Israel a Savior, Jesus,
24. After John had first preached, before His coming, *the* baptism of repentance to all the people of Israel.
25. And as John was fulfilling *his* course, he said, "Who do you suppose *that* I am? I am not *He*; but behold, *there is* One Who comes after me, of Whom I am not worthy to loose the sandals of His feet."
26. Men, brethren, sons of *the* race of Abraham, and those among you who fear God, to you the message of this salvation was sent;
27. For those who were dwelling in Jerusalem, and their rulers, because they knew Him not, nor the voices of the prophets who are read every Sabbath, have themselves fulfilled *them* in condemning *Him.*
28. And though no one found any cause

worthy of death, they begged Pilate to execute Him.
29. And when they had carried out all things that were written concerning Him, they took *Him* down from the tree *and* put *Him* in a tomb;
30. But God raised Him from *the* dead.
31. *And* He appeared for many days to those who had come up with Him from Galilee to Jerusalem, who are His witnesses to the people.
32. And we are announcing the gospel to you—the promise made to the fathers—that God has fulfilled this to us, their children, having raised up Jesus;
33. As it is also written in the second Psalm, 'You are My Son; today have I begotten You.'
34. And *to confirm* that He raised Him from *the* dead, no more to return to corruption, He spoke in this manner: 'I will give You the faithful mercies of David.'
35. Accordingly, he also says in another *place*, 'You will not allow Your Holy One to see corruption.'
36. For David, after ministering to his own generation by the counsel of God, died, and was buried with his fathers, and saw corruption.
37. But the One Whom God raised up did not see corruption.
38. Therefore, be it known to you, men *and* brethren, that through this Man *the* remission of sins is preached to you.
39. And in Him everyone who believes is justified from all things, from which you could not be justified by the law of Moses.
40. Take heed, therefore, lest that which is spoken in the Prophets come upon you:
41. 'Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you.' "
42. And when the Jews had gone out of the synagogue, the Gentiles entreated *him* that these words might be spoken to them on the next Sabbath.
43. Now after the synagogue had been dismissed, many of the Jews and the proselytes who worshiped *there* followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God.
44. And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God.

29 Mat. 27:59
Luke 18:31
30 Mat. 28:6
31 Mat. 28:16
32 Gen. 3:15
33 Heb. 1:5
34 Isa. 55:3
35 Psa. 16:10
36 Acts 2:29, 13:22
38 Jer. 31:34
39 Isa. 53:11
40 Hab. 1:5
43 Acts 11:23, 14:22
1 Pet. 5:12
Tit. 2:11
Heb. 12:15

45 Acts 18:6
1 Pet. 4:4
Jude 10
46 Ex. 32:10
Deut. 32:21
Isa. 55:5
Mat. 10:6, 21:43
Acts 3:26, 18:6, 28:28
Rom. 1:16, 10:19
47 Isa. 42:6, 49:6
Luke 2:32
48 Acts 2:47
50 2 Tim. 3:11
51 Mat. 10:14
Mark 6:11
Luke 9:5
Acts 18:6
52 Mat. 5:12
John 16:22
Acts 2:46

Chap. **14**

3 Mark 16:20
Heb. 2:4
4 Acts 13:2-3
5 2 Tim. 3:11
6 Mat. 10:23
8 Acts 3:2

45. But when they saw the multitude, the Jews were filled with envy; and they spoke against the things proclaimed by Paul, *and* were contradicting and blaspheming.
46. But Paul and Barnabas spoke boldly, saying, "It was necessary for the Word of God to be spoken to you first; but since you reject it and do not judge yourselves worthy of eternal life, behold, we turn to the Gentiles;
47. For so the Lord has enjoined *upon* us: 'I have set You for a light of *the* Gentiles that You should be for salvation unto *the* uttermost parts of the earth.' "
48. And when the Gentiles heard *this*, they rejoiced; and they glorified the Word of the Lord, and believed, as many as were appointed to eternal life.
49. And the Word of the Lord was carried throughout the entire country.
50. But the Jews stirred up the devout and honorable women, and the principal men of the city, and raised up persecution against Paul and Barnabas, and expelled them from their borders.
51. And after shaking the dust off their feet against them, they came to Iconium.
52. Then the disciples were filled with joy and *with the* Holy Spirit.

CHAPTER FOURTEEN

1. Now it came to pass in Iconium *that* they went together into the synagogue of the Jews and spoke so *powerfully* that a great number of both Jews and Greeks believed.
2. But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brethren.
3. For this reason, they stayed a long time, speaking boldly in the Lord, Who bore witness to the message of His grace, granting that signs and wonders be done through their hands.
4. But the multitude of the city was divided; and some were with the Jews, and some *were* with the apostles.
5. And when an assault was *about to be* made by both the Gentiles and *the* Jews with their rulers to insult and stone them,
6. They became aware of it; so they fled to Lyconia, into the cities of Lystra and Derbe and the surrounding region.
7. And there they preached the gospel.
8. Now in Lystra, a certain man was sitting who had never walked; he was

impotent in the feet, having been crippled from his mother's womb.
9. This *man* heard Paul speaking; who, after looking intently at him, and seeing that he had faith to be healed,
10. Said with a loud voice, "Stand upright on your feet." And he leaped up and walked.
11. And when the multitude saw what Paul had done, they lifted up their voices in Lyconian, saying, "The gods have become like men *and* have come down to us."
12. And Barnabas they called Zeus; and Paul, Hermes, because he was the principal speaker.
13. Then the priest of Zeus, who *officiated* before their city, brought oxen and garlands to the gates, desiring to sacrifice with the multitudes.
14. But when the apostles, Barnabas and Paul, heard *this*, they ripped their *own* garments *in disbelief*, *and* rushed into the multitude, shouting out
15. And saying, "Men, why are you doing these things? We also are men, with the same nature as you, and we have been preaching the gospel to you, *so that* you will turn from these vanities to the living God, Who made heaven and earth, and the sea, and all the things in them;
16. Who in the past generations allowed all peoples to go in their *own* ways;
17. Though, indeed, He did not leave Himself without witness, in doing good to us from heaven *by* giving rain and fruitful seasons, filling our hearts with food and gladness."
18. And *even* by saying these things, they could hardly keep the multitudes from sacrificing to them.
19. Then Jews from Antioch and Iconium came there; and after persuading the multitudes, they stoned Paul and dragged *him* outside the city, supposing *that* he was dead.
20. But while the disciples were standing around him, he arose; and he went into the city *with them*. And the next day, he departed with Barnabas to Derbe.
21. And after preaching the gospel to that city, and making many disciples, they returned to Lystra and Iconium and Antioch,

10 Isa. 35:6
11 Acts 8:10, 28:6
13 Dan. 2:46
14 Mat. 26:65
15 Gen. 1:1
1 Sam. 12:21
1 Ki. 16:13
Jer. 14:22
Amos 2:4
Psa. 33:6, 146:6
Acts 10:26
Jas. 5:17
1 Cor. 8:4
1 Thes. 1:9
Rev. 14:7, 19:10
16 Psa. 81:12
Acts 17:30
1 Pet. 4:3
17 Lev. 26:4
Deut. 11:14, 28:12
Jer. 11:22
Psa. 65:10, 68:9, 147:8
Job 5:10
Mat. 5:45
Acts 17:27
Rom. 1:20
19 Acts 13:45
2 Cor. 11:25
2 Tim. 3:11
21 Mat. 28:19
22 Mat. 10:38, 16:24
Luke 22:28
Acts 11:23, 13:43
Rom. 8:17
2 Tim. 2:12, 3:12
23 Tit. 1:5
26 Acts 13:1, 3, 15:40
27 Acts 15:4, 12, 21:19
1 Cor. 16:9
2 Cor. 2:12
Col. 4:3
Rev. 3:8

Chap. **15**

1 Gen. 17:10
Lev. 12:3
John 7:22
Acts 15:5
Gal. 2:12, 5:2
Phil. 3:2
Col. 2:8, 11, 16
2 Gal. 2:1
3 Acts 14:27
Rom. 15:24
1 Cor. 16:6, 11
4 Acts 14:27, 15:12
5 Acts 15:1

22. *Where* they established the souls of the disciples, exhorting *them* to continue in the faith, and *declaring* that we must through much tribulation enter into the kingdom of God.
23. And when they had chosen for themselves elders in every church, *and* had prayed with fasting, they committed them to the Lord, on Whom they had believed.
24. And they passed through Pisidia *and* came to Pamphylia.
25. And when they had spoken the word in Perga, they came down to Attalia;
26. And from there they sailed to Antioch, where they had been committed to the grace of God for the work which they had fulfilled.
27. And when they arrived, they gathered the church together and declared all that God had done with them, and how He had opened a door of faith to the Gentiles.
28. And they stayed there with the disciples *for* a long time.

CHAPTER FIFTEEN

1. Now certain men who had come down from Judea were teaching the brethren, *saying*, "Unless you are circumcised after the custom of Moses, you cannot be saved."
2. Therefore, after a great deal of strife and arguing with them by Paul and Barnabas, the *brethren* appointed Paul and Barnabas, and certain others from among them, to go up to the apostles and elders in Jerusalem about this question.
3. So then, after being sent on their way by the church, they passed through Phoenicia and Samaria, *where* they reported the conversion of the Gentiles. And they caused great joy to all the brethren.
4. And when they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they declared all the things that God had done with them.
5. But there stood up certain of those who believed, who were of the sect of the Pharisees, saying, "It is obligatory to circumcise them, and to command *them* to keep the law of Moses." *

**The believers who were Pharisees were demanding that the Gentile disciples be compelled to be circumcised as a requirement for salvation. In addition, they were demanding that the disciples keep the law of Moses according to the Pharisaic traditions. As recorded in Mark 7, Jesus Christ rebuked the Pharisees because their traditions rejected the commandments of God, which were delivered to Moses as recorded in the book of the law. The decision by the apostles and elders was not a rejection of the laws that God delivered to Moses, but a rejection of the Pharisees' traditional interpretation of these laws.*

6. Then the apostles and the elders gathered together to see about this matter.
7. And after much discussion had taken place, Peter stood up and said to them, "Men, brethren, you know that from *the* early days, God made *the* choice among us *that* by my mouth the Gentiles should hear the word of the gospel, and believe.
8. And God, Who knows the heart, bore witness to them *by* giving them the Holy Spirit, even as *He did* to us,
9. And made no difference between us and them, *and* has purified their hearts through the faith.
10. Now therefore, why do you tempt God by putting a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?
11. But by the grace of *the* Lord Jesus Christ we believe we shall be saved in the same manner as they also."
12. Then all the multitude kept silence and heard Barnabas and Paul relate what signs and wonders God had done among the Gentiles through them.
13. And after they were silent, James answered *and* said, "Men, brethren, listen to me.
14. Simeon has related how God first visited *the* Gentiles to take out a people for His name.
15. And with this the words of the prophets agree, as it is written,
16. 'After these things, I will return and will build again the tabernacle of David which has fallen; and its ruins I will build again, and will set it up;
17. So that the residue of men may seek the Lord, and all the Gentiles upon whom My name is called, says *the* Lord, Who does all these things.'
18. Known to God are all His works from the beginning of the world.
19. Therefore, my judgment is *that* we do not trouble those of the Gentiles who have turned to God;
20. But *that* we write to them to abstain from pollutions of idols, and *from* sexual immorality, and *from* what has been strangled and *from* blood.
21. For from *the* generations of old, Moses has had in every city those who proclaim him in the synagogues, being read every Sabbath day."
22. Then it pleased the apostles and the elders, together with the whole church, to send chosen men from among them to Antioch with Paul and Barnabas; *and they chose* leading men from among the brethren: Judas, *who was* surnamed Barsabas, and Silas.
23. *And* they wrote *letters* by their hand, as follows: "The apostles and the elders and the brethren, to those brethren *who are* of *the* Gentiles in Antioch and Syria and Cilicia: Greetings!
24. Inasmuch as we have heard that certain *ones* among us who went *to you* have troubled your souls with words, saying, '*You are obligated* to be circumcised and to keep the law' (to whom we gave no such command);
25. It seemed good to us, being assembled with one accord, to send to you chosen men with our beloved Barnabas and Paul,
26. Men who have dedicated their lives to *proclaim* the name of our Lord Jesus Christ.
27. Therefore, we have sent Judas and Silas, who shall themselves also tell *you* by word *of mouth* the same things *that we have written*.
28. For it seemed good to the Holy Spirit and to us, to lay no further burden upon you than these necessary things:
29. To abstain from things sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality; if you keep yourselves from these, you will do well. Farewell."
30. Therefore, after being dispatched, they went to Antioch; and when they had gathered the multitude together, they delivered the epistle.
31. And after reading *it*, they rejoiced at the consolation.
32. Then Judas and Silas, who were themselves also prophets, exhorted the brethren with many words, and established *them*.
33. And after they had been *there* for a time, they were let go in peace from the brethren to the apostles;
34. But it seemed good to Silas to remain there.
35. Now Paul and Barnabas were staying in Antioch with many others, teaching and preaching the gospel—the Word of the Lord.
36. And after certain days, Paul said to Barnabas, "Let us go back to see how our brethren are doing in every city where we have preached the Word of the Lord."

7 Acts 10:20, 11:12
8 1 Chr. 28:9 Acts 1:24, 10:44
9 Acts 10:15, 28 1 Pet. 1:22 Rom. 10:12 1 Cor. 1:2
10 Mat. 23:4 Gal. 5:1
11 Rom. 3:24 Eph. 2:8 Tit. 2:11, 3:4-5
12 Acts 14:27
13 Acts 12:17
14 Acts 15:7
16 Amos 9:11
19 Acts 15:28 1 Thes. 1:9
20 Gen. 9:4, 35:2 Ex. 20:3, 23 Lev. 3:17 Deut. 12:16 Ezek. 20:30 1 Pet. 4:3 1 Cor. 6:9, 8:1, 10:20, 28 Gal. 2:14, 5:19 Eph. 5:3 Col. 3:5 1 Thes. 4:3 Rev. 2:14
21 Acts 13:15, 27
22 Acts 1:23
24 Acts 15:1 Gal. 2:4, 5:12 Tit. 1:10-11
26 Acts 13:50
29 Lev. 17:14 Acts 15:20, 21:25 Rev. 2:14, 20
32 Acts 14:22, 18:23
33 1 Cor. 16:11 Heb. 11:31
35 Acts 13:1
36 Acts 13:4, 13-14, 51, 14:1, 6, 24-25

37. And Barnabas was determined to take with *them* John *who was* called Mark;
38. But Paul did not think *it* good to take him *because* he had departed from them at Pamphylia, and did not go with them to the work.
39. As a result, *such* a sharp contention arose between them that they parted from one another. And Barnabas took Mark and sailed to Cyprus;
40. But Paul chose Silas and departed, after being committed to the grace of God by the brethren.
41. And he passed through Syria and Cilicia, establishing the churches.

CHAPTER SIXTEEN

1. He then arrived at Derbe and Lystra; and behold, there was a certain disciple named Timothy, son of a certain Jewish woman who believed, but *his* father *was* a Greek.
2. He was recommended to *Paul* by the brethren in Lystra and Iconium,
3. *And* Paul desired to take him with him; but because of the Jews in those places, he took him and circumcised him, for they all knew that his father was a Greek.
4. And as they passed through the cities, they delivered to them the decrees to keep, the ones that had been decided upon by the apostles and the elders in Jerusalem.
5. Then the churches were strengthened in the faith, and increased in number every day.
6. And after passing through Phrygia and the region of Galatia (*for* they had been forbidden by the Holy Spirit to speak the word in Asia),
7. They came down to Mysia *and* attempted to go to Bithynia; but the Spirit did not permit them *to go there.*
8. Now when they had passed by Mysia, they came to Troas;
9. And a vision appeared to Paul during the night. A certain man of Macedonia was standing, beseeching him and saying, "Come over to Macedonia *and* help us."
10. And after he had seen the vision, we immediately sought to go into Macedonia, concluding that the Lord had called us to preach the gospel to them.
11. Therefore, after sailing from Troas, we came with a straight course to Samothracia, and on the next day to Neapolis;
12. And from there *we went* to Philippi, which is *the* primary city in *that* part of Macedonia, *and* a colony. And we stayed in this city *for* a number of days.
13. Then on the day of the weeks* we went outside the city by a river, where *it* was customary *for* prayer to be *made*; and after sitting down, we spoke to the women who were gathered together *there*.
14. And a certain woman who worshiped God was listening; *she was* named Lydia *and was* a seller of purple from *the* city of Thyatira; whose heart the Lord opened to receive the things spoken by Paul.
15. And after she and her household were baptized, she besought *us*, saying, "If you have judged me to be faithful to the Lord, come to my house *and* lodge *there.*" And she constrained us.
16. Now it came to pass that as we were going to prayer, a certain damsel who had a spirit of Python met us; *and* she brought her masters much gain by divining.
17. She followed Paul and us *and* cried out, saying, "These men are servants of the Most High God, and are preaching to us *the* way of salvation."
18. Now she did this for many days. Then Paul, being grieved, turned to the spirit and said, "I command you in the name of Jesus Christ to come out of her." And it came out the same hour.
19. And when her masters saw that the hope of their gain was gone, they laid hold of Paul and Silas *and* dragged *them* into the marketplace before the magistrates.
20. And they brought them to the captains, saying, "These men, who are Jews, are greatly troubling our city,
21. And are preaching customs that are not lawful for us, as Romans, to receive or to practice."

37 Acts 12:12, 25, 13:5 Col. 4:10 2 Tim. 4:11 Philem. 24
38 Acts 13:13
40 Acts 14:26
41 Acts 16:5

Chap. **16**

1 Acts 14:6, 19:22 Rom. 16:21 1 Cor. 4:17 Phil. 2:19 1 Thes. 3:2 1 Tim. 1:2 2 Tim. 1:2, 5
2 Acts 6:3
3 1 Cor. 9:20 Gal. 2:3, 5:2
4 Acts 15:28
5 Acts 15:41
8 2 Cor. 2:12 2 Tim. 4:13
9 Acts 10:30
10 2 Cor. 2:13
12 Phil. 1:1
14 Luke 24:45
15 Gen. 19:3, 33:11 Judg. 19:21 Luke 24:29 Heb. 13:2
16 1 Sam. 28:7 Acts 19:24
18 Mark 1:25, 34, 16:17
19 Mat. 10:18 Acts 19:25-26
20 1 Ki. 18:17 Acts 17:6

**The phrase "on the day of the weeks" is a literal translation of the Greek phrase* τη τε ημερα των σαββατων. *Nearly every other version translates this phrase "on the sabbath day." However, the phrase* των σαββατων *is not singular but plural, and is correctly translated "the Sabbaths" or "the weeks," indicating that this phrase is referring to the day of Pentecost. The day of Pentecost is an annual Sabbath which is observed after counting seven full weeks from the Wave Sheaf Day, the first day of the week during the Feast of Unleavened Bread.*

22. Then a multitude rose up against them, and the captains tore off their garments, *and* commanded *that they* be beaten with rods.
23. And after laying many stripes on them, they cast *them* into prison, commanding the jailer to keep them safely.
24. After receiving this command, he threw them into the inner prison and secured their feet with stocks.
25. But about midnight, Paul and Silas were praying and singing praises to God, and the prisoners were listening to them;
26. And suddenly there was a great earthquake, so *great* that the foundations of the prison were shaken; and immediately all the doors opened, and the bonds of all were loosed.
27. When the jailer awoke from his sleep and saw the doors of the prison open, he drew a sword and was about to kill himself, supposing *that* the prisoners had escaped,
28. But Paul called out with a loud voice, saying, "Do not harm yourself; for we are all here."
29. And after asking for lights, he rushed in and fell down trembling before Paul and Silas.
30. And when he had brought them out, he said, "Sirs, what must I do, that I may be saved?"
31. Then they said, "Believe in the Lord Jesus Christ, and you shall be saved, you and your household."
32. And they spoke the Word of the Lord to him, and to all those in his house.
33. And he took them in that hour of the night, and washed *their* wounds; and he and all his *household* were immediately baptized.
34. Then he brought them into his house *and* laid out a table *for them*; and he rejoiced with all *his* household, who had believed in God.
35. Now when day came, the captains sent the sergeants, saying, "Let those men go."
36. And the jailer reported these words to Paul, *saying*, "The captains have sent *word* to let you go. Now then, *you may* go out and depart in peace."
37. But Paul said to them, "After publicly beating us, who are Romans, without condemnation, and casting *us* into prison, do they *think* now *to* secretly thrust us out? No, indeed, but let them come in person *and* bring us out."
38. Then the sergeants reported these words to the captains. And when they heard *that* they were Romans, they were afraid.
39. And they came *and* entreated them; and after bringing *them* out, they asked *them* to depart from the city.
40. Now after leaving the prison, they came to Lydia; and when they had seen the brethren, and had exhorted them, they departed.

22 2 Cor. 6:5, 11:23, 25
1 Thes. 2:2
26 Acts 4:31, 5:19, 12:7, 10
30 Luke 3:10
Acts 2:37, 9:6
31 John 3:16, 36, 6:47
1 John 5:10
34 Luke 5:29, 19:6
37 Acts 22:25
39 Mat. 8:34
40 Acts 16:14

CHAPTER SEVENTEEN

1. And after journeying through Amphipolis and Apollonia, they came to Thessalonica, where *there* was a synagogue of the Jews.
2. And as was the custom with Paul, he went in to them and for three Sabbaths reasoned with them from the Scriptures,
3. Expounding and demonstrating that it was necessary for Christ to suffer and to rise from *the* dead, and *testifying*, "This Jesus, Whom I am proclaiming to you, is the Christ."
4. Now some of them were convinced, and joined themselves to Paul and Silas, including a great multitude of devout Greeks, and of the chief women not a few.
5. But the unbelieving Jews became envious and took to *them* certain evil men of the baser sort; and when they had gathered a huge crowd, they set the city in an uproar; and they assaulted the house of Jason, looking for *Paul and Silas*, to bring them out to the people.
6. And when they did not find them, they dragged Jason and certain brethren before the city magistrates, crying out, "Those who have set the whole world in confusion have come here also,
7. Whom Jason has received; and these all do *what is* contrary to the decrees of Caesar, saying *that* there is another king, Jesus."
8. And they caused *great* agitation among the people and the city magistrates, who heard these things.
9. But after taking security from Jason and the rest, they let them go.
10. Then the brethren immediately sent away by night to Berea both Paul and Silas, who, when they arrived, went into the synagogue of the Jews.

Chap. **17**
2 Luke 4:16
Acts 9:20, 13:5, 14, 14:1, 16:13, 19:8
3 Luke 24:26, 46
Acts 18:28
Gal. 3:1
4 Acts 15:22, 27, 32, 40, 28:24
Rom. 16:21
6 Acts 16:20
7 Luke 23:2
John 19:12
1 Pet. 2:13
10 Acts 9:25, 17:14

11. Now these were more noble than those in Thessalonica, *for* they received the Word with all readiness of mind *and* examined the Scriptures daily *to see* if these things were so.
12. As a result, a great number of them believed, including not a few of the honorable Greek women and men.
13. But when the Jews from Thessalonica learned that Paul was preaching the Word of God in Berea also, they came there to stir up the multitude.
14. Then the brethren immediately sent Paul away, as *if* he were going to the sea; but both Silas and Timothy remained there.
15. Now those who were conducting Paul brought him to Athens; and after receiving *Paul's* command to Silas and Timothy to come to him as quickly as possible, they departed.
16. But while Paul was waiting for them in Athens, he saw *that* the city *was* wholly given to idolatry, *and* his spirit was sorely moved within him.
17. Because of this, he reasoned earnestly in the synagogue with the Jews and those who worshiped *there*, and daily in the marketplace with those who met with *him*.
18. Then some philosophers of the Epicureans and the Stoics encountered him. And some *of them* said, "What will this babbler have to say?" And some *said*, "He seems to be a preacher of foreign gods," because he was preaching to them the gospel *of* Jesus and the resurrection.
19. And they took him and brought *him* to Mars' hill, saying, "May we know what this new teaching *is* that is spoken by you?
20. For you are bringing certain strange things to our ears. So then, we desire to know what these things mean."
21. (Now all *the* Athenians and the strangers sojourning *among them* spent their leisure in nothing other than to tell and to hear something new.)
22. Then Paul stood in *the* center of Mars' hill *and* said, "Men, Athenians, I perceive *that* in all things you are very reverent to deities;
23. For *as* I was passing through and observing the objects of your veneration, I also found an altar on which was inscribed, 'To an unknown God.' So then, He Whom you worship in ignorance *is* the One *that* I proclaim to you.
24. He *is* the God Who made the world and all things that *are* in it. Being *the* Lord of heaven and earth, He does not dwell in temples made by hands;
25. Nor is He served by the hands of men, as *though* He needs anything, *for* He gives to all life and breath and all things.
26. And He made of one blood all the nations of men to dwell upon all the face of the earth, having determined beforehand *their* appointed times and the boundaries of their dwelling;
27. In order that they might seek the Lord, if perhaps they might feel after Him and might find Him; though truly, He is not far from each one of us,
28. For in Him we live and move and have our being; as some of the poets among you also have said, 'For we are His offspring.'
29. Therefore, since we are the offspring of God, we should not think that the Godhead *is* like that which *is made* of gold, or silver, or stone—a graven thing of art *devised by the* imagination of man;
30. For *although* God has indeed overlooked the times of this ignorance, He now commands all men everywhere to repent,
31. Because He has set a day in which He will judge the world in righteousness by a Man Whom He has appointed, having given proof to all *by* raising Him from *the* dead."
32. And after hearing *about the* resurrection of *the* dead, some mocked; but some said, "We will hear you again concerning this *matter*."
33. And so Paul went out from among them.
34. But certain ones *who* believed joined themselves to him, among whom also *were* Dionysius the Areopagite, and a woman named Damaris, and others with them.

11 Isa. 34:16 Luke 16:29 John 5:39
14 Mat. 10:23
15 Acts 18:5
16 2 Pet. 2:8
23 2 Thes. 2:4
24 Mat. 11:25 Acts 7:48, 14:15
25 Gen. 2:7 Num. 16:22 Isa. 42:5, 57:16 Zech. 12:1 Psa. 50:8 Job 12:10, 27:3, 33:4,
26 Deut. 32:8
27 Acts 14:17 Rom. 1:20
28 Col. 1:17 Tit. 1:12 Heb. 1:3
29 Isa. 40:18
30 Luke 24:47 Acts 14:16 1 Pet. 1:14, 4:3 Rom. 3:25 Tit. 2:11-12
31 Acts 2:24, 10:42 Rom. 2:16, 14:10

Chap. **18**

2 Rom. 16:3 1 Cor. 16:19 2 Tim. 4:19

CHAPTER EIGHTEEN

1. Now after these things, Paul departed from Athens *and* came to Corinth;
2. And *there* he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with Priscilla his wife (because Claudius had ordered all the Jews out of Rome). *And* he came to their *house*.

3. And because he was of the same trade, he dwelt with them and worked; for they were tent makers by trade.
4. And he reasoned in the synagogue every Sabbath, and persuaded *both* Jews and Greeks.
5. Now when Silas and Timothy came down from Macedonia, Paul was stirred in his spirit *and* was earnestly testifying to the Jews *that* Jesus *was* the Christ.
6. But when they set themselves in opposition and were blaspheming, *Paul* shook *his* garments *and* said to them, "Your blood *be* upon your own heads. I am pure *of it*. From this time forward I will go to the Gentiles."
7. And after departing from there, he went into *the* house of a certain one named Justus, who worshiped God, whose house adjoined the synagogue.
8. But Crispus, the ruler of the synagogue, believed in the Lord with his whole house; and many of the Corinthians who heard believed and were baptized.
9. And the Lord said to Paul in a vision in *the* night, "Do not be afraid; but speak, and do not be silent,
10. For I am with you; and no one shall set upon you to mistreat you because I have many people in this city."
11. And he remained *there for* a year and six months, teaching the Word of God among them.
12. Now when Gallio was proconsul of Achaia, the Jews rose up against Paul with one accord and led him to the judgment seat,
13. Saying, "This *man* is persuading men to worship God contrary to the law."
14. And when Paul was about to open *his* mouth, Gallio said to the Jews, "Now then, if it were a matter of some injustice, or wicked criminality, O Jews, according to reason, I should put up with you;
15. But on the other hand, if it be a question about a message and names and a law of your own, you see *to it* yourselves; for I have no desire to be a judge of these things."
16. And he drove them from the judgment seat.
17. Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue, *and* beat *him* before the judgment seat. But none of these things mattered to Gallio.

3 Acts 20:34
1 Cor. 4:12
1 Thes. 2:9
4 Acts 17:2
5 Job 32:18
Acts 17:3, 14-15, 18:28
6 Lev. 20:9, 11-12
2 Sam. 1:16
Ezek. 3:18-19, 18:13, 33:4, 9
Neh. 5:13
Mat. 10:14
Acts 13:45-46, 51, 20:26, 28:28
8 1 Cor. 1:14
9 Acts 23:11
10 Jer. 1:18-19
14 Acts 23:29, 25:11, 19
17 1 Cor. 1:1

18. And after Paul had remained *there* many days, he took leave of the brethren *and* sailed away to Syria, and with him Priscilla and Aquila. *Now Paul* had shorn *his* head in Cenchrea because he had *made* a vow.
19. And he came to Ephesus, and left them there; but he himself went into the synagogue *and* reasoned with the Jews.
20. And when they asked *him* to remain with them for a longer time, he did not consent,
21. But took leave of them, saying, "I must by all means keep the feast that is coming at Jerusalem; but I will return again to you, God willing." And he sailed from Ephesus.
22. And after landing at Caesarea, he went up *to Jerusalem* and visited the church; *then* he went down to Antioch.
23. And when he had stayed *there* some time, he left *and* went through the country of the Galatians and the Phrygians in order, establishing all the disciples.
24. Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man who was skilled in the Scriptures, came to Ephesus.
25. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning the Lord, knowing only the baptism of John.
26. And he began to speak boldly in the synagogue. And after hearing him, Aquila and Priscilla took him and expounded the way of God to him more perfectly.
27. And when he was determined to travel to Achaia, the brethren wrote to the disciples, exhorting *them* to welcome him; *and* after arriving, he greatly helped those who had believed through grace,
28. For he powerfully refuted the Jews publicly, showing by the Scriptures *that* Jesus was the Christ.

18 Num. 6:18
Acts 21:24
Rom. 16:1
21 Acts 19:21, 20:16
Jas. 4:15
1 Cor. 4:19
Heb. 6:3
23 Acts 14:22, 15:32, 41
Gal. 1:2, 4:14
24 1 Cor. 1:12, 3:5-6, 4:6
Tit. 3:13
25 Acts 19:3
Rom. 12:11
27 1 Cor. 3:6
28 Acts 9:22, 17:3, 18:5

Chap. **19**

1 1 Cor. 1:12, 3:5-6
2 1 Sam. 3:7
Acts 8:16

CHAPTER NINETEEN

1. Now it came to pass *that* while Apollos was in Corinth, Paul traveled through the upper parts *and* came to Ephesus; and when he found certain disciples,
2. He said to them, "Did you receive *the* Holy Spirit after you believed?" And they said to him, "We have not even heard that *there* is a Holy Spirit."

3. Then he said to them, "Unto what then were you baptized?" And they said, "Unto the baptism of John."
4. And Paul said, "John truly baptized *with* a baptism unto repentance, saying to the people that they should believe in Him Who was coming after him—that is, in Jesus, the Christ."
5. And after hearing this, they were baptized into the name of the Lord Jesus.
6. Now when Paul laid *his* hands on them, the Holy Spirit came upon them, and they spoke with *other* languages and prophesied.
7. And all the men were about twelve.
8. Then he entered into the synagogue *and* spoke boldly for three months, reasoning and persuading the things concerning the kingdom of God.
9. But when some were hardened and refused to believe, speaking evil of the way before the multitude, he departed from them *and* separated the disciples; *and* he disputed *these things* daily in the school of a certain Tyrannus.
10. And this took place for two years, so that all those who inhabited Asia heard the message of the Lord Jesus, both Jews and Greeks.
11. And God worked special works of power by the hands of Paul,
12. So that even when handkerchiefs or cloths were brought from his body *to* those who were sick, the diseases departed from them and the wicked spirits went out from them.
13. Then certain vagabond Jews, exorcists, took it upon themselves to pronounce over those who had wicked spirits the name of the Lord Jesus, saying, "We adjure you *by* Jesus, whom Paul proclaims."
14. Now there were certain *men*, seven sons of a Jew *named* Sceva, a high priest, who were doing this.
15. But the wicked spirit answered *and* said, "Jesus I know, and Paul I have knowledge of; but you, who are you?"
16. And the man in whom was the wicked spirit attacked them, overpowered them and prevailed against them, so that they escaped out of that house naked and wounded.
17. Now this became known to everyone inhabiting Ephesus, both Jews and Greeks; and fear fell upon them all, and the name of the Lord Jesus was magnified.

3 Acts 18:25
4 Mat. 3:11
John 1:15, 27, 30
Acts 1:5, 11:16, 13:24-25
5 Acts 8:16
6 Acts 2:4, 6:6, 8:17, 10:46
8 Acts 1:3, 17:2, 18:4, 28:23
9 Acts 9:2, 19:23, 22:4, 24:14
2 Pet. 2:2
Jude 10
2 Tim. 1:15
10 Acts 20:31
11 Mark 16:20
Acts 14:3
12 2 Ki. 4:29
Acts 5:15
13 Mat. 12:27
Mark 9:38
Luke 9:49
17 Luke 1:65, 7:16
Acts 2:43, 5:5, 11
18 Mat. 3:6
20 Acts 6:7, 12:24
21 Acts 18:21, 20:22, 23:11
Rom. 15:24-28
Gal. 2:1
22 Rom. 16:23
2 Tim. 4:20
23 Acts 9:2
2 Cor. 1:8
24 Acts 16:16, 19
26 Isa. 44:10-20
Jer. 10:3
Psa. 115:4
29 Acts 20:4, 27:2
Rom. 16:23
1 Cor. 1:14
Col. 4:10
Philem. 24

18. Then many of those who believed came *forward* to confess and declare their deeds.
19. And many of those who practiced the occult arts brought their books *and* burned *them* before all; and they calculated the cost of them and found *it to be* fifty thousand pieces of silver.
20. And so the Word of the Lord spread and prevailed mightily.
21. Now when all these things had taken place, Paul determined in *his* spirit *that* when he had passed through Macedonia and Achaia, he must go to Jerusalem, saying, "After going there, I must also see Rome."
22. And when he had sent to Macedonia two of those who ministered to him, Timothy and Erastus, he remained in Asia *for* a time.
23. And at that time it came to pass *that there was* no small tumult about the way.
24. For *there was* a certain *man* named Demetrius, a silversmith who made silver temples for Diana, *which* brought the artificers no small gain.
25. After gathering together the workmen *who worked* in such things, he said, "Men, you know that from this *craft* we gain our wealth;
26. And you see and hear that not only in Ephesus, but almost all of Asia, this Paul has persuaded a great multitude to turn away, saying that they are not gods which are made by hands.
27. Now not only is our business in danger of coming into disrepute, but also the temple of the great goddess Diana, whom all Asia and the world worship, is in danger of being regarded as nothing, and her majesty also is about to be destroyed."
28. And after hearing *this*, they were filled with rage; *and* they cried out, saying, "Great *is* Diana of *the* Ephesians!"
29. And the whole city was filled with confusion; and they seized Gaius and Aristarchus, Macedonians *and* fellow travelers of Paul, *and* rushed with one accord to the theater.
30. Now Paul was determined to go in to the people, *but* the disciples prevented him.
31. And some of the chiefs of Asia, who also were his friends, sent to him, urging *him* not to venture into the theater.
32. Now some were crying out one thing and some another; for the assembly was confused, and the majority *of them* did

not know for what reason they had come together.
33. Then they selected Alexander from among the multitude, the Jews pushing him forward; and Alexander made a sign with his hand, wishing to make a defense to the people.
34. But when they recognized that he was a Jew, there was a unified shout from all for about *the space of* two hours *as* they cried out, "Great *is* Diana of the Ephesians!"
35. Now after the recorder had calmed the multitude, he said, "Men of Ephesus, what man is there who does not know that the inhabitants of the city of Ephesus are keepers of the temple of the great goddess Diana, and of the *image* that fell down from Jupiter?
36. Since these things are undeniable, it is imperative that you be calm and do nothing recklessly.
37. For you brought these men *forcibly, who are* neither robbers of temples nor blasphemers of your goddess.
38. On the one hand, if Demetrius and the artificers with him have a matter against anyone, *the* courts are open, and there are proconsuls: let them accuse one another.
39. But on the other hand, if you have questions about any other matter, it shall be resolved in a lawful assembly.
40. And moreover, we are in danger of being accused of insurrection because of this day since there is not one reason that we can give to justify this gathering."
41. And after saying these things, he dismissed the assembly.

CHAPTER TWENTY

1. When the tumult was over, Paul called the disciples to *him* and embraced *them*; *then* he left to go into Macedonia.
2. And after passing through those parts and exhorting them with much speaking, he came to Greece.
3. Now after he had been *there for* three months, he was going to sail to Syria. But when *he learned that* the Jews were lying in wait for him, he decided to return through Macedonia.

33 Acts 12:17
1 Tim. 1:20
2 Tim. 4:14

Chap. **20**

1 1 Cor. 16:5
1 Tim. 1:3
3 Acts 9:23, 23:12, 25:3
2 Cor. 11:26

4 Acts 16:1, 19:29, 21:29, 27:2
Eph. 6:21
Col. 4:7, 10
2 Tim. 4:12, 20
Tit. 3:12
6 Ex. 12:14, 15, 23:15
Acts 16:8
2 Cor. 2:12
2 Tim. 4:13
7 Acts 2:42, 46
1 Cor. 10:16, 11:20, 16:2
Rev. 1:10
8 Acts 1:13
10 1 Ki. 17:21
2 Ki. 4:34
Mat. 9:24
16 Acts 2:1, 18:21, 19:21, 21:4, 12, 24:17
1 Cor. 16:8

4. And *these* accompanied him as far as Asia: Sopater, a Berean; and of *the* Thessalonians, Aristarchus and Secundus; and of Derbe, Gaius and Timothy; and of Asia, Tychicus and Trophimus.
5. These went on ahead *and* waited for us in Troas.
6. But we sailed away from Philippi after the Days of Unleavened Bread; and in five days we came to them at Troas, where we stayed *for* seven days.
7. Now on the first *day* of the weeks,* when the disciples had assembled to break bread, Paul preached to them; and *because* he was going to leave in the morning, he continued speaking until midnight.
8. And *there* were many lamps in the upper room where they were assembled.
9. And there sat in the window a certain youth named Eutychus, who was overpowered by deep sleep after Paul had been speaking for a long time; *and* he fell down from the third story, and was taken up dead.
10. But Paul went down *and* laid himself on him, and embraced *him*, *and* said, "Do not be anxious, for his life is in him."
11. And after he got up again, and had broken bread and eaten, and talked for a long time, *even* until daybreak, *and* thus, he departed.
12. And they brought in the boy alive, and were greatly comforted.
13. Then we went on ahead to the ship *and* sailed to Assos, there intending to take in Paul; for he had so appointed, since he himself was going on foot.
14. And after he met with us at Assos *and* we took him in, we came to Mitylene;
15. And from there we sailed away, *and* on the following *day* we arrived opposite Chios; and the next *day* we arrived at Samos; and after staying at Trogyllium, the next *day* we came to Miletus;
16. For Paul had decided to sail by Ephesus, because he did not want to spend time in Asia; for he hastened in order to be in Jerusalem on the day of Pentecost, if possible.
17. Now from Miletus, he sent to

**This literal translation of the Greek words* μια σαββατων *or* μια των σαββατων *shows that the day which followed the weekly Sabbath was the first day of the seven-week count to Pentecost, thus identifying this day as the Wave Sheaf Day (Lev. 23:10-11, 15-16). The ascension of Jesus Christ on that day fulfilled the offering of the wave sheaf for all time.*

Ephesus *and* called for the elders of the church.
18. And when they had come to him, he said to them, "You know how, from the first day I came to Asia, *and* all the time I was with you,
19. I served the Lord with all humility and *with* many tears and temptations, which came upon me through the plots of the Jews;
20. *And* how I did not keep back anything that was profitable, *but* preached to you, and taught you publicly and from house to house,
21. Earnestly testifying, both to *the* Jews and *the* Greeks, repentance toward God and faith toward our Lord Jesus Christ.
22. And now behold, I am bound in the spirit, *and* am going to Jerusalem, not knowing the things that shall happen to me there;
23. Except that the Holy Spirit fully testifies in every city, saying that bonds and tribulations await me.
24. But I myself do not take any *of these* things into account, nor do I hold my life dear to myself, so that I might finish my course with joy, and the ministry that I received from the Lord Jesus, to fully testify the gospel of the grace of God.
25. And now behold, I know that you all, among whom I have gone about proclaiming the kingdom of God, will see my face no more;
26. Wherefore I testify to you on this day that I am pure from the blood of all,
27. For I have not held back from preaching to you all the counsel of God.
28. Take heed therefore to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to feed the church of God, which He purchased with His own blood.
29. For I know this: that after my departure grievous wolves will come in among you, not sparing the flock;
30. And from among your own selves men will rise up speaking perverse things to draw away disciples after themselves.
31. Watch, therefore, remembering that *for* three years I ceased not to admonish each one night and day with tears.
32. And now I commit you, brethren, to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all those who are sanctified.

18 Acts 18:19, 19:1, 10
19 Acts 20:3
20 Acts 20:27
21 Mark 1:15 Luke 24:47 Acts 2:38, 18:5
22 Acts 19:21
23 Acts 21:4, 11 1 Thes. 3:3
24 Acts 1:17, 21:13 Rom. 8:35 2 Cor. 4:1, 16 Gal. 1:1 2 Tim. 4:7 Tit. 1:3
25 Acts 20:38 Rom. 15:23
26 Acts 18:6 2 Cor. 7:2
27 Luke 7:30 John 15:15 Acts 20:20 Eph. 1:11
28 1 Pet. 1:19. 5:2 1 Cor. 12:28 Eph. 1:7, 14 Col. 1:14 1 Tim. 4:16 Heb. 9:12, 14 Rev. 5:9
29 Mat. 7:15 2 Pet. 2:1
30 1 John 2:19 1 Tim. 1:20
31 Acts 19:10
32 Acts 9:31, 26:18 1 Pet. 1:4 Eph. 1:18 Col. 1:12, 3:24 Heb. 9:15, 13:9
33 1 Sam. 12:3 1 Cor. 9:12 2 Cor. 7:2, 11:9, 12:17
34 Acts 18:3 1 Cor. 4:12 1 Thes. 2:9 2 Thes. 3:8
35 Rom. 15:1 1 Cor. 9:12 2 Cor. 11:9, 12, 12:13 Eph. 4:28 1 Thes. 4:11, 5:14 2 Thes. 3:8
36 Acts 7:60, 21:5
37 Gen. 45:14, 46:29
38 Acts 20:25

Chap. **21**

4 Acts 20:23, 21:12
5 Acts 20:36
6 John 1:11
8 Acts 6:5, 8:26, 40 Eph. 4:11 2 Tim. 4:5
9 Joel 2:28 Acts 2:17

33. I have coveted no one's silver or gold or clothing.
34. Rather, you yourselves know that these hands did minister to my needs and to those who were with me.
35. *In* all things, I have showed you that you are obligated to so labor to support those who are weak, remembering the words that the Lord Jesus Himself said: 'It is more blessed to give than to receive.' "
36. And after saying these things, he knelt with them all *and* prayed.
37. Then there was much weeping by everyone; and they embraced Paul *and* fervently kissed him,
38. Being distressed most of all by his saying that they would not see his face any more. Then they accompanied him to the ship.

CHAPTER TWENTY-ONE

1. And it came to pass *that* after leaving them, we sailed *away*; *and* taking a direct course, we came to Coos, and on the next *day* to Rhodes, and from there to Patara.
2. And when we found a ship sailing over to Phoenicia, we got aboard *and* sailed;
3. And after sighting Cyprus, we passed it on the left. *Then* we sailed to Syria and made port at Tyre, for the ship was unloading cargo there.
4. Now after finding the disciples, we remained there *for* seven days; *and* they said to Paul by the Spirit *that* he should not go up to Jerusalem.
5. But it came to pass *that* after completing the days, we set out *on* our journey; *and* everyone accompanied us, with *their* wives and children, until we were outside the city. Then we knelt on the shore *and* prayed.
6. And after bidding farewell to one another, we went aboard the ship, and they returned to their own *homes*.
7. Then we completed our voyage from Tyre *and* arrived at Ptolemais. And after greeting the brethren, we remained one day with them.
8. On the next day, Paul and those *of us* who had accompanied him departed *and* came to Caesarea; and we went into the house of Philip the evangelist, who was one of the seven, *and* stayed with him.
9. And this *man* had four virgin daughters who prophesied.

10. Now after we had been *there for* many days, a certain man from Judea came down, a prophet named Agabus;
11. And he came to us and, taking Paul's belt, bound himself hand and foot, *and* said, "Thus says the Holy Spirit: 'The Jews in Jerusalem shall bind the man whose belt this is in the same manner, and shall deliver him into *the* hands of *the* Gentiles.' "
12. And when we heard these things, both we and those of *that* place besought him not to go up to Jerusalem.
13. Then Paul answered, "Why are you weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."
14. And when he was not persuaded, we held our peace, saying, "*May* the Lord's will be done."
15. And after these days, we packed the baggage *and* went up to Jerusalem.
16. And *some* of the disciples from Caesarea also went with us, *and* brought a certain Mnason, a Cypriot, an old disciple with whom we might lodge.
17. Now when we arrived in Jerusalem, the brethren gladly received us.
18. And on the following *day*, Paul went with us to *see* James; and all the elders *were* assembled.
19. And after greeting them, he reported one by one the things that God had worked among the Gentiles through his ministry.
20. And when they heard *this*, they glorified the Lord. Then they said to him, "Brother, you see how many thousands of Jews there are who believe, and they are all zealous of the law *of rituals*.
21. But they have been informed that you are teaching all *the* Jews who are among the Gentiles to apostatize from Moses, telling them not to circumcise their children, nor to walk in the customs.
22. What then is going to happen? A multitude is going to assemble, for they will hear that you have come.
23. Therefore, do this that we tell you: there are four men with us who have a vow on themselves;
24. Take these and be purified with them, and pay their expenses, so that they may shave *their* heads; and everyone will know that what they have been informed about you is nothing, and that you yourself also are walking orderly *and* keeping the law *of rituals*.
25. But concerning the Gentiles who believe, we wrote *to them* after deciding *that* they do not have to observe any such thing, except to keep themselves from things that are offered to idols, and *from* blood, and *from* what is strangled, and *from* sexual immorality."
26. Then Paul took the men, *and* on the next day he was purified with them *and* went into the temple, signifying the fulfillment of the days of purification, until each of them had offered *his* offering.
27. But when the seven days were about to be completed, the Jews from Asia, who had seen him in the temple, stirred up all the multitude; and they laid *their* hands on him,
28. Crying out, "Men of Israel, help! This is the man who is teaching everyone everywhere against the people and the law and this place; and furthermore, he has also brought Greeks into the temple, and has defiled this holy place."
29. For they had previously seen Trophimus, the Ephesian, in the city with him, *and* they supposed that Paul had brought him into the temple.
30. And the whole city was stirred up, and the people ran together; and they took hold of Paul *and* drew him outside the temple, and the doors were immediately shut.
31. But as they were attempting to kill him, a report came to the chief captain of the band that all Jerusalem was in an uproar.
32. *And* he immediately took soldiers and centurions with *him and* ran down to them. And when they saw the chief captain and the soldiers, they stopped beating Paul.
33. Then the chief captain came up *and* laid hold of him, and commanded that he be bound with two chains; and he inquired who he might be, and what he had been doing.
34. But some in the multitude were crying one thing, and some another. When he was not able to determine the facts because of the uproar, he commanded him to be brought into the fortress.
35. Now when he came upon the stairs, it happened *that* he was being carried by the soldiers because of the violence of the multitude,

10 Acts 11:28
11 Acts 20:23, 21:33
13 Acts 20:24
14 Mat. 6:10, 26:42 Luke 11:2, 22:42
17 Acts 15:4
18 Acts 15:13 Gal. 1:19, 2:9
19 Acts 1:17, 15:4, 12, 20:24 Rom. 15:18-19
20 Acts 22:3 Rom. 10:2 Gal. 1:14
24 Num. 6:2, 13, 18 Acts 18:18
25 Acts 15:20, 29
26 Num. 6:13 Acts 24:18
27 Acts 24:18, 26:21
28 Acts 24:5-6
29 Acts 20:4
30 Acts 26:21
32 Acts 23:27, 24:7
33 Acts 20:23, 21:11

36. For the multitude of people followed, shouting, "Away with him!"
37. And when he was about to be brought into the fortress, Paul said to the chief captain, "Is it permissible for me to say something to you?" And he said, "Do you know Greek?
38. Are not you the Egyptian who previously caused confusion and led into the desert four thousand men who were murderers?"
39. But Paul said, "I am a man *who is* indeed a Jew, a citizen of Cilicia from Tarsus, which is no insignificant city. I beseech you, allow me to speak to the people."
40. And after receiving permission from him, Paul stood on the stairs *and* motioned with his hand to the people; and when there was great silence, he spoke to *them* in the Hebrew language, saying,

36 Luke 23:18 John 19:15 Acts 22:22
38 Acts 5:36
39 Acts 9:11, 22:3
40 Acts 12:17

CHAPTER TWENTY-TWO

Chap. **22**

1. "Men, brethren and fathers, hear now my defense to you."
2. And when they heard him speak to them in the Hebrew language, they kept the more silent; and he said,
3. "I am a man *who is* indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, having been instructed according to *the* exactness of the law of our fathers, being a zealot for God, even as you all are this day;
4. *And* I persecuted this way unto death, binding and delivering up to prisons both men and women,
5. As also the high priest and all the elderhood bear witness to me; from whom I received letters to the brethren, *and* went to Damascus to bring bound to Jerusalem those who were there also, in order that they might be punished.
6. Now it happened *that* while I was journeying, as I was drawing near to Damascus about midday, a great light from heaven suddenly shined around me.
7. And I fell to the ground; and I heard a voice say to me, 'Saul, Saul, why do you persecute Me?'
8. And I answered, 'Who are You, Lord?' And He said to me, 'I am Jesus the Nazarean, Whom you are persecuting.'
9. Now those who were with me indeed saw the light, and were alarmed; but they did not hear the voice of the One Who spoke to me.
10. Then I said, 'What shall I do, Lord?' And the Lord said to me, 'Stand up *and* go into Damascus, and there all the things that have been appointed for you to do shall be told to you.'
11. And since I could not see because of the brilliance of that light, I was led by the hand by those who were with me, *and* I came to Damascus.
12. And a certain Ananias, a devout man according to the law, who had a good report by all the Jews dwelling *there*,
13. Came to me; and he stood *and* said to me, 'Brother Saul, look up.' And I looked up at him at that time.
14. And he said, 'The God of our fathers has personally chosen you to know His will, and to see the Just One, and to hear *the* voice of His mouth;
15. For you shall be a witness for Him to all men of what you have seen and heard.
16. And now why do you delay? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'
17. And it came to pass *that* when I returned to Jerusalem, and I was praying in the temple, I entered into a trance;
18. And I saw Him saying to me, 'Hurry, and get out of Jerusalem with *all* speed, because they will not receive your testimony concerning Me.'
19. And I said, 'Lord, they themselves are aware that I imprisoned and beat in every synagogue those who believe in You.
20. And when the blood of Your martyr Stephen was being poured out, I myself was also standing by and consenting to putting him to death, and was holding the garments of those who killed him.'
21. But He said to me, 'Go, for I am sending you afar off to the Gentiles.' "
22. And they listened until they *heard* him say this; then they lifted up their voices, saying, "Away with such a one from the *face of* the earth, for he is not fit to live!"
23. And as they were shouting and casting off *their* garments and throwing dust into the air,
24. The chief captain commanded that he be brought into the fortress and ordered that he be examined by scourging, so that he might know for what cause they were crying out against him in this way.

1 Acts 7:2
3 Deut. 33:3 Acts 5:34, 21:20, 39, 26:5 Rom. 10:2 2 Cor. 11:22 Gal. 1:14 Phil. 3:5
4 Acts 8:3, 26:9-11 Phil. 3:6 1 Tim. 1:13
5 Luke 22:66 Acts 4:5, 9:2, 26:10, 12
6 Acts 9:3, 26:12-13
9 Dan. 10:7, Acts 9:7
12 Acts 9:17, 10:22 1 Tim. 3:7
14 Acts 3:13-14, 5:30, 7:52, 9:15, 26:16 1 Cor. 9:1, 11:23, 15:8 Gal. 1:12
15 Acts 4:20, 23:11, 26:16
16 Acts 2:38, 9:14, Rom. 10:13 Heb. 10:22
17 Acts 9:26, 2 Cor. 12:2
18 Mat. 10:14 Acts 22:14
19 Mat. 10:17, 8:3, 22:4
20 Luke 11:48 Acts 7:58, 8:1 Rom. 1:32
21 Acts 9:15, 13:2, 46-47, 18:6, 26:17 Rom. 1:5, 11:13, 15:16 Gal. 1:15, 16, 2:7-8 Eph. 3:7-8 1 Tim. 2:7 2 Tim. 1:11
22 Acts 21:36, 25:24

25. But as he was being tied with the thongs, Paul said to the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman and uncondemned?"
26. Now when the centurion heard *this*, he went and reported *it* to the chief captain, saying, "Do you realize what you are about to do? For this man is a Roman."
27. And when the chief captain came up, he said to him, "Tell me, are you a Roman?" And he said, "Yes."
28. And the chief captain answered, "With a great sum *of money* I bought this citizenship." And Paul said, "But indeed, I was born *free*."
29. Then those who were about to examine him immediately left *the room*; and the chief captain also was afraid, after ascertaining that he was a Roman, because he had bound him.
30. And on the next day, desiring to know for certain why he was accused by the Jews, he loosed him from *his* bonds and commanded the chief priests and their whole Sanhedrin to come; and after bringing Paul down, he set *him* before them.

CHAPTER TWENTY-THREE

1. And after gazing intently upon the Sanhedrin, Paul said, "Men *and* brethren, I have conducted myself in all good conscience toward God unto this day."
2. Then the high priest Ananias ordered those standing by him to strike him on the mouth.
3. And Paul said to him, "God is about to strike you, you whited wall. Do you yourselves now judge me according to the law, while you command me to be struck contrary to the law?"
4. But those who were standing by *him* said, "Do you rail against the high priest of God?"
5. And Paul said, "Brethren, I did not know that he is a high priest; for it is written, 'You shall not speak evil of a ruler of your people.' "
6. Now when Paul learned that one part were Sadducees and the other *part were* Pharisees, he cried out in the Sanhedrin, "Men *and* brethren, I am a Pharisee, *and* a son of a Pharisee: I am being called into question concerning *the* hope and *the* resurrection of *the* dead."
7. And after he said this, there was dissension between the Pharisees and the Sadducees, and the multitude was divided;
8. For the Sadducees say *that* there is no resurrection, nor angel or *other* spirit; but the Pharisees confess both.
9. Then there was a great clamor; and the scribes who were part of the Pharisees stood up *and* contended, saying, "We find nothing evil in this man; and if a spirit spoke to him, or an angel, let us not fight against God."
10. And when a great argument arose, the chief captain was afraid that Paul might be torn apart by them; *and* he commanded the troop to go down and take him out of their midst by force, and to bring *him* into the fortress.
11. Now *on* the following night, the Lord stood beside him *and* said, "Be of good courage, Paul; for as you have fully testified the things concerning Me at Jerusalem, so you must bear witness in Rome."
12. And when it was day, some of the Jews banded together *and* put themselves under a curse, declaring that they would neither eat nor drink until they had killed Paul.
13. And there were more than forty who had made this conspiracy.
14. They came to the chief priests and the elders *and* said, "We have placed ourselves under a curse, that *we will* taste nothing until we have killed Paul.
15. Now therefore, you *must go* with the Sanhedrin to the chief captain *and* say *that* you want to examine him in more detail, so that he will bring him down to you tomorrow, and we will be ready to kill him before he even comes near."
16. But the son of Paul's sister heard of *their plan* to lie in wait; *and* he came and entered inside the fortress *and* reported *it* to Paul.
17. And Paul called one of the centurions *and* said, "Take this young man to the chief captain, for he has something to report to him."
18. Then he took him and brought *him* to the chief captain, and said, "The prisoner Paul called me aside and requested that I bring this young man to you, *for* he has something to say to you."
19. And the chief captain took hold of his hand, and they went to a private place;

25 Acts 16:37

Chap. **23**

1 Acts 24:16
1 Cor. 4:4
2 Cor. 1:12, 4:2
2 Tim. 1:3
Heb. 13:18
2 1 Ki. 22:24
Jer. 20:2
John 18:22
3 Lev. 19:35
Deut. 25:1-2
John 7:51
5 Ex. 22:28
Eccl. 10:20
Acts 24:17
2 Pet. 2:10
Jude 8
6 Acts 24:15, 21, 26:5-6, 28:20, Phil. 3:5
8 Mat. 22:23
Mark 12:18
Luke 20:27
9 Acts 5:39, 22:7, 17-18, 25:25, 26:31
11 Acts 18:9, 27:23-24
12 Acts 23:21, 30, 25:3

and he inquired, "What is it that you have to report to me?"
20. And he said, "The Jews have agreed to request that you bring Paul down to the Sanhedrin tomorrow, as if they desire to question him more thoroughly.
21. But you then, do not be persuaded by them; for *some* of them will lie in wait for him, more than forty *men* who have put themselves under a curse to neither eat nor drink until they have killed him; and they are now ready, waiting for a promise from you *to bring him.*"
22. Then the chief captain dismissed the young man, having charged *him* to tell no one those things that he had reported to him.
23. And he called two certain centurions *and* said, "Prepare two hundred soldiers, and seventy horsemen, and two hundred spearmen for the third hour of the night, that they may go as far as Caesarea.
24. And have beasts *of burden* ready, that they may set Paul on *them*, *and* may carry *him* safely through to Felix the governor."
25. *Then* he wrote a letter after this manner:
26. "Claudius Lysias to the most excellent governor, Felix: Greetings!
27. This man was seized by the Jews and was about to be put to death by them when I came up with a troop *and* rescued him, after learning that he is a Roman.
28. And desiring to know the cause for which they accused him, I brought him down to their Sanhedrin.
29. I found that he was accused of questions concerning their law, but had done nothing worthy of death or bonds.
30. But when I was informed that a plot against this man *was* about to be *carried out* by the Jews, I sent *him* to you at once, *and* have also commanded the accusers to say the things against him before your *judgment seat*. Farewell."
31. Then the soldiers, according to the orders given to them, took Paul and brought *him* by night to Antipatris;
32. And on the next day they returned to the fortress, leaving the horsemen to go on with him;
33. Who, when they came into Caesarea, gave the letter to the governor and also presented Paul to him.
34. And after reading *the letter*, the governor asked from what province he was.

20 Acts 23:12
27 Acts 21:33, 24:7
28 Acts 22:30
29 Acts 18:15, 25:19, 26:31
30 Acts 23:20, 24:8, 25:6
34 Acts 21:39

And when he learned that *he was* from Cilicia,
35. He said, "I will give you a full hearing when your accusers also have arrived." And he commanded him to be kept in the Praetorium of Herod.

35 Mat. 27:27 Acts 24:1, 10, 25:16

CHAPTER TWENTY-FOUR

1. Then after five days, the high priest Ananias came down with the elders and a certain orator *named* Tertullus, who made a presentation to the governor against Paul.
2. And when he was called, Tertullus began to accuse *him*, saying *to the governor*, "Since we have obtained great peace through you, and excellent things have been done for this nation through your forethought,
3. Both in every way and everywhere, we gladly accept *it*, most excellent Felix, with all thankfulness.
4. But that I may not further trouble you, I beseech you to hear us briefly with your *customary* graciousness.
5. For we have found this man *to be* a pest, and a mover of insurrection among the Jews in the whole world, and a leader of the sect of the Nazareans;
6. Who also attempted to profane the temple, and whom also we seized, desiring to judge him according to our laws;
7. But Lysias, the chief captain, came *and* took *him* with great force from our hands.
8. *And* he has commanded his accusers to come to you, from whom you yourself will be able, after examining him, to know all those things of which we accuse him."
9. Then the Jews also concurred, saying that these things were so.
10. And when the governor motioned for him to speak, Paul answered, "Knowing that you have been a judge to this nation for many years, I do more cheerfully make defense for myself concerning these things.
11. So that you may understand, it was not more than twelve days ago that I went up to worship in Jerusalem;
12. And neither did anyone find me disputing with anyone in the temple, nor inciting a tumult among the people—neither in the synagogues, nor in the city;
13. Neither can they prove *the things* of which they now accuse me.

Chap. **24**

1 Acts 21:27, 23:2, 30, 35, 25:2
5 Luke 23:2, Acts 6:13, 16:20, 17:6, 21:28
1 Pet. 2:12, 15
6 John 18:31, Acts 21:28
7 Acts 21:33
8 Acts 23:30
11 Acts 21:26, 24:17
12 Acts 25:8, 28:17

14. But I confess to you that according to the way which they call heresy, so I serve the God of my fathers, believing all things that are written in the Law and the Prophets;
15. Having hope in God, which they themselves also acknowledge, *that there* will be a resurrection of *the* dead—both *the* just and *the* unjust.
16. And in this *hope*, I exercise myself to have a conscience without offense toward God and men continually.
17. Now after many years, I arrived bringing to my nation *my* alms and offerings.
18. But *there were* certain Jews from Asia who found me purified in the temple—not with a multitude, nor with tumult.
19. If they have anything against me, it is obligatory *for them* to appear *in person* before you to accuse *me*.
20. Or let these *who are here* themselves speak, if they found any unrighteousness in me when I stood before the Sanhedrin,
21. *Other* than this one saying that I cried out *while* standing among them: 'Concerning *the* resurrection of *the* dead I am being judged by you this day.' "
22. And after hearing these things, Felix, having a more perfect knowledge of the things concerning the way, put them off, saying, "When Lysias, the chief captain, has come down, I will examine the things concerning you."
23. *And* he ordered the centurion to keep Paul, to *let him* have liberty, and not to forbid *those* of his own to come to him or to minister *to him*.
24. Now after certain days, Felix appeared with his wife Drusilla, who was a Jewess; *and* he sent for Paul and listened to him *speak* about the faith in Christ.
25. And as he reasoned concerning righteousness, and self-control, and the judgment to come, Felix became fearful *and* answered, "You may go now, and when I find an opportunity, I will call for you."
26. Moreover, he was also hoping that money would be given *to* him by Paul, so that he might release him; for this reason, he sent for him and conversed with him more often.
27. But at the end of two years, Felix was succeeded *as governor* by Porcius Festus; and, desiring to gain favor for himself with the Jews, Felix left Paul bound.

14 Amos 8:14 Acts 9:2, 26:22, 28:23
15 Dan. 12:2 John 5:28-29 Acts 23:6, 26:6-7, 28:20
16 Acts 23:1
17 Acts 11:29-30, 20:16 Rom. 15:25 2 Cor. 8:4 Gal. 2:10
18 Acts 21:26-27, 26:21
19 Acts 23:30, 25:16
21 Acts 23:6, 28:20
22 Acts 24:7
23 Acts 27:3, 28:16
26 Ex. 23:8
27 Ex. 23:2 Acts 12:3, 25:9, 14

Chap **25**

2 Acts 24:1, 25:15
3 Acts 23:12, 15
5 Acts 18:14, 25:18
7 Mark 15:3 Luke 23:2, 10 Acts 24:5, 13
8 Acts 6:13, 24:12, 28:17
9 Acts 24:27, 25:20
11 Acts 18:14, 23:29, 25:25, 26:31-32, 28:19
14 Acts 24:27

CHAPTER TWENTY-FIVE

1. Now three days after Festus arrived in the province, he went to Jerusalem from Caesarea.
2. Then the high priest and the chief Jews presented before him the charges against Paul; and they besought him,
3. Asking a favor against *Paul*, that he would have him sent to Jerusalem, *because* they were preparing an ambush to kill him on the way.
4. Then Festus replied *that* Paul would be kept in Caesarea, and *that he* himself was about to depart shortly.
5. He said, "Therefore, let those who are in power among you go down also; *and* if anything wicked is in this man, let them accuse him *there*."
6. Now after spending more than ten days among them, he went down to Caesarea; *and* the next day he sat on the judgment seat *and* commanded that Paul be brought.
7. And when he came in, the Jews who had come down from Jerusalem stood *all* around, presenting numerous and weighty charges against Paul, which they were not able to prove.
8. *Then* he answered in his own defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar did I transgress *in* anything."
9. But Festus, desiring to obtain favor with the Jews, asked Paul *and* said, "Are you willing to go up to Jerusalem to be judged before me there concerning these things?"
10. But Paul said, "I stand before the judgment seat of Caesar, where I have the right to be judged. I did nothing wrong to the Jews as you very well know.
11. For on the one hand, if I am a wrongdoer and have done anything worthy of death, I do not object to dying; but if there is no *truth* in their accusations against me, no one can deliver me over to them. I appeal to Caesar."
12. And after conferring with the council, Festus answered, "You have appealed to Caesar; to Caesar you shall go."
13. Now when certain days had passed, King Agrippa and Bernice came down to Caesarea to greet Festus.
14. And after they had been there many

days, Festus set before the king the things relating to Paul, saying, "There is a certain man, left here by Felix *as* a prisoner,
15. Against whom, when I was in Jerusalem, the chief priests and the elders of the Jews presented allegations, seeking judgment against him;
16. To whom I answered that it is not *the* custom of *the* Romans to give up any man to die before he has been accused, *but* to have the opportunity *to meet* his accusers face to face, and to defend himself concerning the accusation.
17. Then they came together; *and* without delay, the next *day* I sat on the judgment seat *and* commanded the man to be brought.
18. When the accusers stood up *to accuse*, they did not bring any accusation of *the kind* that I supposed *they would bring against* him.
19. But they had certain questions against him concerning their own religious system, and concerning a certain Jesus, Who is dead, *but* Whom Paul affirmed to be alive;
20. And being in doubt about the investigation of this *matter*, I asked *Paul if* he would be willing to go to Jerusalem to be judged there concerning these things.
21. But when Paul himself appealed that he be reserved for a hearing before Augustus, I commanded him to be kept until I could send him to Caesar."
22. And Agrippa said to Festus, "I also have been desiring to hear the man myself." And he said, "Tomorrow you shall hear him."
23. So then, Agrippa and Bernice came in the next day with great pomp, and entered into the hall of audience with the chief captains and *the* eminent men of the city; and when Festus gave the command, Paul was brought *in*.
24. And Festus said, "King Agrippa, and all the men who are present with us, this is the one concerning whom the entire multitude of Jews pleaded with me, both in Jerusalem and here, crying out *that* he ought not to live any longer.
25. But when I perceived *that* he had done nothing worthy of death, and *that* he himself had also appealed to Augustus, I determined to send him.
26. *However,* I do not have anything certain to write to *my* lord concerning him.

15 Acts 25:2-3
16 Acts 25:4-5
17 Acts 25:6
19 Acts 18:15, 23:29
22 Acts 9:15
24 Acts 25:2-3, 7, 22:22
25 Acts 23:9, 29, 25:11-12, 26:31

I have therefore, brought him before you, and especially before you, King Agrippa, so that after the examination has been completed, I may have something to write;
27. For it seems irrational to me to send a prisoner, and not to declare the charges against him."

CHAPTER TWENTY-SIX

1. And Agrippa said to Paul, "You have permission to speak for yourself." Then Paul stretched out *his* hand *and* made *his* defense:
2. "Concerning all the things of which I am accused by *the* Jews, King Agrippa, I consider myself blessed in being *able* to make *my* defense before you today,
3. Especially since you are acquainted with all the customs and questions among the Jews; therefore, I beseech you to hear me patiently.
4. The manner of my life from childhood, which from *the* beginning was among my nation in Jerusalem, all the Jews know;
5. Who knew me from the first, if they are willing to testify, that according to the strictest sect of our religion, I formerly lived *as* a Pharisee.
6. And I now stand in judgment for *the* hope of the promise made by God to the fathers;
7. Unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to come. Concerning this hope I am accused, O King Agrippa, by the Jews.
8. Why do you find it incredible that God would raise *the* dead?
9. For this *very* reason, I truly thought in myself that I ought to do many things contrary to the name of Jesus the Nazarean,
10. Which I also did in Jerusalem; and many of the saints I shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave *my full* consent against *them*.
11. And *by* punishing them often in all the synagogues, I compelled *them* to blaspheme. And being exceedingly furious against them, I persecuted *them* even as far as to foreign cities.
12. During this *time*, I was journeying to Damascus with authorization and a commission from the chief priests,

Chap **26**

5 Acts 22:3, 23:6, 24:15, 21
Phil. 3:5
6 Gen. 3:15, 22:18, 26:4, 49:10
Deut. 18:15
2 Sam. 7:12
Isa. 4:2, 7:14, 9:6, 40:10,
Jer. 23:5, 33:14-16
Ezek. 34:23, 37:24
Psa. 132:11
Dan. 9:24
Acts 23:6, 13:22
Rom. 15:8
Tit. 2:13
7 Luke 2:37
Jas. 1:1
Phil. 3:11
1 Thes. 3:10
1 Tim. 5:5
9 John 16:2
1 Tim. 1:13
10 Acts 8:3, 9:14, 21, 22:5
Gal. 1:13
11 Acts 22:19
12 Acts 9:3, 22:6

13. When I saw on the road at midday, O king, a light from heaven, surpassing the brightness of the sun, shine around me and those who were traveling with me.
14. Then all of us fell to the ground; and I heard a voice speak to me, saying in the Hebrew language, 'Saul, Saul, why are you persecuting Me? *It is* hard for you to kick against the pricks.'
15. And I said, 'Who are You, Lord?' And He said, 'I am Jesus, Whom you are persecuting.
16. Now arise, and stand on your feet; for I have appeared to you for this purpose: to appoint you *as* a minister and a witness both of what you have seen and what I shall reveal to you.
17. I am personally selecting you from among the people and the Gentiles, to whom I now send you,
18. To open their eyes, that *they* may turn from darkness to light, and *from* the authority of Satan to God, so that they may receive remission of sins and an inheritance among those who have been sanctified through faith in Me.'
19. Upon *hearing* this, O King Agrippa, I was not disobedient to the heavenly vision;
20. For *I preached* to those in Damascus first, and *then to* Jerusalem, and to all the region of Judea, and to the Gentiles, declaring that *they* should repent and turn to God, doing works worthy of repentance.
21. On account of these things, the Jews seized me in the temple *and* attempted to kill *me*.
22. So then, having obtained help from God unto this day, I have stood, bearing witness both to *the* small and *the* great, saying nothing else than what both the prophets and Moses said would happen:
23. That Christ would suffer, *and* that *He* would be the first to be raised from *the* dead, and to proclaim light to the people and to the Gentiles."
24. And while he was uttering these things in his defense, Festus said with a loud voice, "You are out of your mind, Paul; much learning has turned you to madness."
25. But he said, "I am not mad, most noble Festus, but I utter true and rational words.
26. For the king, to whom I speak with boldness, is informed of these things. For I am convinced that none of these things *are* hidden from him; for this has not been done in a corner.
27. King Agrippa, do you believe the prophets? I know that you believe."
28. Then Agrippa said to Paul, "Will you persuade me to become a Christian in *such* a little *time*?"
29. And Paul said, "I wish to God *that* in both a little *time* and in much, not only you, but also all those who are listening to me this day, would become such as I am, except *for* these bonds."
30. And after he said these things, the king rose up, and the governor, *and* Bernice also, and those who sat with them.
31. And when they had withdrawn, they spoke to one another, saying, "This man has done nothing worthy of death or of bonds."
32. Then Agrippa said to Festus, "This man might have been released if he had not appealed to Caesar."

16 Acts 22:15
17 Acts 22:21
18 Isa. 35:5, 42:7
Luke 1:77, 79
John 8:12
Acts 20:32
1 Pet. 2:9
2 Cor. 4:4, 6:14
Eph. 1:11, 18, 4:18, 5:8
Col. 1:12-13
1 Thes. 5:5
20 Mat. 3:8
Acts 9:20, 22, 11:26,
21 Acts 21:30
22 Luke 24:27
John 5:46
Acts 24:14, 28:23
Rom. 3:21
23 Luke 2:32, 24:26
1 Cor. 15:20
Col. 1:18
Rev. 1:5
24 2 Ki. 9:11
John 10:20
1 Cor. 1:23, 2:13-14, 4:10
29 1 Cor. 7:7
31 Acts 23:9, 29, 25:25
32 Acts 25:11

Chap. **27**

1 Acts 25:12, 25
2 Acts 19:29
3 Acts 24:23, 28:16

CHAPTER TWENTY-SEVEN

1. Now when it was decided that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion named Julius, *who was* of the band of Augustus.
2. And after boarding a ship of Adramyttium that was about to pass by the coasts of Asia, we set sail; *and* Aristarchus, a Macedonian of Thessalonica, was with us.
3. And the next *day* we landed at Sidon. And Julius treated Paul kindly, allowing *him* to go to *his* friends to refresh himself.
4. Now after setting sail from there, we sailed below Cyprus because the winds were contrary.
5. And after sailing across the sea by Cilicia and Pamphylia, we came to *the city of* Myra in Lycia.
6. And when the centurion found there a ship of Alexandria sailing to Italy, he put us on board.
7. And after many days of slow sailing, and having great difficulty passing by Cnidus, *for* the wind hindered us, we sailed below Crete near to Salmone;
8. And after sailing along its coast with difficulty, we came to a certain place called Fair Havens, near which was a city of Lasea.

9. And after much time had passed, and the voyage was now dangerous because the *annual* fast *day* had already passed, Paul warned *the soldiers*,
10. Saying to them, "Men, I perceive that the voyage will be a disaster and *will cause* much loss, not only of the cargo and of the ship, but also of our lives."
11. But the centurion was persuaded by the captain and the owner of the ship, rather than by the things spoken by Paul.
12. And since the port was ill adapted to winter in, the majority also advised to set sail from there, if by any means they might be able to reach Phoenice to winter *in this* port of Crete, which lies toward *the* southwest and toward *the* northwest.
13. And when a south wind was gently blowing, they thought they had obtained *their* purpose; and after weighing *anchor*, they sailed close to Crete.
14. But not long after, there came a tempestuous wind called Euroclydon.
15. And when the ship was caught *in the storm*, and we were not able to bring *her* head into the wind, we let *her* go and were driven along.
16. Now when we passed below a certain small island called Clauda, we were hardly able to gain control of the ship;
17. And taking up helps, they used *them to* undergird the ship; then, fearing that we would fall into quicksand, they lowered the sails, *and* so were driven.
18. But we were violently tossed by the tempest, *and* the next *day* they cast out *the cargo to lighten the ship.*
19. And on the third *day*, we threw the ship's equipment overboard with *our* own hands.
20. But when neither *the* sun nor *the* stars appeared for many days, and no small tempest was lying on *us*, all hope of our being saved was taken away.
21. Then, after a long period of silence, Paul stood up in their midst *and* said, "O men, you should have listened to me and not have set sail from Crete, and you would have been spared this disaster and loss;
22. But I exhort you now to be of good cheer, because there shall not be any loss of life among you, only of the ship.
23. For *there* stood by me this night an angel of God, Whose I am and Whom I serve,
24. Saying, 'Have no fear, Paul. You must stand before Caesar; and behold, God has given to you all those sailing with you.'
25. So then, be of good cheer, men; for I believe God, that it will be exactly as it was told to me.
26. But we must be cast upon a certain island."
27. And when the fourteenth night had come, we were being driven about in the Adriatic; *but* toward *the* middle of the night, some of the sailors thought that they were nearing some country.
28. And when they sounded, they found *it* twenty fathoms; then they went a little farther and sounded again, *and* found *it* fifteen fathoms;
29. And fearing that we would come upon rocky places, they cast four anchors out of *the* stern *and* wished *for* day to come.
30. But when the sailors sought to escape from the ship and let the boat down into the sea, pretending that they were going to cast the anchors from *the* bow *of the ship*,
31. Paul said to the centurion and to the soldiers, "Unless these remain in the ship, you cannot be saved."
32. Then the soldiers cut away the ropes from the boat and let it fall.
33. Now as day was coming on, Paul urged *them* all to partake of food, saying, "Today *is* the fourteenth day *that* you have continued to watch *while* fasting, *and* have taken nothing.
34. Now then, I advise you to take food because it is for your well being; for not a hair shall fall from the head of anyone among you."
35. And after saying these things, he took a loaf *and* gave thanks to God before everyone; and afterwards he broke *it and* began to eat.
36. Then they were all of good cheer, and also took bread *for* themselves.
37. Now all that were in the ship were two hundred *and* seventy-six souls.
38. And after they were satisfied with food, they lightened the ship *by* casting out the wheat into the sea.
39. And when it was day, they did not recognize the land; but they noticed a certain bay that had a shore, into which they proposed to drive the ship if they were able.
40. Then they cut away the anchors *and*

9 Lev. 23:27, 29
19 Jonah 1:5
23 Dan. 6:16 Acts 23:11 Rom. 1:9 2 Tim. 1:3
25 Luke 1:45 Rom. 4:20-21 2 Tim. 1:12
26 Acts 28:1
34 1 Ki. 1:52 Mat. 10:30 Luke 12:7, 21:18
35 1 Sam. 9:13 Mat. 15:36 Mark 8:6 John 6:11 1 Tim. 4:3-4
37 Acts 2:41, 7:41 1 Pet. 3:20 Rom. 13:1

left *them* in the sea; at the same time, they loosened the bands of the rudders and, hoisting the foresail into the wind, made for the shore.
41. But coming upon a place where two seas met, they ran the vessel aground; and the bow stuck fast and remained immovable, but the stern was broken by the violence of the waves.
42. Then the soldiers decided to kill the prisoners, lest anyone should swim away and escape.
43. But the centurion, desiring to save Paul, stopped them from *carrying out their* purpose; and he commanded those who could swim to cast *themselves* off first and go on to the land.
44. As for the rest, some *came* from the ship on boards, and others on some *of the* things from the ship; and so it came to pass *that* everyone was brought safely to the land.

CHAPTER TWENTY-EIGHT

1. Now when they were safe, they learned that the island was called Melita.
2. And the barbarians showed us uncommon kindness; for they kindled a fire because of the rain that was falling and because of the cold and received all of us.
3. But when Paul gathered a bundle of sticks and laid *them* on the fire, a viper came out *because* of the heat *and* wound *itself* around his hand.
4. And when the barbarians saw the snake hanging from his hand, they said to one another, "No doubt, this man is a murderer; *although* he has been saved from the sea, justice does not permit him to live."
5. But he shook the snake off into the fire *and* suffered no injury.
6. Now they were expecting him to become swollen, or suddenly fall down dead. But when they watched for a long time and saw *that* no harm came to him, they changed their opinion *and* said *that* he was a god.
7. Now in the *areas* around that place were lands that belonged to the chief of the island, named Publius, who received us in a brotherly way and lodged *us for* three days.
8. Now it happened *that* Publius' father lay afflicted with fevers and dysentery; *but* Paul came to him and prayed for him, *and* laid *his* hands on him *and* healed him.
9. So then, after this took place, the others on the island who had infirmities came and were healed.
10. And they honored us with many honors; and when we set sail, they gave *us* the things that *we* needed.
11. Then after three months, we sailed in a ship that had wintered at the island; *it was* an Alexandrian *ship* with *the* sign Dioscuri.
12. Now after landing at Syracuse, we remained *for* three days.
13. After setting a course from there, we arrived at Rhegium; and after one day the south wind blew, *and* on the second day we came to Puteoli.
14. There we found brethren, who entreated us to remain with them *for* seven days. And so, *after that* we came to Rome.
15. Now the brethren there had heard the things concerning us, *and* they came out to meet us as far as *the* marketplace of Appius and *the* Three Taverns. When Paul saw them, he gave thanks to God *and* took courage.
16. And when we came to Rome, the centurion delivered the prisoners to the commander of the camp; but Paul was allowed to remain by himself with the soldier who kept him.
17. Now it came to pass *that* after three days, Paul called together those who were chief among the Jews. And when they had come together, he said to them, "Men *and* brethren, although I have done nothing against the people or the customs of our fathers, I was delivered into the hands of the Romans *as* a prisoner from Jerusalem.
18. After examining me, they desired to let *me* go because there was not one cause of death in me.
19. But when the Jews objected, I was compelled to appeal to Caesar—not as though I had anything to charge against my nation.
20. For this cause then, I have called for you, in order that I might see you and speak to *you*; because *it is* for the hope of Israel that I have this chain around *me*."
21. Then they said to him, "We have neither received letters concerning you from Judea, nor have any of the brethren who

41 2 Cor. 11:25
44 Acts 27:22

Chap. **28**

1 Acts 27:26
2 Rom. 1:14
1 Cor. 14:11
Col. 3:11
5 Mark 16:18
Luke 10:19
6 Acts 14:11
8 Mark 6:5, 7:32, 16:18
Luke 4:40
Acts 19:11-12
Jas. 5:14-15
1 Cor. 12:9, 28
10 Mat. 15:6
1 Tim. 5:17
16 Acts 24:25, 27:3
17 Acts 21:33, 24:12-13
18 Acts 22:24, 24:10, 25:8
19 Acts 25:11
20 Acts 26:6-7, 29
Eph. 3:1, 4:1, 6:20
2 Tim. 1:16
Philem. 10, 13

have arrived reported anything or spoken evil of you.
22. But we would like to hear from you *and to know* what you think, because we are indeed very aware that this sect is everywhere spoken against."
23. And when they appointed a day *for* him *to speak*, many came into his lodging to *hear* him; *and* he expounded to them from morning until evening, fully testifying *of* the kingdom of God and persuading them *of* the things concerning Jesus, both from the law of Moses and *from* the prophets.
24. And some were truly convinced of the things that were spoken, but some did not believe.
25. And they departed in disagreement with one another after Paul had spoken *these* words: "Well did the Holy Spirit speak by Isaiah the prophet to our fathers,
26. Saying, 'Go to this people and say, "In hearing you shall hear, and in no way understand; and *in* seeing you shall see, but in no way perceive.
27. For the heart of this people has grown fat, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." '
28. Be it known to you, that the salvation of God has, therefore, been sent to the Gentiles; and they will hear."
29. And after he said these things, the Jews went away with much debate among themselves.
30. And Paul remained two whole years in his own hired house, welcoming all who came to him,
31. Proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, no man forbidding *him.*

22 Luke 2:34 Acts 24:5, 14 1 Pet. 2:12, 4:14
23 Luke 24:27 Acts 17:3, 19:8, 26:6, 22
24 Acts 14:4, 19:9
26 Isa. 6:9 Jer. 5:21 Ezek. 12:2 Mat. 13:14 Mark 4:12 Luke 8:10 John 12:40 Rom. 11:8
28 Mat. 21:41 Acts 13:46, 18:6, 26:17-18 Rom. 11:11
31 Acts 4:31 Eph. 6:19

Salvation by Faith in Our Lord Jesus Christ

"For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life. For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him. The one who believes in Him is not judged, but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God" (John 3:16-18).

"Although He was a Son, *yet* He learned obedience from the things that He suffered; and having been perfected, He became *the* Author of eternal salvation to all those who obey Him" (Heb. 5:8-9).

"Even *the* righteousness of God *that is* through *the* faith of Jesus Christ, toward all and upon all those who believe; for there is no difference. For all have sinned, and come short of the glory of God; *but* are being justified freely by His grace through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through faith in His blood, in order to demonstrate His righteousness, in respect to the remission of sins that are past, through the forbearance of God; *yes*, to publicly declare His righteousness in the present time, that He might be just, and the One Who justifies the one who *is* of *the* faith of Jesus" (Rom. 3:22-26).

"For I am not ashamed of the gospel of Christ because it is *the* power of God unto salvation to everyone who believes—both to *the* Jew first, and to *the* Greek. For therein *the* righteousness of God is revealed from faith unto faith, according as it is written: 'The just shall live by faith' " (Rom. 1:16-17).

"The gospel to us who are being saved, it is the power of God … by which you are also being saved, if you are holding fast *the* words that I proclaimed to you" (I Cor. 1:17-18, 15:1).

"For by grace you have been saved through faith, and this *especially* is not of your own selves; *it is* the gift of God, not of works, so that no one may boast. For we are His workmanship, created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them" (Eph. 2:8-10).

"So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God Who works in you both to will and to do according to *His* good pleasure" (Phil. 2:12-13).

"But these have been written, so that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life through His name" (John 20:31).

DIVISION FIVE

The Seven General Epistles

James
I Peter
II Peter
I John
II John
III John
Jude

The Original Placement of the General Epistles in the New Testament

In nearly every version or translation of the New Testament, the General Epistles are found after the book of Hebrews and before the book of Revelation. But that was not the original placement of the seven General Epistles.

Few people who read the New Testament realize that in its original canonization by the apostles of Jesus Christ—Paul, Peter and John—the General Epistles were placed immediately after the book of Acts and before the Epistle to the Romans. That is the proper order of the books in the New Testament, as "inspired" by God the Father and Jesus Christ. To this day, the Byzantine Text of the New Testament retains the correct order of the books.

The original arrangement of the books of the New Testament is well-known by scholars and textual critics. As one scholarly work states, "Whether copies contain the whole or a part of the sacred volume, the general order of the books is the following: Gospels, Acts, Catholic Epistles [the title that scholars have given to the General Epistles—*not* epistles written by the Fathers of the Catholic Church], Pauline Epistles, Apocalypse [the book of Revelation]" *(*Scrivener*, Introduction to the Criticism of the New Testament,* 4th ed., vol. 1, p. 72).

In his dictionary of the Bible, Hastings shows that even scholars who were involved in higher criticism acknowledge the original placement of the General Epistles. He states, "This is the position [the General Epistles before Paul's] assigned them in the critical editions of Lachmann, Tischendorf, Tregelles, Westcott and Hort" *(Dictionary of the Bible,* s.v. "Catholic Epistles," vol. 1, p. 360).

Scholars attribute the original placement of the General Epistles to the high repute in which their authors were held by the early New Testament church. Concerning the placement of the General Epistles, we read, "In our English New Testament, the General Epistles are placed near the end of the volume, just before the Book of Revelation. The Greek manuscripts put them, as a rule, immediately after the Gospels and Acts, and before the writings of Paul. This was no doubt in recognition of the fact that they bore the names of the Apostles who were directly associated with Jesus, and whose authority, therefore, might be considered superior to that of Paul. In keeping with this principle, the first place of all was accorded to the Epistle of James. Its author was assumed to be no[ne] other than James, the Lord's own brother" *(The Literature of the New Testament,* pp. 209-210).

While acknowledging the role that the apostles' high standing played in the placement of the General Epistles, we must be careful not to view their original placement as a matter of human opinion. It is not human judgment but divine "inspiration" that guided the original placement of these epistles among the books of the New Testament.

The Divine Purpose in the Original Placement of the General Epistles

The General Epistles, which were originally located after the book of Acts and before the Epistle to the Romans, clearly teach that obedience to the laws and commandments of God is required of all Christians and is essential for salvation. The General Epistles lay a firm scriptural foundation for understanding Paul's words concerning law and grace, not only in the Epistle to the Romans but in his other epistles as well. If the original order of the apostolic epistles had been retained by the translators of the New Testament, perhaps the scriptural teachings concerning grace and law-keeping would not have been so universally misconstrued.

While the General Epistles are relatively short, they contain clear and easy-to-understand instructions for Christian living. In the first epistle, written by the apostle James, we read, "Then be doers of *the* Word, and not only hearers, deceiving your own selves; because if anyone is a hearer of *the* Word and not a doer, this one is like a man considering his natural face in a mirror who, after looking at himself, went away and immediately forgot what he was like. But the one **who has looked into *the* perfect law of freedom, and has continued in *it*,** this one himself has not become a forgetful hearer, but is a doer of *the* work. **This one shall be blessed in** his actions" (Jas. 1:22-25).

James shows that Christians who truly understand the law of freedom and want to receive God's blessings will be keeping all the commandments of God. James makes it explicitly clear that to break

even one of these commandments is sin. He writes, "If you are truly keeping *the* Royal Law according to the scripture, 'You shall love your neighbor as yourself,' you are doing well. But if you have respect of persons, you are practicing sin, being convicted by the law as transgressors; **for *if* anyone keeps the whole law, but sins in one *aspect*, he becomes guilty of all**. For He Who said, 'You shall not commit adultery,' also said, 'You shall not commit murder.' Now if you do not commit adultery, but you commit murder, you have become a transgressor of *the* law. **In this manner speak and in this manner behave: as those who are about to be judged by *the* law of freedom**" (Jas. 2:8-12).

After James' powerful words, we find the epistles of Peter, which confirm that obedience to God is required of all believers. Peter admonishes, "As obedient children, do not conform yourselves to your former lusts, *as you did* in *your* ignorance. But according as He Who has called you *is* holy, you yourselves also be holy in all *your* conduct; for it is written, 'You be holy, because I am holy.' And if you call upon the Father, Who judges according to each man's work without respect of persons, pass the time of your *life's* journey in *the* fear *of God"* (I Pet. 1:14-17).

Following Peter's writings are the inspired words of John, which make it absolutely clear that commandment-keeping is required for salvation. John declares, "And by this *standard* we know that we know Him: if we keep His commandments. **Anyone who says, 'I know Him,' and does not keep His commandments, is a liar,** and the truth is not in him. On the other hand, *if* anyone is keeping His Word, truly in this one the love of God is being perfected *[made complete].* By this *means* we know that we are in Him. Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked" (I John 2:3-6).

John shows that it is a grievous error to claim that Christians do not need to keep God's commandments. He makes it clear that those who teach this false view are actually promoting sin! John proclaims, "Everyone who practices sin is also practicing lawlessness, for **sin is lawlessness** [KJV, "sin is the transgression of the law"]" (I John 3:4).

After James', Peter's and John's exhortations comes an urgent warning from the apostle Jude to be on guard against those who promote lawlessness. Jude writes, "Beloved, when personally exerting all *my* diligence to write to you concerning the common salvation, I was compelled to write to you, exhorting *you* to fervently fight for the faith, which once for all *time* has been delivered to the saints. For certain men have stealthily crept in; those who long ago have been written about, condemning *them* to this judgment. *They are* ungodly men, who are **perverting the grace of our God, *turning it* into licentiousness**, and are personally denying the only Lord God and our Lord Jesus Christ" (Jude 3-4).

These selected quotes from the General Epistles, which clearly reveal that commandment-keeping is required of all Christians, should give the reader a better understanding of why God inspired the apostles who compiled the New Testament to place these seven epistles before the apostle Paul's Epistle to the Romans. The Epistle to the Romans contains some very difficult to understand teachings about law and grace. Peter wrote, "And bear in mind that the long-suffering of our Lord *is* salvation, exactly as our beloved brother Paul, according to the wisdom given to him, has also written to you; as *he has* also in all *his* epistles, speaking in them concerning these things; in which are some things *that are* difficult to understand, which the ignorant and unstable are twisting *and distorting,* as *they* also *twist and distort* the rest of the Scriptures, to their own destruction" (II Pet. 3:15-16).

Shortly before the close of the apostolic era, false apostles and false teachers from within the churches of God were distorting the words of the true apostles of Jesus Christ and were changing the truth of God into a lie! As Jude warned, they were turning the grace of God into lasciviousness—license to sin—by teaching that the laws of God were no longer in effect. The apostle John identified this growing apostasy, led by "many antichrists" as "the spirit of error" or "the spirit of deception."

The early Christians were being confused by seductive teachings and false doctrines promulgated by this spirit of error and deception. Many antichrists were teaching that Jesus Christ did not come in the flesh, that humans do not have sinful natures, and that commandment-keeping is not required for salvation. Through these and other false doctrines, a new pseudo-grace was being substituted for the grace of God toward righteous living through Jesus Christ.

To combat these satanic doctrines, the apostle John was inspired to write the truth of God in simple yet powerful language. He clearly taught obedience to the commandments of God, the forgiveness of sins, the fullness of God's love, the true meaning of brotherly love, and the eternal calling to be the children of God. John's words make it absolutely clear that the destiny of the children of God is to become as God is, through God's profound and magnificent love!

The Order of the Seven General Epistles

The General Epistles begin with the Epistle of James, a leading apostle and brother of Jesus Christ. His epistle is followed by the epistles of Peter and John, whose teachings also carried great weight in the early New Testament Church. In describing his early contacts with these leading apostles at Jerusalem, the apostle Paul shows the high repute in which they were held. We find this account in the Epistle to the Galatians, where Paul describes his personal calling by Christ—separate from the other apostles—and tells how he became acquainted with James, Peter and John.

After writing about his calling, Paul relates his first contact with Peter and James: "I went away into Arabia [where he was personally taught in visions by Jesus Christ] and returned again to Damascus. Then after three years [from the time he went into Arabia], I went up to Jerusalem to become acquainted with Peter, and I remained with him fifteen days. But I did not see *any* of the other apostles, except James the brother of the Lord" (Gal. 1:17-19).

It was not until fourteen years later, when there was a dispute over circumcision, that Paul again visited the apostles at Jerusalem. He writes, "Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus with *me* also. And I went up according to revelation, and laid before them the gospel that I preach among the Gentiles, but privately to those of repute, lest by any means I should be running, or had run in vain. (But indeed, Titus, who *was* with me, being a Greek, was not compelled to be circumcised.)

"Now *this meeting* was *private* because of false brethren brought in secretly, who came in by stealth to spy out our freedom which we have in Christ Jesus, in order that they might bring us into bondage; to whom we did not yield in subjection, *not* even for one hour, so that the truth of the gospel might continue with you. But *the gospel that I preach did not come* from those reputed to be something. (Whatever they were does not make any difference to me; God does not accept *the* person of a man.) For those who are of repute conferred no *authority* upon me.

"But on the contrary, after seeing that I had been entrusted with the gospel of the uncircumcision, exactly as Peter *had been entrusted with the gospel* of the circumcision; (for He Who wrought in Peter for *the* apostleship of the circumcision wrought in me also towards the Gentiles;) and after recognizing the grace that was given to me, **James** and **Cephas** [Peter] and **John**—those reputed to be pillars—gave to me and Barnabas *the* right hands of fellowship, *affirming* that we *should go* to the Gentiles, and they to the circumcision" (Gal. 2:1-9).

Notice the order in which the apostle Paul lists these leading apostles: James, the brother of the Lord, and then Peter and John. The order in Paul's account gives us an indication of the standing of these three apostles, who were considered pillars in the early days of the church at Jerusalem. It is no coincidence that the order of the seven General Epistles follows the same sequence: **James, I and II Peter** and **I, II and III John**.

The General Epistles also include the Epistle of the apostle Jude, who was another brother of Jesus Christ. Jude's epistle is placed after John's epistles. While neither the New Testament nor early Church history reveals when Jude was made an apostle, it was—as in Paul's case—after Peter and John. Peter and John were among the original twelve chosen by Jesus Christ and were recognized as leading apostles, along with James. Accordingly, in the sequence of the General Epistles, we find Jude's epistle placed after James', Peter's and John's.

The order of these epistles also follows a sequence of topics that conforms to Scriptural revelation through Paul. In his First Epistle to the Corinthians, the apostle Paul lists the three most important aspects of true Christian belief and practice: "And now, these three remain [they are living spiritual qualities]; **faith, hope** *and* **love**; but the greatest of these *is* **love**" (I Cor. 13:13).

We find that God also inspired the topics of the General Epistles to follow the same order. The theme of the first of the General Epistles, written by the apostle James, is **faith**. The theme of the next two epistles, written by the apostle Peter, is **hope**. The three epistles that follow Peter's were written by the apostle John. It is no coincidence that the theme of all three of his epistles is **love**.

The order of these three themes is additional evidence of God's powerful inspiration in the writing of the General Epistles. These themes reflect the ongoing process of a Christian's spiritual growth toward maturity in Christ Jesus.

James' Theme: Faith

The believer must begin his or her Christian walk by faith. This faith is founded upon a personal belief in God the Father and Jesus Christ. Each believer must personally accept the sacrifice of Jesus Christ for the forgiveness of sins by grace through faith.

This first step in spiritual growth was taught not only by James but by all the apostles. Paul explained it very clearly when he wrote, "For by grace you have been saved through faith, and this *faith has* not *come* from your own selves; *it is* the gift of God. Not from works [your own human works], so that no one may boast. For we are His workmanship, created in Christ Jesus unto *the* good works [based on the Word of God and faith], that God ordained beforehand [to live by every word of God], in order that we might walk in them (Eph. 2:8-10).

True faith in Jesus Christ will lead each believer to follow in His footsteps, walking in obedience to the Father's commandments, as Jesus did, and doing the same good works. The apostle James shows that a faith that does not produce obedience and good works is of no value in God's eyes. James wrote this concerning faith: "My brethren, what good *does* it do, if anyone says *that he* has faith, and does not have works? Is faith able to save him? Now then, if there be a brother or sister who is naked and destitute of daily food, and one of you says to them, 'Go in peace; be warmed and be filled,' and does not give to them the things necessary for the body, what good is it?

"In the same way also, faith, if it does not have works, is dead, by itself. But someone is going to say, 'You have faith, and I have works.' *My answer is:* You prove your faith to me through your works, and I will prove my faith to you through my works. Do you believe that God is one? You do well *to believe this.* Even the demons believe—and tremble *in fear.* But are you willing to understand, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered up Isaac, his own son, upon the altar?

"Do you not see that faith was working together with his works, and by works *his* faith was perfected? And the scripture was fulfilled which says, 'Now Abraham believed God, and it was reckoned to him for righteousness'; and he was called a friend of God. You see, then, that a man is justified by works, and not by faith only" (James 2:14-24).

James' epistle gives the truly converted Christian clear instructions on how to grow from a beginning belief in God to a mature, active, living faith like that of Abraham, the father of the faithful.

Peter's Theme: Hope

The Scriptures show that **hope is built on the foundation of faith**. Peter describes this hope as "a living hope" because it is manifested in the way that a Christian lives his or her life. Paul touches on this same theme in his Epistle to the Romans, where he shows that Abraham lived not only by faith—the true spiritual faith that pleases God—but also by hope.

"For this reason *it is* of faith, in order that *it might be* by grace, to the end that the promise might be certain to all the seed—not to the one who is of the law only, but also to the one who *is* of *the* faith of Abraham, who is *the* father of us all; (exactly as it is written, 'I have made you a father of many nations.') before God in Whom he believed, Who gives life to the dead, and calls the things that are not as though they are;

"*And* who **against hope believed in hope**, in order that he might become a father of many nations, according to that which was spoken, 'So shall your seed be.' And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old, nor *did he consider* the deadness of Sarah's womb; and he did not doubt the promise of God through unbelief; rather, **he was strengthened in the faith,** giving glory to God; for **he was fully persuaded** that what He has promised, He is also able to do" (Rom. 4:16-21).

Hope is rooted in faith, but faith comes first. Likewise, God inspired the themes of the General Epistles to follow the same order: faith first, then hope. In his epistles, the apostle Peter shows that this hope is based on the resurrection of Jesus Christ from the dead. Peter begins his first epistle:

"Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, **has begotten us again unto a living hope through *the* resurrection of Jesus Christ from *the* dead**; unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us, who *are* being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time" (I Pet. 1:3-5).

Peter's words show how our faith in Jesus Christ leads to faith and hope in God the Father. Peter declares that we were redeemed "... by *the* precious blood of Christ, as of a lamb without blemish and without spot; Who truly was foreknown before *the* foundation of *the* world, but was manifested in *these* last times for your sakes, *even for you* who through Him do believe in God, Who raised Him from *the* dead and gave Him glory, so that **your faith and hope might be in God"** (Verses 19-21).

Peter goes on to show that we should always have hope in God the Father and Jesus Christ, regardless of the circumstances that beset us. He exhorts, "But sanctify the Lord God in your own hearts, and always *be* prepared to give an answer to anyone who asks you the reason for **the hope** *that is* in you, with meekness and reverence" (I Pet. 3:15).

Peter closes his first epistle with some of the most comforting words of hope in Scripture for those who have been suffering. "Now may the God of all grace, Who has called us unto His eternal glory in Christ Jesus, after *you* have suffered a little while, Himself perfect you, establish, strengthen, *and* settle you" (I Pet. 5:10).

John's Theme: Love

As James focuses on faith, and Peter on hope, so John focuses on the theme of **love**. The order of these three themes is fitting because it is **faith** and **hope** that lead each Christian into the love of God. Love is the greatest spiritual gift, freely imparted by God the Father to every true believer through faith and hope in Jesus Christ. The apostle Paul expresses this profound spiritual truth as follows:

"Therefore, having been **justified by faith**, we have peace with God **through our Lord Jesus Christ.** Through Whom we also have **access by faith into this grace** in which we stand, and we ourselves boast in ***the*** **hope of the glory of God**. And not only *this,* but we also boast in tribulations, realizing that tribulation brings forth endurance, and endurance *brings forth* character, and character *brings forth* **hope.** And the hope ***of God*** never makes us ashamed **because the love of God has been poured out into our hearts** through the Holy Spirit, which has been given to us" (Rom. 5:1-5).

What a wonderful progression of **faith, hope** and **love** that God gives us by His grace through the Holy Spirit!

It is no coincidence that the apostle John, whom Jesus loved, wrote more about love in his Gospel and Epistles than the other apostles. John's words reveal the profound love of God in a very personal way and show why His love is the greatest gift of all. The most memorized and most often quoted verse in the entire Bible was written by the apostle John: "For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life" (John 3:16, *KJV*).

John 3:16 is so universally publicized that even at televised sporting events, one will nearly always see a sign or placard with this verse written on it. While this common use of the verse may seem to trivialize the Scriptures, we should not allow it to detract from the profound meaning of these words that God inspired John to write in his Gospel.

Although much shorter and not as well known as his Gospel, John's epistles contain many passages and even whole chapters which expound on the love of God. In describing the immeasurable richness and fullness of His love, John shows that the love of God is the foundation of the believer's hope:

"Behold! **What *glorious* love** the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is. And **everyone who has this hope** in him purifies himself, even as He is pure" (I John 3:1-3).

John goes on to show that the love of God is His most all-encompassing attribute and the very essence of His nature. John's words make it clear that those who truly have the love of God dwelling in them will manifest that love by loving one another. He declares, "Beloved, we should love one another because **love is from God**; and everyone who loves has been begotten by God, and knows God. The one who does not love does not know God **because GOD IS LOVE**" (I John 4:7-8).

John emphasizes that the love of God, which is freely given to us, not only enables us but *obligates* us to love one another. He declares, "In this *way* **the love of God** was manifested toward us: that God sent His only begotten Son into the world, so that we might live through Him. In this *act* is **THE LOVE—**not that we loved God; rather, that **He loved us** and sent His Son *to be the* propitiation for our sins. Beloved, **if God so loved us, we also are duty-bound to love one another**" (I John 4:9-11).

The highest pinnacle of spiritual growth is to dwell in love and to have the love of God perfected in us. John shows that this spiritual perfection is accomplished through the indwelling of the Holy Spirit:

"No one has seen God at any time. ***Yet* if we love one another, God dwells in us, and His own love is perfected *[made complete]* in us**. By this *standard* we know that we are dwelling in Him, and He *is dwelling* in us: **because of His own Spirit *which* He has given to us.**

"And we have seen *for ourselves* and bear witness that the Father sent the Son ***as the*** Savior of the world. Whoever confesses that Jesus is the Son of God, God dwells in him, and he in God. And **we have known and have believed the love that God has toward us. GOD IS LOVE, and the one who dwells in love is dwelling in God, and God in him**. By this *spiritual indwelling,* the love *of God* is perfected *[made complete]* within us, so that we may have confidence in the day of judgment because even as He is, so also are we in this world" (I John 4:12-17).

John's words encompass all three themes of the General Epistles by showing how faith and hope lead to true spiritual love. As John reveals, the process of being perfected in the love of God brings each believer into a close personal relationship with God the Father and Jesus Christ so that he or she can overcome fear and hatred and even human frailty. John writes, "There is no fear in the love *of God;* rather, perfect love casts out fear because fear has torment. And the one who fears has not been made perfect in the love *of God.*

"We love Him because He loved us first. If anyone says, 'I love God,' and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how is he able to love God, Whom he has not seen? And this *is* the commandment *that* we have from Him: that the one who loves God should also love his brother" (I John 4:18-21).

John brings the love of God into sharp focus when he writes that those who love God and have the love of God dwelling in them will be keeping His commandments. "By this *standard* we know that we love the children of God: when **we love God and keep** His **commandments. For this is the love of God: that we keep His commandments**; and His commandments are not burdensome" (I John 5:2-3).

The teachings of the apostle John and all the writers of the General Epistles are clearly based on the personal teachings of Jesus Christ concerning the love of God and the commandments of God, as recorded in the Gospel of Matthew: "And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind.' This is *the* first [primary] and great commandment; and *the* second *one is* like it: 'You shall love your neighbor as yourself.' **On these two commandments hang all the Law and the Prophets**" (Mat. 22:37-40).

To help us fully understand the teachings of Jesus Christ, God inspired the General Epistles to be written and preserved for us in His Word. Even the sequence of their themes shows divine planning and confirms the inspired arrangement of these seven epistles.

Jude's Warning

The Epistle of Jude is the seventh and last of the General Epistles. Jude's epistle is a stern warning against false teachers and prophets who seek to destroy true faith, hope and love as taught by the apostles of Jesus Christ. Jude's closing admonition includes an earnest appeal to true believers to remain in the faith and love of God while continuing in the hope of eternal life:

"But you, beloved, remember the words that were spoken before by the apostles of our Lord Jesus Christ; because they said to you that in *the* last time there would be mockers, who would be selfishly walking according to their own ungodly lusts ... But you, beloved, *be* **building up yourselves on your most holy faith**, praying in *the* Holy Spirit, *so that* you **keep yourselves in *the* love of God** *while* you are **personally awaiting the mercy of our Lord Jesus Christ unto eternal life**" (Jude 17-18, 20-21).

Jude's warning to true Christians is a fitting conclusion to the General Epistles and further confirms the inspired arrangement of these epistles, which are so vital to our understanding of true faith, hope and love.

The General Epistle of

James

CHAPTER ONE

1. James, a servant of God and of *the* Lord Jesus Christ, to the twelve tribes, which *are* in the dispersion: Greetings!
2. Consider *it* all joy, my brethren, when you are beset by various trials,
3. Knowing that the testing of your faith produces endurance.
4. But let endurance have *its* perfect work, so that you may be perfect and complete, not lacking in anything.
5. However, if anyone lacks wisdom, let him ask of God, Who gives to everyone freely and does not reproach *the one who asks*; and it shall be given to him.
6. But let him ask in faith, not doubting at all because the one who doubts is like a wave of *the* sea that is driven by the wind and tossed *to and fro*.
7. Do not let that man expect that he will receive anything from the Lord.
8. *He is* a double-minded man, unstable in all his ways.
9. But let the brother who is in humble circumstances rejoice in his elevation,
10. And *let* the one who is rich *rejoice* in his humble condition because, as *the* flower of *the* field, he himself will pass away;
11. For the sun rises with *its* burning heat and dries up the grass, and its flower falls off, and its beautiful appearance perishes. In the same way also shall the rich man wither in his pursuits.
12. Blessed *is the* man who endures trials because, after he has been proved, he shall receive a crown of life, which the Lord has promised to those who love Him.
13. Do not let anyone who is tempted say, "I am being tempted by God" because God is not tempted by evil, and He Himself tempts no one *with evil.*
14. But each one is tempted when he is drawn away and is enticed by his own lust.
15. And after lust has conceived, it gives birth to sin; and sin, when it is completely finished, brings forth death.
16. Do not deceive yourselves, my beloved brethren.
17. Every good act of giving and every perfect gift is from above, coming down from the Father of lights, with Whom there is no variation, nor shadow of turning.
18. According to His own will, He begat us by *the* Word of truth, that we might be a kind of firstfruits of all His created beings.
19. For this reason, my beloved brethren, let every man be quick to hear, slow to speak, slow to anger
20. Because man's wrath does not work out God's righteousness.
21. Therefore, having rid yourselves of all filthiness and all *the* abounding of wickedness around you, then in meekness accept for yourselves the implanted Word, which *is* able to save your lives.
22. Then be doers of *the* Word, and not only hearers, deceiving your own selves
23. Because if anyone is a hearer of *the* Word and not a doer, this one is like a man considering his natural face in a mirror
24. Who, after looking at himself, went away and immediately forgot what he was like.
25. But the one who has looked into *the* perfect law of freedom, and has continued in *it*, this one himself has not become a forgetful hearer, but is a doer of *the* work. This one shall be blessed in his actions.
26. If anyone among you considers himself to be religious, and does not control his tongue, but deceives his own heart, this one's religion *is* vain.
27. Pure and undefiled religion before God and *the* Father is this: to visit orphans and widows in their afflictions, *and* to keep oneself unspotted from the world.

Chap. 1

1 Deut. 32:26
John 7:35
Acts 2:5, 12:17, 26:7
1 Pet. 1:1
Tit. 1:1
2 Acts 5:41
1 Pet. 1:6
3 Rom. 5:3
5 1 Ki. 3:9
Jer. 29:12
Prov. 2:3
Mat. 7:7
Luke 11:9
John 14:13
1 John 5:14
6 Mark 11:24
1 Tim. 2:8
8 Jas. 4:8
10 Psa. 37:2
Job 14:2
1 Cor. 7:31
12 Prov. 3:11
Job 5:17
Mat. 10:22
1 Cor. 9:25
2 Tim. 4:8
15 Psa. 7:14
Job 15:35
Rom. 6:21
17 Num. 23:19
John 3:27
18 John 1:13
1 Cor. 4:15
Eph. 1:12
Rev. 14:4
19 Prov. 10:19, 14:17
Eccl. 5:1-2
21 Acts 13:26
1 Pet. 2:1
Rom. 1:16
Eph. 1:13
Col. 3:8
Tit. 2:11
22 Mat. 7:21
1 John 3:7
Rom. 2:13
23 Luke 6:47
25 John 13:17
Jas. 2:12
2 Cor. 3:18
26 Psa. 34:13
1 Pet. 3:10
27 Isa. 1:16
Mat. 25:36
1 John 5:18
Rom. 12:2

Chap. 2

1 Lev. 19:15
Deut. 1:17
Mat. 22:16
Jude 16
1 Cor. 2:8

CHAPTER TWO

1. My brethren, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.
2. Now then, if a man comes into your synagogue wearing gold rings *and dressed* in splendid apparel, and *there* comes in also a poor man in lowly apparel,
3. And you give preference to the one who is wearing the splendid apparel, and

say to him, "Seat yourself here in the best place"; and you say to the poor man, "Stand over there," or, "Sit here under my footstool";
4. Then have you not passed judgment among yourselves, and have made yourselves judges *with* evil opinions?
5. My beloved brethren, listen. Did not God Himself choose the poor of this world, rich in faith, and heirs of the kingdom, which He has promised to those who love Him?
6. But you have dishonored the poor *man*. Do not the rich oppress you, and do they *not* drag you into *the* courts?
7. Do they not blaspheme the worthy name by which you are called?
8. If you are truly keeping *the* Royal Law according to the scripture, "You shall love your neighbor as yourself," you are doing well.
9. But if you have respect of persons, you are practicing sin, being convicted by the law as transgressors;
10. For *if* anyone keeps the whole law, but sins in one *aspect*, he becomes guilty of all.
11. For He Who said, "You shall not commit adultery," also said, "You shall not commit murder." Now if you do not commit adultery, but you commit murder, you have become a transgressor of *the* law.
12. In this manner speak and in this manner behave: as those who are about to be judged by *the* law of freedom.
13. For the one who has dealt without mercy *will be* judged without mercy. But mercy triumphs over judgment.
14. My brethren, what good *does* it do, if anyone says *that he* has faith, and does not have works? Is faith able to save him?
15. Now then, if there be a brother or sister who is naked and destitute of daily food,
16. And one of you says to them, "Go in peace; be warmed and be filled," and does not give to them the things necessary for the body, what good is it?
17. In the same way also, faith, if it does not have works, is dead, by itself.
18. But someone is going to say, "You have faith, and I have works." *My answer is:* You prove your faith to me through your works, and I will prove my faith to you through my works.
19. Do you believe that God is one? You do well *to believe this*. Even the demons believe—and tremble *in fear.*
20. But are you willing to understand, O foolish man, that faith without works is dead?
21. Was not Abraham our father justified by works when he offered up Isaac, his own son, upon the altar?
22. Do you not see that faith was working together with his works, and by works *his* faith was perfected?
23. And the scripture was fulfilled which says, "Now Abraham believed God, and it was reckoned to him for righteousness"; and he was called a friend of God.
24. You see, then, that a man is justified by works, and not by faith only.
25. Now, in the same manner also, was not Rahab the harlot justified by works when, after receiving the messengers, she sent *them* out a different way?
26. For as the body without *the* spirit is dead, in the same way also, faith without works is dead.

5 Ex. 20:6
Prov. 8:17
Luke 12:21
John 7:48
6 Acts 13:50
1 Cor. 11:22
8 Lev. 19:18
Mat. 22:39
9 Jas. 2:1
10 Deut. 27:26
Mat. 5:19
Gal. 3:10
11 Ex. 20:13
12 Jas. 1:25
13 Job 22:6
1 John 4:17
14 Mat. 7:26, 15:11
15 Luke 3:11
16 1 John 3:18
18 Jas. 3:13
21 Gen. 22:9
22 Heb. 11:17
23 Gen. 15:6
Isa. 41:8
2 Chr. 20:7
Rom. 4:3
Gal. 3:6
25 Heb. 11:31

Chap. 3

1 Mat. 23:8
Luke 6:37
2 1 Ki. 8:46
Psa. 34:13
Prov. 20:9
2 Chr. 6:36
Mat. 12:37
1 Pet. 3:10
3 Psa. 32:9
5 Psa. 12:3
Prov. 12:18
6 Mat. 15:11

CHAPTER THREE

1. My brethren, do not many of you become teachers, knowing that we will receive more severe judgment;
2. Because we frequently offend, every one of us. If anyone does not offend in what he says, this one *is* a perfect man *and is* able also to hold in check the whole body.
3. Remember, we put bits into horses' mouths in order that they may obey us, and we direct their entire bodies.
4. Consider also *that* ships, being so large, and being driven by strong winds, are turned about by a very small rudder, wherever the will of the one who is steering may decide.
5. In the same way also, the tongue is a little member, but it boasts great things. See how large a forest is set ablaze by a little fire;
6. And the tongue *is* a fire, a world of unrighteousness. So has the tongue been set among our members—*the one member that* defiles the whole body, and sets on fire the course of life, and is set on fire by Gehenna.
7. Now then, every species of animals and birds, of reptiles and creatures of the sea, is tamed and has been tamed by mankind.

8. But the tongue no human being is able to tame; *it is* an unrestrainable evil, full of death-dealing poison.
9. With it we bless God *the* Father, and with it we ourselves curse people who are made in *the* likeness of God.
10. From the same mouth comes out blessing and cursing. My brethren, these things ought not to be so!
11. Does a fountain pour out of the same opening sweet *water* and bitter *water*?
12. My brethren, can a fig tree produce olives, or a vine *produce* figs? In the same way, no fountain *can* produce salt water and fresh *water*.
13. Who *is* wise and understanding among you? Let him demonstrate his works through good conduct in *the* meekness of wisdom.
14. But if you have bitter envy and selfish ambition in your heart, do not boast and lie against the Truth.
15. This wisdom does not come down from above, but is earthly, sensual *and* demonic;
16. Because where bitter envying and selfish ambition *are*, there *is* dissension and every evil thing.
17. But the wisdom from above is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, impartial and without hypocrisy.
18. Now *the* fruit of righteousness is sown in peace for those who make peace.

CHAPTER FOUR

1. *What is* the cause of quarrels and fightings among you? *Is it* not mainly from your own lusts *that are* warring within your members?
2. You lust, and have not; you kill, and are jealous, and are not able to obtain; you fight and quarrel, but still you do not have, because you do not ask.
3. *Then* you ask, and you do not receive, because you ask with evil motives, that you may consume *it* on your own lusts.
4. *You* adulterers and adulteresses, don't you know that the friendship of the world is enmity *with* God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God.
5. Or do you think that the scripture says in vain, "The spirit that dwells in us lusts with envy"?
6. But He gives greater grace. This is the reason it says, "God sets Himself against *the* proud, but He gives grace to *the* humble."
7. Therefore, submit yourselves to God. Resist the devil, and he will flee from you.
8. Draw near to God, and He will draw near to you. Cleanse *your* hands, you sinners, and purify *your* hearts, you double-minded!
9. Be grieved and mourn and weep; let your laughter be turned into grieving, and *your* joy into mourning.
10. Humble yourselves before the Lord, and He will exalt you.
11. Brethren, do not talk against one another. The one who talks against a brother, and judges his brother, is speaking against *the* law, and is judging the law. But if you judge *the* law, you are not a doer of *the* law; rather, *you are* a judge.
12. *But* there is *only* one Lawgiver, Who has power to save and to destroy. Who are you that you presume to judge another?
13. Now listen, those of you who say, "Today and tomorrow we will go into such a city, and we will spend a year, and we will conduct business and make a profit."
14. You do not even know what *will happen* tomorrow! For what *is* your life? It is even a vapor that appears for a little while, and then disappears.
15. Instead, you *ought to* say, "If the Lord wills, we will live, and we will do this or that."
16. But now you boast in your own arrogance. All such boasting is evil.
17. Therefore, *if* anyone knows to do good and does not do *it*, to him it is sin.

CHAPTER FIVE

1. Come now, *you* rich men, weep! Howl over the miseries that *are* coming upon *you*!
2. Your riches have rotted, and your garments have become moth-eaten.
3. Your gold and *your* silver have been eaten away, and their corrosion will be a testimony against you, and will consume your flesh like fire. You have hoarded wealth for *the* last days.
4. Listen! The wages of the workmen who harvested your fields, which have been withheld by you, are crying out;

8 Psa. 140:3
9 Gen. 1:26
13 Jas. 1:21, 2:18
Gal. 6:4
14 Rom. 2:17, 13:13
15 Phil. 3:19
16 1 Cor. 3:3
Gal. 5:20
17 1 Pet. 1:22
Rom. 12:9
1 Cor. 2:6
18 Prov. 11:18

Chap. **4**

1 Rom. 7:23
Gal. 5:17
3 Psa. 18:41, 66:18
Job 27:9
4 Psa. 73:27
John 15:19
1 John 2:15
Gal. 1:10
5 Gen. 6:5
Num. 11:29
6 Psa. 138:6
Prov. 3:34
Job 22:29
Mat. 22:12
7 1 Pet. 5:9
Eph. 4:27
8 Isa. 1:16
2 Chr. 15:2
Jas. 1:8
1 Pet. 1:22
1 John 3:3
9 Mat. 5:4
10 Job 22:29
11 Mat. 7:1
1 Pet. 2:1
12 Mat. 10:28
Rom. 14:4
13 Prov. 27:1
14 Job 7:7
15 Acts 18:21
16 1 Cor. 5:6
17 Luke 12:47
John 9:41

Chap. **5**

1 Prov. 11:28
Luke 6:24
2 Job 13:28
Mat. 6:20
3 Rom. 2:5
4 Lev. 19:13
Deut. 24:15

and the cries of those who reaped have entered into the ears of *the* Lord of hosts.
5. You have lived in luxury upon the earth, and *you* have lived in self-gratification; you have nourished your hearts as in *the* day of slaughter.
6. You have condemned *and* you have killed the righteous, *and* he does not resist you.
7. Therefore, brethren, be patient until the coming of the Lord. Consider the husbandman *who* waits for the precious fruit of the earth, being patient for it, until it has received *the* former and latter rains.
8. You also be patient. Strengthen your hearts because the coming of the Lord has drawn near.
9. Do not complain against one another, brethren, so that you may not be condemned. Behold, *the* Judge stands at the door.
10. My brethren, take the prophets who spoke in the name of *the* Lord *as* an example of endurance *in* afflictions and of steadfastness.
11. Remember, we call those blessed who endure. You have heard of the endurance of Job, and you have seen the end result of *serving the* Lord: that the Lord is very compassionate and full of tender mercies.
12. But above all things, my brethren, do not swear, neither *by* heaven, nor *by* the earth, nor *by* any other oath; but let your yes be yes, and *let* your no *be* no, so that you do not fall into hypocrisy.
13. Is anyone suffering hardship among you? Let him pray. Is anyone happy? Let him sing praise.
14. Is anyone sick among you? Let him call for the elders of the church, and let them pray over him after anointing him with oil in the name of the Lord.
15. And the prayer of faith shall save the sick one, and the Lord will raise him up; and if he has committed sins, they shall be forgiven him.
16. Confess *your* faults to one another, and pray for one another, that you may be healed. *The* supplication of a righteous man prevails much, being effective.
17. Elijah was a man of emotions like ours, and he prayed earnestly *that it* would not rain, and it did not rain upon the earth *for* three years and six months.
18. And again he prayed, and the heaven gave rain, and caused the earth to sprout its fruit.
19. Brethren, if anyone among you strays from the Truth, and someone brings him back,
20. Let him know that he who brings back a sinner from *the* error of his way shall save a soul from death, and shall cover a multitude of sins.

5 Job 21:13
Amos 6:1
6 Jas. 2:6
7 Deut. 11:14
Hos. 6:3
8 1 Pet. 4:7
Phil. 4:5
9 Mat. 24:33
Jas. 4:11
10 Mat. 5:12
11 Num. 14:18
Job 2:10, 42:10
Psa. 94:12
12 Mat. 5:34
13 Eph. 5:19
14 Mark 6:13
15 Isa. 33:24
16 Num. 11:2
John 9:31
17 1 Ki. 17:1
Luke 4:25
Acts 14:15
18 1 Ki. 18:42, 45
19 Mat. 18:15
20 1 Pet. 4:8
Rom. 11:14

Epistle of James

The First General Epistle of

Peter

CHAPTER ONE

1. Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia;
2. *Who have been chosen* according to *the* predetermined knowledge of God *the* Father, by sanctification through *the* Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you.
3. Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a living hope through *the* resurrection of Jesus Christ from *the* dead;
4. Unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us,
5. Who *are* being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time.
6. In this you yourselves greatly rejoice; though for the present, if it is necessary, you are in distress for a little while by various trials;
7. In order that the proving of your faith, which is much more precious than gold that perishes, though it is being tested by fire, may be found unto praise and honor and glory at *the* revelation of Jesus Christ;
8. Whom, not having seen, you love; in Whom, *though* at the present time you do not see Him, you believe, *and* rejoice with unspeakable joy, and filled with glory;
9. *And are* receiving the end of your faith—*even the* salvation of *your* souls;
10. Concerning which salvation the prophets who prophesied of the grace *that would come* to you have diligently searched out and intently inquired,
11. Searching into what *way* and what manner of time the Spirit of Christ *which was* in them was indicating, testifying beforehand of the sufferings of Christ, and these glories that would follow;
12. To whom it was revealed that, not for themselves, but to us they were ministering these things, which now have been announced to you by those who have preached the gospel to you by *the* Holy Spirit, sent from heaven—into which things the angels desire to look.
13. For this reason, be prepared in your minds, be self-controlled, *and* be fully hoping in the grace that will be brought to you at *the* revelation of Jesus Christ.
14. As obedient children, do not conform yourselves to the former lusts, *as you did* in *your* ignorance.
15. But according as He Who has called you *is* holy, you yourselves also be holy in all *your* conduct;
16. For it is written, "You be holy because I am holy."
17. And if you call upon the Father, Who judges according to each man's work without respect of persons, pass the time of your *life's* journey in *the* fear *of God*;
18. Knowing that you were not redeemed by corruptible things, by silver or gold, from your futile way of living, inherited *by tradition* from *your* forefathers;
19. But by *the* precious blood of Christ, as of a lamb without blemish and without spot;
20. Who truly was foreknown before *the* foundation of *the* world, but was manifested in *these* last times for your sakes;
21. *Even for you* who through Him do believe in God, Who raised Him from *the* dead and gave Him glory, so that your faith and hope might be in God.
22. Having purified your lives by obedience to the Truth unto unfeigned brotherly love through *the* Spirit, love one another fervently with a pure heart.
23. *For* you have been begotten again, not from corruptible seed, but from incorruptible *seed*, by *the* living Word of God, *which* remains forever.
24. For all flesh *is* like grass, and all *the* glory of man *is* like *the* flower of *the* field; the grass has withered, and its flower has fallen away.
25. But the Word of *the* Lord endures forever; and this is the message that was preached to you through the gospel.

Chap. 1

1 John 7:35
Acts 2:5, 9
Jas. 1:1
2 Rom. 1:7, 8:29
Eph. 1:4
2 Thes. 2:13
Heb. 12:24
3 John 3:3, 5
Jas. 1:18
1 Cor. 15:20
Eph. 1:3
Tit. 3:5
4 Col. 1:5
5 John 10:28
6 Mat. 5:12
Jas. 1:2
2 Cor. 4:17
7 Prov. 17:3
Job 23:10
Jas. 1:3
Rom. 2:7
8 John 20:29
1 John 4:20
9 Rom. 6:22
10 Gen. 49:10
11 2 Pet. 1:21
12 Dan. 8:13, 9:24
Acts 2:4
Heb. 11:13
13 Luke 21:34
Rom. 13:13
1 Cor. 1:7
Eph. 6:14
14 Acts 17:30
Rom. 12:2
15 2 Cor. 7:1
16 Lev. 11:44
17 Deut. 10:17
Heb. 11:13, 12:28
18 Ezek. 20:18
1 Cor. 6:20
19 Ex. 12:5
Acts 20:28
20 Rom. 3:25
Gal. 4:4
21 Acts 2:24, 33
22 Acts 15:9
Heb. 13:1
23 John 1:13
Jas. 1:18
24 Isa. 40:6
25 Isa. 40:8
John 1:1

Chap. 2

1 Heb. 12:1
2 Mat. 18:3
1 Cor. 3:2

CHAPTER TWO

1. Therefore, having put away all wickedness, and all deceit, and hypocrisies and jealousies, and all slanders,
2. As newborn babes, yearn after the

pure spiritual milk, that by it you may grow,
3. If you yourselves have indeed tasted that the Lord *is* gracious.
4. To Whom coming, *as to* a living Stone, rejected indeed by men, but chosen by God, *and* precious,
5. You also, as living stones, are being built up *as* a spiritual house—a holy priesthood—to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
6. For this reason it says in the scripture, "Behold, I place in Zion *the* Cornerstone, chosen *and* precious; and the one who believes in Him shall never be put to shame."
7. The preciousness *is* to you, therefore, who believe; but to those who disobey, *the* Stone that the builders rejected has become *the* Head of *the* corner,
8. And a Stone of stumbling and a Rock of offense; *especially* to those who stumble at the Word, being disobedient, unto which *unbelief* they also were appointed.
9. But you *are* a chosen stock, a royal priesthood, a holy nation, a people for a possession *of God*, that you might proclaim His *excellent* virtues, Who called you out of darkness into His marvelous light;
10. Who once *were* not a people, but now *are the* people of God; who had not received mercy, but now have received mercy.
11. Beloved, I exhort *you*, as strangers and sojourners, to restrain yourselves from fleshly lusts which war against the soul;
12. Having your way of life honest among the Gentiles so that although they speak against you as evil doers, through having witnessed *your* good works, they may glorify God in *the* day of visitation.
13. Therefore, submit yourselves to every human institution for the Lord's sake; whether to *the* king, as supreme,
14. Or to governors, as sent by him to execute vengeance *against* evil doers, and to praise those who do well.
15. For so is the will of God, that *by* doing well yourselves, you may put to silence the ignorance of senseless men;
16. As free, and not using *your* freedom as a cover for evil, but as bondslaves of God.
17. Show honor to everyone. Love the brotherhood, revere God *and* honor the king.
18. Servants, submit yourselves to *your* masters with all fear—not only to the good and gentle ones, but also to the harsh *and unjust* ones;
19. Because this *is* acceptable: if, for *the* sake of conscience toward God, anyone endures sorrows, suffering unjustly.
20. For what commendation *is there* if, disobeying and being beaten, you endure it? But if *while* doing good you endure suffering, this *is* acceptable with God;
21. For to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps
22. Who committed no sin; neither was guile found in His mouth;
23. Who, when He was reviled, did not revile in return; *when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously;
24. Who Himself bore our sins within His own body on the tree, so that we, being dead to sins, may live unto righteousness; by Whose stripes you were healed.
25. For you were as sheep going astray, but you have now returned to the Shepherd and Guardian of your souls.

3 Heb. 6:5
4 Psa. 118:22 Acts 4:11
5 Isa. 61:6 Hos. 14:2 Mal. 1:11 Eph. 2:21 Phil. 4:18 Heb. 3:6
6 Isa. 28:16
7 Psa. 118:22
8 Isa. 8:14 Rom. 9:22 1 Cor. 1:23
9 Deut. 4:20, 10:15 Isa. 62:12 Acts 26:18 Rev. 5:10
10 Hos. 1:9
11 Psa. 39:12 Jas. 4:1 Gal. 5:16
12 Mat. 5:16 Phil. 2:15
13 Rom. 13:1
14 Rom. 13:3-4
15 Tit. 2:8
16 1 Cor. 7:22 Gal. 5:1
17 Rom. 12:10, 13:7 Heb. 13:1
18 Eph. 6:5
19 Mat. 5:10
21 Mat. 16:24 1 John 2:6
22 Isa. 53:9
23 Isa. 53:7 Luke 23:46
24 Isa. 53:5 Rom. 7:6 Heb. 9:28
25 Isa. 53:6 Ezek. 34:23 Heb. 13:20

Chap. 3

1 Mat. 18:15 1 Cor. 7:16, 14:34
2 1 Pet. 2:12
3 1 Tim. 2:9
4 Rom. 2:29
6 Gen. 18:12

CHAPTER THREE

1. Likewise, *you* wives, submit yourselves to your own husbands so that, even if any are not obedient to the Word, through *the* behavior of the wives they may be gained without a word,
2. Having witnessed your chaste behavior *carried out* with reverence;
3. Whose adorning, let it not be the external *adornment* of braiding *the* hair, or wearing gold *jewelry*, or dressing in *costly* clothing;
4. But *let your adornment be* the inward person of the heart, *manifested* in the incorruptible *jewel* of a meek and quiet spirit, which is of great value in God's sight.
5. For in this way also the holy women of the past who hoped in God adorned themselves, being in subjection to their own husbands;
6. Even as Sarah obeyed Abraham, calling him lord; *and* you are her children, *if* you are doing what is right, and are

not frightened *by* any intimidation.
7. Likewise, *you* husbands, dwell with *your wives* according to knowledge, as with a weaker vessel, giving them honor *as* women, and as joint heirs of *the* grace of life so that your prayers may not be cut off.
8. Now the goal *is that* all of you *be* of one mind, sympathizing, loving the brethren, compassionate *and* friendly;
9. Not rendering evil for evil, or abuse for abuse, but instead a blessing, knowing that you were called to this: that you should inherit a blessing.
10. For the one who desires to love life, and to see good days, let him restrain his own tongue from evil, and not allow his lips to speak deceit.
11. Let him avoid evil, and let him *continually* practice good. Let him seek peace, and let him *earnestly* pursue it
12. Because the eyes of *the* Lord *are* on *the* righteous, and His ears *are open* to their supplications. But *the* face of *the* Lord *is* against those who practice evil.
13. And *is there* anyone who will harm you if you be followers of that which *is* good?
14. Now on the other hand, if you do undergo suffering for the sake of righteousness, *you are* blessed. But you should not be afraid of their terror, *and* you should not let yourselves be intimidated;
15. But sanctify the Lord God in your own hearts, and always *be* prepared to give an answer to anyone who asks you the reason for the hope *that is* in you, with meekness and reverence;
16. Having a good conscience, that, whereas they may speak against you as evil doers, those who are reviling your good way of life in Christ may be ashamed.
17. For *it is* better, if *it* is the will of God, *for you* to suffer while doing good than *to suffer for* doing evil
18. Because Christ indeed once suffered for sins, *the* Just for *the* unjust, so that He might bring us to God; on the one hand, He was put to death in *the* flesh; but on the other hand, He was made alive by the Spirit
19. By which He also went and preached to the spirits in prison,
20. *Which* disobeyed in a past time, when once the long-suffering of God was waiting in *the* days of Noah, *while the* ark was being prepared, in which a few—that is, eight souls—were saved through water;
21. *Of* which *a* like fulfillment *is* baptism, and is now saving us—not *the* removal of *the* filth of the flesh, but an appeal to God for a good conscience through *the* resurrection of Jesus Christ,
22. Who has gone into heaven *and* is at *the* right hand of God, angels and authorities and powers having been put in subjection to Him.

7 Job 42:8
Mat. 18:19
1 Cor. 7:3, 12:23
8 Rom. 12:10, 16
Eph. 4:32
Heb. 13:1
9 Prov. 17:13
Mat. 25:34
10 Psa. 34:12
Jas. 1:26
Rev. 14:5
11 Psa. 37:27
3 John 11
Rom. 12:18
Heb. 12:14
12 John 9:31
Jas. 5:16
13 Prov. 16:7
14 Isa. 8:12, 13
Jas. 1:12
1 Pet. 2:19
15 Psa. 119:46
Col. 4:6
2 Tim. 2:25
16 Tit. 2:8
Heb. 13:18
18 Rom. 1:4, 5:6
2 Cor. 13:4
Col. 1:21
19 Isa. 42:7
1 Pet. 1:12
II Pet. 2:4
20 Gen. 6:3, 5, 7:7
Heb. 11:7
21 1 Pet. 1:3
Rom. 10:10
Eph. 5:26
Tit. 3:5
22 Psa. 110:1
Rom. 8:34, 38
1 Cor. 3:13

CHAPTER FOUR

1. Consequently, since Christ has suffered for us in *the* flesh, arm yourselves also with the same mind because the one who has suffered in *the* flesh has finished *living* in sin
2. *To this end*: *that* he no longer live *his* remaining time in *the* flesh to *the* lusts of men, but to the will of God.
3. For the past time of our lives *is* sufficient to have worked out the will of the Gentiles, when we ourselves walked in licentiousness *and* lusts, *and were* debauched with wine, carousing, drinking and wanton idolatries.
4. In *seeing* this *difference in your behavior*, they are astonished *that* you do not rush with *them* into the same overflowing debauchery, *and* they revile *you*.
5. *But* they shall render an account to Him Who is ready to judge *the* living and *the* dead.
6. And for this purpose the gospel was preached to those who have died so that, *although* in *the* flesh they may in fact have been judged according to men's *standards*, on the other hand, they might live according to God's *will* in *the* Spirit.
7. Now the end of all things has drawn near. Therefore, be serious-minded and be watchful in prayers;
8. But above all, have fervent love among yourselves because love will cover a multitude of sins.
9. *Be* hospitable to one another without complaining.
10. *Let* each one, according as he has received a gift *from God, be using* it to serve the others as good stewards of *the* grace of God *which* manifests *itself* in various ways.
11. If anyone speaks, *let it be* as the

Chap. **4**
1 1 Pet. 3:18
Gal. 5:24
2 John 1:13
Rom. 14:7
Gal. 2:20
3 Ezek. 44:6
Eph. 2:2
1 Thes. 4:5
Tit. 3:3
4 Acts 13:45
5 Acts. 10:42
Rom. 14:10
2 Tim. 4:1
6 1 Pet. 3:19
7 Mat. 26:41
Luke 21:34
Rom. 13:12
8 Prov. 10:12
1 Cor. 13:7
Col. 3:14
Heb. 13:1
9 2 Cor. 9:7
Heb. 13:2
10 Mat. 24:45
Rom. 12:6
1 Cor. 12:4
Eph. 4:11
Tit. 1:7
11 Jer. 23:22
1 Cor. 3:10
Eph. 5:20
1 Tim. 6:16

words of God; if anyone serves, *let it be* as from *the* strength which God supplies; so that in everything, God may be glorified through Jesus Christ to Whom is the glory and the power into the ages of eternity. Amen.
12. Beloved, do not be surprised at the fiery trial among you *which is* taking place to test you, as if some strange thing *were* happening to you.
13. But to the degree that you have a share in the sufferings of Christ, rejoice; so that, at the revelation of His glory, you also may rejoice exceedingly.
14. If you are reviled for *the* name of Christ, *you are* blessed because the *Spirit* of glory and the Spirit of God is resting upon you; on their part He is blasphemed, but on your part He is glorified.
15. Assuredly, let none of you suffer as a murderer, or a thief, or an evil doer, or as an overlording busybody in other people's lives.
16. Yet if anyone *is suffering* as a Christian, he should not be ashamed; but let him glorify God because of this,
17. For the time *has come for* judgment to begin with the household of God; and if it first *begins* with us, what *will be* the end of those who do not obey the gospel of God?
18. And if the righteous are saved with much difficulty, what will become of the ungodly and *the* sinner?
19. For this reason also, let those who suffer according to the will of God commit their souls *to Him* in well doing, as to a faithful Creator.

CHAPTER FIVE

1. *The* elders who *are* among you I exhort, even as a fellow elder, and an *eye*-witness of the sufferings of Christ, and a partaker of the glory that is about to be revealed:
2. Feed the flock of God *that is* among you, exercising oversight not by compulsion, but willingly; not in fondness of dishonest gain, but *with an* eager *attitude;*
3. Not as exercising lordship over *your* possessions; but *by* being examples to the flock *of God*.
4. And when the Chief Shepherd is manifested, you shall receive an unfading, *eternal* crown of glory.
5. In the same manner, *you* younger men be subject to *the* older men; and all *of you* be subject to one another, being clothed with humility because God sets Himself against *the* proud, but He gives grace to *the* humble.
6. Be humbled therefore under the mighty hand of God so that He may exalt you in *due* time;
7. Casting all your cares upon Him, because He cares for you.
8. Be sober! Be vigilant! For your adversary *the* devil is prowling about as a roaring lion, seeking anyone he may devour.
9. Whom resist, steadfast in the faith, knowing *that* the same afflictions are being fulfilled among your brethren who *are* in *the* world.
10. Now may the God of all grace, Who has called us unto His eternal glory in Christ Jesus, after *you* have suffered a little while, Himself perfect you, establish, strengthen, *and* settle *you*.
11. To Him *be* the glory and the power into the ages of eternity. Amen.
12. By Silvanus, a faithful brother to you, as I reckon, I have written *to you* briefly, exhorting and testifying that this is *the* true grace of God in which you stand.
13. The *church* in Babylon, chosen together with *you*, greets you, *as does* Mark, my son.
14. Greet one another with a kiss of love. Peace *be* with all of you who *are* in Christ Jesus. Amen.

First General Epistle of Peter

12 1 Cor. 3:13
13 Rom. 8:17
Acts 5:41
14 Jas. 1:12
2 Cor. 12:10
15 1 Pet. 2:20
1 Thes. 4:11
16 Acts 5:41
17 Isa. 10:12
Luke 10:12, 23:31
18 Luke 23:31
19 2 Tim. 1:12

Chap. **5**

1 Luke 24:48
Acts 1:8
Philem. 9
Rev. 1:9
2 Acts 20:28
1 Cor. 9:17
1 Tim. 3:3
3 Psa. 33:12
Ezek. 34:4
Phil. 3:17
4 2 Tim. 4:8
Heb. 13:20
5 Isa. 57:15
Jas. 4:6
Rom. 12:10
6 Jas. 4:10
7 Psa. 37:5
Heb. 13:5
8 Job 1:7
Luke 21:34
9 Acts 14:22
Eph. 6:11
10 1 Cor. 1:9
2 Cor. 4:17
2 Thes. 2:17
Heb. 13:21
11 Rev. 1:6
12 Acts 20:24
2 Cor. 1:19
Heb. 13:22
13 Acts 12:12
14 Rom. 16:16
Eph. 6:23

The Second General Epistle of

Peter

CHAPTER ONE

1. Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained *the* same precious faith as ours by *the* righteousness of our God and Savior, Jesus Christ:
2. Grace and peace be multiplied to you in *the* knowledge of God and of Jesus our Lord,
3. According as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him Who called us by *His own* glory and virtue;
4. Through which He has given to us the greatest and *most* precious promises, that through these you may become partakers of *the* divine nature, having escaped the corruption *that is* in *the* world through lust.
5. And for this very reason also, having applied all diligence besides, add to your faith, virtue; and to virtue, knowledge;
6. And to knowledge, self-control; and to self-control, endurance; and to endurance, godliness;
7. And to godliness, brotherly love; and to brotherly love, the love *of God*.
8. For *if* these things exist and abound in you, they *will* cause *you to be* neither lacking effort nor lacking fruit in the knowledge of our Lord Jesus Christ.
9. But the one in whom these things are not present is *spiritually* blind—so short-sighted *that* he has forgotten that he was purified from his old sins.
10. For this reason, brethren, be even more diligent to make your calling and election sure; because *if* you are doing these things, you will never fall at any time.
11. For in this way, you will be richly granted an entrance into the eternal kingdom of our Lord and Savior, Jesus Christ.
12. Therefore, I will not neglect to make you always mindful of these things, although you *already* know them and have been established in the present truth.
13. For I consider it my duty, as long as I am in this tabernacle, to stir you up by causing *you* to remember *these things*;
14. Knowing that shortly the putting off of my tabernacle *will come*, even as our Lord Jesus Christ has signified to me.
15. But I will make every effort *that,* after my departure, you may always have a *written* remembrance of these things *in order* to practice *them* for yourselves,
16. For we did not follow cleverly concocted myths *as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory;
17. Because He received glory and honor from God *the* Father when *the* voice came to Him from the Majestic Glory, "This is My Son, the Beloved, in Whom I am well pleased."
18. And this *is the* voice from heaven that we heard when we were with Him on the holy mountain.
19. We also possess the confirmed prophetic Word to which you do well to pay attention, as to a light shining in a dark place, until the day dawns and *the* morning star arises in your hearts;
20. Knowing this first, that no prophecy of Scripture originated as anyone's own *private* interpretation;
21. Because prophecy was not brought at any time by human will, but the holy men of God spoke as they were moved by *the* Holy Spirit.

Chap. 1

1 Acts 15:14
Eph. 4:5
2 Dan. 4:1
3 1 Thes. 2:12
4 2 Cor. 3:18, 7:1
Heb. 12:10
5 1 Pet. 3:7
2 Pet. 3:18
7 Gal. 6:10
1 Thes. 3:12
8 John 15:2
Tit. 3:14
9 1 John 2:9
Eph. 5:26
Heb. 9:14
10 1 John 3:19
12 1 Pet. 5:12
1 John 2:21
Phil. 3:1
13 2 Cor. 5:1
14 John 21:18-19
2 Tim. 4:6
16 Mark 9:2
1 John 1:1
1 Cor. 1:17
17 Mat. 3:17
Luke 9:35
18 Mat. 17:6
19 Psa. 119:105
John 5:35
Rev. 22:16
20 Rom. 12:6
21 2 Sam. 23:2
Acts 1:16
1 Pet. 1:11
2 Tim. 3:16

CHAPTER TWO

1. But there were also false prophets among the people, as indeed there will be false teachers among you, who will stealthily introduce destructive heresies, personally denying *the* Lord who bought them, and bringing swift destruction upon themselves.
2. And many people will follow *as authoritative* their destructive ways; *and* because of them, the way of the truth will be blasphemed.
3. Also, through insatiable greed they will with enticing messages exploit you for gain; for whom the judgment of old is in *full* force, and their destruction is *ever* watching.
4. For if God did not spare *the* angels who sinned, but, having cast *them* into Tartarus,★ delivered *them* into chains of darkness to be kept for *the* judgment;

Chap. 2

1 Deut. 13:1
Mat. 24:11
1 John 4:1
Jude 4
1 Cor. 6:20
Phil. 3:19
Heb. 10:29
Rev. 5:9
3 Deut. 32:35
Jude 4, 15
Rom. 16:18
2 Cor. 2:17
Tit. 1:11
4 ★ *a place of restraint or imprisonment I Pet. 3:19*
Job 4:18
Luke 8:31
John 8:44
Jude 6
Rev. 20:2

5. And *if God* did not spare *the* ancient world, but saved Noah, *the* eighth, a preacher of righteousness, when He brought *the* Flood upon the world of *the* ungodly;
6. And having reduced *the* cities of Sodom and Gomorrah to ashes, condemned *them* with a catastrophic *destruction,* making *them* an example *for those* who would be ungodly in the future;
7. And *if* He personally rescued righteous Lot, who was oppressed by the lawless ones *living* in licentious conduct;
8. (For that righteous man, dwelling among them, through seeing and hearing *their* lawless activities, *was* tormented day by day *in his* righteous soul;)
9. *The* Lord knows *how* to rescue *the* godly out of temptation, and to reserve *the* unrighteous to *the* day of judgment to be punished;
10. But particularly those who walk after *the* flesh in corrupting lust, and hold in utter contempt *the* lordship *of God. They are* audacious and self-willed. They are not afraid to blaspheme *the* divine powers
11. Whereas angels, who are greater in strength and power, do not bring a railing condemnation against them before *the* Lord.
12. But these—as irrational brute beasts, born to be caught and destroyed—blaspheme those things of which they are ignorant, *and* shall be utterly destroyed in their own corruption.
13. They are bringing upon themselves *the* reward of unrighteousness, while finding pleasure in satisfying *their lustful* desires day by day. *They are* stains and blemishes, reveling in their own deceptions, while feasting together with you.
14. Having eyes full of adultery and that cannot cease from sin, *they are engaged in* seducing unstable souls, having a heart trained in *lustful* cravings—cursed children
15. Who have abandoned the straight way. They have gone astray, having followed the way of Balaam, *the son* of Beor, who loved *the* reward of wickedness.
16. But he received a rebuke for his own transgression; *the* dumb donkey, speaking in a man's voice, restrained the madness of the prophet.
17. These *false prophets* are fountains without water, clouds driven by a storm, for whom is reserved the blackest of darkness forever.
18. For they speak bombastic *words* of vanity, enticing *others* through *the* lusts of *the* flesh by granting indulgences to sin, *and ensnaring* those who had indeed escaped from those who live in deception.
19. While promising them freedom, they themselves are actually slaves of corruption because by whatever anyone is overcome, he is also held in bondage.
20. For if, after escaping the moral defilements of the world through *the* knowledge of the Lord and Savior Jesus Christ, they again become entangled in them, and are overcome, the final end is worse than the beginning.
21. For it would have been better for them not to have known the way of righteousness than, after knowing *it,* to turn back from the holy commandment *that was* delivered to them.
22. But the *pronouncement found* in the true proverb has happened to them: *The* dog has returned to *eat* his own vomit; and *the* sow *that was* washed *has returned* to *her* wallowing place in *the filthy* mire.

5 Gen. 7:1
1 Pet. 3:19-20
2 Pet. 3:6
Heb. 11:7
6 Gen. 19:24
Num. 26:10
Deut. 29:23
7 Gen. 19:16
8 Psa. 119:139
Ezek. 9:4
9 Psa. 34:17
1 Cor. 10:13
10 Jude 4, 7-8
11 Jude 9
12 Jude 10
13 Jude 12
Rom. 13:13
1 Cor. 11:20
Phil. 3:19
14 Jude 11
15 Num. 22:5
Jude 11
17 Jude 12-13
18 Acts 2:40
Jude 16
19 John 8:34
Rom. 6:16
Gal. 5:13
20 Mat. 12:45
Luke 11:26
2 Pet. 1:2, 2:18
Heb. 6:4
21 Luke 12:47
22 Prov. 26:11

CHAPTER THREE

1. Now, beloved, I am writing this second epistle to you; in *both*, I am stirring up your pure minds by causing *you* to remember
2. *In order* for you to be mindful of the words that were spoken before by the holy prophets, and of the commandment of the Lord and Savior, *spoken* by us, the apostles;
3. Knowing this first, that in the last days *there* will come mockers, walking according to their own personal lusts,
4. And asking, "Where is the promise of His coming? For ever since the forefathers died, everything has remained the same as from *the* beginning of creation."
5. But this *fact* is hidden from them—they themselves choosing *to ignore it*—that by the Word of God *the* heavens existed of old, and *the* earth came forth out of water and amid water,
6. By which the world at that time, having been deluged with water, had itself been destroyed.

Chap. **3**
1 2 Pet. 1:13
2 Jude 17
3 2 Pet. 2:10
4 Isa. 5:19
Jer. 17:15
Ezek. 12:22
Mat. 24:48
Luke 12:45
5 Gen. 1:6, 9
Psa. 24:2, 33:6
Col. 1:17
Heb. 11:3
6 Gen. 7:11

7. But the present heavens and earth are being held in store by His Word, *and* are being reserved for fire in *the* day of judgment and destruction of *the* ungodly.
8. Now, beloved, do not let this one fact be hidden from you: that with *the* Lord, one day *is* as a thousand years, and a thousand years as one day.
9. The Lord is not delaying the promise *of His coming*, as some in their own minds reckon delay; rather, He is long-suffering toward us, not desiring that any should perish, but that all should come to repentance.
10. However, the day of *the* Lord shall come as a thief in *the* night in which the heaven itself shall disappear with a mighty roar, and *the* elements shall pass away, burning with intense heat, and *the* earth and the works in it shall be burned up.
11. Since all these things are going to be destroyed, what kind of *persons* ought you to be in holy conduct and godliness,
12. Looking forward to and striving for the coming of the day of God, during which *the* heavens, being on fire, shall be destroyed, and *the* elements, burning with intense heat, shall melt?

7 Mat. 25:41
2 Pet. 3:10
2 Thes. 1:8
8 Psa. 90:4
9 Isa. 30:18
Ezek. 33:11
Hab. 2:3
1 Pet. 3:20
Rom. 2:4
1 Tim. 2:4
Heb. 10:37
10 Psa. 102:26
Isa. 51:6
Mat. 24:35, 43
Luke 12:39
Rom. 8:12
1 Thes. 5:2
11 1 Pet. 1:15
12 Isa. 34:4
Mic. 1:4
Psa. 50:3
1 Cor. 1:7
Tit. 2:13
13 Isa. 65:17, 66:22
Rev. 21:1
14 1 Cor. 1:8, 15:58
Phil. 1:10
1 Thes. 3:13
15 1 Pet. 3:20
Rom. 2:4
16 Rom. 8:19
1 Cor. 15:24
1 Thes. 4:15
17 Mark 13:23
Eph. 4:14
18 1 Pet. 2:2
Eph. 4:15
2 Tim. 4:18
Rev. 1:6

13. But according to His promise, we look forward to a new heaven and a new earth, in which righteousness dwells.
14. For this reason, beloved, since you are anticipating these things, be diligent, so that you may be found by Him in peace, spotless and blameless.
15. And bear in mind that the long-suffering of our Lord *is* salvation, exactly as our beloved brother Paul, according to the wisdom given to him, has also written to you;
16. As *he has* also in all *his* epistles, speaking in them concerning these things; in which are some things *that are* difficult to understand, which the ignorant and unstable are twisting *and distorting*, as *they* also *twist and distort* the rest of the Scriptures, to their own destruction.
17. Therefore, beloved, since you know this in advance, be on guard against *such practices,* lest you be led astray with the error of the lawless ones, *and* you fall from your own steadfastness;
18. Rather, be growing in *the* grace and *the* knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and into *the* day of eternity. Amen.

The First General Epistle of

John

CHAPTER ONE

1. That which was from *the* beginning, that which we have heard, that which we have seen with our own eyes, that which we observed for ourselves and our own hands handled, concerning the Word of life;
2. (And the life was manifested, and we have seen, and are bearing witness, and are reporting to you the eternal life, which was with the Father, and was manifested to us;)
3. That which we have seen and have heard we are reporting to you in order that you also may have fellowship with us; for the fellowship—indeed, our fellowship—*is* with the Father and with His own Son, Jesus Christ.
4. These things we are also writing to you, so that your joy may be completely full.

Chap. **1**
1 Luke 24:39
John 1:1, 14, 20:27
2 Pet. 1:16
2 John 1:1, 4, 14:16, 21:24
1 John 5:20
Rom. 16:26
1 Tim. 3:16
3 John 17:21
1 Cor. 1:9
4 John 16:24
5 John 1:9
1 John 3:11
6 2 Cor. 6:14
7 1 Pet. 1:19
1 Cor. 6:11
Eph. 1:7
Heb. 9:14
Rev. 1:5
8 Job 9:2
Eccl. 7:20
Jas. 3:2
1 John 2:4

5. And this is the message that we have heard from Him and are declaring to you: that God is light, and there is no darkness at all in Him.
6. If we proclaim that we have fellowship with Him, but we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth.
7. However, if we walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin.
8. If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

9. If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness.
10. If we say that we have not sinned, we make Him a liar, and His Word is not in us.

CHAPTER TWO

1. My little children, I am writing these things to you so that you may not sin. And *yet*, if anyone does sin, we have an Advocate with the Father; Jesus Christ *the* Righteous;
2. And He is *the* propitiation* for our sins; and not for our sins only, but also for *the sins of* the whole world.
3. And by this *standard* we know that we know Him: if we keep His commandments.
4. The one who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.
5. On the other hand, *if* anyone is keeping His Word, truly in this one the love of God is being perfected. By this *means* we know that we are in Him.
6. Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked.
7. Brethren, I am not writing a new commandment to you but an old commandment, which you had from *the* beginning; the old commandment is the message that you have heard from *the* beginning.
8. Again, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true light is already shining.
9. Anyone who claims *that* he is in the light, but hates his brother, is in the darkness until now.
10. The one who loves his brother is dwelling in the light, and there is no cause of offense in him.
11. But the one who hates his brother is in darkness, and is walking in darkness, and does not know where he is going because the darkness has blinded his eyes.

9 Psa. 32:5, 51:2

Chap. **2**

1 Heb. 7:25
2 John 1:29
Rom. 3:25
2 Cor. 5:18
4 1 John 1:6, 8
5 John 14:21, 23
1 John 4:12-13
6 Mat. 11:29
John 15:4
1 Pet. 2:21
7 2 John 5
8 John 1:9, 13:34
Rom. 13:12
9 2 Pet. 1:9
1 Cor. 13:2
10 2 Pet. 1:10
1 John 3:14
12 Luke 24:47
13 1 John 1:1
14 Eph. 6:10
15 Mat. 6:24
Rom. 12:2
16 Eccl. 5:11
17 1 Pet. 1:24
1 Cor. 7:31
18 Mat. 24:5
John 21:5
2 John 7
2 Thes. 2:3
Heb. 1:2
1 Tim. 4:1
2 Tim. 3:1
19 Deut. 13:13
Mat. 24:24
John 6:37
1 Cor. 11:19
20 John 16:13
Acts 3:14
2 Cor. 1:21
Heb. 1:9
22 2 John 7
23 John 15:23
1 John 4:15
2 John 9

12. I am writing to you, little children, because *your* sins have been forgiven you through His name.
13. I am writing to you, fathers, because you have known Him Who *is* from *the* beginning. I am writing to you, young men, because you have overcome the wicked *one*. I am writing to you, little children, because you have known the Father.
14. I wrote to you, fathers, because you have known Him Who *is* from *the* beginning. I wrote to you, young men, because you are strong, and the Word of God is dwelling in you, and you have overcome the wicked *one*.
15. Do not love the world, nor the things *that are* in the world. If anyone loves the world, the love of the Father is not in him
16. Because everything that *is* in the world—the lust of the flesh, and the lust of the eyes, and the pretentious pride of physical life—is not from the Father, but is from the world.
17. And the world and its lust is passing away, but the one who does the will of God abides forever.
18. Little children, it is *the* last time; and just as you have heard that the antichrist is coming, even now many antichrists have risen up, by which we know that it is *the* last time.
19. They went out from among us, but they were not of us because if they were of us, they would have remained with us; nevertheless, *they left* that they might be exposed *to show* that *they* all were not of us.
20. But you have *the* anointing from the Holy One, and you have knowledge of all things *pertaining to salvation*.
21. I did not write to you because you do not know the truth, but because you know it, and *you understand* that not one lie comes from the truth.
22. Who is the liar if it is not the one who denies that Jesus is the Christ? He is the antichrist—the one who denies the Father and the Son.
23. Anyone who denies the Son does not have the Father either.

******"Propitiation" is translated from the Greek* ιλασμος*, which denotes a propitiation or expiation of sin by an atoning sacrifice. "Propitiation" is the best translation because it means a continuous atonement. God the Father is continually propitiating the true believer's sins according to His grace and mercy through the sacrifice of Jesus Christ, as John shows in the previous chapter.*

24. Therefore, let what you have heard from *the* beginning dwell in you; if what you have heard from *the* beginning is dwelling in you, then you will be dwelling in the Son and in the Father.
25. And this is the promise that He has promised us: eternal life.
26. These things I have written to you concerning those who are leading you astray.
27. But you yourselves have dwelling in you the anointing that you received from Him; and you do not have need of anyone to indoctrinate you; for the same anointing instructs you in all *spiritual* things, and is true, and is not a lie; and *if you do* exactly as it *has* taught you, you will be dwelling in Him.
28. And now, little children, dwell in Him, so that when He is manifested we may have boldness, and not be put to shame before Him at His coming.
29. If you know that He is righteous, you *also* know that everyone who practices righteousness has been begotten by Him.

24 John 14:23
2 John 6
25 John 17:3
26 2 John 7
27 Jer. 31:33
John 14:26
1 John 2:20
28 1 John 3:2, 4:17
29 Acts. 22:14
1 John 3:7, 10

Chap. **3**

1 John 1:12, 16:3
2 Isa. 56:5
Psa. 16:11
Mat. 5:8
2 Pet. 1:4
Rom 8:15, 18, 29
2 Cor. 4:17
3 1 John 4:17
4 Rom. 4:15
5 Isa. 53:5, 6
1 Pet. 2:22
1 John 1:2
Rom 4:15
2 Cor. 5:21
Heb. 4:15
6 1 John 2:4
7 1 John 2:26
Rom. 2:13

CHAPTER THREE

1. Behold! What *glorious* love the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him.
2. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is.
3. And everyone who has this hope in him purifies himself, even as He is pure.
4. Everyone who practices sin is also practicing lawlessness, for sin is lawlessness.*
5. And you know that He appeared in order that He might take away our sins; and in Him is no sin.
6. Everyone who dwells in Him does not *practice* sin; anyone who *practices* sin has not seen Him, nor has known Him.
7. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous.
8. The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil.
9. Everyone who has been begotten by God does not practice sin because His seed *of begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God.
10. By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother.
11. For this is the message that you heard from *the* beginning—that we should love one another;
12. Not as Cain, *who* was of the wicked *one*, and murdered his own brother. And what was the reason that he murdered him? Because his own works were wicked, but his brother's works were righteous.
13. My brethren, do not be amazed if the world hates you.
14. We know that we have passed from death into life because we love the brethren. The one who does not love *his* brother is dwelling in death.
15. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life dwelling within him.
16. By this *very act* we have known the love *of God* because He laid down His life for us: and we ourselves are to lay down *our* lives for the brethren.
17. But whoever has this world's goods, and sees his brother in need, and shuts up his feelings of compassion from him, how can the love of God be dwelling in him?
18. My little children, we should not love in word, nor with *our* tongues; rather, *we should love* in deed and in truth.
19. And in this *way* we know that we are of the truth, and shall assure our hearts before Him,
20. That if our hearts condemn us, God is greater than our hearts, and knows all things.
21. Beloved, if our hearts do not condemn

8 Mat. 13:38
Luke 10:18
John 8:44, 16:11
9 1 Pet. 1:23
1 John 5:18
10 1 John 2:29, 4:8
11 John 13:34
1 John 1:5
2 John 5
12 Gen. 4:4, 8
Heb. 11:4
13 John 17:14
14 1 John 2:9-11
15 Mat. 5:21
Gal. 5:21
16 John 3:16
17 Deut. 15:7
Luke 3:11
1 John 4:20
18 Ezek. 33:31
Rom. 12:9
Eph. 4:15
19 John 18:37
20 1 Cor. 4:4
21 Job 22:26
Heb. 10:22

**The King James Version of this verse reads, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."*

us, *then* we have confidence toward God.
22. And whatever we may ask we receive from Him because we keep His commandments and practice those things that are pleasing in His sight.
23. And this is His commandment: that we believe on the name of His Son Jesus Christ, and that we love one another, exactly as He gave commandment to us.
24. And the one who keeps His commandments is dwelling in Him, and He in him; and by this we know that He is dwelling in us: by the Spirit which He has given to us.

CHAPTER FOUR

1. Beloved, do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world.
2. By this *test* you *can* know the Spirit of God: every spirit that confesses that Jesus Christ has come in *the* flesh is from God.
3. And every spirit that does not confess that Jesus Christ has come in the flesh is not from God. And this is the *spirit* of antichrist, which you heard *was* to come, and even now it is already in the world.
4. You are of God, little children, and have overcome them because greater is He Who *is* in you than the one who *is* in the world.
5. They are of the world; because of this, they speak of the world, and the world listens to them.
6. We are of God; the one who knows God listens to us; the one who is not of God does not listen to us. By this *means* we know the Spirit of the truth and the spirit of the deception.
7. Beloved, we should love one another because love is from God; and everyone who loves has been begotten by God, and knows God.
8. The one who does not love does not know God because God is love.
9. In this *way* the love of God was manifested toward us: that God sent His only begotten Son into the world, so that we might live through Him.
10. In this *act* is the love—not that we loved God; rather, that He loved us and sent His Son *to be the* propitiation for our sins.

22 Jer. 29:12
Psa. 34:15
Prov. 15:29
Mat. 7:8
John 8:29
23 Mat. 22:39
John 6:29, 13:34
1 John 2:8, 10
Eph. 5:2
24 John 14:23, 17:21
Rom. 8:9

Chap. **4**

1 Jer. 29:8
Mat. 24:4-5
Acts 20:30
2 Pet. 2:1
1 Cor. 14:29
1 Thes. 5:21
1 Tim. 4:1
Rev. 2:2
2 1 Cor. 12:3
3 2 Thes. 2:7
2 John 7
4 John 12:31
1 John 5:4
Eph. 2:2
5 John 3:31, 15:19
6 Isa. 8:20
John 8:47
7 1 John 3:10-11
8 1 John 2:4, 4:16
9 John 3:16
1 John 5:10
10 John 15:16
1 John 2:2
Rom. 5:8
Tit. 3:4
11 Mat. 18:33
1 John 3:16
12 John 1:18
1 John 2:5
1 Tim. 6:16
13 John 14:20
14 John 1:14, 3:17
15 Rom. 10:9
16 1 John 3:24, 4:8
17 Jas. 2:13
1 John 3:3
18 1 John 4:12
20 1 John 2:4, 4:12
21 Mat. 22:37
John 13:34

Chap. **5**

1 John 1:12-13, 15:23
1 John 2:22-23
3 Mic. 6:8
John 14:15
2 John 6
4 John 16:33

11. Beloved, if God so loved us, we also are duty-bound to love one another.
12. No one has seen God at any time. *Yet*, if we love one another, God dwells in us, and His own love is perfected in us.
13. By this *standard* we know that we are dwelling in Him, and He *is dwelling* in us: because of His own Spirit, *which* He has given to us.
14. And we have seen *for* ourselves and bear witness that the Father sent the Son *as the* Savior of the world.
15. Whoever confesses that Jesus is the Son of God, God dwells in him, and he in God.
16. And we have known and have believed the love that God has toward us. God is love, and the one who dwells in love is dwelling in God, and God in him.
17. By this *spiritual indwelling*, the love *of God* is perfected within us, so that we may have confidence in the day of judgment because even as He is, so also are we in this world.
18. There is no fear in the love *of God*; rather, perfect love casts out fear because fear has torment. And the one who fears has not been made perfect in the love *of God*.
19. We love Him because He loved us first.
20. If anyone says, "I love God," and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how is he able to love God Whom he has not seen?
21. And this *is* the commandment *that* we have from Him: that the one who loves God should also love his brother.

CHAPTER FIVE

1. Everyone who believes that Jesus is the Christ has been begotten by God; and everyone who loves Him Who begat also loves him who has been begotten by Him.
2. By this *standard* we know that we love the children of God: when we love God and keep His commandments.
3. For this is the love of God: that we keep His commandments; and His commandments are not burdensome.
4. Now then, everyone who is begotten by God overcomes the world; and this is the victory that overcomes the world—our faith.

5. Who is the one who overcomes the world? Even the one who believes that Jesus is the Son of God.
6. This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood.
7. And it is the Spirit that bears witness because the Spirit is the truth.*
8. For there are three that bear witness on the earth: the Spirit, and the water, and the blood; and these three *witness* unto the one *truth*.
9. If we accept the witness of men, the witness of God is superior. For this is the witness of God, which He has witnessed concerning His Son.
10. The one who believes in the Son of God has the witness in himself; the one who does not believe God has made Him a liar because he has not believed in the witness that God has witnessed concerning His Son.
11. And this is the witness: that God has given us eternal life, and this life is in His Son.
12. The one who has the Son has *eternal* life; the one who does not have the Son of God does not have *eternal* life.
13. These things I have written to you who believe in the name of the Son of God in order that you may know that you have eternal life, and that you may *continue to* believe in the name of the Son of God.

5 1 Cor. 15:57
6 John 14:17, 19:34
1 Tim. 3:16
7 John 1:1, 10:30
Rev. 19:13
9 Mat. 3:16
John 8:17
10 John 3:33
Rom. 8:16
11 1 John 2:25, 4:9
12 John 3:36
13 John 20:31
1 John 1:1-2
14 1 John 3:22
16 Jer. 7:16
Job 42:8
Mat. 12:31
Mark 3:29
John 17:9
Jas. 5:14
Heb. 6:4, 6
17 1 John 3:4
18 Jas. 1:27
1 Pet. 1:23
19 Gal. 1:4
20 Isa. 9:6
Luke 24:45
John 17:3
Acts. 20:28
1 John 5:11-12
Tit. 2:13
21 1 Cor. 10:14

14. And this is the confidence that we have toward Him: that if we ask anything according to His will, He hears us.
15. And if we know that He hears us, whatever we may ask, we know that we have the requests that we have asked of Him.
16. If anyone sees his brother sinning a sin *that is* not unto death, he shall ask, and He will give him life for those who do not sin unto death. There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God.*
17. All unrighteousness is sin, and there is a sin not unto death.
18. We know that anyone who is begotten by God does not *practice* sin; for the one who has been begotten by God keeps himself *by the power of God*, and the wicked one does not touch him.
19. We know that we are of God, and *that* the whole world lies in *the power of* the wicked one.
20. And we know that the Son of God has come, and has given us an understanding, so that we may know Him Who *is* true; and we are in Him Who *is* true, *and* in His Son, Jesus Christ. He is the true God, and the eternal life.
21. Little children, keep yourselves from idols. Amen.

First General Epistle of John

**The King James Version contains an additional verse between this verse and the following verse in John's epistle. This added verse in the KJV was not present in the original Greek manuscripts of the New Testament, as the following commentary explains: "Between vv 7 and 8...six Greek MSS* [*MSS* is an abbreviation for manuscripts]*...introduce a gloss* [an addition to the text not found in other manuscripts] *which the AV* [KJV] *translates as, 'in heaven, the Father, the Word, and the Holy Ghost: and these three are one.'*

"The earliest of these Greek witnesses, all of which depend on an earlier Latin tradition, can be dated to the twelfth century. The OL [Old Latin] *is the only ancient version to include the words, and then with variations between the MSS; but, although the evidence is not entirely clear, the passage seems to be unknown in these texts before the eighth century. It does not appear in Jerome's definitive edition of the Vg* [the Latin Vulgate] *(circa A.D. 404), even if some other MSS of the Vg contain the addition. The earliest extrabiblical writer to show knowledge of the section is the Spanish heretic Priscillian (who died circa A.D. 385), when quoting from this part of John in his Latin 'Book of Apology' (Liber Apologeticus). None of the Greek Fathers quote the words. Despite this slight MSS attestation the inclusion remained in the Vg. and also survived in the AV* [KJV]. *In most modern translations the words have disappeared from the text altogether. "The section, which in any case interrupts the thought of the passage, is clearly an interpolation* [an addition to the original text]. *Presumably it represents an attempt on the part of those who, in the third and fourth centuries, were preoccupied with understanding the doctrine of the Trinity, to explain this text in a trinitarian manner. What may have begun...as a marginal gloss* [a notation in the margin of the text] *in a Latin MSS then became incorporated in the text, and was eventually translated back into the Greek in some Greek MSS"* (*Word Biblical Commentary*, Vol. 51, p. 273, Word Book Publishers, Waco, Texas, 1984).

The Second General Epistle of

John

1. The elder to *the* chosen lady and her children, whom I love in truth, and not I alone, but also all those who have known the truth;
2. For *the* sake of the truth that is dwelling in us, and shall be with us forever:
3. Grace, mercy, *and* peace shall be with us from God *the* Father, and from *the* Lord Jesus Christ, the Son of the Father, in truth and love.
4. I rejoiced exceedingly that I have found among your children those who are walking in truth, exactly as we received commandment from the Father.
5. And now I beseech you, lady, not as though I am writing a new commandment to you, but that which we have *observed* from *the* beginning, that we love one another.
6. And this is the love *of God*: that we walk according to His commandments. This is the commandment, exactly as you heard from *the* beginning, that you might walk in it
7. Because many deceivers have entered into the world—those who do not confess *that* Jesus Christ has come in the flesh. This is *the spirit of* the deceiver and the antichrist.
8. Watch out for yourselves in order that we may not lose the things we have accomplished, but *that* we may receive a full reward.
9. Anyone who transgresses and does not continue in the doctrine of Christ does not have God. *But* the one who continues in the doctrine of Christ has both the Father and the Son.
10. If anyone comes to you and does not bring this doctrine, do not receive him into *your* house, and do not say to him, "Welcome!"
11. For anyone who says, "Welcome!" to him is partaking in his evil works.
12. I have many things to write, but I do not wish to *convey these things to you* with paper and ink; but I hope to come to you and speak face to face in order that our joy may be *completely* full.
13. The children of your chosen sister salute you. Amen.

1 3 John 1
Col. 1:5
3 1 Tim. 1:2
4 3 John 3
5 John 13:34
1 John 3:11
6 1 John 2:5, 24
7 1 John 2:22, 4:1-2
8 Mark 13:9
Gal. 3:4
9 1 John 2:23
10 Rom. 16:17
12 John 17:13
3 John 13
13 1 Pet. 5:13

Second General Epistle of John

The Third General Epistle of

John

1. The elder to Gaius the beloved, whom I love in truth:
2. Beloved, I personally am praying for you, that in all respects you may prosper and be in health, even as your soul is prospering.
3. For I rejoiced exceedingly at the coming of *the* brethren *who* testified of you in the truth, even how you are walking in truth.
4. I do not have any greater joy than these *testimonies* that I am hearing—that my children are walking in truth.
5. Beloved, you are faithfully practicing whatever you have been doing for the brethren and for strangers,
6. Who have testified of your love before *the* church. You will do well to send them on their way in a manner worthy of God;
7. Because for the *sake of His* name they went forth *preaching,* taking nothing from the Gentiles.
8. For this cause, we are personally obligated to receive *those who do* such *service*, in order that we may be fellow workers in the truth.
9. I wrote to the church, but Diotrephes, the one who loves to be chief among them, does not accept us.
10. Because of this very thing, if I come, I will call him to account for the actions that he is practicing with evil words—maliciously berating us; and he is not satisfied with these things, *for* he himself neither receives the brethren, *nor does he permit* those who wish *to receive the brethren*, *but* he forbids *them* and casts *them* out of the church.
11. Beloved, do not imitate that which *is*

1 2 John 1
3 2 John 4
4 1 Cor. 4:15
Philem. 10
7 1 Cor. 9:12, 15
11 Isa. 1:16-17
Psa. 37:27
1 Pet. 3:11
1 John 2:29, 3:6, 9

evil; rather, *imitate* that which *is* good. The one who practices good is of God; but the one who practices evil has not seen God.
12. We have received testimony from everyone on behalf of Demetrius, and from the truth itself; and we also bear witness, and you know that our witness is true.

12 John 21:24
1 Tim. 3:7

13 2 John 12

13. I had many things to write, but *now* I will not write *them* with ink and pen;
14. For I hope to see you shortly, and I will speak with you face to face.
15. Peace *be* to you. *Our* friends salute you. Salute the friends by name.

Third General Epistle of John

The General Epistle of

Jude

1. Jude, a servant of Jesus Christ and brother of James, to the called *saints,* sanctified by God *the* Father and kept in Jesus Christ:
2. Mercy and peace and love be multiplied to you.
3. Beloved, when personally exerting all *my* diligence to write to you concerning the common salvation, I was compelled to write to you, exhorting *you* to fervently fight for the faith, which once for all *time* has been delivered to the saints.
4. For certain men have stealthily crept in, those who long ago have been written about, condemning *them* to this judgment. *They are* ungodly men, who are perverting the grace of our God, *turning it* into licentiousness, and are personally denying the only Lord God and our Lord Jesus Christ.
5. But I myself want to remind you, though you once understood this, that the Lord, after saving a people out of *the* land of Egypt, the second time destroyed those who did not believe.
6. And the angels who did not keep their own original domain, but deserted their habitation, He is holding in eternal bonds under darkness unto the judgment of *the* great day.
7. Just as Sodom and Gomorrah—and the cities surrounding them, in the same manner as them—having given themselves over to sexual debaucheries, and having gone after different flesh, are themselves exhibited as a *perpetual* example of undergoing *the* punishment of eternal fire,
8. In the same way also, these dreamers *of filthy dreams* are defiling *the* flesh,

1 John 17:11
Acts 1:13
1 Pet. 1:5
Rom. 1:7
2 1 Pet. 1:2
2 Pet. 1:2
3 Phil. 1:27
2 Tim. 1:13
Tit. 1:4
4 2 Pet. 2:1, 10
Rom. 9:22
Gal. 2:4
Tit. 1:16, 2:11
5 Num. 14:29
Psa. 106:26
1 Cor. 10:9
6 John 8:44
2 Pet. 2:4
Rev. 20:10
7 Gen. 19:24
2 Pet. 2:6
8 Ex. 22:28
2 Pet. 2:10

9 Zech. 3:2
Dan. 10:13
2 Pet. 2:11
10 2 Pet. 2:12
11 Num. 16:1
2 Pet. 2:15
1 John 3:12
12 Prov. 25:14
Mat. 15:13
2 Pet. 2:13, 17
1 Cor. 11:21
Eph. 4:14
13 Isa. 57:20
2 Pet. 2:17
Phil. 3:19
14 Gen. 5:18
Deut. 33:2
15 1 Sam. 2:3
Psa. 31:18

and are declaring as invalid *the* lordship *of God,* and are blaspheming *the* divine powers.
9. But Michael the archangel, when he was personally taking issue with the devil, disputing about the body of Moses, did not presume to pronounce a reviling judgment against *him*, but said, "*The* Lord Himself rebuke you!"
10. As for these, whatever things they do not understand, they blaspheme; but whatever things they understand by instinct, as irrational brute beasts, they are corrupting themselves in these things.
11. Woe to them! For they have walked in the way of Cain; and for gain, they have wholly given themselves up to Balaam's delusion, and have perished in the rebellion of Korah.
12. These are subversive stains in your love feasts, feasting in person together *with you*; fearlessly they are feeding themselves. *They are* clouds without water, being driven by the winds; trees of late autumn, without *any* fruit, uprooted, twice dead;
13. Raging waves of *the* sea, casting up like foam their own *ignominious* shame; wandering stars, for whom has been reserved the blackest darkness forever!
14. And Enoch, *the* seventh from Adam, also prophesied of these, proclaiming, "Behold, *the* Lord comes with ten thousands of His holy saints
15. To execute judgment against all, and to convict all who are ungodly of all their works of *evil* ungodliness that they have impiously committed, and of all the hard *things* that ungodly sinners have spoken against Him."

16. These are complainers *and* critics, who are walking after their own personal lusts, *while* their mouths are speaking great swelling *words*, flattering persons for the sake of advantage.
17. But you, beloved, remember the words that were spoken before by the apostles of our Lord Jesus Christ;
18. Because they said to you that in *the* last time there would be mockers, who would be selfishly walking according to their own ungodly lusts.
19. These are the ones who cause division; *they are* psychic,* not having *the* Spirit *of God*.
20. But you, beloved, *be* building up yourselves on your most holy faith, praying in *the* Holy Spirit,
21. *So that* you keep yourselves in *the* love of God *while* you are personally awaiting the mercy of our Lord Jesus Christ unto eternal life.
22. Now on the one hand, show mercy to those individuals who are doubting;
23. But on the other hand, save others with fear, snatching *them* out of the fire, hating even the garment *that has been* defiled by the flesh.
24. Now to Him Who is able to keep them from falling, and to bring *them* into the presence of His own glory, blameless in exceeding joy,
25. To *the* only wise God our Savior, *be the* glory and greatness, *the* might and authority, even now, and into all the ages of eternity. Amen.

16 Prov. 28:21
2 Pet. 2:18
17 2 Pet. 3:2
18 2 Pet. 2:1
1 Tim. 4:1
19 Prov. 18:1
Jas. 3:15
20 Rom. 8:26
Col. 2:7
21 2 Pet. 3:12
Tit. 2:13
23 Amos 4:11
Zech. 3:2-5
Rom. 11:14
24 Eph. 3:20
Col. 1:22
25 Rom. 16:27

General Epistle of Jude

**The Greek word* ψυχικος *means those who are "worldly," or literally, "psychic." They are influenced by demonic powers, not by the Spirit of God.*

The Apostle Paul's Prayers for Christians' Perfection

"For this cause, I also, after hearing of the faith in the Lord Jesus
that is among you, and the love toward all the saints,
do not cease to give thanks for you, making mention of you in my
prayers; **that the God of our Lord Jesus Christ, the Father of glory,
may give you *the* spirit of wisdom and revelation
in *the* knowledge of Him.
And may the eyes of your mind be enlightened in order
that you may comprehend what is the hope
of His calling, and what *are* the riches of the glory
of His inheritance in the saints.**

**And what is the exceeding greatness of His power toward us
who believe, according to the inner working of His mighty power,** which
He wrought in Christ, when He raised Him from *the* dead, and set *Him*
at His right hand in the heavenly *places*,
far above every principality and authority and power and lordship,
and every name that is named—not only in this age, but also in the *age* to come;
for He has subordinated all things under His feet, and has given
Him *to be* head over all things to the church,
which is His body—the fullness of Him Who fills all things in all"
(Eph. 1:15-23).

"For this cause I bow my knees to the Father of our Lord Jesus Christ,
of Whom the whole family in heaven and earth is named,
that He may grant you, according to the riches of His glory, **to be strengthened
with power by His Spirit in the inner man; that Christ may dwell
in your hearts by faith; *and* that being rooted and
grounded in love, you may be fully able
to comprehend with all the saints what *is* the breadth
and length and depth and height.**

**And to know the love of Christ, which surpasses *human* knowledge;
so that you may be filled with all the fullness of God**.
Now to Him Who is able to do exceeding abundantly above all
that we ask or think, according to the power
that is working in us,
to Him *be* glory in the church by Christ Jesus throughout
all generations, *even* into the ages of eternity. Amen"
(Eph. 3:14-21).

DIVISION SIX

The Epistles of the Apostle Paul

Romans
I Corinthians
II Corinthians
Galatians
Ephesians
Philippians
Colossians
I Thessalonians
II Thessalonians
Hebrews
I Timothy
II Timothy
Titus
Philemon

The Epistle of Paul the Apostle to the

Romans

CHAPTER ONE

1. Paul, a bondservant of Jesus Christ, a called apostle, set apart to preach the gospel of God,
2. Which He had promised before through His prophets in *the* Holy Scriptures
3. Concerning His Son; Who came from *the* seed of David according to *the* flesh,
4. Who was declared *the* Son of God with power, according to *the* spirit of holiness, by *the* resurrection from *the* dead—Jesus Christ our Lord;
5. Through Whom we have received grace and apostleship for obedience to the faith among all the nations, in behalf of His name;
6. In Whom you also are called of Jesus Christ:
7. To all those who are in Rome, beloved by God, *the* called saints: Grace and peace *be* to you from God our Father and *our* Lord Jesus Christ.
8. First, I truly thank my God through Jesus Christ for all of you, for your faith is spoken of in the whole world;
9. For God is my witness, Whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you in my prayers,
10. Always beseeching, if by any means I shall now be prospered by the will of God to come to you at last.
11. For I am longing to see you, so that I may impart to you some spiritual gift in order that you may be established;
12. *And* that I may be comforted together with you through the faith in each one of us, both yours and mine.
13. On the other hand, I do not wish you to be ignorant, brethren, that many times I proposed to come to you (but I was hindered until the present), in order that I might also have some fruit among you, even as I have among the other Gentiles.
14. I am a debtor to both Greeks and barbarians, to both *the* wise and *the* unlearned;
15. So, as much as is in me, I am ready to preach the gospel to you who *are* in Rome also.
16. For I am not ashamed of the gospel of Christ because it is *the* power of God unto salvation to everyone who believes—both to *the* Jew first, and to *the* Greek.
17. For therein *the* righteousness of God is revealed from faith unto faith, according as it is written: "The just shall live by faith."
18. Indeed, *the* wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who suppress the truth in unrighteousness;
19. Because that which may be known of God is manifest among them, for God has manifested *it* to them;
20. For the invisible things of Him are perceived from *the* creation of *the* world, being understood by the things that were made—both His eternal power and Godhead—so that they are without excuse;
21. Because when they knew God, they glorified *Him* not as God, neither were thankful; but they became vain in their own reasonings, and their foolish hearts were darkened.
22. While professing themselves to be *the* wise ones, they became fools
23. And changed the glory of the incorruptible God into *the* likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things.
24. For this cause, God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves,
25. Who exchanged the truth of God for the lie; and they worshiped and served the created thing more than the One Who is Creator, Who is blessed into the ages. Amen.
26. For this cause, God abandoned them to disgraceful passions; for even their women changed the natural use *of sex* into that which is contrary to nature;
27. And in the same manner also the men, having left the natural use *of sex* with the woman, were inflamed in their lustful passions toward one another—men with men shamelessly committing lewd *acts*, and receiving back within themselves a fitting penalty for their error.
28. And in exact proportion as they did not consent to have God in *their*

Chap. 1

1 Acts 9:15
1 Tim. 1:11
2 Acts 26:6
Gal. 3:8
3 Gal. 4:4
4 Acts 13:33
Heb. 9:14
5 Acts 6:7, 9:15
Eph. 3:8
7 1 Cor. 1:2-3
8 Rom. 16:19
1 Cor. 1:4
9 Acts 27:23
Rom. 9:1
1 Thes. 3:10
11 Rom. 15:29
12 Tit. 1:4
13 Phil. 4:17
1 Thes. 2:18
16 Psa. 40:9, 10
Mark 8:38
Luke 2:30
Acts 13:26
1 Cor. 1:18
17 Hab. 2:4
John 3:36
Rom. 3:21
Gal. 3:11
18 Acts 17:30
Eph. 5:6
19 John 1:9
Acts 14:17
20 Psa. 19:1
Acts 14:17
21 2 Ki. 17:15
Jer. 2:5
Eph. 4:17
22 Jer. 10:14
23 Deut. 4:16
Isa. 40:18
Psa. 106:20
24 Lev. 18:22
Psa. 81:12
Acts 7:42
1 Cor. 6:18
Eph. 4:18
1 Thes. 4:4
25 Isa. 44:20
Jer. 10:14
1 John 5:20
1 Thes. 1:9
26 Lev. 18:22
Eph. 5:12
28 Eph. 5:4

knowledge, God abandoned them to a reprobate mind, to practice *those* things that are immoral;
29. Being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, guile, evil dispositions; whisperers,
30. Slanderers, God-haters, insolent, proud, boasters, inventors of evil things *and practices*; disobedient to parents,
31. Void of understanding, covenant-breakers, without natural affection, implacable *and* unmerciful;
32. Who, knowing the righteous judgment of God, that those who commit such things are worthy of death, not only practice these things themselves, but also approve of those who commit *them*.

32 Psa. 50:18
Rom. 2:2, 6:21

CHAPTER TWO

Chap. **2**

1. Therefore you are without excuse, O man, everyone who judges *another*; for in that in which you judge the other, you are condemning your own self; for you who judge *another* are doing the same things.
2. But we know that the judgment of God is according to truth upon those who commit such things.
3. Now do you think yourself, O man, whoever is judging those who commit such things, and you are practicing them *yourself*, that you shall escape the judgment of God?
4. Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that the graciousness of God leads you to repentance?
5. But you, according to your own hardness and unrepentant heart, are storing up wrath for yourself against *the* day of wrath and revelation of God's righteous judgment,
6. Who will render to each one according to his own works:
7. On the one hand, to those who with patient endurance in good works are seeking glory and honor and immortality—eternal life;
8. On the other hand, to those who are contentious and who disobey the truth, but obey unrighteousness—indignation and wrath,
9. Tribulation and anguish—upon every soul of man who works out evil, both of *the* Jew first, and of *the* Greek;

1 2 Sam. 12:5
Mat. 7:1, 2
John 8:9
Rom. 1:20
4 Ex. 34:6
Isa. 30:18
2 Pet. 3:9
Rom. 3:25
Eph. 1:7
5 Deut. 32:34
Jas. 5:3
6 Jer. 17:10
Psa. 62:12
Prov. 24:12
Job 34:11
2 Cor. 5:10
8 Job 24:13
2 Thes. 1:8
9 Amos 3:2
Luke 12:47
1 Pet. 4:17

10. But glory and honor and peace to everyone who works good, both to *the* Jew first, and to *the* Greek,
11. Because there is no respect of persons with God.
12. For as many as have sinned without law shall also perish without law; and as many as have sinned within *the* law shall be judged by *the* law,
13. (Because the hearers of the law *are* not just before God, but the doers of the law shall be justified.
14. For when *the* Gentiles, which do not have *the* law, practice by nature the things contained in the law, these who do not have *the* law are a law unto themselves;
15. Who show the work of the law written in their own hearts, their consciences bearing witness, and their reasonings also, as they accuse or defend one another;)
16. In a day when God shall judge the secrets of men by Jesus Christ, according to my gospel.
17. Behold, you are called a Jew, and you yourself rest in the law, and boast in God,
18. And know *His* will, and approve of the things that are more excellent, being instructed out of the law;
19. And are persuaded *that* you yourself are a guide of *the* blind, a light for those in darkness,
20. An instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the truth *contained* in the law.
21. You, then, who are teaching another, do you not teach yourself also? You who preach, "Do not steal," are you stealing?
22. You who say, "Do not commit adultery," are you committing adultery? You who abhor idols, are you committing sacrilege?
23. You who boast in law, are you dishonoring God through your transgression of the law?
24. For through you the name of God is blasphemed among the Gentiles, exactly as it is written.
25. For on the one hand, circumcision profits if you are observing *the* law; on the other hand, if you are a transgressor of *the* law, your circumcision has become uncircumcision.
26. Therefore, if the uncircumcised is

10 1 Pet. 1:7
11 Deut. 10:17
Job 34:19
Acts 10:34
Eph. 6:9
13 Jas. 1:22
1 John 3:7
16 Eccl. 12:14
Mat. 25:31
John 5:22
Acts 10:42
1 Tim. 1:11
Rev. 20:12
17 Isa. 48:2
Mic. 3:11
Mat. 3:9
John 8:33
18 Deut. 4:8
Phil. 1:10
19 Mat. 15:14
John 9:34
20 2 Tim. 3:5
21 Psa. 50:16
Mat. 23:3
22 Mal. 3:8
23 Rom. 2:17
24 2 Sam. 12:14
Isa. 52:5
Ezek. 36:20
25 Gal. 5:3
26 Acts 10:34

keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision?
27. And shall not the uncircumcised, who by nature is fulfilling the law, judge you, who, with *the* letter and circumcision, *are* a transgressor of *the* law?
28. For he is not a Jew who *is one* outwardly, neither *is* that circumcision which *is* external in *the* flesh;
29. Rather, he *is* a Jew who *is one* inwardly, and circumcision *is* of *the* heart, in *the* spirit *and* not in *the* letter; whose praise *is* not from men but from God.

CHAPTER THREE

1. What then *is* the advantage of the Jew, or what *is* the profit of circumcision?
2. Much in every way. Primarily, in that they were entrusted with the oracles of God.
3. For what if some did not believe? Shall their unbelief nullify the faithfulness of God?
4. MAY IT NEVER BE! Rather, let God be true but every man a liar, exactly as it is written: "That You might be justified in Your words, and might overcome when You are being judged *by men*."
5. But if our unrighteousness brings to reality God's righteousness, what shall we say? *Is* God unrighteous to inflict His wrath? (I am speaking according to man's view.)
6. MAY IT NEVER BE! Otherwise, how shall God judge the world?
7. For if, by my falsehood, the truth of God has shown itself *to be* supremely great, to His glory, why am I still being judged as a sinner?
8. But not, according as we are being blasphemously charged, and according as some are affirming *that* we say, "Let us practice evil things in order that good things may come." Their condemnation is deserved.
9. What then? Are we of ourselves better? Not at all! For we have already charged both Jews and Gentiles—ALL—*with* being under sin,
10. Exactly as it is written: "For there is not a righteous one—not even one!
11. There is not one who understands; there is not one who seeks after God.
12. They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness. No, there is not so much as one!
13. Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips,
14. Whose mouths are full of cursing and bitterness;
15. Their feet *are* swift to shed blood;
16. Destruction and misery *are* in their ways;
17. And *the* way of peace they have not known.
18. There is no fear of God before their eyes."
19. Now then, we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be stopped, and all the world may become guilty before God.
20. Therefore, by works of law* there shall no flesh be justified before Him; for through *the* law *is the* knowledge of sin.
21. But now, *the* righteousness** of God *that is* separate from law has been revealed, being witnessed by the Law and the Prophets;
22. Even *the* righteousness of God *that is* through *the* faith of Jesus Christ, toward all and upon all those who believe; for there is no difference.
23. For all have sinned, and come short of the glory of God;
24. *But* are being justified freely by His grace through the redemption that *is* in Christ Jesus;
25. Whom God has openly manifested *to be* a propitiation through faith in His blood, in order to demonstrate His righteousness, in respect to the remission of sins that are past,
26. Through the forbearance of God; *yes*, to publicly declare His righteousness in the present time, that He might be just, and the One Who justifies the one who *is* of *the* faith of Jesus.
27. Therefore, where *is* boasting? It is excluded. Through what law? *The law* of works? By no means! Rather, *it is* through a law of faith.
28. Consequently, we reckon that a man

27 Mat. 12:41
28 Mat. 3:9
John 8:39
Gal. 6:15
29 1 Pet. 3:4
Rom. 7:6
1 Cor. 4:5
2 Cor. 10:18
Phil. 3:3
1 Thes. 2:4

Chap. **3**

2 Deut. 4:7
Psa. 147:19
3 Num. 23:19
2 Tim. 2:13
Heb. 4:2
4 Psa. 51:4, 62:9
Job 40:8
John 3:33
5 Gal. 3:15
6 Gen. 18:25
8 Rom. 5:20
9 Gal. 3:22
10 Psa. 14:1-3
13 Jer. 5:16
Psa. 5:9, 140:3
14 Psa. 10:7
15 Isa. 59:7-8
Prov. 1:16
18 Psa. 36:1
19 Psa. 107:42
Job 5:16
John 10:34
Rom. 2:2
20 Psa. 143:2
Acts 13:39
Rom. 7:7
Gal. 2:16
21 John 5:46
Acts 15:11
1 Pet. 1:10
Rom. 1:17
22 Rom. 3:4, 10:12
Gal. 3:28
Col. 3:11
23 Rom. 11:32
Gal. 3:22
24 Mat. 20:28
1 Pet. 1:18
Rom. 4:16
Eph. 1:7, 2:8
Col. 1:14
1 Tim. 2:6
Tit. 3:5, 7
Heb. 9:12
25 Lev. 16:15
Acts 17:30
1 John 2:2, 4:10
Col. 1:20
Heb. 9:15
27 Rom. 2:17, 23
1 Cor. 1:29
Eph. 2:9
28 Rom. 3:20-22
Gal. 2:16

**See Appendix R, "What Is Meant by the Works of the Law?" p. 1343.*

***See Appendix M, "Beliefs and Doctrines of the New Testament Church", section on the Righteousness of Faith, p. 1297.*

is justified by faith, separate from works of law.
29. *Is He* the God of the Jews only? *Is He* not also *the God* of *the* Gentiles? YES! *He is* also God of *the* Gentiles,
30. Since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith.
31. Are we, then, abolishing *the* law through faith? MAY IT NEVER BE! Rather, we are establishing *the* law.

CHAPTER FOUR

1. What then shall we say *that* our father Abraham has found with respect to *the* flesh?
2. For if Abraham was justified by works, he has a basis for boasting, but not before God.
3. For what does the Scripture say? "And Abraham believed God, and it was imputed to him for righteousness."
4. Now to the one who works, the reward is not reckoned according to grace; rather, *it is reckoned* as a debt.
5. But to the one who does not work, but believes in Him Who justifies the ungodly, his faith is reckoned for righteousness;
6. Even as David also declares the blessedness of the man to whom God imputes★ righteousness separate from works:
7. "Blessed are *those* whose transgressions are forgiven, and whose sins are covered.
8. Blessed *is the* man to whom *the* Lord will not impute★ *any* sin."
9. Now then, *does* this blessedness *come* upon the circumcision *only*, or also upon the uncircumcision? For we are saying that faith was imputed★ to Abraham for righteousness.
10. In what condition therefore was it imputed?★ When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11. And *afterwards* he received *the* sign of circumcision, *as* a seal of the righteousness of the faith that *he had* in the *condition of* uncircumcision, that he might become *the* father of all those who believe, though they have not been circumcised, in order that the righteousness *of faith* might also be imputed to them;
12. And *that he* might become *the* father of *the* circumcision—not to those who are of the circumcision only, but also to those who walk in the footsteps of the faith of our father Abraham, which he had during *his* uncircumcision.
13. For the promise to Abraham, or to his seed, that he should be heir of the world, *was* not *given* through law; rather, *it was* through *the* righteousness of faith;
14. Because if those of *the* law *be the* heirs, *then* faith is made void, and the promise *is* made of no effect.
15. For the law works out wrath; because where no law is, *there is* no transgression.
16. For this reason *it is* of faith, in order that *it might be* by grace, to the end that the promise might be certain to all the seed—not to the one who is of the law only, but also to the one who is of *the* faith of Abraham, who is *the* father of us all,
17. (Exactly as it is written: "I have made you a father of many nations.") before God in Whom he believed, Who gives life to the dead, and calls the things that are not as though they are;
18. *And* who against hope believed in hope, in order that he might become a father of many nations, according to that which was spoken, "So shall your seed be."
19. And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old, nor *did he consider* the deadness of Sarah's womb;
20. And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God;
21. For he was fully persuaded that what He has promised, He is also able to do.
22. As a result, it was also imputed★ to him for righteousness.
23. But it was not written for his sake alone, that it was imputed★ to him;
24. Rather, *it was* also *written* for our sakes, to whom it shall be imputed★—to those who believe in Him Who raised Jesus our Lord from *the* dead;
25. Who was delivered for our offenses and was raised for our justification.

CHAPTER FIVE

1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.

30 Rom. 10:12
Gal. 3:8, 20

Chap. **4**

1 Isa. 51:2
Mat. 3:9
John 8:33
2 Cor. 11:22
2 Rom. 3:20, 27
3 Gen. 15:6
Jas. 2:23
Gal. 3:6
4 Rom. 11:6
5 Josh. 24:2
6 ★ λογιζομαι also means "to reckon"
7 Psa. 32:1, 2
8 ★ λογιζομαι also means "to reckon"
9 ★ λογιζομαι also means "to reckon"
10★ λογιζομαι also means "to reckon"
11 Gen. 17:10
Luke 19:9
Rom. 4:12, 16
Gal. 3:7
13 Gen. 17:4
Gal. 3:29
14 Gal. 3:18
15 1 John 3:4
Rom. 3:20, 7:8, 10-11
1 Cor. 15:56
2 Cor. 3:7, 9
Gal. 3:10
16 Isa. 51:2
Rom. 3:24, 9:8
Gal. 3:22
17 Gen. 17:5
1 Pet. 2:10
Rom. 8:11, 9:26
1 Cor. 1:28
Eph. 2:1, 5
18 Gen. 15:5
19 Gen. 17:17, 18:11
Heb. 11:11
21 Psa. 115:3
Luke 1:37
22 ★ λογιζομαι also means "to reckon"
Heb. 11:19
23 Rom. 15:4
1 Cor. 10:6
★ λογιζομαι also means "to reckon"
24 Acts 2:24
★ λογιζομαι also means "to reckon"
25 Isa. 53:5, 6
1 Pet. 1:21
Rom. 3:25
1 Cor. 15:17
Gal. 1:4
Heb. 9:28

Chap. **5**

1 Isa. 32:17
John 16:33
Eph. 2:14

2. Through Whom we also have access by faith into this grace in which we stand, and we ourselves boast in *the* hope of the glory of God.
3. And not only *this*, but we also boast in tribulations, realizing that tribulation brings forth endurance,
4. And endurance *brings forth* character, and character *brings forth* hope.
5. And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us.
6. For even when we were without strength, at the appointed time Christ died for *the* ungodly.
7. For rarely will anyone die for a righteous man, although perhaps someone might have the courage even to die for a good man.
8. But God commends His own love to us because, when we were still sinners, Christ died for us.
9. Much more, therefore, having been justified now by His blood, we shall be saved from wrath through Him.
10. For if, when we were enemies, we were reconciled to God through the death of His own Son, much more *then*, having been reconciled, we shall be saved by His life.
11. And not only *this*, but we also boast in God through our Lord Jesus Christ, by Whom we have now received the reconciliation.
12. Therefore, as by one man sin entered into the world, and by means of sin *came* death; and in this way, death passed into all mankind; *and it is* for this reason that all have sinned.
13. (For before *the* law, sin was in *the* world. However, sin is not imputed★ when law does not exist;
14. Nevertheless, death reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam, who was a type of the *One* Who was to come.
15. But *should* not the free gift be even as the offense *was*? For if by the transgression of the one man many died, how much more did the grace of God, and the gift of grace, which *is* by the One Man, Jesus Christ, abound unto many?
16. And *should* not the free gift *be* like that which came by *the* one who had sinned? For on the one hand, judgment *was* by one unto condemnation; but on the other hand, the free gift *is by one* to *the* justification of many offenses.
17. For if by the offense of the one man death reigned by the one, how much more shall those who receive the abundance of grace and the gift of righteousness reign in life by the One, Jesus Christ.)
18. So then, even as by the one transgression condemnation *came* unto all men, in the same way also, by the one act of righteousness *shall* justification of life *come* unto all men.
19. For even as by the disobedience of the one man many were made sinners, in the same way also, by the obedience of the one *Man* shall many be made righteous.
20. Moreover, the law entered, so that transgression might abound; but where sin abounded, the grace *of God* did superabound;
21. So that even as sin has reigned unto death, so also might the grace *of God* reign through righteousness unto eternal life through Jesus Christ our Lord.

2 John 10:9
1 Cor. 15:1
Eph. 2:18
Heb. 3:6
3 Mat. 5:11
Acts 5:41
Jas. 1:2, 3
2 Cor. 12:10
Phil. 2:7
4 Jas. 1:12
5 2 Cor. 1:22
Eph. 1:13
Phil. 1:20
6 Gen. 1:14
Lev. 23:4
Rom. 4:25
Gal. 4:4
7 John 15:13
9 1 John 1:7
Eph. 2:13
1 Thes. 1:10
10 John 14:19
Rom. 8:32
2 Cor. 5:18
Eph. 2:16
11 Gal. 4:9
12 Gen. 2:17, 3:6
1 Cor. 15:21
13 1 John 3:4
★ουκ ελλογεω also means "is not put to account"
14 1 Cor. 15:21
15 Isa. 53:11
18 John 12:32
Heb. 2:9
20 Luke 7:47
John 15:22
Gal. 3:19

CHAPTER SIX

1. What then shall we say? Shall we continue in sin, so that grace may abound?
2. MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?
3. Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death?
4. Therefore, we were buried with Him through the baptism into the death★; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life.
5. For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection.
6. Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed, so that we might no longer be enslaved to sin;
7. Because the one who has died *to sin* has been justified from sin.
8. Now if we died together with Christ, we believe that we shall also live with Him,

Chap. **6**

1 Rom. 3:8
2 Gal. 2:19
Col. 3:3
3 1 Cor. 15:29
Gal. 3:27
4 John 2:11
Rom. 8:11
1 Cor. 6:14
Gal. 6:15
Col. 2:12
★*A literal translation from the Greek, meaning one's covenant death with Christ and His death through the operation of baptism by full immersion in water.*
5 Phil. 3:10
6 Gal. 2:20
Col. 2:11
7 1 Pet. 4:1
8 2 Tim. 2:11

9. Knowing that Christ, having been raised from *the* dead, dies no more; death no longer has any dominion over Him.
10. For when He died, He died unto sin once for all; but in that He lives, He lives unto God.
11. In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord.
12. Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof.
13. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God.
14. For sin shall not rule over you because you are not under law, but under grace.
15. What then? Shall we sin because we are not under law, but under grace? MAY IT NEVER BE!
16. Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness?
17. But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you;
18. And having been delivered from sin, you became *the* servants of righteousness.
19. I speak from a human point of view because of the weakness of your flesh; for just as you *once* yielded your members in bondage to uncleanness, and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification.
20. For when you were *the* servants of sin, you were free from righteousness.
21. Therefore, what fruit did you have then in the *things* of which you are now ashamed? For the end result of those things *is* death.
22. But now *that* you have been delivered from sin and have become servants of God, you have your fruit unto sanctification, and the end result *is* eternal life.
23. For the wages of sin *is* death, but the gift of God *is* eternal life through Christ Jesus our Lord.

9 Rev. 1:18
10 Luke 20:38 Heb. 9:27
11 Rom. 6:2 Gal. 2:19
12 Psa. 19:13
13 Jas. 4:1 1 Pet. 2:24, 4:2 Rom. 7:5, 12:1 Col. 3:5
14 Rom. 7:4, 6, 8:2 Gal. 5:18
15 1 Cor. 9:21
16 Mat. 6:24 John 8:34 2 Pet. 2:19
17 2 Tim. 1:13
18 John 8:32 1 Pet. 2:16 1 Cor. 7:22 Gal. 5:1
20 John 8:34
21 Rom. 1:32, 7:5
22 John 8:32
23 Gen. 2:17 Jas. 1:15 1 Pet. 1:4 Rom. 2:7, 5:12

Chap. 7

2 1 Cor. 7:39
3 Mat. 5:32
4 Gal. 2:19, 5:18, 22 Col. 2:14
5 Jas. 1:15 Rom. 6:13, 21 Gal. 5:19
6 Rom. 2:29, 6:2, 7:4 2 Cor. 3:6
7 Ex. 20:17 Deut. 5:21 Acts 20:33 Rom. 3:20
8 Rom. 4:15 1 Cor. 15:56
9 ★*Paul died through the symbolic death of baptism.* Rom. 6:3

CHAPTER SEVEN

1. Are you ignorant, brethren (for I am speaking to those who know law), that the law rules over a man for as long a time as he may live?
2. For the woman who is married is bound by law to the husband as long as he is living; but if the husband should die, she is released from the law *that bound her* to the husband.
3. So then, if she should marry another man as long as the husband is living, she shall be called an adulteress; but if the husband should die, she is free from the law *that bound her to the husband*, so that she is no longer an adulteress if she is married to another man.
4. In the same way, my brethren, you also were made dead to the *marriage* law *of the Old Covenant* by the body of Christ in order for you to be married to another, Who was raised from *the* dead, that we should bring forth fruit to God.
5. For as long as we were in the flesh, the passions of sins, which *were* through the law, were working within our own members to bring forth fruit unto death.
6. But now we have been released from the law* because we have died *to that* in which we were held so that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter.
7. What then shall we say? *Is* the law sin? MAY IT NEVER BE! But I had not known sin, except through the law. Furthermore, I would not have been conscious of lust, except *that* the law said, "You shall not covet."
8. But sin, having grasped an opportunity by the commandment, worked out within me every *kind of* lust because apart from law, sin *was* dead.
9. For I was once alive without law; but after the commandment came, sin revived, and I died.★

******The phrase, "released from the law" means that through the death of Jesus Christ and the symbolic death by water baptism into the death of Jesus Christ, that Jews and Israelites have been released from the covenant marriage law that bound them to the Old Covenant. It does not mean that New Covenant Christians are released from the obligation to keep the commandments and laws of God (Matt. 5:17-20). Rather, they are now to obey the commandments and laws of God in the newness of the spirit of the law and not just the letter of the law (Rom. 7:6)*

10. And the commandment, which *was meant* to *result in* life, was found *to be* unto death for me;
11. Because sin, having taken opportunity by the commandment, deceived me, and by it killed *me*.
12. Therefore, the law *is* indeed holy, and the commandment holy and righteous and good.
13. Now then, did that which *is* good become death to me? MAY IT NEVER BE! But sin, in order that it might truly be exposed as sin in me by that which *is* good, was working out death; so that, by means of the commandment, sin might become exceedingly sinful.
14. For we know that the law is spiritual; but I am carnal, having been sold *as a slave* under sin;
15. Because what I am working out myself, I do not know. For what I do not desire to do, this I do; moreover, what I hate, this *is what* I do.
16. But if I am doing what I do not desire to do, I agree with the law that *it is* good.
17. So then, I am no longer working it out myself; rather, it is sin *that is* dwelling within me;
18. Because I fully understand that there is not dwelling within me—that is, within my fleshly being—*any* good. For the desire to do good is present within me; but how to work out that which is good, I do not find.
19. For the good that I desire to do, I am not doing; but the evil that I do not desire to do, this I am doing.
20. But if I do what I do not desire to do, I am no longer working it out myself, but sin *that is* dwelling within me.
21. Consequently, I find this law *in my members*, that when I desire to do good, evil is present with me.
22. For I delight in the law of God according to the inward man;
23. But I see another law within my own members, warring against the law of my mind, and leading me captive to the law of sin that is within my own members.
24. O *what a* wretched man I am! Who shall save me from the body of this death?
25. I thank God *for His salvation* through our Lord Jesus Christ. Because of this, on the one hand, I myself serve the law of God with *my* mind; but on the other hand, with the flesh, *I serve* the law of sin.

10 Lev 18:5
Ezek. 20:11, 13, 21
2 Cor. 3:7
12 Psa. 19:8, 119:38
1 Tim. 1:8
14 2 Ki. 17:17
15 Psa. 1:6
Gal. 5:17
18 Gen. 6:5, 8:21
22 Psa. 1:2
2 Cor. 4:16
Eph. 3:16
Col. 3:9-10
23 Rom. 6:13, 19
Gal. 5:17
25 1 Cor. 15:57

Chap. **8**

1 Gal. 5:16
2 Rom. 6:18, 22, 7:24-25
1 Cor. 15:45
3 Acts 13:39
2 Cor. 5:21
Gal. 3:13
Heb. 7:18
4 Rom. 8:1
5 John 3:6
Gal. 5:22
6 Gal. 6:8
7 Jas. 4:4
1 Cor. 2:14
9 John 3:34
Gal. 4:6
11 Acts 2:24
1 Cor. 6:14
2 Cor. 4:14
12 Rom. 6:7, 14
13 Gal. 6:8
Eph. 4:22
14 Gal. 5:18
15 Isa. 56:5
Mark 14:36
1 John 4:18
1 Cor. 2:12
2 Tim. 1:7
Heb. 2:15
16 Eph. 1:13

CHAPTER EIGHT

1. Consequently, *there is* now no condemnation to those who are in Christ Jesus, who are not walking according to *the* flesh, but according to *the* Spirit;
2. Because the law of the Spirit of life in Christ Jesus has delivered me from the law of sin and death.
3. For what *was* impossible for the law to do, in that it was weak through the flesh, God, having sent His own Son in *the* likeness of sinful flesh, and for sin, condemned sin in the flesh;
4. In order that the righteousness of the law might be fulfilled in us, who are not walking according to *the* flesh, but according to *the* Spirit:
5. For those who walk according to the flesh mind the things of the flesh; but those who walk according to *the* Spirit mind the things of the Spirit.
6. For to be carnally minded *is* death, but to be spiritually minded *is* life and peace,
7. Because the carnal mind *is* enmity against God, for it is not subject to the law of God; neither indeed can it *be*.
8. But those who are in *the* flesh cannot please God.
9. However, you are not in *the* flesh, but in *the* Spirit, if *the* Spirit of God is indeed dwelling within you. But if anyone does not have *the* Spirit of Christ, he does not belong to Him.
10. But if Christ *be* within you, the body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness.
11. Now if the Spirit of Him Who raised Jesus from *the* dead is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you.
12. So then, brethren, we are not debtors to the flesh, to live according to *the* flesh;
13. Because if you are living according to *the* flesh, you shall die; but if by *the* Spirit you are putting to death the deeds of the body, you shall live.
14. For as many as are led by *the* Spirit of God, these are *the* sons of God.
15. Now you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, "Abba, Father."
16. The Spirit itself bears witness conjointly with our own spirit, *testifying* that we are *the* children of God.

17. Now if *we are* children, *we are* also heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him.
18. For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory that shall be revealed in us.
19. For the earnest expectation of the creation itself is awaiting the manifestation of the sons of God;
20. Because the creation was subjected to vanity, not willingly, but by reason of Him who subjected *it* in hope,
21. In order that the creation itself might be delivered from the bondage of corruption into the freedom of the glory of the children of God.
22. For we know that all the creation is groaning together and travailing together until now.
23. And not only *that*, but even we ourselves, who have the firstfruits of the Spirit, also groan within ourselves, awaiting the sonship—the redemption of our bodies.
24. For by hope we were saved; but hope that is seen is not hope; for why would anyone still be hoping for what he sees?
25. But if we hope for what we do not see, we ourselves wait for it with patience.
26. Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the Spirit itself makes intercession for us with groanings that cannot be expressed *by us*.
27. And the One Who searches the hearts comprehends what the strivings of the Spirit *are* because it makes intercession for *the* saints according to *the will of* God.
28. And we know that all things work together for good to those who love God, to those who are called according to *His* purpose
29. Because those whom He did foreknow, He also predestinated *to be* conformed to the image of His own Son, that He might be *the* firstborn among many brethren.
30. Now whom He predestinated, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

17 Acts 26:18
Phil. 1:29
18 1 Pet. 1:6
2 Cor. 4:17
19 2 Pet. 3:13
20 Gen. 3:19
22 Jer. 12:11
23 Luke 20:36, 21:28
2 Cor. 5:2, 5
Eph. 1:14, 4:30
24 2 Cor. 5:7
Heb. 11:1
26 Mat. 20:22
Jas. 4:3
Eph. 6:18
27 1 Chr. 28:9
Acts 1:24
1 John 5:14
28 2 Tim. 1:9
29 1 John 3:2
2 Cor. 3:18
Eph. 1:5
Col. 1:15
2 Tim. 2:19
Heb. 1:6
30 John 17:22
1 Pet. 2:9
1 Cor. 6:11
Eph. 2:6

31. What then shall we say to these things? If God *is* for us, who *can be* against us?
32. He Who did not spare even His own Son, but gave Him up for us all, how shall He not also grant us all things together with Him?
33. Who shall bring an accusation against *the* elect of God? God *is the One* Who justifies.
34. Who *is* the one that condemns? *It is* Christ Who died, but rather, Who is raised again, Who is even *now* at *the* right hand of God, *and* Who is also making intercession for us.
35. What shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
36. Accordingly, it is written, "For Your sake we are killed all the day long; we are reckoned as sheep for *the* slaughter."
37. But in all these things we are more than conquerors through Him Who loved us.
38. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
39. Nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which *is* in Christ Jesus our Lord.

31 Num. 14:9
Psa. 118:6
32 Rom. 4:25, 5:6, 10
33 Isa. 50:8, 9
Rev. 12:10
34 Job 34:29
Mark 16:19
1 John 2:1
Col. 3:1
Heb. 1:3, 7:25, 9:24
36 Psa. 44:22
2 Cor. 4:11
37 1 John 4:4
1 Cor. 15:57
38 Eph. 1:21

CHAPTER NINE

1. I am telling you the truth in Christ, I am not lying, my own conscience in *the* Holy Spirit bears witness with me
2. That it is a great grief to me and an unceasing sorrow in my heart,
3. Causing me *even* to wish myself to be accursed from Christ for my brethren, my kinsmen according to *the* flesh;
4. Who are Israelites, to whom *is* the sonship and the glory, and the covenants and the giving of the law, and the service and the promises;
5. Who are of *the* fathers, and from whom *came* the Christ according to *the* flesh, Who is over all—God blessed into the ages. Amen.
6. However, this does not mean that the word of God has failed because not all of those who *descend* from Israel *are* Israel,
7. Nor because they are Abraham's seed does it mean that they *are* all children *of*

Chap. **9**

1 2 Cor. 1:23
Gal. 1:20
1 Tim. 2:7
2 Rom. 10:1
3 Ex. 32:32
4 Ex. 4:22
Deut. 14:1
1 Sam. 4:21
1 Ki. 8:11
Psa. 147:19
Acts 3:25, 13:32
Eph. 2:12
Heb. 9:1
5 Deut. 10:15
Jer. 23:6
Luke 3:23
Heb. 1:8
6 Num. 23:19
John 8:39
Gal. 6:16
7 Gen. 21:12
Gal. 4:23

the promise. But, "In Isaac shall your seed be called."
8. That is, those who are the children of the flesh *are* not the children of God; rather, the children of the promise are reckoned as *the* seed
9. Because this *is the* word of promise: "According to this set time I will come, and Sarah shall have a son."
10. And not only *that*, but Rebecca also having conceived by one, Isaac our father,
11. But before *the children* had been born, or had done anything good or evil (in order that the purpose of God according to His own selection might stand—not of works, but of Him Who calls),
12. It was said to her, "The elder shall serve the younger."
13. Accordingly, it is written, "Jacob I loved, and Esau I hated."
14. What then shall we say? *Is there* unrighteousness with God? MAY IT NEVER BE!
15. For He said to Moses, "I will show mercy to whomever I show mercy, and I will have compassion on whomever I have compassion."
16. So then, *it is* not of the one who wills, nor of the one who runs; rather, *it is* of God, Who shows mercy.
17. For the Scripture said to Pharaoh, "For this very purpose I raised you up in order that I might show in you My power, so that My name may be declared in all the earth."
18. So then, He shows mercy to whom He will, and He hardens whom He will.
19. Will you then reply to me, "Why does He yet find fault? For who has opposed His purpose?"
20. Yes, indeed, O man, who are you to answer against God? Shall the thing that is formed say to the one who formed *it*, "Why did you make me this way?"
21. Or doesn't the potter have authority over the clay to make from the same lump of clay one vessel unto honor, and another vessel unto dishonor?
22. And *who dares to question His purpose* if God, willing to show *His* wrath and to make known His power, chose in much long-suffering to put up with *the* vessels of wrath which were created for destruction;
23. In order that He might make known the riches of His glory unto *the* vessels of mercy, which He prepared before for glory,
24. Those of us whom He also called, not from among *the* Jews only, but also from among *the* Gentiles?
25. Accordingly, He also said in Hosea, "I will call those who *are* not My people, 'My people,' and those who *were* not beloved, 'Beloved.'
26. And it shall be, in the place where it was said to them, 'You *are* not My people,' there they shall be called *the* sons of *the* living God."
27. But Isaiah cried out concerning Israel, "Although the number of the children of Israel shall be as the sand of the sea, a remnant shall be saved.
28. For *He is* accomplishing and limiting *the* matter in righteousness; because *the* Lord will limit *the* matter *He is doing* upon the earth."
29. Accordingly, Isaiah also said before, "Unless *the* Lord of hosts had left us a seed, we would have become as Sodom, and we would have been made like Gomorrah."
30. What then shall we say? That *the* Gentiles, who did not follow after righteousness, have attained righteousness, even *the* righteousness that *is* by faith.
31. But Israel, although they followed after a law of righteousness, did not attain to a law of righteousness.
32. Why? Because *they did* not *seek it* by faith, but by works of law:* for they stumbled at the Stone of stumbling,
33. Exactly as it is written: "Behold, I place in Sion a Stone of stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed."

8 Gal. 4:28
9 Gen. 18:10
10 Gen. 25:21
11 Rom. 4:17
12 Gen. 25:23
13 Mal. 1:2, 3
Mat. 10:37
14 Deut. 32:4
Job 8:3
15 Ex. 33:19
17 Ex. 9:16
Gal. 3:8
19 Dan. 4:35
2 Chr. 20:6
20 Isa. 29:16
21 Prov. 16:4
2 Tim. 2:20
22 1 Pet. 2:8
1 Thes. 5:9
23 Rom. 8:28-30
Col. 1:27
24 Rom. 3:29
25 Hos. 2:23
26 Hos. 1:10
27 Isa. 10:22
Rom. 11:5
28 Isa. 28:22
29 Isa. 1:9, 13:19
Jer. 50:40
Lam. 3:22
30 Rom. 1:17, 4:11
31 Rom. 10:2
Gal. 5:4
32 Luke 2:34
1 Cor. 1:23
33 Isa. 8:14, 28:16
Psa. 118:22
Mat. 21:42
1 Pet. 2:6-8
Rom. 10:11

Chap. **10**

2 Acts 21:20, 22:3
Rom. 9:31
Gal. 1:14
3 Rom. 1:17
Phil. 3:9
4 Mat. 5:17
Gal. 3:24

CHAPTER TEN

1. Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation.
2. For I testify of them that they have a zeal for God, but not according to knowledge.
3. For they, being ignorant of the righteousness *that* comes from God, and seeking to establish their own righteousness, have not submitted to the righteousness of God.
4. For Christ *is the* end *of works* of law* for righteousness to everyone who believes.

**See Appendix R, "What Is Meant by the Works of the Law?" p. 1343.*

5. For Moses wrote *concerning* the righteousness that *comes through* the law, "The man who has practiced those things shall live by them."
6. But the righteousness *that comes* through faith speaks after this manner: "Do not say in your heart, 'Who shall ascend up to heaven?' " (that is, to bring Christ down)
7. "Or, 'Who shall descend into the abyss?' "(that is, to bring Christ up from among *the* dead.)
8. But what does it say? "The word is near to you, in your mouth and in your heart." This is the word of faith that we are proclaiming:
9. That if you confess with your mouth *the* Lord Jesus, and believe in your heart that God raised Him from *the* dead, you shall be saved.
10. For with *the* heart one believes unto righteousness, and with *the* mouth one confesses unto salvation
11. Because the scripture says, "Everyone who believes in Him shall not be ashamed."
12. For there is no difference between Jew and Greek, because the same Lord of all *is* rich toward all who call upon Him.
13. For everyone who calls on the name of *the* Lord shall be saved.
14. How then shall they call on *Him in* Whom they have not believed? And how shall they believe in *Him* of Whom they have not heard? And how shall they hear without preaching?
15. And how shall they preach, unless they be sent? Accordingly, it is written, "How beautiful *are* the feet of those who announce the gospel of peace, and those who announce the good news of good things!"
16. But all have not obeyed the gospel because as Isaiah said, "Lord, who has believed our report?"
17. So then, faith *comes* by hearing, and hearing through *the* Word of God.
18. But I say, did they not hear? Yes, indeed, *for it is written*, "Their voices went out into all the earth; their words went out even to the ends of the habitable world."
19. Nevertheless, I say, did not Israel know? First, Moses said, "I will provoke you to jealousy through *those who are* not a people. I will anger you through a people without understanding."
20. Then Isaiah was very bold and said, "I was found by those who were not seeking Me, *and* I was revealed to those who were not inquiring after Me."
21. However, to Israel he said, "All day long I have stretched out My hands to a people who are disobeying and contradicting."

5 Lev. 18:5 Ezek. 20:11 Neh. 9:29 Gal. 3:12
6 Deut. 30:12
8 Deut. 30:14
9 Mat. 10:32 Luke 12:8 Acts 8:37
11 Isa. 28:16, 49:23 Jer. 17:7
12 Acts 10:36, 15:9 Rom. 3:22 Eph. 1:7, 2:4, 7 1 Tim. 2:5
13 Joel 2:32 Acts 2:21, 9:14
14 Tit. 1:3
15 Isa. 52:7 Nah. 1:15
16 Isa. 53:1 John 12:38
18 1 Ki. 18:10 Psa. 19:4 Mat. 4:8, 24:14 Mark 16:15 Col. 1:6, 23
19 Rom. 11:11 Tit. 3:3
20 Isa. 65:1-2

CHAPTER ELEVEN

1. Now then I say, did God Himself repudiate His people? MAY IT NEVER BE! For I also am an Israelite, of *the* seed of Abraham, of *the* tribe of Benjamin.
2. God did not repudiate His people whom He foreknew. Don't you know what the scripture says in *the account of* Elijah? How he was pleading with God against Israel, saying,
3. "Lord, they have killed your prophets, and they have torn down your altars; and I alone am left, and they are seeking my life."
4. But what did the answer from God say to him? "I have reserved for Myself seven thousand men who have not bowed a knee to Baal."
5. Now then, in the same way, at the present time also there is a remnant according to *the* election of grace.
6. But if *the election is* by grace, *it is* no longer by works; otherwise grace would no longer be grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.
7. What then? What Israel was seeking *through works*, this it did not obtain. But the election obtained *it through grace*, and the rest were hardened,
8. (According as it is written, "God gave them a spirit of slumber, eyes that are not able to see, and ears that are not able to hear,") unto this day.
9. David also says, "Let their table be for a snare and for a trap, and for a stumbling block, and for a recompense to them;
10. Let their eyes be darkened so that they are not able to see, and bow down their backs continually."
11. Therefore I ask, did they stumble in order that they might fall? MAY IT NEVER BE! But by their transgression, salvation *has come* to the Gentiles for the purpose of provoking them to jealousy.

Chap. **11**
1 1 Sam. 12:22 Jer. 31:37 2 Cor. 11:22 Phil. 3:5
2 Rom. 8:29
3 1 Ki. 19:10
4 1 Ki. 19:18
5 Rom. 9:27
6 Deut. 9:4-5 Rom. 4:4-5 Gal. 5:4
7 Rom. 9:31
8 Deut. 29:4 Isa. 6:9, 29:10 Jer. 5:21 Ezek. 12:2 Mat. 13:14 John 12:40 Acts 28:26
9 Psa. 69:22
10 Psa. 69:23
11 Acts 13:46, 18:6 Rom. 10:19

12. Now if their transgression *be the* riches of *the* world, and their failure *be the* wealth of *the* Gentiles, how much more *will* their fullness *be*?
13. I am speaking to you, *the* Gentiles, inasmuch as I am an apostle of *the* Gentiles—I magnify my service,
14. If by any means I might provoke to jealousy *those of* my flesh, and might save some among them.
15. For if their casting away *be the* reconciliation of *the* world, what *shall* the receiving *of them be*, except life from *the* dead?
16. Now if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, the branches *are* also *holy*.
17. But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and you became a fellow partaker of the root and of the fatness of the olive tree,
18. Do not boast against the branches; but if you are boasting against *them*, *remember that* you do not bear the root; rather, the root bears you.
19. Will you then say, "The branches were broken off in order that I might be grafted in"?
20. *That is* true! Because of unbelief they were broken off, and you stand by faith. Do not be high-minded, but fear;
21. For if God spared not the natural branches, take heed lest He not spare you either.
22. Therefore, behold *the* graciousness and *the* severity of God: upon those who fell, severity; and upon you, graciousness, if you continue in *His* graciousness; otherwise you also will be cut off.
23. And they also, if they do not continue in unbelief, shall be grafted in because God is able to graft them in again.
24. For if you were cut off from an olive tree which by nature is wild, and contrary to nature were grafted into a good olive tree, how much more shall those who according to nature *were from the good olive tree* be grafted back into their own olive tree?
25. For I do not wish you to be ignorant of this mystery, brethren, in order that you may not be wise in your own conceits: that a partial hardening *of the heart* has happened to Israel until the fullness of the Gentiles be come in;
26. And so all Israel shall be saved, according as it is written: "Out of Sion shall come the Deliverer, and He shall turn away ungodliness from Jacob.
27. For this *is* My covenant, which I will make with them when I have taken away their sins."
28. On the one hand, concerning the gospel, *they are* enemies for your sakes; but on the other hand, concerning the election, *they are* beloved for the fathers' sakes;
29. Because the gifts and the calling of God *are* never revoked.
30. For just as you once did not believe God, but have now been shown mercy through their unbelief,
31. In the same way also, they have not believed at this time in order that through the mercy shown to you, they also may have mercy shown *to them*.
32. For God has given them all over to unbelief in order that He might show mercy to all.
33. O *the* depth of *the* riches of both *the* wisdom and *the* knowledge of God! How unfathomable *are* His judgments and unsearchable *are* His ways!
34. For who did know *the* mind of *the* Lord, or who became His counselor?
35. Or who first gave to Him, and it shall be recompensed to him again?
36. For from Him, and through Him, and unto Him *are* all things; to Him *be* the glory into the ages of eternity. Amen.

13 Acts 9:15 Gal. 1:16 Eph. 3:8 1 Tim. 2:7
14 Jas. 5:20 1 Cor. 9:22 1 Tim. 4:16
16 Lev. 23:10 Jas. 1:18
17 Jer. 11:16 Acts 2:39 Eph. 2:12
18 1 Cor. 10:12
20 Isa. 66:2 Prov. 28:14 Rom. 12:16
22 John 15:2 1 Cor. 15:2 Heb. 3:6
23 2 Cor. 3:16
25 Luke 21:24 Rom. 12:16 2 Cor. 3:14 Rev. 7:9
26 Isa. 59:20 Psa. 14:7
27 Isa. 27:9 Jer. 31:31 Heb. 8:8
28 Deut. 7:8
29 Num. 23:19
30 Eph. 2:2 Col. 3:7
32 Rom. 3:9
33 Psa. 36:6, 92:5 Job 11:7
34 Isa. 40:13 Jer. 23:18 Job 15:8, 36:22
35 Job 35:7
36 Col. 1:16 Heb. 13:21 Rev. 1:6

Chap. **12**

1 1 Pet. 2:5 Rom. 12:6 2 Cor. 10:1 Heb. 10:20
2 1 John 2:15 Eph. 4:23 Col. 3:10 1 Thes. 4:3
3 Prov. 25:27 Gal. 2:9 Eph. 4:7
4 1 Cor. 12:12 Eph. 4:16
5 1 Cor. 10:17 Eph. 1:23

CHAPTER TWELVE

1. I exhort you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy *and* well pleasing to God, which is your spiritual service.
2. Do not conform yourselves to this world, but be transformed by the renewing of your mind in order that you may prove what *is* well pleasing and good, and the perfect will of God.
3. For I say through the grace that was given to me, to everyone who is among you, not to think *of himself* more highly than he ought to think; but to think with sound-mindedness, as God has divided to each one a measure of faith.
4. For even as we have many members in one body, but all members do not have the same function;
5. Likewise, we, being many, are one body in Christ, and each one members of one another.

6. But each one has different gifts according to the grace that is given to us—whether prophecy, *let us prophesy* according to the measure of faith;
7. Or service, *let us tend* to service; or the one who is teaching, *let him tend* to teaching;
8. Or the one who is encouraging, *let him tend* to encouragement; the one who is giving, *let it be* with generosity; the one who is taking the lead, *let it be* with diligence; the one who is showing mercy, *let it be* with cheerfulness.
9. *Let* love *be* without hypocrisy, abhorring that which is evil *and* cleaving to that which is good.
10. *Be* kindly affectioned toward one another in brotherly love. *Let* each esteem the other more highly than himself.
11. *Be* not slack in business. *Be* fervent in spirit. *Be* timely in serving.
12. *Be* rejoicing in hope. *Be* patient in tribulation. *Be* steadfastly continuing in prayer.
13. Contribute to the needs of the saints, *and* strive to be hospitable.
14. Bless those who persecute you; bless, and do not curse.
15. Rejoice with those who rejoice, and weep with those who weep;
16. *Be* of the same mind toward one another. Do not set your mind on high ambitions; rather, be accommodating with those of low estate. Do not be wise in your own eyes.
17. Do not render to anyone evil for evil, *but* be prepared to do what is right in the sight of all men.
18. If possible, as much as is your part, be at peace with all men.
19. Beloved, do not avenge yourselves; rather, leave *this* to *God's* wrath; for it is written, " 'Vengeance is Mine! I will recompense,' says *the* Lord."
20. Therefore, if your enemy is hungry, feed him; if he is thirsty, give him drink; for in doing this you will be heaping coals of fire on his head.
21. Do not be overcome by evil, but overcome evil with good.

6 Acts 11:27
Rom. 12:3
1 Cor. 12:4
7 Eph. 4:11
8 Mat. 6:1-3
Acts 15:32, 20:28
2 Cor. 9:7
9 Psa. 34:14
1 Tim. 1:5
10 Phil. 2:3
Heb. 13:1
12 Luke 10:20, 18:1, 21:19
13 1 Cor. 16:1
1 Tim. 3:2
14 Mat. 5:44
15 1 Cor. 12:26
16 Jer. 45:5
Prov. 3:7
Phil. 2:2
17 Mat. 5:39
2 Cor. 8:21
18 Heb. 12:14
19 Lev. 19:18
Deut. 32:35
20 Mat. 5:44

Chap. **13**

1 Dan. 2:21
Rom. 13:3

CHAPTER THIRTEEN

1. Let everyone be subject to the higher authorities because there is no authority except from God; and those authorities that exist have been instituted by God;
2. So then, the one who sets himself against the authority is resisting the ordinance of God; and those who resist shall receive judgment to themselves.
3. For rulers are not a terror to good works, but to evil *works*. Do you desire not to be afraid of the authority? *Then* practice good, and you will have praise from it;
4. For he is a servant of God to you for good. But if you are practicing evil, have fear! For he does not wear the sword in vain because he is a servant of God, an avenger for wrath to the one who is practicing evil.
5. Consequently, *it is* necessary to be subject *to authority*, not only because of wrath, but also because of conscience.
6. For this cause, you are also obligated to pay tribute; for they are servants of God, continually engaged in this very thing.
7. Therefore, render to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor.
8. Do not be indebted to anyone for anything, unless *it is* to love one another. For the one who loves another has fulfilled *the* law
9. Because *it says*, "You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. You shall not lust." And if *there be* any other commandment, it is summed up in this saying, *even* by this *standard*: "You shall love your neighbor as yourself."
10. Love does not do any wrong to *its* neighbor; therefore, love *is* the full expression of *God's* law.
11. Now *consider* this, knowing the time, that *it is* already *the* hour *that* we should be roused out of sleep; because our salvation *is* nearer now than when we first believed.
12. The night is almost over, and the day is drawing near; therefore, let us cast off the works of darkness and put on the armor of light.
13. Let us walk decently, as in *the* day: not in reveling and drunkenness, not in sexual promiscuity and sensuality, not in strife and emulation.
14. But *let us* put on the Lord Jesus Christ, and not make any allowance for the flesh, to fulfill its lusts.

2 Tit. 3:1
3 1 Pet. 2:14
5 Eccl. 8:2
1 Pet. 2:19
7 Mat. 22:21
Luke 20:25
8 Gal. 5:14
1 Tim. 1:5
9 Ex. 20:13
Lev. 19:18
Mat. 19:18
Mark 12:31
Jas. 2:8
10 Mat. 22:40
11 1 Cor. 15:34
Eph. 5:14
12 Eph. 5:11, 6:13
13 Prov. 23:20
Jas. 3:14
1 Cor. 6:9
Phil. 4:8
14 Gal. 3:27, 5:16
Eph. 4:24

CHAPTER FOURTEEN

1. Receive the one who is weak in the faith, but not for divisive arguments.
2. Now on the one hand, one believes he may eat all things *that are lawful*; but on the other hand, another one, who is weak, eats only vegetables.
3. The one who eats *meat* should not despise the one who does not eat *it.* And the one who does not eat *meat* should not condemn the one who eats *it*, for God has received him.*
4. Who are you to be judging another man's servant? To his own master he stands or falls. And he shall be made to stand because God is able to make him stand.
5. Again, on the one hand, someone may prefer one day above another day *for eating meat*; but on the other hand, another may hold every day *to be alike*. Let each one be fully convinced in his own mind.*
6. The one who regards the day *in his eating* is regarding *it* to *the* Lord; and the one who does not regard the day is not regarding *it* to *the* Lord. The one who eats *meat* is eating to *the* Lord because he gives thanks to God; and the one who does not eat *meat* is abstaining to *the* Lord, and is giving thanks to God.
7. For no one among us lives to himself, and no one dies to himself.
8. For if we live, we should live unto the Lord; and if we die, we should die unto the Lord. So then, whether we live or whether we die, we are the Lord's.
9. *It is* for this very purpose *that* Christ both died and rose and is living again, so that He might be Lord over both *the* dead and *the* living.
10. Now then, why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ
11. Because it is written, " 'For *as* I live,' says *the* Lord, 'every knee shall bow to Me, and every tongue shall confess to God.' "

Chap. **14**

1 1 Cor. 8:9
2 1 Cor. 10:25
Tit. 1:15
3 Col. 2:16
4 Jas. 4:12
5 Gal. 4:10
6 1 Cor. 10:31
Gal. 4:10
1 Tim. 4:3
7 1 Pet. 4:2
1 Cor. 6:19
Gal. 2:20
1 Thes. 5:10
9 Acts 10:36
2 Cor. 5:15
10 Mat. 25:31
2 Cor. 5:10
11 Isa. 45:23
12 Mat. 12:36
1 Pet. 4:5
Gal. 6:5
13 1 Cor. 8:9
14 1 Cor. 10:25
15 1 Cor. 8:11
16 Rom. 12:17
17 1 Cor. 8:8
18 2 Cor. 8:21
19 Rom. 12:18
1 Cor. 14:12
1 Thes. 5:11
20 Mat. 15:11
Rom. 14:15
1 Cor. 8:9
21 1 Cor. 8:13
22 1 John 3:21
23 Tit. 1:15

Chap. **15**

1 Rom. 14:1
Gal. 6:1

12. So then, each one of us shall give account of himself to God.
13. Therefore, we should no longer judge one another, but judge this instead: Do not put an occasion of stumbling or a cause of offense before your brother.
14. I understand and am persuaded by *the* Lord Jesus that nothing *is* common of itself, except to the one who regards anything to be common—to that one *it is* common.
15. But if, because of meat, your brother is offended, you are no longer walking according to love. With your meat, do not destroy the one for whom Christ died.
16. Therefore, do not let your good be evil spoken of.
17. For the kingdom of God is not *a matter of* eating and drinking; rather, *it is* righteousness and peace and joy in *the* Holy Spirit
18. Because the one who serves Christ in these things *is* well pleasing to God and acceptable among men.
19. So then, we should pursue the things of peace and the things that edify one another.
20. Do not destroy the work of God for the sake of meat. All things *that are lawful are* indeed pure; but *it is* an evil thing for someone to cause an occasion of stumbling through his eating.
21. *It is* better not to eat meat, or drink wine, or *anything else* by which your brother stumbles, or is offended, or is made weak.
22. Do you have faith? Have *it* to yourself before God. Blessed *is* the one who does not condemn himself in what he approves.
23. But the one who doubts is condemned if he eats because *his eating is* not of faith; for everything that *is* not of faith is sin.

CHAPTER FIFTEEN

1. Now we who *are* strong *in the faith* are obligated to support the ones who are

**In the KJV, verse 5 reads*: "One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind." *From this incorrect translation, many falsely assume that Paul is giving license to reject the seventh day Sabbath and permission to observe any day that a person may desire. However, verse 17 shows that the subject of Chapter 14 is* "eating and drinking," *not whether to keep holy the seventh day Sabbath, or the first day of the week, or any other day. The original dispute was between vegetarians and those who ate meat, verses 1-3. Likewise, in verse 6 the dispute over* "regarding one day" *over* "another day" *was about on which day one preferred to eat meat—not which day to keep holy. At no time did God the Father, Jesus Christ or the Apostle Paul ever give license to anyone to change the Fourth Commandment concerning the Holy Sabbath.*

weak, and not to please ourselves.
2. Accordingly, let each one of us please *his* neighbor for good, unto edification;
3. For even Christ did not please Himself; rather, as it is written, "The reproaches of those who are reproaching You have fallen upon Me."
4. For all the things that were written before were written for our instruction, so that through patient endurance and encouragement of the Scriptures we might have hope.
5. Now may the God of patience and encouragement grant you to be likeminded toward one another according to Christ Jesus,
6. So that with one accord and one mouth you may glorify the God and Father of our Lord Jesus Christ.
7. Therefore, receive one another, according as Christ has also received us, to *the* glory of God.
8. Now I tell *you that* Jesus Christ has become a servant to the circumcision for *the* truth of God, so that He might confirm the promises *given* to the fathers;
9. And *that* the Gentiles might glorify God for *His* mercy, exactly as it is written: "For this cause I will confess You among *the* Gentiles, and I will praise Your name."
10. And again it says, "Rejoice, *all* you Gentiles, with His people";
11. And again, "Praise the Lord, *all* you Gentiles; and praise Him, all you peoples."
12. And again, Isaiah says, "There shall be a root of Jesse, and He that arises shall rule *the* Gentiles: in Him shall *all the* Gentiles hope."
13. May the God of hope fill you now with all joy and peace in believing that you may abound in hope *and* in *the* power of *the* Holy Spirit.
14. But I myself am also persuaded concerning you, my brethren, that you are full of goodness, and are being filled with all knowledge, and are able to admonish one another.
15. So then, I have more boldly written to you, brethren, in part *as a way of* reminding you, because of the grace that was given to me by God,
16. In order that I might be a minister of Jesus Christ unto the Gentiles to perform the holy service of teaching the gospel of God; so that the offering up of the Gentiles might be acceptable, being sanctified by *the* Holy Spirit.
17. Therefore, I have *cause for* boasting in Christ Jesus *as to* the things pertaining to God.
18. For I will not presume to speak about anything that Christ has not worked out by me for *the* obedience of *the* Gentiles, through word and work,
19. Through *the* power of signs and wonders, in *the* power of *the* Spirit of God; so that in a circuit from Jerusalem to Illyricum, I have fully preached the gospel of Christ;
20. And indeed, I have aspired to preach the gospel of Christ where the name of Christ was not known, so that I might not build on another's foundation;
21. But even as it is written: "Those to whom He had not been proclaimed shall see; and those who had not heard shall understand";
22. For this reason also, I have been hindered many times from coming to you.
23. But now, there being no place in these regions *that has not heard the gospel*, and having a great desire to come to you for many years,
24. Whenever I may go to Spain, I will come to you because I hope to see you while passing through *Rome*, and from there to be sent forward by you after I have enjoyed your company for a while.
25. But now I am going to Jerusalem to minister to the saints
26. Because *those in* Macedonia and Achaia were pleased to make a certain contribution for the poor saints who *are* in Jerusalem.
27. Now, they took pleasure *in doing this*, and their debtors they are because if the Gentiles have shared in their spiritual things, they ought *in turn* to minister to them even in physical things.
28. Therefore, when I have finished this *task*, and have safely delivered into their hands the fruit that was collected, I will set off toward Spain *and* will come to you.
29. I know that, when I do come to you, I shall come in *the* fullness of the blessing of *the* gospel of Christ.
30. Now I exhort you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me in prayers to God on my behalf
31. In order that I may be delivered from

2 Rom. 14:19
1 Cor. 10:33
3 Psa. 69:9
Mat. 26:39
4 1 Cor. 10:11
5 1 Cor. 1:10
6 Acts 4:24
7 Rom. 5:2, 14:1, 3
8 Mat. 15:24
John 1:11
Acts 3:25
2 Cor. 1:20
9 Psa. 18:49
John 10:16
10 Deut. 32:43
11 Psa. 117:1
12 Isa. 11:1
Rev. 5:5
13 Rom. 12:12
14 2 Pet. 1:12
1 John 2:21
1 Cor. 8:1
15 Rom. 1:5, 12:3
Gal. 1:15
16 Isa. 66:20
Rom. 11:13
Gal. 2:7-9
Phil. 2:17
1 Tim. 2:7
2 Tim. 1:11
17 Heb. 5:1
18 Acts 21:19
Rom. 1:5, 16:26
Gal. 2:8
19 Acts 19:11
2 Cor. 12:12
20 2 Cor. 10:13, 15-16
21 Isa. 52:15
22 Rom. 1:13
1 Thes. 2:17
23 Acts 19:21
Rom. 1:11
24 Acts 15:3
Rom. 15:32
25 Acts 19:21, 24:17
26 1 Cor. 16:1
2 Cor. 8:1
27 Rom. 11:17
1 Cor. 9:11
Gal. 6:6
28 Phil. 4:17
29 Rom. 1:11
30 2 Cor. 1:11
Phil. 2:1
Col. 4:12
31 2 Cor. 8:4

those in Judea who are unbelievers, and that my service *in bringing this fruit* to Jerusalem may be acceptable to the saints;
32. So that I may come to you in joy by *the* will of God, and *that* I may be refreshed with you.
33. Now the God of peace *be* with you all. Amen.

CHAPTER SIXTEEN

1. Now I commend to you our sister Phoebe, who is a servant of the church in Cenchrea,
2. *Charging* you to receive her in *the* Lord, in a manner worthy of saints, and to assist her in whatever she may need from you because she also has been of great assistance to many, including myself.
3. Salute Priscilla and Aquila, my fellow workers in Christ Jesus,
4. (Who have laid down their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;)
5. And salute the church at their house. Salute Epenetus, my beloved, who is *the* first fruit of Achaia for Christ.
6. Salute Mary, who labored much for us.
7. Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
8. Salute Amplias, my beloved in *the* Lord.
9. Salute Urbane, our fellow worker in Christ, and my beloved Stachys.
10. Salute Apelles, who *is* approved in Christ. Salute those of the *household* of Aristobulus.
11. Salute Herodion, my kinsman. Salute those of the *household* of Narcissus who are in *the* Lord.
12. Salute Tryphena and Tryphosa, who labor in *the* Lord. Salute the beloved Persis, who labored much in *the* Lord.
13. Salute Rufus, who *is* chosen in *the* Lord, and his mother and mine.
14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them.

32 Acts 18:21
Jas. 4:15
Rom. 1:10
1 Cor. 4:19, 16:18
2 Cor. 7:13
2 Tim. 1:16
Philem. 7, 20
33 Rom. 16:20
1 Cor. 14:33
2 Cor. 13:11
Phil. 4:9
1 Thes. 5:23
2 Thes. 3:16
Heb. 13:20

Chap. **16**

1 Acts 18:18
2 Phil. 2:29
3 John 5:6
3 Acts 18:2, 18, 26
5 1 Cor. 16:15, 19
Col. 4:15
Philem. 2
7 Gal. 1:22
13 2 John 1
16 1 Cor. 16:20
2 Cor. 13:12
17 Acts 15:1
1 Cor. 5:9
2 Tim. 3:5
18 Phil. 3:19
Col. 2:4
1 Tim. 6:5
2 Tim. 3:6
19 Mat. 10:16
Rom. 1:8
20 Gen. 3:15
Rom. 15:33
1 Cor. 16:23
21 Acts 13:1, 16:1, 17:5, 20:4
Heb. 13:23
23 Acts 19:22
1 Cor. 1:14
24 1 Thes. 5:28
25 Rom. 2:16
Eph. 1:9, 3:20
Col. 1:26
26 Acts 6:7
Eph. 1:9
27 Jude 25

15. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
16. Greet one another with a holy kiss. The churches of Christ salute you.
17. Now I exhort you, brethren, to take note of those who are causing divisions and offenses contrary to the doctrine which you have learned, and shun them;
18. Because these are the sort who are not serving our Lord Jesus Christ, but their own bellies, and are deceiving the hearts of the innocent by smooth talking and flattery.
19. For *the report of* your obedience has reached to all. Therefore, I rejoice over you. However, I desire that you be wise indeed concerning good, but innocent concerning evil.
20. But the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.
21. Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, salute you.
22. I, Tertius, who wrote this epistle, salute you in *the* Lord.
23. Gaius, my host, and *that* of the whole church, salutes you. Erastus, the steward of the city, and Quartus, a brother, salute you.
24. The grace of our Lord Jesus Christ *be* with all of you. Amen.
25. Now to Him who has the power to establish you, according to my gospel and the proclamation of Jesus Christ, according to *the* revelation of *the* mystery that in past ages has been kept secret;
26. But now *is* made manifest, and by *the* prophetic scriptures, according to *the* commandment of the eternal God, has been made known to all the nations unto *the* obedience of faith;
27. To the only wise God, through Jesus Christ, *be* the glory into the ages *of eternity*. Amen.

To *the* Romans, written from Corinth;
delivered by Phoebe, a deaconess of
the church in Cenchrea

The First Epistle to the

Corinthians

CHAPTER ONE

1. Paul, an apostle of Jesus Christ, called by *the* will of God, and Sosthenes *our* brother,
2. To the church of God that is in Corinth, *the* called saints who have been sanctified in Christ Jesus, together with all those in every place who are calling on the name of Jesus Christ our Lord, both theirs and ours:
3. Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
4. I thank my God always concerning you, for the grace of God that has been given to you in Christ Jesus;
5. And that you have been *spiritually* enriched in Him in everything, in all discourse and knowledge,
6. According as the testimony of Christ was confirmed in you;
7. So that you do not lack *even* one *spiritual* gift while you are awaiting the revelation of our Lord Jesus Christ,
8. Who will also strengthen you to *the* end *that you may be* unimpeachable in the day of our Lord Jesus Christ.
9. God *is* faithful, by Whom you were called into *the* fellowship of His Son, Jesus Christ our Lord.
10. Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you; rather, *that* you be knit together in the same mind and in the same judgment.
11. For my brethren, it has been declared to me concerning you, by those of *the house* of Chloe, that there are contentions among you.
12. Now this I say, since everyone among you says, "I am of Paul"; or, "I *am* of Apollos"; or, "I *am* of Cephas"; or "I *am* of Christ."
13. Has Christ been divided? Was Paul crucified for you? Or were you baptized into the name of Paul?
14. I thank God that I did not baptize any of you, except Crispus and Gaius,
15. Lest someone should say that I baptized *new converts* into my *own* name.
16. But I also baptized the household of Stephanas; as for any others, I do not know if I baptized anyone else.
17. For Christ did not send me to baptize, but to preach the gospel—not with *the* wisdom of words, lest the cross of Christ be made void.
18. For to those who are perishing, the preaching of the cross is foolishness; but to us who are being saved, it is the power of God.
19. For it is written, "I will destroy the wisdom of the wise, and I will nullify the understanding of those who understand."
20. Where *is the* wise? Where *is the* scribe? Where *is the* disputer of this age? Did not God make foolish the wisdom of this world?
21. For since in the wisdom of God the world through *its own* wisdom did not know God, it pleased God to save those who believe through the foolishness of preaching.
22. For *the* Jews require a sign, and *the* Greeks seek after wisdom;
23. But we proclaim Christ crucified. To *the* Jews *it is* a cause of offense, and to the Greeks *it is* foolishness;
24. But to those who are called—both Jews and Greeks—Christ *is* God's power and God's wisdom
25. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
26. For you see your calling, brethren, that *there are* not many who are wise according to the flesh, not many who are powerful, not many who are high-born *among you*.
27. Rather, God has chosen the foolish things of the world, so that He might put to shame those who are wise; and God has chosen the weak things of the world so that He might put to shame the strong things.
28. And the low-born of the world, and the despised has God chosen—*even* the things that are counted as nothing—in order that He might bring to nothing the things that are;
29. So that no flesh might glory in His presence.
30. But you are of Him in Christ Jesus, Who was made to us wisdom from God—even righteousness, and sanctification, and redemption;
31. So that, as it is written, "The one who glories, let him glory in *the* Lord."

Chap. 1

1 Rom. 1:1
2 Cor. 1:1
2 Acts 15:9
Rom 1:7, 3:22
1 Cor. 8:6
3 Rom. 1:7
2 Cor. 1:2
4 Rom. 1:8
5 1 Cor. 12:8
6 2 Tim. 1:8
Rev. 1:2
7 2 Pet. 3:12
Phil. 3:20
Tit. 2:13
8 Col 1:22
1 Thes. 3:13
9 Isa. 49:7
John 15:4
1 Thes. 5:24
10 1 Pet. 3:8
2 Cor. 13:11
12 John 1:42
Acts 18:24
1 Cor. 3:4
13 2 Cor. 11:4
14 Acts 18:8
Rom. 16:23
16 1 Cor. 16:15
17 1 Cor. 2:4
18 Acts 17:18
Rom. 1:16
1 Cor. 15:2
2 Cor. 2:15
19 Isa. 29:14
20 Isa. 33:18, 44:25
Job 12:17
Rom. 1:22
21 Mat. 11:25
Luke 10:21
Rom. 1:20
22 Mat. 12:38
Mark 8:11
John 4:48
23 Isa. 8:14
Luke 2:34
John 6:60
1 Cor. 2:14
Gal. 5:11
24 Rom. 1:4
Col. 2:3
26 John 7:48
27 Mat. 11:25
28 Rom. 4:17
1 Cor. 2:6
29 Rom. 3:27
Eph. 2:9
30 Jer. 23:5
John 17:19
Rom. 4:25
1 Cor. 1:24
2 Cor. 5:21
Eph. 1:7
31 Jer. 9:23

CHAPTER TWO

1. And I, brethren, when I came to you, did not come with superiority of speech or wisdom, in proclaiming the testimony of God to you.
2. For I decided not to know anything among you except Jesus Christ and Him crucified.
3. And I was in weakness and in fear and in much trembling *when* I was with you;
4. And my message and my preaching *was* not in persuasive words of human wisdom; rather, *it was* in demonstration of *the* Spirit and of power;
5. So that your faith might not be in *the* wisdom of men, but in *the* power of God.
6. Now we speak wisdom among the *spiritually* mature; however, *it is* not *the* wisdom of this world, nor of the rulers of this world, who are coming to nothing.
7. Rather, we speak *the* wisdom of God in a mystery, *even* the hidden *wisdom* that God foreordained before the ages unto our glory
8. Which not one of the rulers of this world has known (for if they had known, they would not have crucified the Lord of glory);
9. But according as it is written, "*The* eye has not seen, nor *the* ear heard, neither have entered into *the* heart of man, *the* things which God has prepared for those who love Him."
10. But God has revealed *them* to us by His Spirit, for the Spirit searches all things—even the deep things of God.
11. For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, the things of God no one understands except *by* the Spirit of God.
12. Now we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know the things graciously given to us by God;
13. Which things we also speak, not in words taught by human wisdom, but in *words* taught by *the* Holy Spirit *in order to* communicate spiritual things by spiritual *means*.
14. But *the* natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot understand *them* because they are spiritually discerned.
15. However, the one who is spiritual discerns all things, but he himself is discerned by no one.
16. For who has known *the* mind of *the* Lord? Who shall instruct Him? But we have *the* mind of Christ.

Chap. 2

1 1 Cor. 1:6, 17
2 Gal. 6:14
Phil. 3:8
3 Acts 18:1
2 Cor. 4:7
4 2 Pet. 1:16
Rom. 15:19
5 2 Cor. 4:7
6 1 Cor. 1:28, 14:20
2 Cor. 1:12
Heb. 5:14
7 Eph. 3:5
Col. 1:26
8 Mat. 11:25
Luke 23:34
9 Isa. 64:4
10 Mat. 13:11
11 Jer. 17:9
Prov. 20:27
Rom. 11:33
12 Rom. 8:15
14 Mat. 16:23
Jude 19
1 Cor. 1:18, 23
15 1 John 4:1
16 Job 15:8
John 15:15

Chap. 3

1 1 Cor. 2:14-15
Heb. 5:13
2 John 16:12
1 Pet. 2:2
Heb. 5:12
3 Jas. 3:16
Gal. 5:20
5 1 Pet. 4:11
Rom. 12:3
2 Cor. 3:3
6 Acts 18:4, 24, 19:1
2 Cor. 3:5, 10:14
7 2 Cor. 12:11
Gal. 6:3
8 Psa. 62:12
Rom. 2:6
Gal. 6:4-5
9 Acts 15:4
2 Cor. 6:1
Eph. 2:20
Col. 2:7
Heb. 3:3-4
10 Rom. 1:5, 12:3
1 Cor. 4:5
11 Isa. 28:16
Mat. 16:18
2 Cor. 11:4
Eph. 2:20
13 Luke 2:35
1 Pet. 1:7

CHAPTER THREE

1. And, I, brethren, was not able to speak to you as to those who are spiritual, but as to those who are carnal—*even* as to babes in Christ.
2. I gave you milk to drink, and not meat; for you were not yet able *to receive spiritual meat;* and neither are you able now,
3. For you are still carnal. For since envy and contention and divisions *are* among you, are you not carnal? And *are you not* walking according to human *ways*?
4. When someone says, "I am of Paul," and another one *says*, "I am of Apollos," are you not carnal?
5. Who then is Paul? And who *is* Apollos? *They are* but ministers through whom you believed, even as the Lord gave to each one.
6. I planted *and* Apollos watered, but God gave the increase.
7. Therefore, neither is he who plants anything, nor he who waters; for *it is* God Who gives the increase.
8. Now he who plants and he who waters are one, but each shall receive his own reward according to his own labor.
9. For we are God's fellow workers; *and* you are God's husbandry, *even* God's building.
10. As a wise architect, according to the grace of God that was given to me, I have laid *the* foundation, and another is building upon *it.* But let each one take heed how he builds upon *it.*
11. For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ.
12. Now if anyone builds upon this foundation gold, silver, precious stones, wood, hay *or* stubble,
13. The work of each one shall be manifested; for the day *of trial* will declare *it,* because it shall be revealed by fire; and the fire shall prove what kind of work each one's is.
14. If the work that anyone has built endures, he shall receive a reward.
15. If the work of anyone is burned up, he shall suffer loss; but *he* himself shall

be saved, yet as through fire.
16. Don't you understand that you are God's temple, and *that* the Spirit of God is dwelling in you?
17. If anyone defiles the temple of God, God shall destroy him because the temple of God is holy, which temple you are.
18. Let no one deceive himself. If anyone among you thinks *himself* to be wise in this world, let him become a fool, so that he may be wise *in God's sight.*
19. For the wisdom of this world is foolishness with God for it is written, "He entraps the wise in their own craftiness."
20. And again, "*The* Lord knows the thoughts of the wise, that they are vain."
21. Therefore, do not let anyone boast in men; for all things are yours,
22. Whether Paul, or Apollos, or Cephas, or *the* world, or life, or death, or things present, or things to come—all are yours;
23. And you *are* Christ's, and Christ *is* God's.

CHAPTER FOUR

1. So then, let *every* man regard us as ministers of Christ and stewards of the mysteries of God.
2. Beyond that, it is required of stewards that one be found faithful.
3. But to me it is an insignificant matter that I am judged by you, or by man's standard; and neither do I judge myself.
4. Now I am not conscious of anything against myself, yet I am not justified by this; for the One Who is judging me is *the* Lord.
5. Therefore, do not judge anything before *the* time; *wait* until the Lord comes, Who will bring to light the hidden things of darkness, and will make manifest the motives of *all* hearts; and then shall each one receive praise from God.
6. Now these things, brethren, I have applied to Apollos and myself for your sakes; that in us you may learn not to think *of men* beyond what is written, so that no one among you is puffed up on behalf of one *of us* against the other.
7. For what makes you superior *to others*? And what do you have that you did not receive? But if you also received *it,* why are you boasting as if you did not receive *it*?
8. Now you are satiated. Now you have been enriched. You have reigned without us. And I would that you did reign, so that we also might reign with you.
9. For I suppose that God has made us apostles last, as it were appointed to death; for we have become a spectacle to the world, both to angels and to men.
10. We *are* fools for the sake of Christ, but you *are* wise in Christ; we *are* weak, but you *are* strong; you *are* glorious, but we *are* without honor.
11. To the present hour we both hunger and thirst, and are naked, and are buffeted, and wander without a home;
12. And we labor, working with our own hands. When railed at, we bless; when persecuted, we bear *it*;
13. When reviled, we entreat; for unto this day we are as *the* refuse and *the* offscouring of the world.
14. I do not write these things to make you ashamed, but as my beloved children I warn *you*.
15. For you might have ten thousand tutors in Christ, but *you do* not *have* many fathers; for in Christ Jesus I did beget you through the gospel.
16. Therefore, I am exhorting you to be imitators of me.
17. For this cause I sent to you Timothy, who is my beloved son, and faithful in *the* Lord, who will remind you of my ways that *are* in Christ, exactly as I teach everywhere in every church.
18. Now some of you are puffed up, as though I were not coming to you;
19. But I shall come to you shortly, if the Lord wills; and I will know not *merely* the words of those who are puffed up, but the power.
20. For the kingdom of God *is* not in words, but in power.
21. What do you desire? Shall I come to you with a rod, or in love and a spirit of meekness?

CHAPTER FIVE

1. *It* is commonly reported *that there is* sexual immorality among you, and such immorality as is not even named among the Gentiles—*allowing* one to have *his own* father's wife.
2. You are puffed up and did not grieve instead, so that he who did this deed might be taken out of your midst.
3. For I indeed, being absent in body but present in spirit, have already judged

16 2 Cor. 6:16
18 Prov. 3:7
19 Job 5:13
20 Psa. 94:11
21 2 Cor. 4:5
23 Rom. 14:8
2 Cor. 10:7
Gal. 3:29

Chap. **4**

1 Mat. 24:45
Luke 12:42
Col. 1:25
Tit. 1:7
3 1 Cor. 3:13
5 Mat. 7:1
Rom. 2:1, 29
2 Cor. 5:10
Rev. 20:12
6 Rom. 12:3
1 Cor. 1:12, 3:21
7 John 3:27
8 Rev. 3:17
9 Psa. 44:22
Heb. 10:33
10 Acts 17:18
1 Cor. 2:3
2 Cor. 13:9
11 Acts 23:2
Rom. 8:35
Phil. 4:12
12 Mat. 5:44
Luke 6:28, 23:34
Acts 7:60, 18:3, 20:34
Rom. 12:14
1 Thes. 2:9
2 Thes. 3:8
1 Tim. 4:10
13 Lam. 3:45
14 1 Thes. 2:11
15 Acts 18:11
Jas. 1:18
Gal. 4:19
16 1 Cor. 11:1
1 Thes. 1:6
17 Acts 19:22
1 Cor. 11:2, 7:17, 14:33
Phil. 2:19
1 Tim. 1:2
2 Tim. 1:2
18 1 Cor. 5:2
19 Acts 18:21, 19:21
Jas. 4:15
2 Cor. 1:15
Heb. 6:3
20 1 Thes. 1:5
21 2 Cor. 10:2

Chap. **5**

1 Lev. 18:8
2 Cor. 7:12
Eph. 5:3
2 1 Cor. 4:18
2 Cor. 7:7
3 Col. 2:5

concerning him who has so *shamelessly* committed this *evil deed* as if I were present:
4. In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, together with the power of our Lord Jesus Christ
5. To deliver such a one to Satan for *the* destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6. Your glorying *is* not good. Don't you know that a little leaven leavens the whole lump?
7. Therefore, purge out the old leaven, so that you may become a new lump, *even* as you are unleavened. For Christ our Passover was sacrificed for us.
8. For this reason, let us keep the feast, not with old leaven, nor with *the* leaven of malice and wickedness, but with *the* unleavened *bread* of sincerity and truth.
9. I wrote to you in an epistle not to associate with the sexually immoral;
10. And *yet*, *you can* not altogether *avoid contact* with the sexually immoral of this world, or with the covetous, or extortioners, or idolaters, since you would then have to go out of the world.
11. But now, I have written to you not to associate with anyone who is called a brother, if *he be* either sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a person *you are* not even to eat.
12. For what *responsibility* do I have to judge those who are outside *the church*? Are not you yourselves to judge those who are within?
13. But God judges those who are outside. So then, put the wicked person out from among yourselves.

CHAPTER SIX

1. Does anyone among you who has a matter against another dare to go to *a court of* law before the unrighteous, and not before the saints?
2. Don't you know that the saints shall judge the world? And if the world is to be judged by you, are you unworthy of the most trivial of judgments?
3. Don't you know that we shall judge angels? *How* much more then *the* things of this life?
4. So then, if you have judgments *concerning the* things of this life, *why* do you appoint *as judges* those who have no standing in the church?
5. Now I say *this* to your shame. *Is it* because there is not a wise *man* among you, not even one, who is able to decide between his brothers?
6. Instead, brother goes to *a court of* law with brother, and this before unbelievers.
7. Now therefore, there is altogether an utter fault among you, that you have lawsuits with one another. Why not rather suffer wrong? Why not rather be defrauded?
8. Instead, you are doing wrong and defrauding, and you are doing these things *to your* brethren.
9. Don't you know that the unrighteous shall not inherit *the* kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor abusers of themselves as women, nor homosexuals,
10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit *the* kingdom of God.
11. And such were some of you; but you were washed, you were sanctified, you were justified in the name of the Lord Jesus, and by the Spirit of our God.
12. All things *that* are lawful *are permitted* to me, but all things *that are lawful* are not beneficial; all things *that* are lawful *are permitted* to me, but I will not be mastered by anything.
13. Foods *are* for the belly, and the belly *is* for foods; but God will destroy both it and those. Now the body *is* not for sexual immorality, but for the Lord, and the Lord for the body.
14. And God has also raised the Lord *from the dead*, and will raise us by His *own* power.
15. Don't you know that your bodies are members of Christ? Shall I then take the members of Christ and make *them* members of a harlot? MAY IT NEVER BE!
16. WHAT! Don't you know that he who is joined to a harlot is one body? For He says, "The two shall be one flesh."
17. But he who is joined to the Lord is one spirit.
18. Flee sexual immorality. Every sin that a man may commit is outside the body, but the one who commits sexual immorality is sinning against his own body.

4 Mat. 16:19
John 20:23
2 Cor. 2:10
5 Psa. 109:6
Acts 26:18
1 Tim. 1:20
6 1 Cor. 3:21
Gal. 5:9
2 Tim. 2:17
7 Isa. 53:7
John 19:14
1 Pet. 1:19
8 Ex. 12:15
Deut. 16:3
Mat. 16:6
Mark 8:15
Luke 12:1
9 2 Cor. 6:14
Eph. 5:11
10 John 17:15
1 John 5:19
1 Cor. 1:20, 10:27
11 Mat. 18:17
2 John 10
Rom. 16:17
Gal. 2:12
12 Mark 4:11
1 Cor. 6:1-4
Col. 4:5
1 Thes. 4:12
13 Deut. 13:5

Chap. **6**

2 Psa. 49:14
Dan. 7:22
Mat. 19:28
3 2 Pet. 2:4
4 1 Cor. 5:12
7 Prov. 20:22
Mat. 5:39
Luke 6:29
8 1 Thes. 4:6
9 Gal. 5:21
Eph. 5:5
1 Tim. 1:9
11 1 Cor. 12:2
Heb. 10:22
12 1 Cor. 10:23
13 Mat. 15:17
Rom. 14:17
Eph. 5:23
Col. 2:22
1 Thes. 4:3
14 Rom. 6:5, 8
2 Cor. 4:14
Eph. 1:19
15 Rom. 12:5
Eph. 4:12, 5:30
16 Gen. 2:24
Mat. 19:5
Eph. 5:31
17 John 17:21
Eph. 4:4
18 Rom. 1:24, 6:12
1 Thes. 4:4
Heb. 13:4

19. WHAT! Don't you know that your body is a temple of the Holy Spirit, which you have *within you* from God, and you are not your own?
20. For you were bought with a price. Therefore, glorify God in your body, and in your spirit, which are God's.

CHAPTER SEVEN

1. Now concerning the things that you wrote to me, *saying*, "*It is* good for a man not to touch a woman," *I say this*:
2. Rather, to avoid sexual immorality, let each man have his own wife, and let each woman have her own husband.
3. Let the husband render *his* conjugal dues to *his* wife, and in the same way also the wife to *her* husband.
4. The wife does not have power over her own body, but the husband; and in the same way also, the husband does not have power over his own body, but the wife.
5. Do not deprive one another *of conjugal dues*, except it be by consent for a time, so that you may devote yourselves to fasting and prayer; and *then* come together again as one, so that Satan will not tempt you through your lack of self-control.
6. Now I say this by permission, and not by command.
7. For I wish *that* all men might be even as myself. But each one has his own gift from God; one *is* this way, and another *is* that way.
8. Now I say to the unmarried and to the widows *that* it is good for them if they can remain even as I *am*.
9. But if they do not have self-control, let them marry; because it is better to marry than to burn *with sexual desire*.
10. And to those who are married I *give this* charge, *yet* not I, but the Lord: Do not let *the* wife be separated from *her* husband.
11. (But if she does separate, let her remain unmarried, or be reconciled to *her* husband.) And *the* husband is not to divorce *his* wife.
12. Now to the rest, I, not the Lord, say *this*: If any brother has an unbelieving wife, and she consents to dwell with him, let him not divorce her.
13. And *if* a woman has an unbelieving husband, and he consents to dwell with her, let her not divorce him.

19 Rom. 14:7
2 Cor. 6:16
20 Acts 20:28
1 Pet. 1:18
2 Pet. 2:1
Gal. 3:13
Heb. 9:12
Rev. 5:9

Chap. **7**

1 1 Cor. 7:8, 26
3 Ex. 21:10
1 Pet. 3:7
5 Ex. 19:15
1 Sam. 21:4
Joel 2:16
Zech. 7:3
1 Thes. 3:5
6 2 Cor. 8:8, 11:17
7 Acts 26:29
1 Cor. 9:5, 12:11
8 1 Cor. 7:1, 26
9 1 Tim. 5:14
10 Mal. 2:14
Mat. 5:32, 19:6, 9
Mark 10:11
Luke 16:18

14 Mal. 2:15
15 Rom. 12:18, 14:19
1 Cor. 14:33
★ The Greek verb *douloo* has a stronger force of loosing the marriage than the verb *luo* which means to loose, meaning there is no further obligation of the marriage vows before God.
16 1 Pet. 3:1
17 1 Cor. 4:17
18 Acts 15:1
Gal. 5:2
19 John 15:14
1 John 2:3, 3:24
Gal. 5:6
22 John 8:36
1 Pet. 2:16
Rom. 6:18
1 Cor. 9:21
Gal. 5:13
Eph. 6:6
Philem. 16
23 Lev. 25:42
1 Pet. 1:18
25 2 Cor. 8:8
1 Tim. 1:12, 16
26 1 Cor. 7:1, 8
29 1 Pet. 4:7
2 Pet. 3:8-9
Rom. 13:11

14. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; otherwise, your children would be unclean, but now they are holy.
15. But if the unbelieving *husband or wife* separates, let him *or her* separate. The *believing* brother or sister is not held in bondage★ in such *cases*; for God has called us to peace.
16. But how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?
17. Let each one walk only as God has apportioned to him, according as the Lord has called him; and this is what I command in all the churches.
18. Was anyone called being circumcised? Do not let him be uncircumcised. Was anyone called in uncircumcision? Do not let him be circumcised.
19. *For* circumcision is nothing, and uncircumcision is nothing; rather, the keeping of God's commandments *is essential*.
20. Let each one abide in the calling in which he was called.
21. Were you called *as* a slave? Don't let yourself fret. But if you are able to become free, by all means do so.
22. For he who has been called in *the* Lord, *though he be* a slave, is a free man in *the* Lord. In the same way also, he who has been called as a free man is a slave of Christ;
23. *For* you were bought with a price. Do not become slaves of man.
24. Brethren, in whatever *state* each one was called, let him remain in that with God.
25. Now concerning virgins, I do not have a command from *the* Lord; but I give *my* judgment, as one who has received mercy from *the* Lord to be faithful.
26. Therefore, I think this *judgment* is good because of the present distress: that *it is* good for a man to remain as he is.
27. Have you been bound to a wife? Do not seek to be loosed. Have you been loosed from a wife? Do not seek a wife.
28. However, if you have married, you have not sinned; and if a virgin has married, she has not sinned. Yet those *who marry* shall have distress in the flesh, but I *wish* to spare you.
29. Now this I say, brethren: the time *is*

drawing close. For the *time that* remains, *let* those who have wives be as if they did not have wives;
30. And those who weep, as if they did not weep; and those who rejoice, as if they did not rejoice; and those who buy, as if they did not possess;
31. And those who use this world, as if they did not use *it* as their own; for this world in its present form is passing away.
32. Now I desire you to be without anxiety. The man who is unmarried is concerned about the things of the Lord—how he may please the Lord.
33. But he who is married has concerns about the things of this world—how he may please *his* wife.
34. There is *also* a difference *in attitude* between a wife and a virgin. An unmarried woman is concerned about the things of the Lord, that she may be holy both in body and *in* spirit. But she who is married has concerns about the things of this world—how she may please *her* husband.
35. Now I am telling you this for your own benefit; not to place a snare in your *way*, but to *show you* what *is* suitable, *so that you may be* devoted to the Lord without distraction.
36. But if anyone thinks *that his* behavior toward his virgin is not right, and if she is in *the* prime *of life*, and so *thinks* he ought to *marry*, let him do as he desires; he is not sinning. Let them marry.
37. However, he does well who remains steadfast in *his* heart, not having the need *to marry*, but has control over his own desire, and has determined in his *own* heart to keep himself chaste.
38. So then, the one who marries does well, but the one who does not marry does better.
39. A wife is bound by law for as long a time as her husband may live. But if her husband dies, she is free to be married to whomever she desires, (*but* only in *the* Lord).
40. However, she is happier if she continues to abide by my judgment; and I think *that* I also have God's Spirit *in this*.

CHAPTER EIGHT

1. Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge puffs up, but love edifies.
2. But if anyone thinks that he knows anything, he knows nothing yet to the degree that he ought to know.
3. But if anyone loves God, he is known by Him.
4. So then, concerning the eating of things sacrificed to idols, we understand that an idol in *the* world *is* nothing, and that *there is* no other God except one.
5. For indeed, even if there are *those* which are called gods, whether in heaven or on earth, as there are many gods and many lords,
6. Still, to us *there is* one God the Father, from Whom *are* all things**,** and we *are* in Him; and one Lord Jesus Christ, by Whom *are* all things, and we *are* by Him.
7. However, not all *have* this knowledge. But some, with consciousness of the idol, until now eat *it* as a thing sacrificed to an idol, and their conscience, being weak, is defiled.
8. But meat does not commend us to God; for we do not have any *spiritual* advantage if we eat, nor do we come short *spiritually* if we do not eat.
9. But beware, lest this freedom of yours becomes a stumbling block to those who are weak.
10. For if anyone sees you, who have knowledge, sitting to eat in an idol-temple, will not his weak conscience be emboldened so as to *cause him* to eat things sacrificed to idols?
11. And will the weak brother, for whom Christ died, perish on *account of* your knowledge?
12. Now when you sin against the brethren and wound their weak consciences in this way, you are sinning against Christ.
13. Therefore, if meat causes my brother to stumble, I will eat no flesh—not ever—so that I may not cause my brother to stumble.

CHAPTER NINE

1. Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in *the* Lord?
2. If I am not an apostle to others, without a doubt I am to you. For you are the certification of my apostleship in *the* Lord.
3. My defense to those who are examining me is this:

31 Psa. 39:6
Jas. 1:10, 4:14
1 Pet. 1:24, 4:7
1 John 2:17
1 Cor. 9:18
32 1 Tim. 5:5
34 Luke 10:40
38 Heb. 13:4
39 Rom. 7:2
2 Cor. 6:14
40 1 Cor. 7:25
1 Thes. 4:8

Chap. **8**

1 Acts 10:19, 15:20
Rom. 14:3, 14
2 1 Cor. 13:8-9
Gal. 6:3
1 Tim. 6:4
3 Ex. 33:12
Mat. 7:23
Gal. 4:9
4 Deut. 4:39
Isa. 41:24
Mark 12:29
1 Tim. 2:5
5 John 10:34
6 Mal. 2:10
John 1:3, 13:13
Acts 2:36, 17:28
Rom. 11:36
Eph. 4:6
Phil. 2:11
Col. 1:16
Heb. 1:2
7 Rom. 14:14
1 Cor. 10:28
8 Rom. 14:17
9 Rom. 14:13
Gal. 5:13
10 1 Cor. 10:28
11 Rom. 14:15
12 Mat. 25:40
13 Rom. 14:21
2 Cor. 11:29

Chap. **9**

1 Acts 9:3, 15
1 Cor. 3:6, 15:8
2 Cor. 12:12
Gal. 2:7-8
1 Tim. 2:7, 17, 18:9
2 2 Cor. 12:12

4. Do we not have a right to eat and to drink?
5. Do we not have a right to take with us a sister, a wife, as also the other apostles, and the brothers of the Lord, and Cephas?
6. Or I only and Barnabas, do we not have a right to refrain from working?
7. Does anyone at any time serve as a soldier at his own expense? Does anyone plant a vineyard and not eat the fruit of it? Or does anyone shepherd a flock and not eat *the meat* and milk from the flock?
8. Am I saying these things *merely* from a human point of view? Or does not the law say the same things?
9. For it is written in the law of Moses, "You shall not muzzle the ox that is treading out corn." Is it because God is concerned for oxen?
10. Or does He not certainly say *this* for our sakes? For our sakes it was written, so that the one who plows might plow in hope, and the one who threshes the corn in hope might be partaker of his hope.
11. If we have sown to you spiritual things, *is it* a great thing if we shall reap your physical things?
12. If others participate in this authority over you, much more surely *should* not we? Nevertheless, we have not used this authority; but we have endured all things, so that we might not hinder the gospel of Christ.
13. Don't you know that those who are laboring *in* the sacred things of the temple live *of the things* of the temple, *and* those who are ministering at the altar are partakers with the altar?
14. In the same way also, the Lord did command that those who preach the gospel are to live of the gospel.
15. But I have not used any of these things. And I have not written these things in order that this might *now* be done to me. For *it would be* better for me to die rather than to have anyone make my boasting void.
16. For though I preach the gospel, there is no *reason* for me to boast because an obligation has been laid upon me. And woe to me, if I do not preach the gospel!
17. For if I do this willingly, I have a reward; but if *I do this* against my will, I have been entrusted with a ministry.
18. What then is my reward? That in preaching the gospel, I may make the gospel of Christ without expense, so that I may not abuse my authority in the gospel.
19. For although I am not under bondage to anyone, I have made myself a servant to all, so that I might gain the more.
20. Now to the Jews I became as a Jew, that I might gain *the* Jews; to those who are under law, as under law, that I might gain those who are under law;
21. To those who are without law, as without law (not being without law to God, but within law to Christ), that I might gain those who are without law.
22. To the weak, I became as weak, that I might gain those who are weak. To all these, I have become all things, so that I might by all means save some.
23. Now I do this for the sake of the gospel, that I might be a fellow partaker with you.
24. Don't you know that those who run a race all run, but *only* one receives the prize? That is the way you *are to* run in order that you may obtain *the prize*.
25. For everyone who is striving *for mastery* controls himself in all things. Of course, they *do this* so that they may receive a corruptible crown; but we *are striving for* an incorruptible *crown*.
26. I therefore so run, not as one who is uncertain; so *also* I fight, not as beating *the* air.
27. But I discipline my body and bring *it* into subjection, lest, after preaching to others, I myself might be rejected.

4 1 Thes. 2:6
5 Mat. 8:14, 13:55, Gal. 1:19
6 2 Thes. 3:8
7 Deut. 20:6 John 21:15 1 Pet. 5:2 2 Cor. 10:4
9 Deut. 25:4
10 2 Tim. 2:6
11 Rom. 15:27 Gal. 6:6
12 Acts 20:33 2 Cor. 11:12 1 Thes. 2:6
13 Lev. 6:16
14 Mat. 10:10 Luke 10:7 Gal. 6:6
15 Acts 18:3 2 Cor. 11:10
16 Rom. 1:14
17 1 Cor. 3:8, 14 Gal. 2:7 Col. 1:25
18 1 Cor. 7:31, 10:33
19 Mat. 18:15 1 Pet. 3:1 1 Cor. 9:1 Gal. 5:13
20 Acts 16:3, 18:18
21 Rom. 2:12 1 Cor. 7:22 Gal. 3:2
22 Rom. 11:14, 15:1 1 Cor. 10:33 2 Cor. 11:29
24 Gal. 2:2 2 Tim. 4:7
25 Jas. 1:12 Rev. 2:10
26 2 Tim. 2:5
27 Jer. 6:30 Rom. 6:18, 8:13 2 Cor. 13:5 Col. 3:5

Chap. **10**

1 Ex. 13:21, 14:22, Psa. 78:13
3 Ex. 16:15, Psa. 78:24
4 Ex. 17:6 Deut. 32:4, 30-31 Isa. 26:4 Psa. 78:15 Matt. 7:24
5 Num. 14:29 Psa. 106:26
6 Num. 11:4

CHAPTER TEN

1. Now I do not wish you to be ignorant *of this,* brethren, that our fathers were all under the cloud, and all passed through the sea.
2. And all were baptized unto Moses in the cloud and in the sea.
3. And *they* all ate the same spiritual meat.
4. And *they* all drank *of* the same spiritual drink; for they drank from *the* spiritual Rock that followed *them*. And that Rock was Christ.
5. But with many of them God was not pleased, for their dead bodies were strewn in the wilderness.
6. Now these things became examples for us, so that we might not lust after evil things, as they also lusted.

7. Neither be idolaters, as *were* some of them; as it is written, "The people sat down to eat and to drink, and rose up to play."
8. Neither should we commit sexual immorality, as some of them committed, and twenty-three thousand were destroyed in one day.
9. Neither should we tempt Christ, as some of them also tempted *Him*, and were killed by serpents.
10. Neither *should we* complain against *God*, as some of them also complained, and were killed by the destroyer.
11. Now all these things happened to them *as* examples, and were written for our admonition, on whom the ends of the ages are coming.
12. Therefore, let the one who thinks he stands take heed, lest he fall.
13. No temptation has come upon you except what is common to mankind. For God, Who *is* faithful, will not permit you to be tempted beyond what you are able *to bear*; but with the temptation, He will make a way of escape, so that you may be able to bear *it*.
14. Therefore, my beloved, flee from idolatry.
15. I speak as to those who are wise; you judge what I say.
16. The cup of blessing that we bless, is it not *the* fellowship of the blood of Christ? The bread that we break, is it not *the* fellowship of the body of Christ?
17. For we, being many, are one body *and* one bread, because we are all partakers of the bread.
18. Consider Israel according to *the* flesh. Are not those who eat the sacrifices partakers of the altar?
19. What then am I saying? That an idol is anything, or that which is sacrificed to an idol is anything?
20. But that which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not wish you to have fellowship with demons.
21. You cannot drink *the* cup of *the* Lord, and *the* cup of demons. You cannot partake of *the* table of *the* Lord, and *the* table of demons.
22. Now do we provoke the Lord to jealousy? Are we stronger than He?
23. All things *that* are lawful *are permitted* to me, but not all things *that are permitted* are profitable. All things *that* are lawful *are permitted* to me, but all things *that are permitted* do not edify.
24. Let no one seek that which *benefits* himself; but let each seek that which *benefits* the other.
25. Every *lawful* thing that is sold in *the* market you *may* eat, without asking questions for the sake of conscience,
26. For the earth, and *all* its fullness, *is* the Lord's.
27. Now if an unbelieving person invites you *for a meal,* and you desire to go, eat all *lawful things* that are set before you, without asking questions for the sake of conscience.
28. But if anyone says to you, "This has been offered to an idol," do not eat *it*, for the sake and the conscience of the one who showed *it to you,* for the earth, and *all* its fullness, *is* the Lord's.
29. But conscience, I say, not your own, but that of the other *person*. For why is my freedom judged by another *person's* conscience?
30. And if I partake with thankfulness *to God*, why am I spoken evil of for *eating that for* which I give thanks?
31. Therefore, whether you eat, or you drink, or you do anything, do all things to the glory of God.
32. Be without offense to both Jews and Greeks, and to the church of God;
33. According as I also *seek to* please everyone in all things, not seeking my own profit, but the *profit* of many, in order that they may be saved.

7 1 Cor. 7:22, 10:14
8 Psa. 106:29 Rev. 2:14
9 Ex. 17:2, 7 Num. 21:6
10 Ex. 12:23, 16:2 Num. 14:37
11 Rom. 15:4 Phil. 4:5 Heb. 10:25
12 Rom. 11:20
13 Psa. 125:3 2 Pet. 2:9 1 Cor. 1:9
14 2 Cor. 6:17
15 1 Cor. 8:1
16 Mat. 26:26 Acts 2:42
17 1 Cor. 12:27
18 Lev. 3:3 Rom. 4:1, 12 2 Cor. 11:18
19 1 Cor. 8:4
20 Lev. 17:7 Deut. 32:17 Psa. 106:37
21 Deut. 32:38 2 Cor. 6:15
22 Deut. 32:21 Ezek. 22:14
23 1 Cor. 6:12
24 Rom. 13:5, 15:1-2
25 1 Tim. 4:4
26 Ex. 19:5 Psa. 24:1
27 Luke 10:7
28 Deut. 10:14 Psa. 24:1 1 Cor. 8:10, 12
29 Rom. 14:16
30 Rom. 14:6 1 Tim. 4:3-4
31 1 Pet. 4:11 Col. 3:17
32 Acts 20:28 Rom. 14:13 1 Cor. 8:13
33 Rom. 15:2 1 Cor. 10:24

Chap. **11**

1 Eph. 5:1 Phil. 3:17
2 1 Cor. 4:17, 7:17
3 Gen. 3:16 John 14:28 Eph. 5:23 Phil. 2: 7-9 1 Tim. 2:11
4 1 Cor. 12:10
5 Deut. 21:12 Acts 21:9
6 Num. 5:18

CHAPTER ELEVEN

1. Be imitators of me, exactly as I also *am* of Christ.
2. Now I praise you, brethren, because you have remembered me in all things, and you are keeping the ordinances in the way that I delivered *them* to you.
3. But I want you to understand that the Head of every man is Christ, and *the* head of *the* woman *is* the man, and *the* Head of Christ *is* God.
4. Every man who has *a covering* on *his* head when he is praying or prophesying puts his Head to shame.
5. But every woman who has *her* head uncovered when she is praying or prophesying puts her head to shame, for it is the same as being shaved.
6. For if a woman is not covered, let her

be shorn. But if *it be* shameful for a woman to be shorn or shaved, let her be covered.
7. For, on the one hand, a man ought not to cover *his* head, since he is *the* image and glory of God; but, on the other hand, *the* woman is *the* glory of man.
8. For *the* man is not of *the* woman, but *the* woman *is* of *the* man.
9. And also, *the* man was not created for the sake of the woman, but *the* woman for the sake of the man.
10. For this reason, it is necessary for the woman to have *a sign of being under* authority on *her* head because of the angels.
11. Nevertheless, neither *is the* man separate from *the* woman, nor *the* woman separate from *the* man in *the* Lord.
12. For as the woman *is* of the man, so also the man *is* by the woman; but all things *are* of God.
13. You judge for yourselves. Is it becoming for a woman to pray to God uncovered?
14. Or does not even nature itself teach you that if a man has long hair, it is a shame to him?
15. But if a woman has long hair, it is a glory to her; because the long hair has been given to her instead of a *veil to* cover *her head*.
16. But if anyone is contentious *over this issue*, we have no such custom, neither *do* the churches of God.
17. Now *in* this *that* I am commanding *you*, I do not praise you, because when you assemble together, it is not for the better but for the worse.
18. For first of all, I hear that there are divisions among you when you are assembled together in the church, and I partly believe *it*.
19. For it is necessary that heresies be among you, so that the ones who are approved may become manifest among you.
20. Therefore, when you assemble together in one place, it is not to eat *the* Lord's supper.
21. For in eating, everyone takes his own supper first; now on the one hand, someone goes hungry; but on the other hand, another becomes drunken.
22. WHAT! Don't you have houses for eating and drinking? Or do you despise the church of God, and put to shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise *you*!
23. For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;
24. And after giving thanks, He broke *it* and said, "Take, eat; this is My body, which *is* being broken for you. This do in the remembrance of Me."
25. In like manner, *He* also *took* the cup after He had supped, saying, "This is *the* cup *of* the New Covenant in My blood. This do, as often as you drink *it*, in the remembrance of Me."
26. For as often as you eat this bread and drink this cup, you *solemnly* proclaim the death of the Lord until He comes.
27. For this reason, *if* anyone shall eat this bread or shall drink the cup of the Lord unworthily, he shall be guilty of the body and *the* blood of the Lord.
28. But let a man examine himself, and let him eat of the bread and drink of the cup accordingly
29. Because the one who eats and drinks unworthily is eating and drinking judgment to himself, not discerning the body of the Lord.
30. For this *very* reason, many *are* weak and sickly among you, and many have fallen asleep.
31. Now if we would examine ourselves, we would not be judged.
32. But when we are judged, we are chastened by *the* Lord, so that we will not be condemned with the world.
33. So then, my brethren, when you assemble together to eat *the bread and drink the cup*, wait for one another.
34. But if anyone is hungry, let him eat at home, so that *there will be* no *cause* for judgment *when* you assemble together. And the other matters I will set in order when I come.

7 Gen. 1:26
8 Gen. 2:21
9 Gen. 2:18
10 Gen. 24:65
Eccl. 5:6
11 Gal. 3:28
16 1 Cor. 7:17
1 Tim. 6:4
18 1 Cor. 1:10-11
19 Mat. 18:7
Luke 17:1, 2:35
1 Tim. 4:1
1 John 2:19
21 2 Pet. 2:13
Jude 12
22 Jas. 2:6
1 Cor. 10:32
23 Mat. 26:26
Luke 22:19
1 Cor. 15:3
26 John 14:3
Acts 1:11
27 John 6:51
28 2 Cor. 13:5
31 Psa. 32:5
1 John 1:9
32 Psa. 94:12
34 1 Cor. 4:19
Tit. 1:5

Chap. **12**

1 1 Cor. 14:1, 37
2 Psa. 115:5
1 Pet. 4:3
Eph. 2:11
1 Thes. 1:9
3 Mat. 16:17
Mark 9:39
John 15:26
1 John 4:2

CHAPTER TWELVE

1. Now brethren, I do not wish you to be ignorant concerning the spiritual *gifts*.
2. You know that you were Gentiles, *and* were carried away with dumb idols, as you yourselves were led away again and again.
3. Therefore, I am letting you know that no one speaking by *the* Spirit of God calls Jesus accursed; and no one can say

that Jesus *is* Lord, except by *the* Holy Spirit.
4. Now there are differences of gifts, but the same Spirit;
5. And there are differences of administrations, but the same Lord.
6. And there are differences of operations, but it is the same God Who is working all things in all.
7. But the manifestation of the Spirit is given to each one for *the* benefit *of all*.
8. For to one, a word of wisdom is given by the Spirit; and to another, a word of knowledge according to the same Spirit;
9. And to a different one, faith by the same Spirit; and to another, gifts of healing by the same Spirit;
10. And to another, *the* working of miracles; and to another, prophecy; and to another, discerning of spirits; and to a different one, various languages; and to another, *the* interpretation of languages.
11. But the one and the same Spirit is operating in all these things, dividing separately to each one as *God* Himself desires.
12. For even as the body is one and has many members, yet all the members of the one body, though many, are one body; so also *is* Christ.
13. For indeed, by one Spirit we were all baptized into one body—whether Jews or Greeks, whether bondmen or free—and we were all made to drink into one Spirit.
14. For the body *of Christ* is not one member, but many.
15. If the foot should say, "Because I am not a hand, I am not of the body," would this then cause it not to be *part* of the body?
16. And if the ear should say, "Because I am not an eye, I am not of the body," would this then cause it not to be *part* of the body?
17. If the whole body *were* an eye, where *would* the hearing *be*? If *the* whole *were* hearing, where *would* the smelling *be*?
18. But now has God Himself placed each one of the *members* in the body according to His own will.
19. For if all were one member, where *would* the body *be*?
20. But now *are there* many members, yet *they are* one body.
21. And *the* eye is not able to say to the hand, "I have no need of you." Or again, the head *is not able to say* to the feet, "I have no need of you."

4 1 Pet. 4:10
Rom. 12:4
Eph. 4:4
5 Rom. 12:6
Eph. 4:11
6 Eph. 1:23
7 Rom. 12:6
Eph. 4:7
8 1 Cor. 2:6-7
2 Cor. 8:7
9 Mat. 17:19
Mark 16:18
Jas. 5:14
2 Cor. 4:13
10 Mark 16:17
Acts 2:4
1 John 4:1
Rom. 12:6
Gal. 3:5
11 John 3:8
Rom. 12:6
2 Cor. 10:13
12 Rom. 12:4-5
Gal. 3:16
Eph. 4:4
13 John 6:63
Rom. 6:5
Gal. 3:28
Col. 3:11
18 1 Cor. 12:28
Rom. 12:3
27 Rom. 12:5
Eph. 1:23, 4:12, 5:23, 30
Col. 1:24
28 Num. 11:17
Acts 13:1
Rom. 12:6, 8
1 Cor. 12:9-10
Eph. 2:20, 3:5, 4:11
Heb. 13:17, 24
1 Tim. 5:17
31 1 Cor. 14:1, 39

Chap. **13**

2 1 Cor. 12:8-10, 28, 14:1
Mat. 7:22, 17:20
Mark 11:23
Luke 17:6
3 Mat. 6:1-2
4 Prov. 10:12
1 Pet. 4:8
5 1 Cor. 10:24
Phil. 2:4

22. But much to the contrary, the members of the body that appear to be weaker are necessary;
23. And those *members* that we regard as less honorable to the body, upon these we bestow more abundant honor, and our less presentable *parts* are treated with greater modesty.
24. But our more presentable *parts* do not have *this* need. Rather, God has tempered the body together, giving more abundant honor to those *members* that are deficient,
25. So that there might not be any division in the body, but *that* the members might have the same concern for one another.
26. And if one member suffers, all the members suffer with *him*; *and* if one member is glorified, all the members rejoice with *him*.
27. Now you are *the* body of Christ, and *you are all* individual members.
28. And God Himself has placed certain *ones* in the church: first, apostles; secondly, prophets; thirdly, teachers; then miracles; then gifts of healings; helps; governments; various languages.
29. *Are* all apostles? *Are* all prophets? *Are* all teachers? *Do* all *perform* miracles?
30. Do all have gifts of healing? Do all speak in *different* languages? Do all interpret?
31. But earnestly desire the more *edifying* gifts; and yet I show you a way far surpassing *all these*.

CHAPTER THIRTEEN

1. If I speak with the tongues of men and of angels, but do not have love, I have become a sounding brass or a clanging cymbal.
2. If I have *the gift of* prophecy, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.
3. And if I give away all my goods, and if I deliver up my body that I may be burned, but do not have love, I have gained nothing.
4. Love is patient *and* is kind; love envies not, does not brag about itself, is not puffed up.
5. *Love* does not behave disgracefully,

does not seek its own things, is not easily provoked, thinks no evil,
6. Does not rejoice in iniquity, but rejoices in the truth.
7. *Love* bears all things, believes all things, hopes all things, endures all things.
8. Love never fails. But whether *there be* prophecies, they shall cease; whether *there be* languages, they shall cease; whether *there be* knowledge, it shall vanish away.
9. For we know in part, and we prophesy in part;
10. But when that which is perfect has come, then that which is in part shall be set aside.
11. When I was a child, I spoke as a child, I understood as a child, I reasoned as a child; but when I became a man, I set aside the things of a child.
12. For now we see through a glass darkly, but then *we shall see* face to face; now I know in part, but then I shall know exactly as I have been known.
13. And now, these three remain: faith, hope *and* love; but the greatest of these *is* love.

6 Psa. 10:3
2 John 4
Rom. 1:32
7 Rom. 15:1
Gal. 6:2
2 Tim. 2:24
9 1 Cor. 8:2
12 Mat. 18:10
1 John 3:2
2 Cor. 3:18, 5:7
Phil. 3:12

CHAPTER FOURTEEN

1. Pursue love, and earnestly desire the spiritual *gifts*, but especially that you may prophesy.
2. For the one who speaks in an *unknown* language is not speaking to men, but to God; for no one understands *him.* And indeed, *what* he speaks in *his* spirit *is* a mystery.
3. On the other hand, the one who prophesies is speaking to men *for* edification and encouragement and comfort.
4. The one who speaks in an *unknown* language is edifying *only* himself; but the one who prophesies is edifying *the* church.
5. Now I would have all of you speak in *foreign* languages; but even more, *I would have* you prophesy; because greater *is* the one who prophesies than the one who speaks in languages, unless he interprets, so that the church may receive edification.
6. And now, brethren, if I come to you speaking in *foreign* languages, of what *benefit* will it be to you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?
7. *It is* the same with *the* inanimate things that make sounds, whether a flute or harp; if they do not give distinction to the sounds, how will it be known what is being piped or harped?
8. For if the trumpet gives an uncertain sound, who will prepare himself for war?
9. In the same way also, unless you give intelligible speech, how will it be known what is being spoken? For you will be speaking *gibberish* into *the* air.
10. There are so many kinds of voices in *the* world, and none of them *is* without *definite* sounds.
11. Therefore, if I do not know the meaning of the sounds, I shall be a barbarian to the one who is speaking, and the one who is speaking *will be* a barbarian to me.
12. In the same way, since you are desirous of spiritual gifts, seek *them* that you may abound for the edification of the church.
13. For this reason, let the one who speaks in an *unknown* language pray that he may interpret.
14. For if I pray in an *unknown* language, my spirit is praying, but my understanding is unfruitful.
15. What then is *the sum of* it? I will pray with the spirit, but I will also pray with the understanding. I will praise with the spirit, but I will also praise with the understanding.
16. Otherwise, if you bless with the spirit, how shall the one who sits in the room of the unlearned be able to say "Amen" when you give thanks, since he does not understand what you are saying?
17. For you may indeed give thanks well, but the other is not edified.
18. I thank my God *that* I speak in languages more than all of you.
19. But in *the* church, I desire to speak five words with my understanding *rather* than ten thousand words in an *unknown* language, so that I may also instruct others.
20. Brethren, do not be children in *your* minds; however, in *regard to* malice be babes, but in *your* minds be fully mature.
21. It is written in the law, "Therefore, in other languages and by other lips will I speak to this people; but even then, they will not hear Me, says *the* Lord."
22. Consequently, *gifts of* languages are a sign—not for those who believe, but for those who do not believe. But prophecy *is* not for the unbelievers, but for those who believe.

Chap. **14**

1 Num. 11:25, 29
1 Cor. 12:31
2 Acts 2:4, 10:46, 22:9
6 1 Cor. 14:26
15 Psa. 47:7
Eph. 5:19
Col. 3:16
16 1 Cor. 11:24
20 Psa. 131:2
Mat. 11:25, 18:3, 19:14
1 Pet. 2:2
Rom. 16:19
1 Cor. 2:6, 3:1
Eph. 4:14
Heb. 5:12-13
21 Isa. 28:11-12
John 10:34

23. Therefore, if the whole church is assembled together in one place, and all are speaking in *unknown* languages, and unlearned persons or unbelievers come in, will they not say that you have lost your minds?
24. But if all prophesy, and an unbeliever or unlearned person comes in, he is convicted by all, *and* he is discerned by all.
25. And in this way the secrets of his heart are exposed; and so, bowing down on *his* face, he will worship God, declaring that God is indeed among you.
26. What is it then, brethren? When you assemble together, each of you has a psalm, has a doctrine, has a language, has a revelation, *or* has an interpretation. Let all things be done for edification.
27. If anyone speaks in a *foreign* language, *let it be* by two, or three at the most, and *let that be* in succession; and let one interpret.
28. But if there is no interpreter, let him be silent in *the* church, and let him speak within himself and to God.
29. And let the prophets speak, two or three *in succession*; and let the others discern.
30. But if anything be revealed to another *who is* sitting by, let the first one be silent.
31. For your *prophets* can all prophesy one by one, so that everyone may learn and may be encouraged.
32. And *the* spirits of *the* prophets are subject to *the* prophets.
33. For God is not the author of confusion, but of peace, as in all the churches of the saints.
34. Let your women be silent in the churches, for they are not allowed to speak; but they are to be in subjection, exactly as the law says.
35. And if they wish to learn anything, let them ask their own husbands at home. For it is a shame for a woman to speak in church.
36. WHAT? Did the Word of God originate with you? Or did it come only to you *and no one else*?
37. If anyone thinks that he is a prophet or spiritual, let him acknowledge that the things I write to you are commandments of the Lord.
38. But if anyone *chooses to* be ignorant, let him be ignorant.

23 Acts 2:13
25 Isa. 45:14
Zech. 8:23
26 1 Cor. 14:6, 12:7-10
2 Cor. 12:19
Eph. 4:12
29 1 Cor. 12:10
30 1 Thes. 5:19-20
32 I John 4:1
33 1 Cor. 11:16
34 Gen. 3:16
1 Tim. 2:11-12
37 1 John 4:6
2 Cor. 10:7
39 1 Cor. 12:31
1 Thes. 5:20
40 1 Cor. 14:33

Chap. **15**

1 Rom. 5:2
Gal. 1:11
2 Rom. 1:16
1 Cor. 1:21
Gal. 3:4
3 Zech. 13:7
Psa. 22:15
Dan. 9:26
Acts 3:18
1 Pet. 1:11
1 Cor. 11:2, 23
Gal. 1:12
4 Isa. 53:10
Hos. 6:2
Psa. 16:10
Luke 24:26
Acts 2:25
1 Pet. 1:11
5 Mat. 28:17
Mark 16:14
Luke 24:34, 36
John 20:19
7 Luke 24:50
Acts 1:3-4,
8 Acts 9:4, 22:14, 18
9 Acts 8:3
Eph. 3:8
Phil. 3:6
10 Mat. 10:20
Rom. 15:18
2 Cor. 3:5, 11:23, 12:11
Gal. 2:8
Eph. 3:7-8
Phil. 2:13
13 1 Thes. 4:14
15 Acts 2:24, 4:10, 33

39. So then, brethren, desire to prophesy, and do not forbid speaking in *foreign* languages.
40. Let all things be done decently and in order.

CHAPTER FIFTEEN

1. Now I am declaring to you, brethren, the *same* gospel that I proclaimed to you, which you also received, *and* in which you are now standing;
2. By which you are also being saved, if you are holding fast *the* words that I proclaimed to you; otherwise you have believed in vain.
3. For in the first place, I delivered to you what I also had received: that Christ died for our sins, according to the Scriptures;
4. And that He was buried; and that He was raised the third day, according to the Scriptures;
5. And that He appeared to Cephas, *and* then to the twelve.
6. Then He appeared to over five hundred brethren at one time, of whom the greater part are alive until now, but some have fallen asleep.
7. Next He appeared to James; then to all the apostles;
8. And last of all He appeared to me also, as one who was born of a miscarriage.
9. For I am the least of the apostles, *and* am not fit *even* to be called an apostle, because I persecuted the church of God.
10. But by *the* grace of God I am what I am, and His grace toward me has not been in vain; rather, I have labored more abundantly than all of them; however, *it was* not I, but the grace of God with me.
11. Now then, whether I or they, so we preach, and so you have believed.
12. But if Christ is being preached, that He rose from *the* dead, how *is it that* some among you are saying that there is no resurrection of *the* dead?
13. For if there is no resurrection from *the* dead, neither has Christ been raised.
14. And if Christ has not been raised, then our preaching *is* in vain, and your faith *is* also in vain.
15. And we are also found *to be* false witnesses of God; because we have testified of God that He raised Christ, Whom He did not raise, if indeed *the* dead are not raised.

16. For if *the* dead are not raised, neither has Christ been raised.
17. But if Christ has not been raised, your faith *is* vain; you are still in your sins,
18. And those who have fallen asleep in Christ have then perished.
19. If in this life only we have hope in Christ, we are of all people most miserable.
20. But now Christ has been raised from *the* dead; He has become the Firstfruit of those who have fallen asleep.
21. For since by man *came* death, by Man also *came the* resurrection of *the* dead.
22. For as in Adam all die, so also in Christ shall all be made alive.
23. But each in his own order: Christ *the* Firstfruit; then, those who are Christ's at His coming.
24. Afterwards the end *comes*, when He shall have delivered up the kingdom to Him Who *is* God and Father, when He shall have put an end to all rule and all authority and power.
25. For it is ordained that He reign until He has put all enemies under His feet.
26. *The* last enemy *to be* destroyed *is* death.
27. For He has put all things in subjection under His feet. But when it is said that all things have been put in subjection, *it is* clearly evident that *it does* not include Him Who put all things in subjection under Him.
28. But when He has put all things in subjection to Him, then shall the Son Himself also be subject to Him Who put all things in subjection to Him, so that God may be all in all.
29. Otherwise, what shall they do who have been baptized for the *resurrection of* the dead, if *the* dead are not raised at all? Why then are they baptized for the *resurrection of* the dead?
30. Why are we also in danger every hour?
31. I die daily by our boasting which I have in Christ Jesus our Lord.
32. If I fought as a man with beasts in Ephesus, what *did it* profit me, if *the* dead are not raised? Let us eat and drink, for tomorrow we die.
33. Do not be deceived; evil companionship corrupts good behavior.
34. Awake to righteousness, and do not sin, for some *of you* do not have the knowledge of God. I say *this* to your shame.
35. Nevertheless, someone will say, "How are the dead raised? And with what body do they come?"
36. Fool! What you sow does not come to life unless it dies.
37. And what you sow *is* not the body that shall be; rather, *it is* bare grain—it may be of wheat, or one of the other *grains*;
38. And God gives it a body according to His will, and to each of the seeds its own body.
39. *Likewise*, not all flesh *is* the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds.
40. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different.
41. *There is* one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for *one* star differs from *another* star in glory.
42. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption.
43. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.
44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body;
45. Accordingly, it is written, "The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit."
46. However, the spiritual *was* not first, but the natural—then the spiritual.
47. The first man *is* of the earth—made of dust. The second Man *is* the Lord from heaven.
48. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those who are heavenly.
49. And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *One*.
50. Now this I say, brethren, that flesh and blood cannot inherit *the* kingdom of God, nor does corruption inherit incorruption.
51. Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed,
52. In an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

17 Rom. 4:25
19 2 Tim. 3:12
20 Acts 26:23
1 Pet. 1:3
Rev. 1:5
21 John 11:25
Rom. 5:12, 6:23
23 I Thes. 4:15
24 Dan. 7:14
25 Psa. 110:1
Acts 2:34
Eph. 1:22
26 2 Tim. 1:10
Rev. 20:14
27 Psa. 8:6
28 1 Cor. 3:23, 11:3
Phil. 3:21
30 2 Cor. 11:26
Gal. 5:11
31 Rom. 8:36
2 Cor. 4:10
1 Thes. 2:19
32 Isa. 22:13
Eccl. 2:24
Luke 12:19
2 Cor. 1:8
33 1 Cor. 5:6
34 Rom. 13:11
1 Cor. 6:5
Eph. 5:14
1 Thes. 4:5
35 Ezek. 37:3
36 John 12:24
42 Dan. 12:3
Mat. 13:43
43 Phil. 3:21
45 Gen. 2:7
John 5:21
Rom. 5:14
Phil. 3:21
Col. 3:4
47 Gen. 3:19
John 3:13, 31
48 Phil. 3:20
49 Gen. 5:3
1 John 3:2
Rom. 8:29
2 Cor. 3:18
Phil. 3:21
50 Mat. 16:17
John 3:3, 5
51 Phil. 3:21
1 Thes. 4:15
52 Zech. 9:14
Mat. 24:31
John 5:25

53. For this corruptible must put on incorruptibility, and this mortal must put on immortality.
54. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."
55. O death, where is your sting? O grave, where is your victory?
56. Now the sting of death *is* sin, and the power of sin *is* the law.
57. But thanks *be* to God, Who gives us the victory through our Lord Jesus Christ.
58. So then, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in *the* Lord.

53 2 Cor. 5:4
54 Isa. 25:8
Rev. 20:14
55 Hos. 13:14
56 Rom. 4:15
57 1 John 5:4
Rom. 7:25
58 2 Pet. 3:14
1 Cor. 3:8

CHAPTER SIXTEEN

Chap. **16**

1. Now concerning the collection that *is being made* for the saints: as I directed the churches in Galatia, so you also are to do.
2. Every first *day* of the week, each one is to put aside *food* at home, storing up whatever he may be prospered in, so that there need not be any collections when I come.
3. And when I come, whomever you approve in *your* letters, these are the ones I will send to carry your bounty to Jerusalem.
4. Now if it be suitable for me to go also, they shall go with me.
5. But I will come to you after I pass through Macedonia, for I am going through Macedonia.
6. It may be *that* I shall stay with you, or *that* I may even winter *there*, so that you may send me forth *on my journey* wherever I may go.
7. For *at this time* I will not *stop* to see you, but I hope at some *future* time to stay with you, if the Lord permits.
8. But I will remain in Ephesus until Pentecost.
9. For a great and effective door has been opened to me, and there *are* many adversaries.
10. Now if Timothy comes, see to it that he may be with you without fear; for he labors in the work of *the* Lord, even as I *do*.
11. Therefore, do not let anyone despise him; but send him forth *on his journey* in peace, so that he may come to me; for I am waiting for him with the brethren.
12. Now concerning Apollos, *our* brother, I strongly urged him to go to you with the brethren. However, it was not at all *his* desire to come *to you* at this time; but he will come when he has an opportunity.
13. Be watchful; stand fast in the faith; conduct yourselves with courage. Be strong *in the Lord*.
14. Let everything you do be done in love.
15. Now I exhort you, brethren, (You know the household of Stephanas, that it is the first fruit of Achaia, and *that* they have dedicated themselves to the service of the saints.)
16. To submit yourselves to such *as these*, and to everyone who is working and laboring with *us*.
17. Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus because they have made up for your deficiency.
18. For they refreshed my spirit and yours; therefore, recognize those *who are serving*.
19. The churches in Asia salute you. Aquila and Priscilla salute you much in *the* Lord, together with the church in their home.
20. All the brethren salute you. Greet one another with a holy kiss.
21. The salutation of Paul by my *own* hand.
22. If anyone does not love the Lord Jesus Christ, let him be accursed. Our Lord shall come!
23. The grace of the Lord Jesus Christ *be* with you.
24. My love *be* with you all in Christ Jesus. Amen.

1 Acts 11:29
Gal. 2:10
2 Acts 20:7
3 2 Cor. 8:19
5 Acts 19:21
2 Cor. 1:16
6 Acts 15:3
Rom. 15:24
7 Acts 18:21
Jas. 4:15
9 Acts 14:27, 19:9
2 Cor. 2:12
Col. 4:3
10 Acts 19:22
Phil. 2:20
1 Thes. 3:2
11 Acts 15:33
1 Tim. 4:12
12 1 Cor. 1:12
13 Mat. 24:42
1 Pet. 5:8
Eph. 6:10
Phil. 1:27
Col. 1:11
1 Thes. 3:8, 5:6
2 Thes. 2:15
14 1 Pet. 4:8
15 Rom. 16:5
1 Cor. 1:16
2 Cor. 8:4
Heb. 6:10
16 Heb. 6:10, 13:17
17 2 Cor. 11:9
Phil. 2:30
18 Phil. 2:29
Col. 4:8
19 Rom. 16:5
20 Rom. 16:16
21 Col. 4:18
22 Jude 14, 15
Gal. 1:8-9
Eph. 6:24
23 Rom. 16:20

The first *epistle* to *the* Corinthians,
written from Philippi
by Stephanas and Fortunatus and
Achaicus and Timothy*

**The notation at the end of I Corinthians indicating that Paul wrote this epistle from Philippi conflicts with the internal evidence. Paul's words in I Corinthians 16:7-8 show that he was in Ephesus when he wrote this epistle: "For at this time I will not stop to see you, but I hope at some future time to stay with you, if the Lord permits. But I will remain in Ephesus until Pentecost." Furthermore, Paul wrote, "The churches in Asia salute you," confirming that he wrote this epistle from Asia and not from Philippi. Therefore, the notation at the end of the epistle, which was a later addition to the Greek text, is apparently incorrect.*

The Second Epistle to the

Corinthians

CHAPTER ONE

1. Paul, an apostle of Jesus Christ by *the* will of God, and Timothy *our* brother, to the church of God that is in Corinth, with all the saints who are in *the* entire region *of* Achaia:
2. Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
3. Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and *the* God of all comfort;
4. Who comforts us in all our tribulation, in order that we may be able to comfort those who are in any trial, through the comfort with which we ourselves are comforted by God.
5. For to the degree *that* the sufferings of Christ abound in us, so also our comfort abounds through Christ.
6. And if we are in distress, *it is* for your comfort and salvation, which is being worked out by *your* enduring the same sufferings that we also suffer; *and* if we are comforted, *it is* for your comfort and salvation (and our hope *is* steadfast for you);
7. Knowing that as you are partners in the sufferings, *you are* also *partners* in the comfort.
8. For we do not want you to be ignorant of our tribulations, brethren, *even the trials* that befell us in Asia; we were exceedingly burdened beyond *our own* strength, so much so that we even despaired of living.
9. For we had the sentence of death within ourselves, so that we would not trust in ourselves but in God, Who raises the dead;
10. Who delivered us from so great a death, and continues to deliver; in Whom we have hope that He will even yet deliver;
11. While you also are laboring together for us by supplication *to God*, that the gift to us from many persons might be *the* cause of thanksgiving by many for us.
12. For our boasting is this: the testimony of our conscience, that in *the* simplicity and sincerity of God (not in carnal wisdom, but in *the* grace of God), we had our conduct in the world, but more abundantly toward you.
13. For we do not write *any* other things to you but what you have read and already acknowledge; and I hope that you will acknowledge *them* even to *the* end;
14. According as you did also acknowledge us in part, that we are your boasting, even as you *are* also our *boasting* in the day of the Lord Jesus.
15. And with this confidence, I had previously planned to come to you, so that you might have a second benefit;
16. And *after coming* by you, *I intended* to travel through to Macedonia, and to come again from Macedonia to you, and *then* be accompanied by you to Judea.
17. Now then, in planning this *journey,* was I light-minded? Or *are* the things *that* I resolve to do motivated by *the* flesh, that there should be with me *wavering between* yes and no?
18. But God *is* faithful, so that our word to you was not yes and no.
19. For the Son of God, Jesus Christ, Who was preached by us among you (by me and Silvanus and Timothy), was not *first* yes and *then* no, but in Him has *always* been yes.
20. For whatever promises of God *there are*, in Him *is* the yes, and in Him the Amen, with glory to God by us.
21. But He Who establishes us with you in Christ, and Who has anointed us, *is* God,
22. Who has also sealed us and has given the earnest of the Spirit in our hearts.
23. But I call upon God to bear witness of my intentions, that in order to spare you I did not yet come to Corinth—
24. Not that we exercise lordship over your faith, but because we are working with you *to increase* your joy. For you stand by faith.

Chap. 1

1 1 Cor. 1:1
Eph. 1:1
Phil. 1:1
Col. 1:1-2
1 Tim. 1:1
2 Tim. 1:1
2 Rom. 1:7
1 Cor. 1:3
Gal. 1:3
Phil. 1:2
Col. 1:2
1 Thes. 1:1
2 Thes. 1:2
3 1 Pet. 1:3
Eph. 1:3
5 Acts 9:4
2 Cor. 4:10
6 2 Cor. 4:15
7 Rom. 8:17
2 Tim. 2:12
8 Acts 19:23
1 Cor. 15:32, 16:9
9 Jer. 17:5, 7
10 2 Pet. 2:9
11 Rom. 15:30
2 Cor. 4:15
Phil. 1:19
Philem. 22
12 1 Cor. 2:4
2 Cor. 2:17
14 2 Cor. 5:12
Phil. 2:16
1 Thes. 2:19
15 Rom. 1:11
1 Cor. 4:19
16 1 Cor. 16:5-6
17 2 Cor. 10:2
19 Mark 1:1
Luke 1:35
Acts 9:20
Heb. 13:8
20 Rom. 15:8
21 1 John 2:20
22 2 Cor. 5:5
Eph. 1:14, 4:30
2 Tim. 2:19
Rev. 2:17
23 Rom. 1:9
1 Cor. 4:21
2 Cor. 2:3, 11:31, 12:20, 13:2, 10
Gal. 1:20
Phil. 1:8
24 1 Pet. 5:3
Rom. 11:20
1 Cor. 3:5, 15:1

Chap. 2

1 2 Cor. 1:23
3 2 Cor. 8:22, 12:21
Gal. 5:10

CHAPTER TWO

1. Now I am resolved within myself not to come to you again in sorrow.
2. For if I make you sorrowful, who is it that makes me glad, if it is not the one who has been made sorrowful by me?
3. And I wrote this same *thing* to you, lest when I come, I might have sorrow from *those* in whom I ought to rejoice; *for* I have confidence in all of you, that my joy is *the joy* of you all.

4. For out of much distress and anguish of heart I wrote to you with many tears—not that you might be sorrowful, but that you might know the overflowing love which I have for you.
5. But if anyone has caused sorrow, he has not grieved me, but you all, *at least* in part (in order that I may not overcharge *him*).
6. To such a one this punishment, which *was inflicted* by the majority *of you, is* sufficient;
7. So that on the contrary, you should rather forgive and encourage *him*, lest such a one be swallowed up with overwhelming sorrow.
8. For this reason, I exhort you to confirm *your* love toward him.
9. Now for this *cause* I wrote *to you*, that I might know by testing you whether you are obedient in everything.
10. But to whom you forgive anything, I also *forgive*; and if I also have forgiven anything, to whomever I have forgiven *it*, for your sakes *I forgave it* in *the* person of Christ;
11. So that we may not be outwitted by Satan, for we are not ignorant of his schemes.
12. Now when I came to Troas *to preach* the gospel of Christ, and a door was opened to me by *the* Lord,
13. I had no rest in my spirit because I *was* not *able* to find Titus, my brother; then I left them *and* went into Macedonia.
14. But thanks *be* to God, Who always leads us triumphant in Christ, and manifests the fragrance of His knowledge through us in every place.
15. For we are Christ's sweet perfume to God among those who are being saved and among those who are perishing;
16. To those *who are perishing, we are* a stench of death unto death; but to those *who are being saved, we are* a fragrance of life unto life. And who *is* qualified for such things?
17. For we are not like the many, who for *their own* profit are corrupting the Word of God; but we speak with sincerity, as from God, *and* before God, *and* in Christ.

CHAPTER THREE

1. Do we again begin to commend ourselves? Or do we, as some, need epistles of commendation to you, or *epistles* of commendation from you?
2. You are our epistle, and are inscribed in our hearts, being known and read by all men;
3. *For* it is manifest that you are Christ's epistle, ministered by us; you were not inscribed with *pen and* ink, but with *the* Spirit of *the* living God; not on tablets of stone, but on fleshly tablets of *the* heart.
4. Now we have this confidence through Christ toward God;
5. Not that we are competent of ourselves, *or* credit anything to our own *abilities*: rather, our competency *is* from God;
6. Who also made us competent *as* ministers of *the* New Covenant; not of *the* letter, but of *the* Spirit; for the letter kills, but the Spirit gives life.
7. Now if the ministry of death, which was engraved in stones, came into being with glory, so that the children of Israel were not able to gaze upon Moses' face because of the glory of his face, which *glory* is being set aside;
8. Shall not the ministry of the Spirit be far more glorious?
9. For if *there was* glory in the ministry of condemnation, to a much greater degree the ministry of righteousness overflows with glory.
10. And even *the ministry of condemnation*, which had glory, was not glorious in this respect, because of the surpassing glory *of the ministry of life*.
11. For if that which is being set aside *came into being* through glory, to a much greater degree that which remains *is* glorious.
12. Now then, because we have such hope, we use great plainness *of speech*;
13. For *we are* not like Moses, who put a veil over his face, so that the children of Israel could not gaze to the end upon *the glory* that is *now* being set aside.
14. But their minds were blinded; for to the present hour the same veil *has* not *been* removed, *but* remains at the reading of the Old Covenant; which *veil* is removed in Christ.
15. For to this day, when Moses is read, *the* veil lies upon their hearts.
16. But when *their hearts* turn to *the* Lord, the veil is taken away.
17. Now the Lord is the Spirit; and where the Spirit of *the* Lord *is*, there *is* freedom.

4 2 Cor. 7:8, 9
5 1 Cor. 5:1
Gal. 4:12
6 1 Cor. 5:4, 5
1 Tim. 5:20
7 Gal. 6:1
9 2 Cor. 10:6
12 Acts 16:8
1 Cor. 16:9
13 2 Cor. 7:5, 6
14 S. of S. 1:3
15 1 Cor. 1:18
2 Cor. 4:3
16 Luke 2:34
John 9:39
1 Pet. 2:7
1 Cor. 15:10
17 2 Pet. 2:3
2 Cor. 1:12

Chap. 3

1 Acts 18:27
2 Cor. 5:12

2 1 Cor. 9:2
3 Ex. 24:12
Psa. 40:8
1 Cor. 3:5
Heb. 8:10
5 John 15:5
1 Cor. 15:10
6 Jer. 31:31
Mat. 26:28
John 6:63
Rom. 2:27, 3:20, 8:2
1 Cor. 3:5
Gal. 3:10
Eph. 3:7
7 Ex. 34:1, 34:29
Deut. 10:1
Rom. 7:10
8 Gal. 3:5
9 Rom. 1:17
12 2 Cor. 7:4
Eph. 6:19
13 Ex. 34:33
Rom. 10:4
Gal. 3:23
14 Isa. 6:10
Acts 28:26
16 Ex. 34:34
Isa. 25:7
Rom. 11:23
17 1 Cor. 15:45

18. But we all, with uncovered faces beholding the glory of *the* Lord as in a mirror, are being transformed *into* the same image from glory to glory, even as by *the* Spirit of *the* Lord.

CHAPTER FOUR

1. Therefore, having this ministry, according as we have received mercy, we are not fainthearted.
2. For we have personally renounced the hidden things of dishonest gain, not walking in *cunning* craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth, we are commending ourselves to every man's conscience before God.
3. But if our gospel is hidden, it is hidden to those who are perishing;
4. In whom the god of this age★ has blinded the minds of those who do not believe, lest the light of the gospel of the glory of Christ, Who is *the* image of God, should shine unto them.
5. For we do not preach our own selves, but Christ Jesus *the* Lord, and ourselves your servants for Jesus' sake
6. Because *it is* God Who commanded *the* light to shine out of darkness, Who shined into our hearts *the* light of the knowledge of the glory of God in *the* face of Jesus Christ.
7. Now we have this treasure in earthen vessels in order that the supremacy of the power may be of God, and not from us.
8. On every *side we are* hard pressed, but not crushed; perplexed, but not despairing;
9. Persecuted, but not forsaken; cast down, but not destroyed;
10. Always carrying about in *our* bodies the dying of the Lord Jesus, so that the life of Jesus may also be manifested in our bodies.
11. For those of us who are living are always delivered to death for Jesus' sake, that the life of Jesus may also be manifested in our mortal flesh.
12. So then, on the one hand, death is working in us; and on the other hand, life *is working* in you.
13. And having the same spirit of faith, according as it is written, "I believed, therefore I have spoken," we also believe; therefore we also speak,
14. Knowing that He Who raised the Lord Jesus *from the dead* shall also raise us through Jesus, and shall present *us* with you.
15. For all things *are* for your sakes, so that the abounding grace may cause the thanksgiving of many to overflow unto the glory of God.
16. For this reason, we do not lose heart; but if our outward man is being brought to decay, yet the inward *man* is being renewed day by day.
17. For the momentary lightness of our tribulation is working out for us an immeasurably greater *and* everlasting fullness of glory;
18. While we consider not the things *that are* seen, but the things *that are* not seen. For the things *that are* seen *are* temporary; but the things *that are* not seen *are* eternal.

18 Rom. 8:29
1 Cor. 13:12
2 Cor. 4:4, 6

Chap. **4**

1 1 Cor. 7:25
2 Cor. 3:6
2 2 Cor. 2:17, 5:11, 6:4, 7
3 1 Cor. 1:18
4 John 1:18, 12:40
2 Cor. 3:8-9
Eph. 6:12
Heb. 1:3
★ *world*
5 1 Cor. 1:13, 9:19
6 Gen. 1:3
1 Pet. 2:9
2 Pet. 1:19
7 1 Cor. 2:5
2 Cor. 5:1
8 2 Cor. 7:5
9 Psa. 37:24
10 Rom. 8:17
Phil. 3:10
11 Rom. 8:36
12 2 Cor. 13:9
13 Psa. 116:10
2 Pet. 1:1
14 Rom. 8:11
1 Cor. 6:14
15 2 Cor. 1:11
Col. 1:24
2 Tim. 2:10
16 Rom. 7:22
Col. 3:10
17 Mat. 5:12
1 Pet. 1:6
Rom. 8:18
18 Rom. 8:24
Heb. 11:1

Chap. **5**

1 Job 4:19
2 Rom. 8:23
3 Rev. 3:18
4 1 Cor. 15:53
5 Isa. 29:23
Rom. 8:23
Eph. 1:14, 2:10
7 Rom. 8:24
Heb. 11:1
8 Phil. 1:23
10 Rom. 14:10
Gal. 6:7
Eph. 6:8
Rev. 22:12
11 Jude 23
2 Cor. 4:2
Heb. 10:31

CHAPTER FIVE

1. For we know that if our earthly house of *this* tabernacle is destroyed, we have a building from God, a house not made with *human* hands, eternal in the heavens.
2. For in this we truly are groaning, longing to be clothed with our dwelling from heaven;
3. If indeed *that* being clothed, we may not be found naked.
4. For we who are in *this* tabernacle truly do groan, being burdened; not that we wish to be unclothed, but to be clothed upon so that the mortal *flesh* may be swallowed up by life.
5. Now He Who is working out this very thing for us *is* God, Who has also given us the earnest of the Spirit.
6. Therefore, we are always confident, knowing that while we are at home in *this* body, we are away from *our eternal* home, *which is coming* from the Lord.
7. (For we walk by faith, not by sight.)
8. We are confident, and we are willing to be *away* from *this* home (*that is*, out of *this* body) and instead to be at home with the Lord.
9. Because of this, we are also laboring *so that,* whether present or absent, *we* may be well pleasing to Him.
10. For we must all appear before the judgment seat of Christ so that each one may receive according to the things *done* in *his* body—what he has practiced, whether good or evil.
11. So then, *because* we know the fear of

the Lord, we are persuading men; but we are fully known to God, and I hope are also fully known in your consciences.
12. For we are not commending ourselves again to you, but are giving you an occasion to boast on our behalf, so that you may have *something to answer to* those who themselves are boasting in *physical* appearance, and not in *the* heart.
13. But if we are jubilant, *it is* to God; or if we are sober-minded, *it is* for you;
14. For the love of Christ compels us, *because* we have thus concluded that if one died for all, then all died.
15. And He died for all so that those who live should no longer live to themselves, but to Him Who died for them and was raised again.
16. So then, from this time *forward* we know no man according to *the* flesh; but even if we have known Christ in *the* flesh, yet now we no longer know *Him accordingly*.
17. Therefore, if anyone *be* in Christ, *he is* a new creation; the old things have passed away; behold, all things have become new.
18. And all things *are* from God, Who has reconciled us to Himself through Jesus Christ, and has given to us the ministry of reconciliation;
19. Which *is*, that God was in Christ, reconciling *the* world to Himself, not imputing their trespasses to them; and He has entrusted to us *this* message of reconciliation.
20. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, "Be reconciled to God."
21. For He made Him Who knew no sin *to be* sin for us, so that we might become *the* righteousness of God in Him.

CHAPTER SIX

1. We then, working together *with Him*, are also exhorting you not to receive the grace of God in vain.
2. (For He says, "In an acceptable time I have heard you, and in a day of salvation I have helped you." Behold, now *is* an acceptable time. Behold, now *is* a day of salvation.)
3. We do not give offense to anyone in anything, so that the ministry may not be blamed;
4. But in everything we are confirming ourselves as servants of God, in much endurance, in tribulation, in necessities, in distresses,
5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings,
6. In pureness, in knowledge, in long-suffering, in kindness, in *the* Holy Spirit, in love unfeigned,
7. In *the* Word of truth, in *the* power of God; through the armor of righteousness on the right hand and *on the* left,
8. Through glory and dishonor, through evil report and good report, as deceivers and true,
9. As unknown and well known; as dying, but behold, we are alive; as chastened, but not put to death;
10. As sorrowful, but always rejoicing; as poor, but enriching many; as having nothing, yet possessing all things.
11. O *you* Corinthians! Our mouths have been opened to you, and our hearts have been enlarged *toward you*.
12. You are not suppressed by us, but you are restricted in your own hearts;
13. Now in return *for our ministry to you* (I am speaking to you as to children), you should also enlarge *your hearts toward us*.
14. Do not be unequally yoked with unbelievers. For what do righteousness and lawlessness *have* in common? And what fellowship *does* light *have* with darkness?
15. And what union *does* Christ *have* with Belial? Or what part *does* a believer *have* with an unbeliever?
16. And what agreement *is there between* a temple of God and idols? For you are a temple of *the* living God, exactly as God said: "I will dwell in them and walk in *them*; and I will be their God, and they shall be My people.
17. Therefore, come out from the midst of them and be separate," says *the* Lord, "and touch not *the* unclean, and I will receive you;
18. And I shall be a Father to you, and you shall be My sons and daughters," says *the* Lord Almighty.

CHAPTER SEVEN

1. Now then, beloved, since we have these promises, we should purge ourselves from every defilement of *the* flesh

12 2 Cor. 1:14, 3:1
13 2 Cor. 11:1, 16
14 Rom. 5:15
15 Rom. 6:11 1 Cor. 6:19 Gal. 2:20
16 Mat. 12:50 John 6:63 2 Cor. 10:4 Eph. 6:11 Col. 3:11
17 Isa. 65:17 Rom. 8:9 Gal. 5:6 Eph. 2:15
18 Rom. 3:24, 5:10 Eph. 2:16 Col. 1:20
20 Job 33:23 2 Cor. 6:1 Eph. 6:20
21 Isa. 53:6, 9 1 John 3:5 Rom. 1:17, 10:3 Gal. 3:13

Chap. **6**

1 1 Cor. 3:9 2 Cor. 5:20
2 Isa. 49:8
3 Rom. 14:13 1 Cor. 9:12, 10:32
4 1 Cor. 4:1 2 Cor. 4:2
5 2 Cor. 11:23
7 1 Cor. 2:4 2 Cor. 7:14, 10:4 Eph. 6:11
9 Psa. 118:18 1 Cor. 4:9 2 Cor. 1:9, 4:2, 5:11
11 2 Cor. 7:3
12 2 Cor. 12:15
13 1 Cor. 4:14
14 Deut. 7:2-3 1 Sam. 5:2-3 1 Ki. 18:21 1 Cor. 5:9 Eph. 5:7, 11
16 Ex. 29:45 Lev. 26:12 Jer. 31:33 1 Cor. 3:16 Eph. 2:21 Heb. 3:6
17 Is. 52:11 Jer. 31:1, 9 Rev. 18:4, 21:7

Chap. **7**

1 1 John 3:3

and *the* spirit, perfecting holiness in *the* fear of God.
2. Receive us; we have wronged no one, we have corrupted no one, we have defrauded no one.
3. I do not say *this* to condemn *you* because I have said before that you are in our hearts—to die together and to live together.
4. Great *is* my boldness toward you, *and* great *is* my boasting in regard to you. I have been filled with encouragement. I am overflowing with joy at all our tribulations.
5. For indeed, after we came into Macedonia, our flesh did not have any rest, but we were oppressed in every *way*—without *were* contentions, *and* within *were* fears.
6. But God, Who encourages those who are heavy-hearted, encouraged us by the coming of Titus;
7. And not only by his coming *to us*, but also by the encouragement with which he was comforted concerning you, relating to us your longing, your mourning, your zeal for me; therefore I rejoiced all the more.
8. For if I caused you to sorrow by the epistle, I do not repent, even if I did regret *it at first*, because I see that that epistle caused you to sorrow for only a short time.
9. And *so* I rejoice—not because you were caused to sorrow, but because you sorrowed unto repentance; for you sorrowed in a godly manner, so that you were not injured by us in any way.
10. For sorrow unto repentance before God works out salvation not to be repented of; but the sorrow of the world works out death.
11. For see how this very thing—your personal sorrow before God—brought about such earnestness in you! And, *what* a defense, and *what* indignation, and fear, and vehement desire, and zeal, and vengeance! In every *way* you have proved yourselves to be pure in the matter.
12. Now when I wrote to you, *it was* not for the sake of the one who did wrong, nor for the sake of the one who suffered *the* wrong, but in order that your earnestness toward us might be manifested for your sakes before God.
13. Therefore, we were comforted by your encouragement, and we rejoiced all the more abundantly at Titus' joy, because his spirit had been renewed by all of you.
14. For if I have boasted anything to him about you, I was not ashamed. But as we spoke all things in truth to you, so also our boasting *of you* to Titus became truth;
15. And his deep affection for you is even greater, as he recalls the obedience of all of you, how with fear and trembling you received him.
16. I rejoice that I have confidence in you in everything.

2 Acts 20:33
3 2 Cor. 6:11-12
4 1 Cor. 1:4
2 Cor. 3:12
Phil. 2:17
Col. 1:24
5 Deut. 32:25
2 Cor. 2:13, 4:8
6 2 Cor. 1:4, 2:13
8 2 Cor. 2:4
10 2 Sam. 12:13
Prov. 17:22
Mat. 26:75
12 2 Cor. 2:4
13 Rom. 15:32
15 2 Cor. 2:9, 6:12
Phil. 2:12
16 2 Thes. 3:4
Philem. 8, 21

Chap. **8**

2 Mark 12:44
2 Cor. 9:11
4 Acts 11:29, 24:17
Rom. 15:25-26
1 Cor. 16:1, 3-4
2 Cor. 9:1
6 2 Cor. 8:4, 17, 19, 12:18
7 1 Cor. 1:5, 12:13
2 Cor. 9:8
8 1 Cor. 7:6
9 Mat. 8:20
Luke 9:58
Phil. 2:6-7
10 Prov. 19:17
Mat. 10:42
1 Cor. 7:25
2 Cor. 9:2
1 Tim. 6:18-19
Heb. 13:16

CHAPTER EIGHT

1. Now, brethren, we *wish to* make known to you the grace of God that has been given to the churches in Macedonia,
2. That in a great trial of affliction, their abundant joy and their deep poverty has overflowed unto the wealth of their liberality.
3. For I testify *that* according to *their* ability, and *even* beyond *their* ability, *they were* willing *to give* of themselves,
4. Earnestly entreating us to accept the gift, and *their* participation in the service for the saints.
5. And not *only* as we had hoped, but they gave themselves first to the Lord, and to us by *the* will of God.
6. So then, we exhorted Titus that as he had begun *this service*, so he might also with you *make* this gift complete.
7. Now even as you are abounding in every *way*—in faith, and word, and knowledge, and *in* all diligence, and in the love *that* you have for us—so you should also abound in this gift.
8. I am not saying *this* as a command, but *I am exhorting you* through the diligence of others in order to prove the genuineness of your love.
9. For you know the grace of our Lord Jesus Christ: that although He was rich, He became poor for your sakes, so that by His poverty you might become rich.
10. Now I give *my* judgment in this because it is fitting for you, who began a year ago not only to perform *this service*, but also showed *your* willingness.
11. But now complete the service, so that just as *there was* a willing readiness, so also *there may be* a completion out of what *you* have.

12. For if there is a willing mind, *it is* accepted according to what one has, not according to what he does not have.
13. For *I do* not *desire* that others may be released and you be burdened, but *that there may be* equality—your present abundance *making up* for their deficiency.
14. Likewise, their *future* abundance may also be for your deficiency, so that there may be equality
15. Exactly as it is written: "He that *gathered* much had nothing *left* over; and he that *gathered* little did not lack."
16. But thanks *be* to God, Who put the same earnest care for you in Titus' heart.
17. For he truly accepted the exhortation; and being *even* more diligent, on his own initiative he went to you.
18. But we sent with him the brother, whose praise *is* known in the gospel throughout all the churches;
19. And that is not the only *reason*, for he had also been selected by the churches to accompany us with this gift, which *is being* ministered by us to the glory of the Lord Himself and *as a witness of* your willingness.
20. *He is accompanying us* to prevent anyone from accusing us concerning this abundance that *is being* ministered by us;
21. Providing honest things not only in the sight of *the* Lord, but also in the sight of men.
22. And we sent with them our brother, whom we have often proved in many things to be diligent, and now much more diligent in the great confidence that *he has* toward you.
23. If *anyone inquires* about Titus, *he is* my partner and fellow worker for you; and *if anyone inquires about* our brethren, *they are* messengers of *the* churches *and* the glory of Christ.
24. Therefore, show the proof of your love, and of our boasting on your behalf, to them and before the churches.

CHAPTER NINE

1. It is not necessary for me to write to you concerning the ministry that *is* for the saints;
2. Because I know your willingness, for which I have boasted of you to *the* Macedonians—that Achaia was prepared a year ago; and your zeal has stirred up a greater number *to participate*.

12 Mark 12:43-44
Luke 21:3
15 Ex. 16:18
17 2 Cor. 8:6
18 2 Cor. 12:18
19 1 Cor. 16:3-4
2 Cor. 4:15, 8:4, 6-7, 9:8
21 1 Pet. 2:12
Rom. 12:17
Phil. 4:8
23 Phil. 2:25
24 2 Cor. 7:14, 9:2

Chap. **9**

1 Acts 11:29
Rom. 15:26
1 Cor. 16:1
2 Cor. 8:4
Gal. 2:10
2 2 Cor. 8:10, 19, 24
3 2 Cor. 8:6, 17
5 Gen. 33:11
1 Sam. 25:27
2 Ki. 5:15
6 Prov. 11:24
7 Ex. 35:5
Deut. 15:7
Prov. 11:25
Rom. 12:8
2 Cor. 8:12
8 Prov. 11:24
Phil. 4:19
9 Psa. 112:9
10 Isa. 55:10
Hos. 10:12
Mat. 6:1
11 2 Cor. 1:11
12 2 Cor. 8:14
13 Mat. 5:16
Heb. 13:16
14 2 Cor. 8:1
15 Jas. 1:17

3. But I sent the brethren *ahead*, so that our boasting about you might not be made void in this respect, *and* that, according as I had said, you may be ready;
4. Lest perhaps, if *some of the* Macedonians come with me and find you unprepared, we (in order that we may not say "you") might be put to shame by this confident boasting.
5. Therefore, I thought *it* necessary to exhort the brethren to go ahead *of us* to you, and to complete the *preparations* of this your bounty beforehand, since you had already proclaimed *a willingness*; so that it might be *received* as a blessing, and not as *it were of* covetousness.
6. But this *I say*: the one who sows sparingly shall also reap sparingly; and the one who sows bountifully shall also reap bountifully.
7. Each one as he purposes in his heart, *so let him give,* but not grudgingly or by compulsion; for God loves a cheerful giver.
8. For God *is* able to make all grace abound toward you so that in every *way* you may always have sufficiency in all *things*, *and* may abound unto every good work,
9. According as it is written: "He has scattered abroad, *and* he has given to the poor; his righteousness remains forever."
10. Now may He Who supplies seed to the sower, and bread to eat, supply *your seed* and multiply your sowing; and may He increase the fruits of your righteousness,
11. *So that you may* in every *way* be enriched unto all bountifulness, which causes thanksgiving to God through us.
12. For the administration of this service is not only filling to overflowing the deficiencies of the saints, but *is* also abounding by the giving of many thanks to God.
13. Through the performance of this service, *they* are glorifying God for your professed subjection to the gospel of Christ, and *for the* liberality of the distribution toward them and toward all *the saints*;
14. And in their supplications for you, *there is* a longing on your behalf, because of the surpassing grace of God upon you.
15. Now thanks *be* to God for His indescribable free gift.

CHAPTER TEN

1. Now I Paul am personally exhorting you by the meekness and gentleness of Christ. On the one hand, when present with you I *am* base; but on the other hand, when absent I am bold toward you.
2. But I am beseeching *you* so that, when I am present, I may not have to be bold with the confidence with which I intend to show boldness toward some, who think that we are walking according to *the* flesh.
3. For although we walk in *the* flesh, we do not war according to *the* flesh.
4. For the weapons of our warfare *are* not carnal, but mighty through God to *the* overthrowing of strongholds,
5. Casting down *vain* imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ;
6. And having a readiness to avenge all disobedience, whenever your obedience has been fulfilled.
7. Are you looking at things according to their appearance? If anyone is persuaded in his *own* mind that he is Christ's, let him reconsider this concerning himself; for exactly as he *is* Christ's, so also *are* we Christ's.
8. For even if I should boast somewhat more concerning our authority, which the Lord has given to us for *your* edification and not for your destruction, I shall not be put to shame
9. In order that I may not seem as though I am frightening you by means of epistles.
10. "For on the one hand," they say, "*his* epistles *are* weighty and strong; but on the other hand, *his* bodily presence *is* weak, and *his* speech *is* contemptible."
11. Let such a one think about this: that exactly as we are in word by epistles when we are absent, so *we will be* in action when we are present.
12. But we dare not join ranks with or compare ourselves with those who are commending themselves; for those who measure themselves by themselves, and compare themselves with themselves, have no understanding.
13. Now we will not boast of things beyond *our* measure, but according to the measure of the rule that God has distributed to us, *which* extends even to you.

Chap. **10**

1 Rom. 12:1
2 Cor. 12:5
2 1 Cor. 4:21
2 Cor. 13:2, 10
4 Jer. 1:10
Acts 7:22
1 Cor. 2:5
Eph. 6:13
1 Thes. 5:8
1 Tim. 1:18
2 Tim. 2:3
5 1 Cor. 1:19
6 2 Cor. 7:15, 13:2, 10
7 John 7:24
1 John 4:6
1 Cor. 3:23, 14:37
2 Cor. 11:23
8 2 Cor. 7:14, 13:10
10 1 Cor. 1:17, 2:3-4
Gal. 4:13
12 2 Cor. 5:12
13 2 Cor. 10:15
14 1 Cor. 3:5
15 Rom. 15:20
17 Isa. 65:16
Jer. 9:24
1 Cor. 1:31
18 Prov. 27:2
Rom. 2:29
1 Cor. 4:5

Chap. **11**

1 2 Cor. 5:13, 11:16
2 Lev. 21:13
Hos. 2:19
1 Cor. 4:15
Gal. 4:17
Col. 1:28
3 Gen. 3:4
John 8:44
Eph. 6:24
Col. 2:4, 8
1 Tim. 1:3
4 Gal. 1:7-8
5 1 Cor. 15:10
6 1 Cor. 1:17
2 Cor. 12:12
Eph. 3:4
9 Acts 20:33
2 Cor. 12:14
Phil. 4:10
1 Thes. 2:9

14. For we are not stretching beyond our *measure*, as if we did not extend to you (for we also came to you with the gospel of Christ).
15. We are not boasting in things beyond *our* measure, *such as* other men's labors; but we have hope *that when* your faith is increased, *we will* be abundantly enriched by you according to our rule *of faith*,
16. In order to preach the gospel to the *regions* beyond you, *and* not to boast in things *made* ready in another man's territory.
17. But the one who is boasting, let him boast in *the* Lord.
18. For the *one who is* approved is not the one who commends himself, but the one whom the Lord commends.

CHAPTER ELEVEN

1. I would *that* you might bear with me in a little nonsense; but indeed, do bear with me.
2. For I am jealous over you with *the* jealousy of God because I have espoused you to one husband, so that I may present *you as* a chaste virgin to Christ.
3. But I fear, lest by any means, as the serpent deceived Eve by his craftiness, so your minds might be corrupted from *the* simplicity that *is* in Christ.
4. For indeed, if someone comes preaching another Jesus, whom we did not preach, or you receive a different spirit, which you did not receive, or a different gospel, which you did not accept, you put up with it as *something* good.
5. But I consider myself in no way inferior to those highly exalted *so-called* apostles.
6. For although *I may be* unpolished in speech, yet *I am* not in knowledge; for in all things I have demonstrated this to you.
7. Now did I commit sin by humbling myself so that you might be exalted, because I preached the gospel of God to you freely?
8. I robbed other churches, receiving wages *from them* for ministering to you.
9. And when I was present with you and in need, I was not a burden to anyone (for the brethren who came from Macedonia fully supplied my needs); for I kept myself, and will *continue to* keep myself, from being burdensome to you in anything.

10. *As the* truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia.
11. Why? Because I don't love you? God knows *I do.*
12. But what I am doing, I will do, so that I may cut off *any* occasion from those who are desiring an occasion; so that in the things they boast of, they also may be found even as we *are*.
13. For such *are* false apostles—deceitful workers who are transforming themselves into apostles of Christ.
14. And *it is* no marvel, for Satan himself transforms himself into an angel of light.
15. Therefore, *it is* no great thing if his servants also transform themselves as ministers of righteousness—whose end shall be according to their works.
16. Again I say, no one should consider me a fool; but if otherwise, receive me even as a fool, that I also may boast a little.
17. What I am *now* saying, I do not speak according to *the* Lord, but as in foolishness, in this confidence of boasting.
18. Since many boast according to *the* flesh, I also will boast.
19. For since you are *so* intelligent, you gladly bear with fools.
20. For you bear *it* if anyone brings you into bondage, if anyone devours *you*, if anyone takes *from you*, if anyone exalts himself, if anyone beats you on the face.
21. I speak as though we were under reproach for being weak; but in whatever *way* anyone else is bold (I speak in foolishness), I also am bold.
22. Are they Hebrews? So am I. Are they Israelites? So am I. Are they *the* seed of Abraham? So am I.
23. Are they servants of Christ? (I am speaking as if I were out of my mind.) So am I, above *and beyond measure*—in labors more abundant, in stripes above measure, in imprisonments more frequent, in deaths often.
24. Five times from *the* Jews I received forty *stripes* less one.
25. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I spent in the deep.
26. *I have been* in journeyings often, in perils of rivers, in perils of robbers, in perils from *my own* race, in perils from *the* Gentiles, in perils in *the* city, in perils in *the* desert, in perils on *the* sea, in perils among false brethren;
27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
28. Besides *all* these things from the *world* outside, pressing on me daily i*s* the care of all the churches.
29. Who is weak, and I am not weak? Who is offended, and I do not burn?
30. If it is necessary for me to boast, I will boast *in* the things concerning my weakness.
31. The God and Father of our Lord Jesus Christ, Who is blessed into the ages *of eternity*, knows that I do not lie.
32. In Damascus, the governor under Aretas the king was guarding the city of the Damascenes *because* he desired to arrest me.
33. But I was let down in a basket through a window by the wall, and escaped *from* his hands.

10 Rom. 9:1
1 Cor. 9:15
11 2 Cor. 6:11
12 1 Cor. 9:12
13 Acts 15:24
2 Pet. 2:1
Rom. 16:18
Gal. 1:7
Phil. 1:15, 3:2
Tit. 1:10
Rev. 2:2
14 Gal. 1:8
15 Phil. 3:19
17 1 Cor. 7:6
19 1 Cor. 4:10
20 Gal. 2:4
21 2 Cor. 10:10
Phil. 3:4
22 Acts 22:3
Rom. 11:1
Phil. 3:5
23 Acts 9:16
1 Cor. 15:10, 30
24 Deut. 25:3
25 Acts 14:19, 16:22, 27:41
26 Acts 9:23, 14:5
27 Acts 20:31
1 Cor. 4:11
28 Acts 20:18
Rom. 1:14
29 1 Cor. 8:13
30 2 Cor. 12:5
31 Rom. 1:9, 9:5
Gal. 1:20
1 Thes. 2:5
32 Acts 9:24

Chap. **12**

2 Acts 22:17
Rom. 16:7
Gal. 1:22
4 Luke 23:43
2 Cor. 11:30
6 2 Cor. 11:16
7 Job 2:7
Ezek. 28:24
Luke 13:16
Gal. 4:13
8 Deut. 3:23
Mat. 26:44
9 1 Pet. 4:14
2 Cor. 11:30

CHAPTER TWELVE

1. Indeed, it is not expedient for me to boast. But I will come to visions and revelations of *the* Lord.
2. I know a man in Christ *who*, fourteen years ago, was caught up to *the* third heaven. (Whether *this man was* in *the* body, I do not know; or out of the body, I do not know—God knows.)
3. Now I know such a man (whether *taken up* in *the* body, or out of the body, I do not know—God knows),
4. *And* that he was caught up to Paradise, and heard unutterable sayings, which a man is not permitted to speak.
5. I will boast of such a one as this; but of myself I personally will not boast, except concerning my weaknesses.
6. But even if I choose to boast, I shall not be a fool; for I will speak the truth. However, I will forbear, lest anyone think of me above what he sees me *to be*, or what he hears from me.
7. But in order that I might not be exalted by the abundance of the revelations, *there* was given to me a thorn in the flesh, an angel of Satan to buffet me, so that I might not be exalted.
8. I besought the Lord three times for this, that it might depart from me;
9. But He said to me, "My grace is sufficient for you; for My power is made

perfect in weakness." Therefore, most gladly will I boast in my weaknesses that the power of Christ may dwell in me.
10. For this reason, I take pleasure in weaknesses, in insults, in necessities, in persecutions, in distresses for Christ; for when I am weak, then I am strong.
11. I have become a fool *in this* boasting. You have forced me *to do so*, when I ought to have been commended by you. For in no way was I inferior to those highly exalted *so-called* apostles—even if I am nothing.
12. Indeed, the signs of an apostle were demonstrated *by me* in all patience, in signs and wonders and miracles among you.
13. For in what *way* was it that you were inferior to the other churches, except that I myself did not burden you? Forgive me this wrong.
14. Behold, a third time I am ready to come to you, and I will not burden you; for I do not seek what is yours, but you; for the children are not obligated to lay up for the parents, but the parents for the children.
15. Now I will most happily spend, and am willing to be totally spent, for your souls; although the more abundantly I love you, the less I am loved.
16. Yet even so, I did not burden you; but being crafty, I caught you with guile.
17. Did I make a gain of you by any of those whom I sent to you?
18. I urged Titus *to go to you* and sent with *him our* brother. Did Titus make a gain of you? Did we not walk in the same spirit *and* in the same steps?
19. Again, do you think that we are making an excuse to you? We speak before God in Christ; and everything *we do*, beloved, *is* for your edification.
20. But I fear that when I come, perhaps I may find you *in* a *state* such as I do not wish, and I may be found by you such as you do not wish; that *there may be* strifes, jealousies, indignations, contentions, evil speakings, whisperings, puffings up, commotions;
21. *And* that when I come again, my God will humble me among you, and I shall grieve over many of those who have already sinned, and have not repented of the uncleanness and sexual immorality and licentiousness that they have practiced.

10 Rom. 5:3
2 Cor. 7:4, 13:4
11 1 Cor. 3:7
2 Cor. 11:1, 5, 16
Gal. 2:6-8
Eph. 3:8
12 Rom. 15:18
1 Cor. 9:2
2 Cor. 4:2
13 1 Cor. 1:7, 9:12
2 Cor. 11:7, 9
14 Acts 20:33
1 Cor. 4:14, 10:33
2 Cor. 13:1
15 John 10:11
2 Cor. 1:6, 6:12-13
Col. 1:24
2 Tim. 2:10
16 2 Cor. 11:9
17 2 Cor. 7:2
18 2 Cor. 8:6, 16, 8:18
19 Rom. 9:1
1 Cor. 10:33
2 Cor. 5:12, 11:31
20 1 Cor. 4:21
2 Cor. 13:2, 10
21 1 Cor. 5:1
2 Cor. 2:1, 4, 13:2

Chap. **13**

1 Num. 35:30
Deut. 17:6
Mat. 18:16
John 8:17
2 Cor. 12:14
Heb. 10:28
2 2 Cor. 1:23, 10:2, 12:21
3 Mat. 10:20
1 Cor. 5:4, 9:2
4 1 Pet. 3:18
Rom. 6:4
2 Cor. 10:3-4
Phil. 2:7-8
5 Rom. 8:10
1 Cor. 9:27
Gal. 4:19
7 2 Cor. 6:9
9 1 Cor. 4:10
2 Cor. 11:30
1 Thes. 3:10
10 1 Cor. 4:21
2 Cor. 12:20
11 Rom. 12:16, 18, 15:33
12 1 Pet. 5:14
Rom. 16:16
1 Cor. 16:20
1 Thes. 5:26
13 Rom. 16:24
Phil. 2:1

CHAPTER THIRTEEN

1. This *is the* third time *that* I am coming to you. In *the* mouth of two or three witnesses every matter shall be established.
2. I have previously told *you*, and I am telling you in advance the second time, as though I were present; but since I am absent now, I am writing to those who have continued to sin until now—and to all the rest—that if I come again, I will not spare.
3. Since you seek a proof of Christ speaking through me (Who is not weak toward you, but is powerful in you;
4. For although He was crucified in weakness, yet He lives by God's power; and we are indeed weak in Him, but we shall live with Him by God's power toward you),
5. Examine yourselves *to see* whether you are in the faith; prove your own selves. Don't you *of* your own selves know that Jesus Christ is in you? Otherwise, you are reprobates.
6. But I hope that you will recognize that we are not reprobates.
7. Now I am praying to God *that* you do no evil; not that we may appear *to be* approved, but that you may do what *is* right, even if we are *regarded* as reprobates.
8. For we do not have any power against the truth, but *only* for the truth.
9. And we rejoice when we are weak and you are strong; for we are also praying for this—*even* your perfection.
10. For this cause, I am writing these things to you while I am absent, in order that when I am present I may not treat *you* with severity, according to the authority which the Lord has given me for edification and not for destruction.
11. In conclusion, brethren, rejoice! Be perfected; be encouraged; be of the same mind; be at peace; and the God of love and peace shall be with you.
12. Greet one another with a holy kiss. All the saints send salutations to you.
13. The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit *be* with you all. Amen.

The second *epistle* to *the* Corinthians,
written from Philippi of Macedonia
by Titus and Luke

The Epistle of Paul to the

Galatians

CHAPTER ONE

1. Paul, *an* apostle, not *sent* from men nor *made* by man, but by Jesus Christ and God *the* Father, Who raised Him from *the* dead;
2. And all the brethren who are with me, to the churches of Galatia:
3. Grace and peace *be* to you from God *the* Father and our Lord Jesus Christ,
4. Who gave Himself for our sins, in order that He might deliver us from the present evil world, according to the will of our God and Father;
5. To Whom *be* the glory into the ages of eternity. Amen.
6. I am astonished that you are so quickly being turned away from Him Who called you into *the* grace of Christ, to a different gospel,
7. Which *in reality* is not another *gospel*; but there are some who are troubling you and are desiring to pervert the gospel of Christ.
8. But if we, or even an angel from heaven, should preach a gospel to you *that* is contrary to what we have preached, LET HIM BE ACCURSED!
9. As we have said before, I also now say again. If anyone is preaching a gospel contrary to what you have received, LET HIM BE ACCURSED!
10. Now then, am I striving to please men, or God? Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant of Christ.
11. But I certify to you, brethren, that the gospel that was preached by me is not according to man;
12. Because neither did I receive it from man, nor was I taught *it by man*; rather, *it was* by *the* revelation of Jesus Christ.
13. For you heard of my former conduct when I was in Judaism, how I was excessively persecuting the church of God and was destroying it;
14. And I was advancing in Judaism *far* beyond many *of my* contemporaries in my *own* nation, being more abundantly zealous for *the* traditions of my fathers.
15. But when it pleased God, Who selected me from my mother's womb, and called *me* by His grace,
16. To reveal His own Son in me, in order that I might preach Him as the gospel among the Gentiles, I did not immediately confer with flesh and blood,
17. Nor did I go up to Jerusalem to those *who were* apostles before me; but I went away into Arabia, and returned again to Damascus.
18. Then after three years, I went up to Jerusalem to become acquainted with Peter, and I remained with him fifteen days.
19. But I did not see *any* of the other apostles, except James the brother of the Lord.
20. (Now the things that I am writing to you, behold, before God, I am not lying.)
21. Then I came into the regions of Syria and Cilicia.
22. But I was unknown by face to the churches in Judea which *are* in Christ;
23. They only heard, "The one who once persecuted us is now preaching the gospel—the faith which he once destroyed."
24. And they glorified God in me.

Chap. 1

1 Acts 2:24, 9:6
Tit. 1:3
2 1 Cor. 16:1
Phil. 2:22
3 1 Thes. 1:1
4 Mat. 20:28
1 John 5:19
Rom. 4:25
Tit. 2:14
Heb. 2:5
6 Gal. 5:8
7 Acts 15:1
2 Cor. 2:17, 11:4
8 1 Cor. 16:22
9 Deut. 4:2
Prov. 30:6
Rev. 22:18
10 1 Sam. 24:7
Mat. 28:14
Jas. 4:4
1 Thes. 2:4
11 1 Cor. 15:1
12 1 Cor. 15:1
Eph. 3:3
13 Acts 8:3, 9:1
1 Tim. 1:13
14 Jer. 9:14
Mat. 15:2
Mark 7:5
Acts 26:9
Phil. 3:6
15 Isa. 49:1, 5
16 Mat. 16:17
Acts 9:15
2 Cor. 4:6
Eph. 3:8, 6:12
18 Acts 9:26
19 Mat. 13:55
1 Cor. 9:5
20 Rom. 9:1
21 Acts 9:30
22 Rom. 16:7
1 Thes. 2:14

Chap. 2

1 Acts 15:2
2 Acts 15:12
Phil. 2:16
1 Thes. 3:5
4 Acts 15:1
2 Cor. 11:26
Gal. 3:25, 4:3, 9
5 Gal. 2:14
6 Acts 10:34
Rom. 2:11
2 Cor. 12:11
Gal. 6:3

CHAPTER TWO

1. Then after fourteen years I again went up to Jerusalem with Barnabas, taking Titus with *me* also.
2. And I went up according to revelation, and laid before them the gospel that I preach among the Gentiles, but privately to those of repute, lest by any means I should be running, or had run in vain.
3. (But indeed, Titus, who *was* with me, being a Greek, was not compelled to be circumcised.)
4. Now *this meeting* was *private* because of false brethren brought in secretly, who came in by stealth to spy out our freedom which we have in Christ Jesus, in order that they might bring us into bondage;
5. To whom we did not yield in subjection, *not* even for one hour, so that the truth of the gospel might continue with you.
6. But *the gospel that I preach did not come* from those reputed to be something. (Whatever they were does not make any difference to me; God does not accept *the* person of a man.) For those who are of repute conferred nothing upon me.

7. But on the contrary, after seeing that I had been entrusted with the gospel of the uncircumcision, exactly as Peter *had been entrusted with the gospel* of the circumcision;
8. (For He Who wrought in Peter for *the* apostleship of the circumcision wrought in me also toward the Gentiles;)
9. And after recognizing the grace that was given to me, James and Cephas and John—those reputed to be pillars—gave to me and Barnabas *the* right hands of fellowship, *affirming* that we *should go* to the Gentiles, and they to the circumcision.
10. *Their* only *request was* that we remember the poor, which very thing I was also diligent to do.
11. But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned;
12. For before certain *ones* came from James, he was eating with the Gentiles. However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the* circumcision *party*.
13. And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy.
14. But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, "If you, being a Jew, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to judaize?*
15. We who are Jews by nature—and not sinners of *the* Gentiles—
16. Knowing that a man is not justified by works of law*, but through *the* faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because by works of law shall no flesh be justified.
17. Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE!
18. For if I build again those things that I destroyed, I am making myself a transgressor.

7 Acts 13:46 Rom. 11:13 1 Thes. 2:4 2 Tim. 1:11
8 Acts 9:15 1 Cor. 15:10 Gal. 3:5
9 Mat. 16:18 Rom. 1:5 1 Cor. 15:10 Eph. 3:8 Rev. 21:14
10 Acts 11:30 Rom. 15:25
11 Acts 15:35
12 Acts 10:28
14 Acts 10:28 Gal. 2:5 1 Tim. 5:20
15 Mat. 9:11 Acts 15:10 Eph. 2:3
16 Psa. 143:2 Acts 13:38 Rom. 1:17, 3:20 Gal. 3:24
17 1 John 3:8
19 Rom. 6:11, 14, 8:2 2 Cor. 5:15 Heb. 9:14
20 1 Pet. 4:2 Rom. 6:6 2 Cor. 5:15 Eph. 5:2 Tit. 2:14
21 Rom. 11:6 Heb. 7:11

Chap. **3**

1 Gal. 2:14, 5:7
2 Acts 2:38 Rom. 10:16 Eph. 1:13 Heb. 6:4
3 Gal. 4:9 Heb. 7:16
4 2 John 8 Heb. 10:35
6 Gen. 15:6 Jas. 2:23 Rom. 4:3, 9
7 John 8:39
8 Gen. 12:3 Acts 3:25 Rom. 9:17
10 Deut. 27:26 Jer. 11:3
11 Hab. 2:4 Rom. 1:17 Gal. 2:16 Heb. 10:38

19. For I through law died to *works of* law, in order that I may live to God.
20. I have been crucified with Christ, yet I live. *Indeed,* it is no longer I; but Christ lives in me. For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me.
21. I do not nullify the grace of God; for if righteousness *is* through *works of* law*, then Christ died in vain."

CHAPTER THREE

1. O foolish Galatians, who has bewitched you *into* not obeying the truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation?
2. This only I desire to learn from you: did you receive the Spirit of God by works of law,* or by *the* hearing of faith?
3. Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh?
4. Have you suffered so many things in vain, if indeed it h*as been* in vain?
5. Therefore *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it* by works of law or by *the* hearing of faith?
6. *It is* exactly as *it is written*: "Abraham believed God, and it was reckoned to him for righteousness."
7. Because of this, *you should* understand that those who *are* of faith are the *true* sons of Abraham.
8. Now *in* the Scriptures, God, seeing in advance that He would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "In you shall all the nations be blessed."
9. *It is* for this reason that those who are of faith are being blessed with the believing Abraham.
10. For as many as are *relying* on works of law* are under a curse, because it is written, "Cursed *is* everyone who does not continue in all things that have been written in the book of the law to do them."
11. Therefore, *it is* evident that no one is being justified before God by *means of*

**In order to understand that the traditional laws of Judaism are not the commands of God given to Moses in the Pentateuch, one needs to read:* Code of Jewish Law—*Ganzfried and Golden, Hebrew Publishing Company, 1993—ISBN 0 -88442-779-8. Also, see Appendix R, "What Is Meant by the Works of the Law?" p. 1343.*

law; because *it is written*, "The just shall live by faith."
12. Now then, the law is not based on faith; but, "The man who practices these things shall live in them."
13. Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree")
14. In order that the blessing of Abraham might come to the Gentiles by Christ Jesus, *and* that we might receive the promise of the Spirit through faith.
15. Brethren (I am speaking from a human perspective), even when a man's covenant has been ratified, no one nullifies *it*, or adds a codicil to it.
16. Now to Abraham and to his Seed were the promises spoken. He does not say, "and to *your* seeds," as of many; but as of one, "and to your Seed," which is Christ.
17. Now this I say, *that the* covenant ratified beforehand by God to Christ cannot be annulled by the law, which was *given* four hundred and thirty years later, so as to make the promise of no effect.
18. For if the inheritance *is* by law, *it is* no longer by promise. But God granted *it* to Abraham by promise.
19. Why then the law? It was placed alongside *the promises* for the purpose of *defining* transgressions, until the Seed should come to whom *the* promise was made, having been ordained through angels in the hand of a mediator.
20. Now then, a mediator does not *act on behalf* of one; but God is one.*
21. *Is* the law then contrary to the promises of God? MAY IT NEVER BE! For if a law had been given that had the power to give life, *then* righteousness would indeed have been by law.
22. But the Scriptures have shut up all things under sin, so that by *the* faith of Jesus Christ the promise might be given to those who believe.
23. Now before faith came, we were guarded under law, having been shut up unto the faith that was yet to be revealed.
24. In this way, the law was our tutor *to lead us* to Christ that we might be justified by faith.

12 Lev. 18:5
Rom. 4:4-5, 10:5
13 Deut. 21:23
Rom. 8:3
2 Cor. 5:21
14 Isa. 32:15
Ezek. 11:19
Acts 2:33
Rom. 4:9
15 Heb. 9:17
16 Gen. 12:3
1 Cor. 12:12
17 Ex. 12:40
Rom. 4:13
18 Rom. 4:14, 8:17
19 Ex. 20:19
John 1:17, 15:22
Acts 7:53
Rom. 4:15
20 Rom. 3:29
22 Rom 4:11, 11:32
24 Rom. 10:4
Acts 13:39
26 John 1:12
Rom. 8:14
27 Rom. 6:3, 10:12, 13:14
28 John 10:16
Eph. 2:14
29 Gen. 21:10
Rom. 8:17
Heb. 11:18

Chap. **4**

3 Col. 2:8
Heb. 9:10
4 Gen. 3:15, 49:10
Isa. 7:14
Mat. 1:23, 5:17
Mark 1:15
Luke 2:27
John 1:14
Heb. 2:14
★ *appointed time* (Gen. 1:14
Lev. 23:4
Rom. 5:6
Gal. 4:4)
5 Mat. 20:28
John 1:12
Eph. 1:5
Heb. 9:12
6 Rom. 5:5
7 Rom. 8:16
8 Rom. 1:25
1 Cor. 12:2
Eph. 2:12
1 Thes. 1:9, 4:5
9 1 Cor. 8:3
Col. 2:20
Heb. 7:18
10 Deut. 18:10
11 1 Thes. 3:5
12 2 Cor. 2:5

25. But since faith has come, we are no longer under a tutor
26. Because you are all sons of God through faith in Christ Jesus.
27. For as many *of you* as were baptized into Christ did put on Christ.
28. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus.
29. And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise.

CHAPTER FOUR

1. Now then, I say, for as long a time as the heir is a child, he is no different from a servant, *although* he be lord of all;
2. But he is under guardians and stewards until the time appointed beforehand by the father.
3. In the same way, when we were children, we were held in bondage under the elements of the world.
4. But when the time for the fulfillment★ came, God sent forth His own Son, born of a woman, born under law,
5. In order that He might redeem those who are under law, so that we might receive the *gift of* sonship *from God*.
6. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, "Abba, Father."
7. So then, you are no longer a servant, but a son. And if a son, *you are* also an heir of God through Christ.
8. Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature.
9. But on the other hand, after having known God—rather, after having been known by God—how *is it that* you are turning again to the weak and impotent elements, to which you again desire to be in bondage?
10. You are *of* your own selves observing days, and months, and times and years.
11. I am afraid for you, lest somehow I have labored among you in vain.
12. Brethren, I beseech you, be as I *am*, for I also *am* as you *are*: you have not wronged me in anything.

**The full meaning of Verse 20 is as follows*: "Now then, a mediator does not *act on behalf* of one [*that is, a mediator negotiates terms between two parties*]; but [*in respect to the promise of grace*] God is one [*that is, God acted unilaterally when He made His covenant with Abraham*]." *In contrast, the covenant of law that He established with Israel was ordained through angels in the hand of a mediator, Moses.*

13. Now you know that at first I preached the gospel to you in *the* weakness of the flesh;
14. And the temptation—namely, my *trial* in my flesh—you despised not, nor rejected with contempt; rather, you received me as a messenger of God, *even* as Christ Jesus Himself.
15. What then was your blessedness? For I bear you witness that, if *it were* possible, you would have plucked out your eyes *and* given *them* to me.
16. Now then, in speaking the truth to you, have I become your enemy?
17. They are zealous after you, *but* not for good; rather, they desire to exclude you, in order that you may be zealous after them.
18. Now *it is* right to be zealous in a right *thing* at all times, and not only when I am present with you.
19. My little children, for whom I am again laboring in pain until Christ has been formed in you,
20. I desire to be with you now, and to change my voice, because I am at a loss concerning you.
21. Tell me, you who desire to be under law, do you not hear the law?
22. For it is written that Abraham had two sons: one by the maidservant, and one by the free *woman.*
23. Now on the one hand, he who came from the maidservant was born according to the flesh; but on the other hand, he who came from the free *woman was born* according to the promise;
24. Which things are allegorical, because these are the two covenants. *The* one from Mount Sinai, which is Hagar, is engendering bondage;
25. Because the Mount Sinai *covenant* is *likened to* Hagar in Arabia, and corresponds to the present Jerusalem; and she is in bondage with her children.
26. But the Jerusalem above is free, which is *the* mother of us all;
27. For it is written, "Rejoice, O barren who did not bear! Break forth and cry, *you* who were not travailing, because many more *are* the children of the desolate than of her who has the husband."
28. Now we, brethren, like Isaac, are *the* children of promise.
29. But as *it was* then, so also *it is* now: he who was born according to *the* flesh persecuted him *who was born* according to *the* Spirit.
30. Nevertheless, what does the scripture say? "Cast out the maidservant and her son; for in no way shall the son of the maidservant inherit *the promise* with the son of the free *woman*."
31. So then, brethren, we are not children of *the* maidservant, but of the free *woman.*

13 1 Cor. 2:3
14 Mal. 2:7 Luke 10:16
17 Rom. 10:2
19 1 Cor. 4:15
22 Gen. 16:15, 21:2
23 Rom. 9:7, 8 Heb. 11:11
24 Deut. 33:2
26 Isa. 2:2
27 Isa. 54:1
28 Acts 3:25
29 Gen. 21:9 Gal. 5:11
30 Gen. 21:10 John 8:35 Gal. 3:8, 22
31 John 8:36

CHAPTER FIVE

1. Therefore, stand fast in the liberty wherewith Christ has made us free, and do not be held again in a yoke of bondage.
2. Behold, I, Paul, tell you that if you become circumcised, Christ shall profit you nothing!
3. Again, I am personally testifying to every man who is being circumcised that he is a debtor to do the whole law.
4. You who are attempting to be justified by *works of* law,* you are being deprived of any *spiritual* effect from Christ. You have fallen from grace!
5. For we through *the* Spirit are waiting for *the* hope of righteousness by faith;
6. Because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, *it is the* inner working *of* faith through love.
7. You were running well. Who hindered you, *persuading you* not to obey the truth?
8. This persuasion *is* not *coming* from Him who calls you.
9. A little leaven leavens the whole lump.
10. I am persuaded concerning you in *the* Lord that you will be otherwise minded; and he who troubles you shall bear the judgment, whoever he may be.
11. But I, brethren, if I still proclaim circumcision, why am I yet being persecuted? Then the offense of the cross has been taken away.
12. I would *that* they would even make themselves eunuchs—those who are throwing you into confusion.
13. For you have been called unto freedom, brethren; only do not *use* this freedom for an occasion to the flesh; rather, serve one another with love.

Chap. **5**
1 Acts 15:10 Rom. 6:18
2 Acts 15:1
3 Gal. 3:10
4 Rom. 9:31 Heb. 12:15
5 Rom. 8:24
6 Col. 3:11 1 Thes. 1:3
7 1 Cor. 9:24 Gal. 3:1
8 Gal. 1:6
9 1 Cor. 5:6
10 2 Cor. 2:3, 10:6 Gal. 1:7
11 1 Cor. 1:23, 15:30 Gal. 6:12
12 Josh. 7:25 Acts 15:1, 2
13 1 Pet. 2:16 1 Cor. 8:9, 9:19

**See Appendix R, "What Is Meant by the Works of the Law?" p. 1343.*

14. For the whole law is fulfilled in this *commandment*: "You shall love your neighbor as yourself."
15. But if you bite and devour one another, watch out *lest* you be consumed by one another.
16. Now *this* I say, walk by *the* Spirit, and you will not fulfill the lust of the flesh.
17. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed to each other, so that you cannot do those things you wish to do.
18. But if you are led by *the* Spirit, you are not under *works of* law.
19. Now the works of the flesh are manifest, which are *these*: adultery, fornication, uncleanness, licentiousness,
20. Idolatry, witchcraft, hatred, strifes, jealousies, indignations, contentions, divisions, sects,
21. Envyings, murders, drunkenness, revelings, and such things as these; concerning which I am telling you beforehand, even as I have also said in the past, that those who do such things shall not inherit *the* kingdom of God.
22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith,
23. Meekness, self-control; against such things there is no law.
24. But those who *are* Christ's have crucified the flesh with its passions and lusts.
25. If we live by *the* Spirit, we should also be walking by *the* Spirit.
26. We should not become vain-glorious, provoking one another *and* envying one another.

14 Mat. 7:12, 22:39
Jas. 2:8
16 1 Pet. 2:11
Rom. 6:12
17 Rom. 7:15, 23
18 Rom. 6:14
19 Eph. 5:3
21 1 Cor. 6:9
22 John 15:2
Rom. 15:14
1 Cor. 13:7
Eph. 5:9
Col. 3:12
23 1 Tim. 1:9
24 1 Pet. 2:11
Rom. 6:6
25 Rom. 8:4-5
26 Phil. 2:3

Chap. **6**

1 Rom. 14:1
1 Cor. 2:15, 4:21, 7:5
2 Jas. 2:8
Rom. 15:1
1 Thes. 5:14
3 Rom. 12:3
1 Cor. 8:2
2 Cor. 3:5

CHAPTER SIX

1. Brethren, even if a man be overtaken in some offense, you who are spiritual, restore such a one in a spirit of meekness, considering yourself, lest you also be tempted.
2. Bear one another's burdens, and so fulfill the law of Christ.
3. For if anyone thinks himself to be something, when he is nothing, he is deceiving himself.
4. But let each one prove his own work, and then he will have rejoicing in himself alone, and not in another;
5. For each one shall bear his own burden.
6. Let the one who is being taught in the Word share all *his* good things with the one who is teaching *him*.
7. Do not be deceived. God is not mocked; for whatever a man sows, that shall he also reap.
8. For the one who sows to his own flesh shall reap corruption from the flesh. But the one who sows to the Spirit shall reap eternal life from the Spirit.
9. Now we should not lose heart *in* doing well because we who do not faint will reap in due time.
10. So then, as we have opportunity, we should do good to all, and especially to those who are of the household of faith.
11. See with what large letters I have written to you with my *own* hand.
12. As many as desire to make a good impression in *the* flesh, these are the ones who compel you to be circumcised, *and* only in order that they may not be persecuted for the cross of Christ;
13. For those who are circumcised, neither do they keep *the* law themselves, but they want you to be circumcised in order that they may boast in your flesh.
14. But as for me, MAY IT NEVER BE that I boast, except in the cross of our Lord Jesus Christ, through Whom *the* world has been crucified to me, and I to the world.
15. For in Christ Jesus neither circumcision nor uncircumcision is of any *spiritual* force; rather, *it is* a new creation *that avails.*
16. And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God.
17. From this time forth, let no one trouble me, for I bear the brands of the Lord Jesus in my own body.
18. Brethren, *may* the grace of our Lord Jesus Christ *be* with your spirit. Amen.

To *the* Galatians, written from Rome*

4 Luke 18:11
1 Cor. 11:28
5 Rom. 2:6
1 Cor. 3:8
6 1 Cor. 9:11
7 Job 13:9
Rom. 2:6
1 Cor. 6:9
2 Cor. 9:6
8 Job 4:8
9 Mat. 24:13
1 Cor. 15:58
Rev. 2:10
10 John 9:4
Eph. 2:19
Tit. 3:8
12 Gal. 2:3, 14, 5:11
Phil. 3:18
14 Rom. 6:6
Phil. 3:3, 7
15 1 Cor. 7:19
2 Cor. 5:17
16 Psa. 125:5
Rom. 2:29
Phil. 3:16
17 2 Cor. 1:5
18 2 Tim. 4:22

* *The notation at the end of Galatians indicating that Paul wrote this epistle from Rome conflicts with the chronological evidence as found in Chronology V p. 1408. Therefore, the notation at the end of this epistle designating Rome as the city of origin, which was a later addition to the Greek text, is apparently incorrect. All the evidence points to the fact that Paul wrote Galatians from the city of Antioch in 53 AD.*

The Epistle of Paul to the

Ephesians

CHAPTER ONE

1. Paul, an apostle of Jesus Christ by *the* will of God, to the saints who are in Ephesus and to *the* faithful in Christ Jesus:
2. Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
3. Blessed *be* the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenly *things* with Christ;
4. According as He has personally chosen us for Himself before *the* foundation of *the* world in order that we might be holy and blameless before Him in love;
5. Having predestinated us for sonship to Himself through Jesus Christ, according to the good pleasure of His own will,
6. To *the* praise of *the* glory of His grace, wherein He has made us objects of *His* grace in the Beloved *Son*;
7. In Whom we have redemption through His blood, *even* the remission of sins, according to the riches of His grace,
8. Which He has made to abound toward us in all wisdom and intelligence;
9. Having made known to us the mystery of His own will, according to His good pleasure, which He purposed in Himself;
10. That in *the divine* plan for the fulfilling of *the* times, He might bring all things together in Christ, both the things in the heavens and the things upon the earth;
11. *Yes,* in Him, in Whom we also have obtained an inheritance, having been predestinated according to His purpose, Who is working out all things according to the counsel of His own will;
12. That we might be to *the* praise of His glory, who first trusted in the Christ;
13. In Whom you also trusted after hearing the Word of the truth, the gospel of your salvation; in Whom also, after believing, you were sealed with the Holy Spirit of promise,
14. Which is *the* earnest of our inheritance until *the* redemption of the purchased possession, to *the* praise of His glory.
15. For this cause, I also, after hearing of the faith in the Lord Jesus that is among you, and the love toward all the saints,
16. Do not cease to give thanks for you, making mention of you in my prayers;
17. That the God of our Lord Jesus Christ, the Father of glory, may give you *the* spirit of wisdom and revelation in *the* knowledge of Him.
18. *And* may the eyes of your mind be enlightened in order that you may comprehend what is the hope of His calling, and what *are* the riches of the glory of His inheritance in the saints,
19. And what is the exceeding greatness of His power toward us who believe, according to the inner working of His mighty power,
20. Which He wrought in Christ, when He raised Him from *the* dead, and set *Him* at His right hand in the heavenly *places*,
21. Far above every principality and authority and power and lordship, and every name that is named—not only in this age, but also in the *age* to come;
22. For He has subordinated all things under His feet, and has given Him *to be* head over all things to the church,
23. Which is His body—the fullness of Him Who fills all things in all.

Chap. 1

1 Rom. 1:7
1 Cor. 4:17
2 Cor. 1:1
2 Gal. 1:3
3 2 Cor. 1:3
4 Luke 1:75
1 Pet. 1:2
Rom. 8:28
5 John 1:12
Rom. 8:29
1 Cor. 1:21
6 Mat. 3:17
Rom. 3:24
7 Rom. 3:24
Heb. 9:12
9 Rom. 16:25
2 Tim. 1:9
10 1 Cor. 3:22
Gal. 4:4
Col. 1:20
11 Is. 46:10
Rom. 8:17
Eph. 1:5
12 Jas. 1:18
2 Thes. 2:13
13 John 1:17
2 Cor. 1:22
14 Acts 20:28
1 Pet. 2:9
Rom. 8:23
2 Cor. 5:5
15 Col. 1:4
16 Rom. 1:9
17 John 20:17
Col. 1:9
18 Acts 26:18
Eph. 2:12
19 Col. 2:12
20 Psa. 110:1
Acts 2:24
21 Rom. 8:38
Phil. 2:9-10
22 Mat. 28:18
Heb. 2:7
23 Rom. 12:5
1 Cor. 12:6
Col. 2:9

CHAPTER TWO

1. Now you were dead in trespasses and sins,
2. In which you walked in times past according to the course of this world, according to the prince of the power of the air, the spirit that is now working within the children of disobedience;
3. Among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and by the mind, and were by nature *the* children of wrath, even as the rest *of the world*.
4. But God, Who is rich in mercy, because of His great love with which He loved us,
5. Even when we were dead in *our* trespasses, has made *us* alive together with Christ. (*For* you have been saved by grace.)
6. And He has raised *us* up together and has caused *us* to sit together in the heavenly *places* in Christ Jesus,

Chap. 2

1 Eph. 4:18
Col. 2:13
2 Eph. 6:12
Col. 1:21, 3:6
3 Psa. 51:5
1 Pet. 4:3
Gal. 5:16
4 Rom. 10:12
5 Rom. 5:6, 8, 6:4-5
6 Eph. 1:20

7. So that in the ages that *are* coming He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.
8. For by grace you have been saved through faith, and this *especially* is not of your own selves; *it is* the gift of God,
9. Not of works, so that no one may boast.
10. For we are His workmanship, created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them.
11. Therefore, remember that you were once Gentiles in *the* flesh, who are called uncircumcision by those who are called circumcision in *the* flesh made by hands;
12. *And* that you were without Christ at that time, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.
13. But now in Christ Jesus, you who were once far off are made near by the blood of Christ.
14. For He is our peace, Who has made both one, and has broken down the middle wall of partition,
15. Having annulled in His flesh the enmity, the law of commandments contained in *the* decrees *of men,* so that in Himself He might create both into one new man, making peace;
16. And *that* He might reconcile both to God in one body through the cross, having slain the enmity by it.
17. Now when He came, He preached the gospel—peace to you who *were* far off and to those who *were* near.
18. For through Him we both have *direct* access by one Spirit to the Father.
19. So then, you are no longer aliens and foreigners; but *you are* fellow citizens with the saints, and *are* of the household of God.
20. You are being built up on the foundation of the apostles and prophets, Jesus Christ Himself being *the* chief Cornerstone
21. In Whom all the building, being conjointly fitted together, is increasing into a holy temple in *the* Lord;
22. In Whom you also are being built together for a habitation of God in *the* Spirit.

7 Tit. 3:4
8 Mat. 16:17
Rom. 4:16
2 Tim. 1:9
10 Isa. 19:25
11 Col. 2:11
12 Ezek. 13:9
Gal. 4:8
Rom. 9:4, 8
Col. 1:21
1 Thes. 4:13
13 Acts 2:39
Gal. 3:28
14 Mic. 5:5
John 10:16
15 Gal. 6:15
Col. 1:22, 2:14
16 Rom. 6:6
Col. 1:20-22
17 Isa. 57:19
Psa. 148:14
18 John 10:9
1 Cor. 12:13
19 Gal. 6:10
Phil. 3:20
20 Psa. 118:22
Mat. 16:18
1 Pet. 2:4
1 Cor. 12:28
21 1 Cor. 3:17
22 1 Pet. 2:5

Chap. **3**

1 Acts 21:33
Col. 1:24
2 Acts 9:15
Rom. 1:5
3 Acts 22:17
Rom. 16:25
5 Rom. 16:25
6 Gal. 3:28
7 Rom. 1:5, 15:16, 18
8 1 Cor. 15:9
Col. 1:27
9 Psa. 33:6
Rom. 16:25
10 1 Pet. 1:12
Col. 1:16
1 Tim. 3:16
12 Heb. 4:16
13 2 Cor. 1:6
Phil. 1:14
15 Eph. 1:10
16 Rom. 7:22
Phil. 4:19
Col. 1:11
17 John 14:23
Col. 1:23
18 Rom. 10:3
Eph. 1:18

CHAPTER THREE

1. For this cause I, Paul, *am* the prisoner of Christ Jesus for you Gentiles,
2. If indeed you have heard of the ministry of the grace of God that was given to me for you;
3. How He made known to me by revelation the mystery (even as I wrote briefly before,
4. So that when you read *this*, you will be able to comprehend my understanding in the mystery of Christ),
5. Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets by *the* Spirit;
6. That the Gentiles might be joint heirs, and a joint body, and joint partakers of His promise in Christ through the gospel,
7. Of which I became a servant according to the gift of the grace of God, *which was* given to me through the inner working of His power.
8. To me, who am less than the least of all the saints, was this grace given, that I might preach the gospel among the Gentiles—*even* the unsearchable riches of Christ;
9. And that I might enlighten all *as to* what *is* the fellowship of the mystery that has been hidden from the ages in God, Who created all things by Jesus Christ;
10. So that the manifold wisdom of God might now be made known through the church to the principalities and the powers in the heavenly *places*,
11. According to *His* eternal purpose, which He has wrought in Christ Jesus our Lord,
12. In Whom we have boldness and *direct* access with confidence through His *very* own faith.
13. So then, I beseech *you* not to faint at my tribulations for you, which are *working for* your glory.
14. For this cause I bow my knees to the Father of our Lord Jesus Christ,
15. Of Whom the whole family in heaven and earth is named,
16. That He may grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man;
17. That Christ may dwell in your hearts by faith;
18. *And* that being rooted and grounded in love, you may be fully able to comprehend

with all the saints what *is* the breadth and length and depth and height,
19. And to know the love of Christ, which surpasses *human* knowledge; so that you may be filled with all the fullness of God.
20. Now to Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that is working in us,
21. To Him *be* glory in the church by Christ Jesus throughout all generations, *even* into the ages of eternity. Amen.

CHAPTER FOUR

1. Therefore, I, the prisoner of *the* Lord, am exhorting you to walk worthily of the calling to which you were called
2. With all humility and meekness, with long-suffering, forbearing one another in love;
3. Being diligent to keep the unity of the Spirit in the bond of peace.
4. *There is* one body and one Spirit, even as you were also called in one hope of your calling;
5. One Lord, one faith, one baptism;
6. One God and Father of all, Who *is* over all, and through all, and in you all.
7. But grace was given to each one of us according to the measure of the gift of Christ.
8. For this *very* reason, He says *that* after ascending on high, He led captivity captive, and gave gifts to men.
9. Now He Who ascended, what is it but that He also descended first into the lower parts of the earth?
10. He Who descended is the same One Who also ascended above all the heavens so that He might fulfill all things.
11. And He gave some as apostles, and some prophets, and some evangelists; and some, pastors and teachers
12. For the perfecting of the saints, for *the* work of *the* ministry, for *the* edifying of the body of Christ;
13. Until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto *the* measure of *the* stature of the fullness of Christ;
14. So that we no longer be children, tossed and carried about with every wind of doctrine by the sleight of men in *cunning* craftiness, with a view to the systematizing of the error;
15. But holding the truth in love, may in all things grow up into Him Who is the Head, *even* Christ
16. From Whom all the body, fitly framed and compacted together by *that which* every joint supplies, according to *its* inner working in *the* measure of each individual part, is making the increase of the body unto *the* edifying of itself in love.
17. So then, I declare and testify this in *the* Lord that you are no longer to walk even as the rest *of the* Gentiles are walking, in *the* vanity of their minds,
18. Having *their* understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts.
19. They have cast off all feelings, *and* have given themselves up to licentiousness, to work every uncleanness with insatiable desire.
20. But you have not so learned Christ;
21. If indeed you have heard Him and have been taught in Him, according to *the* truth in Jesus:
22. That concerning your former conduct, you put off the old man, which is corrupt according to deceitful lusts;
23. And that you be renewed in the spirit of your mind;
24. And that you put on the new man, which according to God is created in righteousness and holiness of the truth.
25. Therefore, let each one put away lies *and* speak the truth with his neighbor because we are members of one another.
26. *When* you become angry, do not sin. Do not let the sun go down on your anger;
27. Neither give place to the devil.
28. Let the one who stole, steal no more; rather, let him labor with *his* hands, working *at* what *is* good, so that he may impart *something* to the one who has need.
29. Do not let any corrupt communication come out of your mouth, but that which is good and needful for edification that it may give grace to those who hear.
30. And do not vex* the Holy Spirit of God by which you have been sealed for *the* day of redemption.
31. Let all bitterness, and indignation,

19 Eph. 1:23
20 Rom. 16:25
1 Cor. 2:9
Col. 1:29
21 Rom. 11:36

Chap. **4**

1 Phil. 1:27
Philem. 1, 9
2 Acts 20:19
3 Col. 3:14
4 Rom. 12:5
5 Jude 3
1 Cor. 1:13
Heb. 6:6
6 Mal. 2:10
Rom. 11:36
7 1 Cor. 12:11
8 Judg. 5:12
Psa. 68:18
9 John 3:13
10 Acts 1:9, 2:33
11 Acts 20:28, 21:8
Rom. 12:7
1 Cor. 12:28
12 1 Cor. 12:7, 14:26
Col. 1:24
13 Mat. 5:48
1 Cor. 14:20
Col. 2:2, 3:15
14 Isa. 28:9
Mat. 11:7
Rom. 16:18
Heb. 13:9
15 2 Cor. 4:2
Eph. 1:22
Col. 1:18
16 Col. 2:19
17 Rom. 1:21
Col. 3:7
18 Acts 26:18
Rom. 1:21
1 Thes. 4:5
19 1 Pet. 4:3
1 Tim. 4:2
22 Col. 2:11, 3:7
23 Col. 3:10
24 Rom. 6:4
25 Zech. 8:16
Rom. 12:5
26 Psa. 37:8
27 1 Pet. 5:9
28 Luke 3:11
Acts 20:35
29 Col. 3:8, 16
1 Thes. 5:11
30 Isa. 7:13
Luke 21:28
31 Jas. 4:11
Col. 3:8, 19
Tit. 3:3

******The traditional translation of the Greek word* λυπεω *as "grieve" assumes one is "causing grief" to a third person of a trinity. The Holy Spirit of God is not a person, but the spiritual power God gives to converted believers. This begettal of Holy Spirit from the Father seals them. The power of the Holy Spirit is to lead and empower them to grow in godly character. When Christians sin, their actions are at "cross purposes" to the leading of the Holy Spirit. Therefore, it has been translated "vex" instead of "grieve"* (*Analytical Greek Lexicon*-Associated Publishers & Authors, Inc.).

and wrath, and clamor, and evil speaking be removed from you, together with all malice;
32. And be kind *and* tenderhearted toward one another, forgiving one another, even as God has also in Christ forgiven you.

CHAPTER FIVE

1. Therefore, be imitators of God, as beloved children;
2. And walk in love, even as Christ also loved us, and gave Himself for us *as* an offering and a sacrifice to God for a sweet-smelling savor.
3. But fornication and all uncleanness or covetousness, do not permit it even to be named among you, as is fitting for saints;
4. Nor filthiness, nor foolish talking or jesting, which are not becoming; but instead, thanksgiving.
5. For this you know, that no fornicator, or unclean person, or covetous *person*, who is an idolater, has any inheritance in the kingdom of Christ and of God.
6. Do not let anyone deceive you with vain words; for because of these things the wrath of God is coming upon the sons of disobedience.
7. Therefore, do not be joint partakers with them.
8. For you were once darkness; but now *you are* light in *the* Lord. Walk as children of light,
9. (Because the fruit of the Spirit *is* in all goodness and righteousness and truth;)
10. Proving what is well pleasing to the Lord;
11. And have no fellowship with the unfruitful works of darkness, but rather expose *them*;
12. For it is shameful even to mention the things being done by them in secret.
13. But all of these things being exposed by the light are openly revealed.
14. Therefore He says, "*You* who are sleeping—wake up, and arise from the dead! And Christ shall shine upon you."
15. So then, take heed that you walk circumspectly, not as fools, but as those who are wise,
16. Redeeming the time, because the days are evil.
17. For this reason, do not be foolish, but understanding what the will of the Lord *is*.
18. And do not be drunk with wine, in which is debauchery, but be filled with *the* Spirit:
19. Speaking to each other in psalms and hymns and spiritual songs, singing and offering praise to the Lord with your hearts;
20. Giving thanks at all times for all things to God and the Father in *the* name of our Lord Jesus Christ.
21. Submit yourselves to one another in *the* fear of God.
22. Wives, submit yourselves to your own husbands, as to the Lord;
23. For the husband is *the* head of the wife, even as Christ *is the* Head of the church; and He is *the* Savior of the body.
24. For even as the church is subject to Christ, in the same way also *let* wives be *subject* to their own husbands in everything.
25. Husbands, love your own wives, in the same way that Christ also loved the church, and gave Himself for it;
26. So that He might sanctify it, having cleansed *it* with the washing of the water by *the* Word;
27. That He might present it to Himself *as* the glorious church, not having spot or wrinkle, or any such thing; but that it might be holy and without blame.
28. In the same way, husbands are duty-bound to love their wives as their own bodies. He who loves his wife loves himself;
29. For no man has ever hated his own flesh, but nourishes and cherishes it, even as the Lord *does* the church.
30. For we are members of His body—of His flesh and of His bones.
31. For this reason shall a man leave his father and mother, and shall be joined to his wife; and the two shall be one flesh.
32. This is a great mystery; but I am speaking in respect to Christ and the church.
33. Nevertheless, let each one of you love his wife even as himself; and *let each* wife see that she reverence *her* husband.

CHAPTER SIX

1. Children, obey your parents in *the* Lord, for this is right.
2. Honor your father and *your* mother, which is the first commandment with a promise,

32 Mark 11:25
2 Cor. 2:10

Chap. **5**

1 Luke 6:36
2 2 Cor. 2:15
Gal. 1:4
1 Thes. 4:9
3 Rom. 6:13
1 Cor. 5:1
4 Mat. 12:35
Rom. 1:28
5 1 Cor. 6:9
Col. 3:5
Rev. 22:15
6 Jer. 29:8
Rom. 1:18
8 Isa. 9:2
Luke 16:8
2 Cor. 3:18
9 Gal. 5:22
10 Rom. 12:2
11 Rom. 6:21
1 Tim. 5:20
12 Rom. 1:24
13 John 3:20
14 Isa. 60:1
John 5:25
15 Col. 4:5
16 Eccl. 11:2
Col. 4:5
17 Rom. 12:2
Col. 4:5
1 Thes. 4:3
18 Prov. 20:1
19 Acts 16:25
20 Psa. 34:1
1 Pet. 2:5
21 Phil. 2:3
22 Gen. 3:16
Eph. 6:5
23 1 Cor. 11:3
Eph. 1:23
Col. 1:18
24 Tit. 2:9
25 Acts 20:28
Col. 3:19
26 John 3:5
27 S. of S. 4:7
Col. 1:22
30 Gen. 2:23
31 Mat. 19:5
1 Cor. 6:16
33 1 Pet. 3:6
Col. 3:19

Chap. **6**

1 Col. 3:20
2 Ex. 20:12

3. That it may be well with you, and *that* you may live long on the earth.
4. And fathers, do not provoke your children; but bring them up in *the* nurture and admonition of *the* Lord.
5. Servants, obey *your* masters according to *the* flesh with reverence and trembling, in singleness of heart, as unto Christ;
6. Not *merely* with eye service, as *do* pleasers of men; but as servants of Christ, doing the will of God from *the* heart.
7. Do service with goodwill, *as* to the Lord, and not to men;
8. Knowing that whatever good each one has done, this shall he receive from the Lord, whether bond or free.
9. And masters, do the same things toward them, forbearing threatening; knowing also that your own Master is in heaven, and there is no respect of persons with Him.
10. Finally, my brethren, be strong in *the* Lord, and in the might of His strength.
11. Put on the whole armor of God so that you may be able to stand against the wiles of the devil
12. Because we are not wrestling against flesh and blood, but against principalities *and* against powers, against the world rulers of the darkness of this age, against the spiritual *power* of wickedness in high *places*.
13. Therefore, take up the whole armor of God so that you may be able to resist in the evil day, and having worked out all things, to stand.
14. Stand therefore, having your loins girded about with truth, and wearing the breastplate of righteousness,
15. And having your feet shod with *the* preparation of the gospel of peace.
16. Besides all *these*, take up the shield of the faith, with which you will have the power to quench all the fiery darts of the wicked one;
17. And put on the helmet of salvation, and the sword of the Spirit, which is the Word of God;
18. Praying at all times with all prayer and supplication in *the* Spirit, and in this very thing being watchful with all perseverance and supplication for all the saints;
19. And for me, that boldness of speech may be given to me so that I may open my mouth to make known the mystery of the gospel,
20. For which I am an ambassador in chains, that I may speak with boldness, as it behooves me to speak.
21. Now that you may also know the things concerning me *and* what I am doing, Tychicus, a beloved brother and faithful servant in *the* Lord, will make everything known to you.
22. I have sent him to you for this very thing, so that you might know the things concerning us, and *that* he might encourage your hearts.
23. Peace *be* to the brethren, and love with faith from God *the* Father and *the* Lord Jesus Christ.
24. Grace *be* with all those whose love *for* our Lord Jesus Christ is uncorrupted. Amen.

To *the* Ephesians, written from Rome,
delivered by Tychicus

4 Gen. 18:19
Col. 3:21
5 1 Chr. 29:17
2 Cor. 7:15
Phil. 2:12
Col. 3:22
1 Tim. 6:1
6 Col. 3:22
8 Rom. 2:6
Gal. 3:28
Col. 3:24
9 Rom. 2:11
Col. 4:1
11 2 Cor. 6:7
12 Luke 22:53
Rom. 8:38
13 2 Cor. 10:4
Eph. 5:16
14 Isa. 11:5, 59:17
1 Pet. 1:13
15 Isa. 52:7
16 1 John 5:4
17 1 Thes. 5:8
Heb. 4:12
18 Mat. 26:41
Luke 18:1
Phil. 1:4
19 Acts 4:29
2 Cor. 3:12
20 2 Cor. 5:20
Phil. 1:20
21 Acts 20:4
22 Col. 4:8
23 1 Pet. 5:14

The Epistle to the

Philippians

CHAPTER ONE

1. Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, together with *the* overseers and deacons:
2. Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
3. I thank my God on every remembrance of you,
4. Always making supplication with joy in my every prayer for you all,
5. For your fellowship in the gospel from *the* first day until now;
6. Being confident of this very thing, that He Who began a good work in you will complete *it* until *the* day of Jesus Christ.
7. It is indeed right for me to think this of you all because you have me in *your* hearts, both in my bonds and in the defense and confirmation of the gospel, *and* you are all fellow partakers of my grace.
8. For God is my witness, how I long after you all with *the* deep affections of Jesus Christ.
9. And this I pray: that your love may abound yet more and more in all knowledge and understanding
10. In order that you may approve the things that are excellent, so that you may be pure and without offense unto *the* day of Christ,
11. Being filled with *the* fruits of righteousness, which *are* by Jesus Christ, unto *the* praise and glory of God.
12. Brethren, I want you to know that the things befalling me have turned out rather unto *the* advancement of the gospel;
13. So that my bonds in Christ have become manifest in the whole palace, and to all others;
14. And most of the brethren, trusting in *the* Lord, have been emboldened by my bonds to speak the Word more abundantly without fear.
15. Indeed, some are proclaiming Christ out of envy and strife, but some with good intentions.
16. On the one hand, those who are preaching out of a contentious *spirit*, *and* not purely, are thinking to add grief to my bonds.
17. But on the other hand, those *who are preaching* out of love know that I am set for *the* defense of the gospel.
18. What then *shall I say*? Nevertheless, in every way, whether in pretext or in truth, Christ is being proclaimed; and I rejoice in this, yes, and will also *continue to* rejoice.
19. For I know that this shall turn out for my salvation through your supplication and *the* supply of the Spirit of Jesus Christ;
20. According to my earnest expectation and hope, that in no way shall I be ashamed, but *that* with all boldness, as always, Christ shall also be magnified now in my body, whether by life or by death.
21. For to me to live *is* Christ, and to die *is* gain.
22. Now if I live in *the* flesh, this *is* the fruit of my labor. But I do not know what I should choose.
23. For I am hard pressed to choose between the two. I desire to depart, and to be with Christ, *which is* far better;
24. But to remain in the flesh *is* more necessary for your sakes.
25. And being persuaded of this, I know that I shall abide and continue with you all for your advancement and joy in the faith;
26. So that through my presence with you again, your rejoicing for me may abound in Christ Jesus.
27. Only conduct yourselves worthily of the gospel of Christ, so that whether I come and see you, or am absent, I may hear the reports about you; that you are standing fast in one spirit, striving together with one soul for the faith of the gospel,
28. And not being intimidated in any way by those who oppose *the gospel*; which to them is a demonstration of destruction, but to you of salvation, and this from God;
29. Because it has been granted to you on behalf of Christ, not only to believe in Him, but also to suffer for His name's sake;
30. Experiencing the same conflict that you saw in me, and now hear of concerning me.

Chap. **1**

1 1 Cor. 1:2
2 1 Pet. 1:2
3 1 Cor. 1:4
5 Rom. 12:13
6 John 6:29
8 Rom. 1:9
Gal. 1:20
10 Acts 24:16
Rom. 12:2
1 Cor. 1:8
11 John 15:8
Eph. 2:10
Col. 1:6
13 Phil. 4:22
15 Phil. 2:3
19 2 Cor. 1:11
20 Rom. 5:5, 8:19
Eph. 6:19
23 2 Cor. 5:8
2 Tim. 4:6
25 Phil. 2:24
26 2 Cor. 1:14
27 1 Cor. 1:10
Eph. 4:1
1 Thes. 2:12
28 Rom. 8:17
2 Thes. 1:5
29 Rom. 5:3
Eph. 2:8
30 Acts 16:19
Col. 2:1
1 Thes. 2:2

CHAPTER TWO

1. Now then, if *there be* any encouragement in Christ, if any comfort of love, if any fellowship of *the* Spirit, if any *deep* inner affections and compassions,
2. Fulfill my joy, that you be of the same mind, having the same love, being joined together in soul, minding the one thing.
3. *Let* nothing *be* done through contention or vainglory, but in humility, each esteeming the others above himself.
4. Let each one look not *only* after his own things, but *let* each one also *consider* the things of others.
5. Let this mind be in you, which *was* also in Christ Jesus;
6. Who, although He existed in *the* form of God, did not consider it robbery to be equal with God,
7. But emptied Himself, *and* was made in *the* likeness of men, *and* took the form of a servant;
8. And being found in *the* manner of man, He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross.
9. Therefore, God has also highly exalted Him and bestowed upon Him a name which *is* above every name;
10. That at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth,
11. And every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father.
12. So then, my beloved, even as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
13. For it is God Who works in you both to will and to do according to *His* good pleasure.
14. Do all things without complaints and disputes;
15. So that you may be blameless and without offense, innocent children of God in *the* midst of a crooked and perverted generation, among whom you shine as lights in *the* world,
16. Holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, nor labored in vain.
17. But if I am also poured out on the sacrifice and ministration of your faith, I am glad and rejoice together with you all.

Chap. 2

1 2 Cor. 13:14
Col. 3:12
2 John 3:29
Rom. 12:16
1 Cor. 1:10
3 Jas. 3:14
1 Pet. 5:5
Rom. 12:10
Gal. 5:26
4 1 Cor. 13:5
5 Mat. 11:29
1 Pet. 2:21
6 2 Cor. 4:4
Col. 1:15
7 Psa. 22:6
Isa. 42:1, 53:3
Ezek. 34:23
Dan. 9:26
Zech. 3:8
Mat. 20:28
Mark 9:12
Luke 22:27
John 1:14
Rom. 1:3
Gal. 4:4
8 Mat. 26:39
Heb. 5:8
9 Acts 2:33
Heb. 1:4, 2:9
10 Isa. 45:23
Mat. 28:18
11 John 13:13
Acts 2:36
12 Eph. 6:5
Phil. 1:5
13 2 Cor. 3:5
14 1 Pet. 4:9
Rom. 14:1
15 Deut. 32:5
Mat. 5:45
1 Pet. 2:12
Eph. 5:1, 8
16 2 Cor. 1:14
Gal. 2:2
1 Thes. 2:19
17 Rom. 15:16
2 Cor. 7:4
Col. 1:24
2 Tim. 4:6
19 Rom. 16:21
20 Psa. 55:13
21 1 Cor. 10:24, 13:5
2 Tim. 4:10
22 1 Cor. 4:17
1 Tim. 1:2
24 Phil. 1:25
25 2 Cor. 8:23, 11:9
Phil. 4:18
Philem. 2
26 Phil. 1:8
29 1 Cor. 16:18
1 Thes. 5:12
1 Tim. 5:17
30 1 Cor. 16:17

Chap. 3

1 2 Cor. 13:11
1 Thes. 5:16
2 Rom. 2:28
Gal. 5:15
3 Deut. 30:6
Jer. 4:4
Rom. 7:6
Gal. 6:14
4 2 Cor. 11:18
5 Acts 23:6
Rom. 11:1
2 Cor. 11:22

18. And you in the same way also are glad and rejoice together with me.
19. Now I trust in *the* Lord Jesus to send Timothy to you soon that I may also be encouraged when I know your state of affairs;
20. For I have no one who is likeminded, who has genuine concern for you.
21. For all are seeking their own things, not the things of Christ Jesus.
22. But you know the proof of him, that as a child with a father, he served with me in the gospel.
23. Therefore, I hope to send him to you as soon as I see how my situation *turns out.*
24. Now I have confidence in *the* Lord that I myself also shall come soon;
25. But I felt *it* necessary to send to you Epaphroditus, my brother and fellow worker and soldier, but your messenger and minister for my need,
26. Since he was longing after all of you, and *was* deeply depressed because you had heard that he was sick.
27. For indeed he was sick, *and* close to death; but God had mercy on him; and not on him alone, but also on me, so that I might not have sorrow upon sorrow.
28. Therefore, I have sent him with great care so that you might rejoice when you see him again, and I might be less sorrowful.
29. So then, receive him in *the* Lord with all joy, and hold such in honor;
30. Because for the sake of the work of Christ he came near to death, having disregarded *his own* life, so that he might fill up the deficiency of your service toward me.

CHAPTER THREE

1. Finally, my brethren, rejoice in *the* Lord. Indeed, for me to write the same things to you *is* not troublesome, but for you *it is* safe.
2. Beware of dogs, beware of evil workers, beware of the concision.
3. For we are the circumcision, who serve God in *the* spirit and rejoice in Christ Jesus, and do not trust in *the* flesh;
4. Though I might also have *reason to* trust in *the* flesh. If any other thinks he has *cause to* trust in *the* flesh, I *have* much more:
5. Circumcised on *the* eighth day; of *the*

race of Israel, from *the* tribe of Benjamin, a Hebrew of Hebrews; with respect to law, a Pharisee;
6. With respect to zeal, persecuting the church; with respect to righteousness that *is* in law, blameless.
7. Yet the things that were gain to me, these things I have counted *as* loss for the sake of Christ.
8. But then truly, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and count *them* as dung; that I may gain Christ
9. And may be found in Him, not having my own righteousness, which *is derived* from law, but that *righteousness* which *is* by *the* faith of Christ—the righteousness of God *that is* based on faith;
10. That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death;
11. If by any means I may attain unto the resurrection of the dead;
12. Not as though I have already received, or have already been perfected; but I am striving, so that I may also lay hold on that for which I also was laid hold of by Christ Jesus.
13. Brethren, I do not count myself as having attained; but *this* one thing *I do*—forgetting the things that are behind, and reaching forth to the things that are ahead,
14. I press toward *the* goal for the prize of the high calling of God in Christ Jesus.
15. So then, let as many as *be* perfect be of this mind. And if *in* anything you are otherwise minded, God will reveal even this to you.
16. Nevertheless, *in regard* to that which we have attained, let us walk by the same rule, let us be of the same mind.
17. Brethren, be imitators together of me, and bear in mind those who walk in this way, as you have us *for* an example.
18. (For many walk *contrary*; I have often told you *of* them, and I tell *you* now *with* weeping, *they are* the enemies of the cross of Christ;
19. Whose end *is* destruction, whose god *is their* belly, and whose glory *is* in their shame; *for* they mind earthly things.)
20. But for us, the commonwealth *of God* exists in *the* heavens, from where also we are waiting for *the* Savior, *the* Lord Jesus Christ;
21. Who will transform our vile bodies, that they may be conformed to His glorious body, according to the inner working of His own power, *whereby He is able* to subdue all things to Himself.

6 Luke 1:6 Acts 22:3 Rom. 10:5
7 Mat. 13:44
8 Isa. 53:11
9 Rom. 1:17, 10:3
10 Rom. 6:3-5, 8:17
11 Acts 26:7
12 1 Tim. 2:12 Heb. 12:23
13 Luke 9:62 Heb. 6:1
14 Heb. 3:1 2 Tim. 4:7
15 1 Cor. 2:6 Gal. 5:10
16 Rom. 12:16, 15:5 Gal. 6:16
17 1 Pet. 5:3 1 Cor. 11:1 1 Thes. 1:6
18 Gal. 1:7, 2:21
19 Hos. 4:7 Rom. 8:5 2 Cor. 11:15 Gal. 6:13 1 Tim. 6:5 Tit. 1:11
20 Acts 1:11 1 Cor. 1:7 Eph. 2:6 Col. 3:1, 3 1 Thes. 1:10
21 1 Cor. 15:26, 43 Eph. 1:19 Col. 3:4

Chap. **4**

1 2 Cor. 1:14 Phil. 1:8, 27, 2:16
2 Phil. 3:16
3 Ex. 32:32 Psa. 69:28 Dan. 12:1 Rom. 16:3
4 1 Pet. 4:13 Rom. 12:12 1 Thes. 5:16
5 1 Pet. 4:7 Heb. 10:25
6 Psa. 55:22 Prov. 16:3 Mat. 6:25
7 John 14:27 Rom. 5:1 Col. 3:15
8 1 Thes. 5:22
9 Rom. 15:33 Phil. 3:17
10 2 Cor. 11:9
11 1 Tim. 6:6
12 1 Cor. 4:11

CHAPTER FOUR

1. Therefore, my brethren, beloved and longed for, my joy and *my* crown, stand fast in *the* Lord, beloved.
2. I exhort Euodia, and I exhort Syntyche, to be of the same mind in *the* Lord.
3. And I ask you, *my* true yokefellow, to assist these *women*, who labored with me in the gospel, and with Clement, and the rest of my fellow workers, whose names *are* in *the* book of life.
4. Rejoice in *the* Lord always. Again I will say, rejoice!
5. Let your moderation be known to all men; the Lord *is* near.
6. Do not be anxious about anything; but by prayer and supplication with thanksgiving, let your requests be made known to God in everything;
7. And the peace of God, which surpasses all understanding, shall guard your hearts and your thoughts in Christ Jesus.
8. Finally, brethren, whatever *things* are true, whatever *things* are honorable, whatever *things* are just, whatever *things* are pure, whatever *things* are lovely, whatever *things* are of good report; if *there be* any virtue and if *there be* any praise, think on these things.
9. Whatever things you have learned and received and heard and seen in me, you do also; and the God of peace shall be with you.
10. But I rejoiced greatly in *the* Lord, that at last *your* care for me has revived—although you were already thinking *of me*, but you lacked an opportunity *to provide*.
11. I am not saying *this* in respect to being destitute; for I have learned *that* in whatever *circumstances* I am, to be content.
12. For I have experienced being brought low, and I have experienced abounding. In everything and in all things I have

been taught both to be full and to hunger, both to abound and to be without.
13. I can do all things through Christ, Who empowers me.
14. But you did well to communicate with me in my distress.
15. For you Philippians also know that in *the* beginning of the gospel, when I came from Macedonia, not one church communicated with me in regard to giving and receiving, except you alone.
16. And *when I was* in Thessalonica, you sent *to supply* my need both once and twice.
17. *I do* not *say this* because I am seeking a gift, but *because* I am seeking fruit that may abound to your credit.
18. But I have all things and abound. I am full after receiving from Epaphroditus the things you sent, a sweet-smelling savor, a sacrifice acceptable *and* well pleasing to God.
19. But my God will supply all your need according to His riches in glory by Christ Jesus.
20. Now to our God and Father *be* glory into the ages of eternity. Amen.
21. Salute every saint in Christ Jesus. The brethren with me salute you.
22. All the saints salute you, and especially those of the household of Caesar.
23. *May* the grace of our Lord Jesus Christ *be* with you all. Amen.

13 John 15:5
14 Phil. 1:7
15 2 Cor. 11:8
17 Tit. 3:14
18 Phil. 2:25
2 Cor. 9:12
Heb. 13:16
19 Psa. 23:1
20 Rom. 16:27
21 Gal. 1:2
22 Phil. 1:13
23 Rom. 16:24

To *the* Philippians, written from Rome, *delivered* by Epaphroditus

The Epistle of Paul to the

Colossians

CHAPTER ONE

1. Paul, an apostle by the will of God, and Timothy *our* brother,
2. To the saints and faithful brethren in Christ *who are* in Colosse: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
3. We give thanks to the God and Father of our Lord Jesus Christ, praying for you continually
4. Since hearing of your faith in Christ Jesus, and the love that *you have* toward all the saints;
5. Because of the hope that *is* laid up for you in heaven, which you heard before in the word of the truth of the gospel;
6. Which has come to you, even as *it* also *has* in all the world, and is bringing forth fruit, just as *it is* among you, from the day that you heard and knew the grace of God in truth;
7. Even as you also learned from Epaphras, our beloved fellow servant, who is a faithful minister of Christ for you;
8. Who has also informed us of your love in *the* Spirit.
9. For this cause we also, from the day that we heard *of it*, do not cease to pray for you and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;
10. That you may walk worthily of the Lord, unto all pleasing, being fruitful in every good work and growing in the knowledge of God;
11. Being strengthened with all power according to the might of His glory, unto all endurance and long-suffering with joy;
12. Giving thanks to the Father, Who has made us qualified for the share of the inheritance of the saints in the light;
13. Who has personally rescued us from the power of darkness and has transferred *us* unto the kingdom of the Son of His love;
14. In Whom we have redemption through His own blood, *even* the remission of sins;
15. Who is *the* image of the invisible God, *the* firstborn of all creation;
16. Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him.

Chap. **1**
1 Eph. 1:1
2 1 Cor. 4:17
Gal. 1:3
3 1 Cor. 1:4
Eph. 1:16
Phil. 1:3
4 Eph. 1:15
Heb. 6:10
5 1 Pet. 1:4
6 Mat. 24:14
Eph. 3:2
Tit. 2:11
7 2 Cor. 11:23
1 Tim. 4:6
Philem. 23
8 Rom. 15:30
9 Rom. 12:2
1 Cor. 1:5
Eph. 1:8, 15
10 Phil. 1:27
1 Thes. 4:1
Heb. 13:21
11 Acts 5:41
Eph. 3:16, 4:2
12 Eph. 1:11, 5:20
13 Eph. 6:12
2 Pet. 1:11
14 Eph. 1:7
15 2 Cor. 4:4
Rev. 3:14
16 Eph. 1:21
Heb. 1:2, 2:10

17. And He is before all, and by Him all things subsist.
18. And He is the Head of the body, the church; Who is *the* beginning, *the* first-born from among the dead, so that in all things He Himself might hold the pre-eminence.
19. For it pleased *the Father* that in Him all the fullness should dwell;
20. And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven.
21. For you *were* once alienated and enemies in *your* minds by wicked works; but now He has reconciled *you*
22. In the body of His flesh through death, to present you holy and unblamable and unimpeachable before Him;
23. If indeed you continue in the faith grounded and steadfast, and are not moved away from the hope of the gospel, which you have heard, *and* which was proclaimed in all the creation that *is* under heaven; of which I, Paul, became a servant.
24. Now, I am rejoicing in my sufferings for you, and I am filling up in my flesh that which is behind of the tribulations of Christ, for the sake of His body, which is the church;
25. Of which I became a servant, according to the administration of God that *was* given *to* me for you *in order* to complete the Word of God;
26. *Even* the mystery that has been hidden from ages and from generations, but has now been revealed to His saints;
27. To whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory;
28. Whom we preach, admonishing every man and teaching every man in all wisdom, so that we may present every man perfect in Christ Jesus.
29. For this cause I also labor, striving according to His inner working, which works in me with power.

17 John 17:5
18 1 Cor. 11:3
Rev. 1:5
19 John 1:16
20 2 Cor. 5:18
Eph. 1:10, 2:14
21 Eph. 2:1
Tit. 1:15
22 Eph. 2:15, 5:27
23 John 15:6
Acts 1:17
Rom. 10:18
Eph. 3:17
24 2 Cor. 1:5, 7:4
Eph. 1:23, 3:1, 13
25 Gal. 2:7
26 1 Cor. 2:7
2 Tim. 1:10
27 Rom. 9:23
2 Cor. 2:14
1 Tim. 1:1
28 Acts 20:20
Eph. 5:27
29 1 Cor. 15:10
Eph. 1:19
Col. 2:1

Chap. **2**

1 Phil. 1:30
2 2 Cor. 1:6
Phil. 3:8
Col. 3:14
3 1 Cor. 1:24
4 Rom. 16:18
5 1 Pet. 5:9
1 Cor. 14:40
1 Thes. 2:17
6 1 Thes. 4:1
7 Eph. 2:21
8 Gal. 1:14, 4:3, 9
9 John 1:14
10 1 Pet. 3:22
Col. 1:16
11 Deut. 10:16
Rom. 6:6
12 Acts 2:24
Eph. 1:19
14 Eph. 2:15

CHAPTER TWO

1. Now I want you to understand what great concern I have for you, and *for* those in Laodicea, and as many as have not seen my face in *the* flesh;
2. That their hearts may be encouraged, being knit together in love unto all riches of the full assurance of understanding, unto *the* knowledge of the mystery of God, and of *the* Father, and of Christ;
3. In Whom are hid all the treasures of wisdom and knowledge.
4. Now this I say so that no one may deceive you by persuasive speech.
5. For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ.
6. Therefore, as you have received Christ Jesus the Lord, be walking in Him;
7. Being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught, abounding in it with thanksgiving.
8. Be on guard so that no one takes you captive through philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ.
9. For in Him dwells all the fullness of the Godhead bodily;
10. And you are complete in Him, Who is the Head of all principality and power
11. In Whom you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ;
12. Having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead.
13. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses.
14. He has blotted out the note of debt against us *with* the decrees *of our sins*, which was contrary to us; and He has taken it away, having nailed it to the cross.*

**Verse 14 does not in any way mean that the commandments of God were nailed to the cross. The phrase* "note of debt against us with the decrees of our sins" *means the note of debt, or the listing of our sins against God. Our sins and the debt of our sins were nailed to the cross when Jesus Christ was crucified and died. Upon true repentance of sins to God the Father, Jesus Christ blots out the note of debt through the remission of our sins. Jesus Christ, Who knew no sin, was made sin for us. He was nailed to the cross as a sin offering for the sins of the whole world. The note of debt of our sins was symbolically nailed to the cross, not the commandments of God which stand forever.*

15. After stripping the principalities and the powers, He made a public spectacle of them, *and* has triumphed over them in it.*
16. Therefore, do not allow anyone to judge you in eating or in drinking, or with regard to a festival, or new moon, or *the* Sabbaths,
17. Which are a foreshadow of the things that are coming, but the body of Christ.
18. Do not allow anyone to defraud you of the prize *by* doing *his* will in self-abasement and *the* worship of angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind**
19. And not holding fast to the Head, from Whom all the body, being supplied and knit together by the joints and bands, is increasing *with* the increase of God.
20. Therefore, if you have died together *with Christ* from the elements of the world, why are you subjecting yourselves to *the* decrees *of men* as if you were living in *the* world?
21. *They say,* "You may not handle! You may not taste! You may not touch!"
22. The use of all such things leads to corruption, according to the commandments and doctrines of men,
23. Which indeed have an outward appearance of wisdom in voluntary worship *of angels,* and self-abasement, and unsparing treatment of *the* body, not in any respect to the satisfying *of the needs* of the flesh.

CHAPTER THREE

1. Therefore, if you have been raised together with Christ, seek the things that are above, where Christ is sitting at *the* right hand of God.
2. Set your affection on the things that are above, and not on the things that are on the earth.
3. For you have died, and your life has been hid together with Christ in God.
4. When Christ, *Who is* our life, is manifested, then you also shall be manifested with Him in glory.
5. Therefore, put to death your members which *are* on earth—sexual immorality, uncleanness, inordinate affection, evil desires, and covetousness, which is idolatry.
6. Because of these things, the wrath of God is coming upon the sons of disobedience,
7. Among whom you also once walked, when you were living in these things.
8. But now, you should also put off all *these* things: wrath, indignation, malice, blasphemy, *and* foul language from your mouth.
9. Do not lie to one another, *seeing that* you have put off the old man together with his deeds,
10. And have put on the new man, who *is* being renewed in knowledge according to *the* image of Him Who created him;
11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian *nor* Scythian, slave *nor* free; but Christ *is* all things, and in all.
12. Put on then, as *the* elect of God, holy and beloved, deep inner affections, kindness, humility, meekness *and* long-suffering;
13. Forbearing one another, and forgiving one another if anyone has a complaint against another; even as Christ forgave you, so also you *should forgive*.
14. And above all these things *put on* love, which is *the* bond of perfection.
15. And let the peace of God rule in your hearts, to which you were called into one body, and be thankful.
16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17. And *in* everything—whatever you do

15 Isa. 53:12
Eph. 6:12
16 Rom. 14:2-3, 5
17 Heb. 8:5
19 Eph. 4:15
20 Rom. 6:3, 5
Gal. 4:3, 9
21 1 Tim. 4:3
22 Tit. 1:14
23 1 Tim. 4:8

Chap. **3**

1 Eph. 1:20
3 Rom. 6:2
2 Cor. 5:7
4 John 14:6
1 John 3:2
1 Cor. 15:43
5 Rom. 6:13, 8:13
Eph. 5:3, 5
6 Eph. 2:2
Rev. 22:15
7 1 Cor. 6:11
8 Eph. 4:22, 27
9 Eph. 4:22, 25
10 Rom. 12:2
Eph. 2:10, 4:23
11 Gal. 3:28
Eph. 1:23
12 1 Pet. 1:2
Gal. 5:22
13 Mark 11:25
14 1 Pet. 4:8
1 Cor. 13
Eph. 4:3
15 1 Cor. 7:15
Eph. 4:4
Phil. 4:7
16 Eph. 5:19
17 1 Cor. 10:31

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* "It" *in the phrase,* "has triumphed over them in it," *means that through His crucifixion, death and resurrection Jesus Christ triumphed over all the powers of evil, Satan the Devil and the demonic fallen angels.*

** *Verses 16-18 do not abolish the dietary laws of clean and unclean meats, the festivals or the weekly Sabbath of God. Rather, Paul is clearly affirming that the Gentiles in Colosse were to continue to observe these commandments as they had been taught. Paul was instructing the Colossians to disregard the criticisms and harsh judgments of those outside the church, because the observance of these days are a continuing foreshadow of the things that are yet to come in God's plan. By being faithful and keeping these commandments of God, they would always be worshiping the true God, be built up in Jesus Christ and never lose the understanding of God's plan. By true obedience to God the Father and Jesus Christ, they would not be deceived by vain philosophies of men, nor would they be seduced into the worship of fallen angels—Satan and his demons.*

in word or in deed—*do* all in *the* name of *the* Lord Jesus, giving thanks to God and *the* Father by Him.
18. Wives, submit yourselves to your own husbands as *it* is fitting in *the* Lord.
19. Husbands, love *your* wives, and do not be bitter against them.
20. Children, obey *your* parents in all things, for this is well pleasing to the Lord.
21. Fathers, do not provoke your children, lest they be discouraged.
22. Servants, obey your fleshly masters in all things—not with eye service as pleasing men; but with singleness of heart, fearing God.
23. And whatever you do, do heartily, as to the Lord and not to men;
24. Knowing that you shall receive from *the* Lord the recompense of the inheritance, for you are serving Christ the Lord.
25. But the one who does wrong shall receive *for* the wrong he has done, and there is no respect of persons.

18 1 Pet. 3:1
Eph. 5:3
19 Eph. 4:31, 5:25
20 Eph. 5:24, 6:1
21 Eph. 6:4
22 1 Pet. 2:18
Eph. 6:5
Col. 3:20
1 Tim. 6:1
Tit. 2:9
Philem. 16
23 Eph. 6:6-7
24 1 Cor. 7:22
Eph. 6:8
25 Deut. 10:17
1 Pet. 1:17
Rom. 2:11
Eph. 6:9

Chap. **4**

1 Eph. 6:9
2 Luke 18:1
Rom. 12:12
Col. 2:7
3 1 Cor. 16:9
2 Cor. 2:12
Eph. 6:19-20
Phil. 1:7
5 Eph. 5:15-16
6 Eccl. 10:12
Mark 9:50
1 Pet. 3:15

CHAPTER FOUR

1. Masters, give that which *is* just and equal to your servants, knowing that you also have a Master in heaven.
2. Continue steadfastly in prayer, watching in it with thanksgiving,
3. *And* praying for us also, so that God may open to us a door to proclaim the message of the mystery of Christ, for which I have also been imprisoned,
4. That I may make it manifest, as it is necessary for me to speak.
5. Walk in wisdom toward those who are outside *the church*, redeeming the time.
6. *Let* your speech *be* always with grace, seasoned with salt, that you may know how to answer each one.
7. Tychicus, a beloved brother, and a faithful minister and fellow servant in *the* Lord, will make known to you everything concerning me.
8. I sent him to you for this very reason, that he might know your circumstances and might encourage your hearts;
9. Together with Onesimus, a faithful and beloved brother, who is *one* of you. They will make known to you all the things *that have taken place* here.
10. Aristarchus, my fellow prisoner, salutes you and Mark, the cousin of Barnabas, concerning whom you received instructions (if he comes to you, receive him);
11. And Jesus *who is* called Justus; who are *all* of *the* circumcision. They *are my* only fellow workers for the kingdom of God who have been a consolation to me.
12. Epaphras, a servant of Christ who *is* from among you, salutes you. He is always striving for you in *his* prayers, that you may stand perfect and complete in all the will of God.
13. For I bear witness to him that he has much zeal for you, and *for* those in Laodicea, and *for* those in Hierapolis.
14. Luke, the beloved physician, salutes you, and Demas *does also*.
15. Salute the brethren in Laodicea, and Nymphas, and the church in his house.
16. After you have read the epistle, see that it also is read in the church of *the* Laodiceans, and that you also read the one from Laodicea.
17. And say *this* to Archippus: Devote yourself to the ministry that you have received in *the* Lord, to fulfill it.
18. The salutation of Paul by my *own* hand. Remember my bonds. Grace *be* with you. Amen.

8 Eph. 6:22
9 Philem. 10
10 Acts 15:37, 19:29
2 Tim. 4:11
12 Mat. 5:48
Rom. 15:30
1 Cor. 2:6
Philem. 23
14 2 Tim. 4:10-11
15 Rom. 16:5
1 Cor. 16:19
16 1 Thes. 5:27
17 1 Tim. 4:6
Philem. 2
18 1 Cor. 16:21
2 Thes. 3:17
Heb. 13:3, 25

To *the* Colossians, written from Rome,
delivered by Tychicus and Onesimus

The First Epistle of Paul to the Thessalonians

CHAPTER ONE

1. Paul and Silvanus and Timothy, to the church of *the* Thessalonians, *which is* in God *the* Father and *the* Lord Jesus Christ: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
2. We give thanks to God always concerning all of you, making mention of you in our prayers.
3. Without fail, we remember your work of faith, and *your* labor of love, and *your* endurance in *the* hope of our Lord Jesus Christ, before our God and Father;
4. Knowing your election, brethren, *as you are* beloved by God.
5. For our gospel did not come to you in word only, but also in power and in *the* Holy Spirit, and with great conviction; even as you know what sort of men we were among you for your sake.
6. And you became imitators of us and of the Lord, having accepted the Word in much persecution with *the* joy of *the* Holy Spirit,
7. So that you became examples to all those in Macedonia and Achaia who are believers.
8. For the Word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every *other* place also your faith toward God has spread abroad, so that there is no need for us to say anything;
9. Because they themselves are relating how readily you received us when we *first* visited you, and how you turned from idols to God, to serve *the* living and true God,
10. And to await His Son from the heavens, Whom He raised from *the* dead—Jesus, Who is delivering us from the coming wrath.

CHAPTER TWO

1. For you yourselves, brethren, know that the visit *we had* with you was not without effect.
2. But before *we came*, we had suffered and had been insulted at Philippi, even as you know; *but* we were bold in our God to speak the gospel to you, *even* in much conflict.

Chap. **1**

1 1 Pet. 5:12
Eph. 1:2
2 Rom. 1:8
3 John 6:29
Rom. 16:6
1 Thes. 2:13
4 Col. 3:12
5 Mark 16:20
2 Cor. 6:6
Heb. 2:3
6 Acts 5:41
1 Cor. 4:16
Phil. 3:17
Heb. 10:34
8 Rom. 1:8, 10:18
2 Thes. 1:4
9 1 Cor. 12:2
Gal. 4:8
1 Thes. 2:1
10 Acts 1:11, 2:24
2 Pet. 3:12
Rom. 2:7, 5:9

Chap. **2**

1 1 Thes. 1:5, 9
2 Acts 16:22
Phil. 1:30
1 Thes. 1:5
3 2 Cor. 7:2
4 Prov. 17:3
1 Cor. 7:25
Gal. 1:10
Tit. 1:3
5 Rom. 1:9
2 Cor. 2:17
6 1 Cor. 9:1, 4
2 Cor. 11:9
1 Tim. 5:17
7 1 Cor. 2:3
8 Rom. 1:11, 15:29
2 Cor. 12:15
9 Acts 20:34
2 Cor. 12:13
2 Thes. 3:8
10 2 Cor. 7:2
1 Thes. 1:5
12 1 Cor. 1:9
Col. 1:10
2 Thes. 2:14
13 Gal. 4:14
1 Thes. 1:3
14 Acts 17:5
Gal. 1:22
15 Esth. 3:8
Mat. 5:12
Acts 2:23
16 Gen. 15:16
Mat. 23:32, 24:6
Luke 11:52
Acts 13:50

3. For our exhortation *was* not out of error, nor from uncleanness, nor with guile;
4. But even as we were approved by God to be entrusted with the gospel, we speak in this manner: as *those* who please not men, but God, Who proves our hearts.
5. For neither at any time did we use flattering words *with you*, even as you know, nor a cover for covetousness—God *is our* witness;
6. Nor were we seeking glory from men, neither from you nor from others, *though* as Christ's apostles we had *the* power to be burdensome;
7. But we were gentle among you, as a nursing mother cherishes her own children.
8. Yearning over you in the same way, we were willing to impart to you not only the gospel of God, but also our own lives, because you were beloved to us.
9. For you remember, brethren, our labor and *our* toil; for we were working night and day so as not to be a burden to anyone among you, *while* we proclaimed the gospel of God.
10. You *are* witnesses, and *also* God, how holily and righteously and blamelessly we conducted ourselves with you who believe;
11. Even as you know how we were exhorting and consoling each one of you, as a father *does* his own children,
12. And *earnestly* testifying, that you may walk worthily of God, Who is calling you to His own kingdom and glory.
13. Because of this, we give thanks to God without ceasing: that when you received *the* Word of God, which you heard from us, you did not accept it as the word of men, but even as it is in truth—*the* Word of God, which is also working in you who believe.
14. For, brethren, you became imitators of the churches of God in Judea which are in Christ Jesus; because you also suffered the same things from your own countrymen as they also *suffered* from the Jews;
15. Who killed both the Lord Jesus and their own prophets, and drove you out, and do not please God, and *are* contrary to all men,
16. Forbidding us to speak to the Gentiles

so that they might be saved in order to fill up their sins always. But the wrath has come upon them to the uttermost.
17. Now we, brethren, having been separated from you for a short time, but not in heart, are making every effort to see you *again,* with much desire.
18. For this reason we sought to come to you, even I, Paul, both once and twice; but Satan hindered us.
19. For what *is* our hope, or joy, or crown of rejoicing? *Is it* not even you in the presence of our Lord Jesus Christ at His coming?
20. For you are our glory and *our* joy.

CHAPTER THREE

1. Accordingly, when we could not bear to wait any longer, we thought *it* best *for us* to be left in Athens alone;
2. And we sent our brother Timothy, a servant of God and our fellow worker in the gospel of Christ, in order to establish you and to encourage you concerning your faith,
3. So that no one might be unduly shaken by these persecutions. (For you yourselves know that we are appointed to this very thing;
4. And also, when we were with you, we told you beforehand *that* we would suffer persecutions, exactly as it also came to pass; and you are aware *of this.*)
5. For this reason, when I could not wait any longer, I sent *Timothy,* in order to know your faith, lest perhaps the tempter had tempted you, and our labor might be in vain.
6. But now, after Timothy came to us from you and told us the good news *of your* faith and your love, and that you always keep us in mind, *and* are longing to see us, even as we also *long to see* you;
7. Through this *report* about you we were encouraged, brethren, in all our persecution and trouble—because of your faith;
8. For now we live, if you stand firm in *the* Lord.
9. For what thanksgiving are we able to offer to God concerning you, for all the joy with which we rejoice before God because of you,
10. Praying day and night fervently that we might see you *again*, and might perfect the things *that are* lacking in your faith?
11. But may our God and Father Himself, and our Lord Jesus Christ, direct our way to you.
12. Now may the Lord make you to exceed and to abound in love toward one another and toward all, even as we also *abound in love* toward you,
13. That your hearts may be established blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ with all His saints.

17 1 Cor. 5:3
Col. 2:5
1 Thes. 3:10
18 Rom. 1:13
19 Prov. 16:31
1 Cor. 15:23
2 Cor. 1:14

Chap. **3**

1 Acts 17:15
1 Thes. 3:5
2 Rom. 16:21
1 Cor. 16:10
3 Acts 9:16
1 Cor. 4:9
Eph. 3:13
2 Tim. 3:12
4 Acts 20:24
5 1 Cor. 7:5
2 Cor. 11:3
Gal. 2:2
1 Thes. 3:1
6 Acts 18:1
Phil. 1:8
7 2 Cor. 1:4
8 Phil. 4:1
9 1 Thes. 1:2
10 Acts 26:7
Rom. 15:32
Col. 4:12
1 Thes. 2:17
11 Mark 1:3
12 1 Thes. 4:10
13 Zech. 14:5
1 Cor. 1:8
Phil. 1:10

Chap. **4**

1 Phil. 1:27
Col. 1:10
1 Thes. 2:12
3 Rom. 12:2
Eph. 5:27
Col. 3:5
4 Rom. 6:19
5 1 Cor. 15:34
Eph. 4:17
Col. 3:5
6 2 Thes. 1:8
7 Lev. 11:44
8 Luke 10:16
1 Cor. 2:10
9 Jer. 31:34
Mat. 22:39
1 Thes. 5:1
10 1 Thes. 1:7, 3:12
11 Acts 20:35
Eph. 4:28
2 Thes. 3:11
12 Rom. 13:13
13 Lev. 19:28
2 Sam. 12:20
Eph. 2:12

CHAPTER FOUR

1. Now then, as for the rest, brethren, we are beseeching and exhorting you in *the* Lord Jesus, even as you received from us how you are duty-bound to walk and to please God, that you would abound *still* more.
2. For you know what commandments we gave you through the Lord Jesus;
3. Because this is the will of God—*even* your sanctification—that you abstain from fornication,
4. *And* that each of you understand *how* to possess his own vessel in sanctification and honor,
5. (Not in *the* passion of lust, even as the Gentiles who do not know God)
6. *And* not to trespass and defraud his brother in this matter because the Lord *is the* avenger *in* all these matters, exactly as we also told you and fully testified before.
7. For God has not called us to uncleanness, but to sanctification.
8. Accordingly, the one who rejects *these commands* is not rejecting man, but God, Who also gave His Holy Spirit to us.
9. Now concerning brotherly love, you have no need *for me* to write to you, for you yourselves are taught by God to love one another.
10. And you also practice this toward all the brethren who *are* in all of Macedonia; but we exhort you, brethren, to abound *even* more *in love;*
11. And to aspire to live *a* quiet *life,* and to tend to your own business, and to work with your own hands, exactly as we have instructed you;
12. So that you may walk honestly toward those *who are* without, and may not need *anything* from anyone.
13. But I do not wish you to be ignorant, brethren, concerning those who have fallen asleep, that you be not grieved, even as others, who have no hope.

14. For if we believe that Jesus died and rose again, in exactly the same way also, those who have fallen asleep in Jesus will God bring with Him.
15. For this we say to you by *the* Word of *the* Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep
16. Because the Lord Himself shall descend from heaven with *a* shout of command, with *the* voice of an archangel and with *the* trumpet of God; and the dead in Christ shall rise first;
17. Then we who are alive and remain shall be caught up together with them in *the* clouds for *the* meeting with the Lord in *the* air; and so shall we always be with *the* Lord.
18. Therefore, encourage one another with these words.

14 1 Cor. 15:13, 23
15 1 Ki. 13:17 1 Cor. 15:51
16 Mat. 24:30 Acts 1:11 1 Cor. 15:23, 52
17 John 17:24 Acts 1:9 1 Cor. 15:51
18 1 Thes. 5:11

CHAPTER FIVE

1. Now then, concerning the times and the seasons, brethren, there is no need that I write to you;
2. For you yourselves understand perfectly that the day of *the* Lord will come exactly as a thief *comes* by night.
3. For when they say, "Peace and security," then sudden destruction will come upon them, as travail *comes* upon a woman who is with child; and they shall by no means escape.
4. But you, brethren, are not in darkness that the day *of the Lord* should overtake you as a thief.
5. *For* you are all children of *the* light and children of *the* day; we are not of *the* night, nor of *the* darkness.
6. So then, we should not sleep, as others *do*; but we should watch, and we should be sober.
7. For those who are sleeping sleep in *the* night, and those who are drunken get drunk in *the* night.
8. But we who are of *the* day should be sober, having put on *the* breastplate of faith and love, and *for* a helmet *the* hope of salvation,
9. Because God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ,
10. Who died for us, so that whether we *remain* alive *until He comes* or we *fall* asleep *before that day*, together we may live *forever* with Him.
11. Therefore, encourage one another, and edify one another, even as you are already doing.
12. Now we beseech you, brethren, to acknowledge those who are laboring among you, and are overseeing you, and are instructing you in *the* Lord,
13. And to greatly respect them in love for the sake of their work. Be at peace among yourselves.
14. Now we encourage you, brethren, *to* admonish those who are irresponsible, console the fainthearted, support the weak, be patient toward everyone.
15. See that no one renders evil for evil to anyone; but always be pursuing what is good, both toward one another and toward all *men.*
16. Rejoice always!
17. Pray unceasingly.
18. Give thanks in everything, for this *is the* will of God in Christ Jesus concerning you.
19. Quench not the Spirit.
20. Despise not prophecies.
21. Prove all things. Hold fast *to that which* is good.
22. Abstain from every form of wickedness.
23. Now may the God of peace Himself sanctify you wholly; and may your entire spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
24. Faithful *is He* Who calls you, Who will also perform *it*.
25. Brethren, pray for us.
26. Greet all the brethren with a holy kiss.
27. I adjure you *by* the Lord *that* this epistle be read to all the holy brethren.
28. The grace of our Lord Jesus Christ *be* with you. Amen.

Chap. **5**

1 Mat. 24:3 1 Thes. 4:9
2 2 Pet. 3:10
3 Isa. 13:6-9 Hos. 13:13
4 Rom. 13:12
5 Eph. 5:8
6 Mat. 25:5 1 Pet. 5:8
7 Luke 21:34 Acts 2:15
8 Eph. 6:14
9 Rom. 9:22 2 Thes. 2:13
10 2 Cor. 5:15
11 1 Thes. 4:18
12 1 Cor. 16:18
13 Mark 9:50
14 Rom. 14:1 Gal. 5:22 2 Thes. 3:11 Heb. 12:12
15 Lev. 19:18 Gal. 6:10
16 2 Cor. 6:10
17 Eph. 6:18
19 Eph. 4:30
20 1 Cor. 14:1
21 1 John 4:1 Phil. 4:8
22 1 Thes. 4:12
23 1 Cor. 1:8 Phil. 4:9 1 Thes. 3:13
24 1 Cor. 1:9
25 Col. 4:3
26 Rom. 16:16
27 Col. 4:16
28 Rom. 16:20

The first *epistle* to *the* Thessalonians,
written from Athens*

**The notation at the end of I Thessalonians indicating that Paul wrote this epistle from Athens, which was a later addition to the Greek text, is contradicted by the internal evidence. Paul was alone during the entire time he was in Athens. Silas and Timothy did not join him until Paul was in Corinth:* "Now when Silas and Timothy came down from Macedonia..." (Acts 18:5). *In writing to the Thessalonians, Paul begins his epistle with this opening;* "Paul and Silvanus and Timothy, to the church of *the* Thessalonians, *which is* in God *the* Father and *the* Lord Jesus Christ" (I Thes. 1:1). *Since Silas and Timothy joined Paul at Corinth, the internal evidence indicates that this epistle was written from Corinth, rather than from Athens.*

The Second Epistle of Paul to the Thessalonians

CHAPTER ONE

1. Paul and Silvanus and Timothy, to the church of *the* Thessalonians, *which is* in God our Father and *the* Lord Jesus Christ:
2. Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
3. We are duty-bound to thank God always for you, brethren, even as it is fitting, because your faith is increasing abundantly, and the love of each one of you is abounding toward one another;
4. So that we ourselves are boasting about you in the churches of God because of your endurance and faith in all your persecutions, and in the tribulations that you are bearing.
5. *Your faith and endurance are* a visible testimony of the righteous judgment of God, so that you may be counted worthy of the kingdom of God, for which you are suffering.
6. Since *it is* righteous with God to recompense tribulation to those who are persecuting you;
7. And to you, who are persecuted, rest with us, at the revelation of the Lord Jesus from heaven with His mighty angels,
8. Dealing out vengeance with flaming fire upon those who do not know God, and those who do not obey the gospel of our Lord Jesus Christ;
9. Who will suffer *the* penalty of eternal destruction from *the* presence of the Lord, and from the glory of His strength,
10. When He shall come to be glorified in His saints, and to be admired in that day in all those who believe (because our testimony was believed by you);
11. For which cause also we are praying continually for you, that our God may count you worthy of *your* calling, and may fulfill *in you* all the good pleasure of *His* goodness, and *the* work of faith with power;
12. So that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and of *the* Lord Jesus Christ.

CHAPTER TWO

1. Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him,
2. That you not be quickly shaken in mind, nor be troubled—neither by spirit, nor by word, nor by epistle, as if from us, *saying* that the day of Christ is present.
3. Do not let anyone deceive you by any means because *that day will not* come unless the apostasy shall come first, and the man of sin shall be revealed—the son of perdition,
4. The one who opposes and exalts himself above all that is called God, or that is an object of worship; so that he comes into the temple of God and sits down as God, proclaiming that he himself is God.
5. Do you not remember that when I was still with you, I told you these things?
6. And now you understand what is holding *him* back in order for him to be revealed in his own set time.
7. For the mystery of lawlessness is already working; only *there is* one Who is restraining at the present *time* until it arises out of *the* midst.
8. And then the lawless one will be revealed (whom the Lord will consume with the breath of His mouth, and will destroy with the brightness of His coming);
9. *Even* the one whose coming is according to *the* inner working of Satan, with all power and signs and lying wonders,
10. And with all deceivableness of unrighteousness in those who are perishing because they did not receive the love of the truth, so that they might be saved.
11. And for this cause, God will send upon them a powerful deception that will cause them to believe *the* lie,
12. So that all may be judged who did not believe the truth, but who took pleasure in unrighteousness.
13. Now we are duty-bound to give thanks to God always concerning you, brethren, who are beloved by *the* Lord, because God from *the* beginning has called you unto salvation through sanctification of *the* Spirit and belief of *the* truth
14. Unto which He called you by our gospel to *the* obtaining of *the* glory of our Lord Jesus Christ.
15. So then, brethren, stand firm, and

Chap. 1

1 2 Cor. 1:19
1 Thes. 1:1
2 1 Cor. 1:3
3 1 Thes. 1:2
2 Thes. 2:13
4 2 Cor. 7:14
1 Thes. 1:3, 2:14, 19,
5 Phil. 1:28
1 Thes. 2:14
6 Rev. 6:10
7 Jude 14
1 Thes. 4:16
Rev. 14:13
8 2 Pet. 3:7
Rom. 2:8
Heb. 12:29
Rev. 21:8
9 Deut. 33:2
Isa. 2:19
2 Pet. 3:7
Phil. 3:19
10 Psa. 68:35, 89:7
11 1 Thes. 1:3
2 Thes. 1:5
12 1 Pet. 1:7

Chap. 2

1 Mat. 24:31
Mark 13:27
1 Thes. 4:16
2 Mat. 24:4
Eph. 5:6
3 Dan. 7:25
Mat. 24:4
John 17:12
Eph. 5:6
1 Tim. 4:1
Rev. 13:11
4 Isa. 14:13
1 Cor. 8:5
Rev. 13:6
7 1 John 2:18
8 Isa. 11:4
Dan. 7:10
Heb. 10:27
9 Deut. 13:1
John 8:41
Rev. 18:23, 19:20
10 2 Cor. 2:15
11 Rom. 1:24
1 Tim. 4:1
12 Rom. 1:32
13 1 Pet. 1:2
Eph. 1:4
1 Thes. 1:4
2 Thes. 1:3
14 1 Pet. 5:10
15 1 Cor. 11:2, 16:13

hold fast the ordinances that you were taught, whether by word or by our epistle.
16. Now may our Lord Jesus Christ Himself, and God—even our Father, Who loved us and gave *us* eternal encouragement and good hope through grace—
17. Encourage your hearts and establish you in every good word and work.

CHAPTER THREE

1. As for the rest, brethren, pray for us, that the Word of the Lord may spread rapidly and may be glorified, in the same way that *it has been* with you;
2. And that we may be delivered from perverse and wicked men, for all *are* not of the faith.
3. But the Lord is faithful, Who will establish you and keep *you* from the evil one.
4. Now concerning you, we trust in *the* Lord that you both practice and will be practicing the things that we command you.
5. And may the Lord direct your hearts into the love of God and into *the* endurance of Christ.
6. Now we command you, brethren, in *the* name of our Lord Jesus Christ, *that* you withdraw from every brother who is walking irresponsibly and not according to the ordinance that he received from us.
7. For you yourselves understand that *you* should do exactly as we have done because we have not behaved irresponsibly among you,
8. Nor did we eat food at someone else's expense, but *we were* working day and night with labor and toil so that we would not be burdensome to anyone among you.
9. *We were* not *obligated to work* because we did not have authority *to receive from you*; rather, *we chose to work* in order that we might personally give you a pattern to imitate.
10. For indeed, when we were with you, this is what we commanded you: that if anyone is not willing to work, he should not be allowed to eat.
11. For we hear that some among you are walking irresponsibly, not working at all, but are behaving as busybodies.
12. As for such individuals, we command and exhort by our Lord Jesus Christ that with quietness they work in order that they may eat their own food.
13. But you, brethren, do not lose heart *in* well doing.
14. Now if anyone does not obey our word by this epistle, take notice of that man and do not associate with him so that he may be ashamed.
15. But do not count *him* as an enemy; rather, admonish *him* as a brother.
16. Now may the Lord of peace Himself give you peace always in every way. The Lord *be* with you all.
17. The salutation of Paul by my *own* hand, which is *the* sign in every epistle—so I write.
18. The grace of our Lord Jesus Christ *be* with you all. Amen.

The second *epistle* to *the* Thessalonians, written from Athens*

16 1 Pet. 1:3
2 Thes. 1:1-2
Rev. 1:5
17 1 Cor. 1:8

Chap. **3**

1 Eph. 6:19
2 Acts 28:24
Rom. 10:16, 15:31
3 John 17:15
2 Pet. 2:9
1 Cor. 1:9
4 2 Cor. 7:16
5 1 Chr. 29:18
6 Rom. 16:17
1 Cor. 5:11
1 Thes. 4:11
2 Thes. 2:15
7 1 Cor. 4:16
1 Thes. 2:10
8 Acts 18:3
2 Cor. 11:9
9 1 Cor. 9:6
2 Thes. 3:7
10 1 Thes. 4:11
11 2 Thes. 3:6
1 Tim. 5:13
12 Eph. 4:28
1 Thes. 4:11
13 Gal. 6:9
14 Mat. 18:17
15 Lev. 19:17
Tit. 3:10
16 Rom. 15:33
17 1 Cor. 16:21
18 Rom. 16:24

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* *The notation at the end of II Thessalonians indicating that Paul wrote this epistle from Athens, which was a later addition to the Greek text, is contradicted by the internal evidence. Paul was alone during the entire time he was in Athens. Silas and Timothy did not join him until Paul was in Corinth:* "Now when Silas and Timothy came down from Macedonia..." (Acts 18:5). *In writing to the Thessalonians, Paul begins his epistle with this opening;* "Paul and Silvanus and Timothy, to the church of *the* Thessalonians, *which is* in God *the* Father and *the* Lord Jesus Christ" (II Thes. 1:1). *Since Silas and Timothy joined Paul at Corinth, the internal evidence indicates that this epistle was written from Corinth, rather than from Athens.*

The Epistle of Paul to the

Hebrews

CHAPTER ONE

1. God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His* Son,
2. Whom He has appointed heir of all things, by Whom also He made the ages;★
3. Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high;
4. Having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them.
5. For to which of the angels did He ever say, "You are My Son; this day I have begotten You"? And again, "I will be a Father to Him, and He will be a Son to Me"?
6. And again, when He brought the Firstborn into the world, He said, "Let all *the* angels of God worship Him."
7. Now on the one hand, of the angels He says, "Who makes His angels spirits, and His ministers a flame of fire."
8. But on the other hand, of the Son *He says*, "Your throne, O God, *is* into the ages of eternity; a scepter of righteousness *is* the scepter of Your kingdom.
9. You loved righteousness and hated lawlessness; because of this, God, *even* Your God, has anointed You with *the* oil of gladness above Your companions."
10. And, "You, Lord, in the beginning did lay the foundation of the earth; and the heavens are *the* works of Your hands.
11. They will perish, but You remain *forever*; and *they* will all grow old like a garment,
12. And You will roll them up like a covering, and they shall be changed; but You are the same, and Your years will not end."
13. But unto which of the angels did He ever say, "Sit at My right hand, until I make Your enemies a footstool for Your feet"?
14. Are they not all ministering spirits, being sent forth to minister to those who are about to inherit salvation?

Chap. **1**

1 Num.12:6
2 Psa. 2:8
John 1:3, 17
Eph. 1:10
★ *worlds*
3 Psa. 110:1
John 1:4, 14
Heb. 7:27
Rev. 4:11
4 Phil. 2:9, 10
5 2 Sam. 7:14
Psa. 2:7
Acts 13:33
6 Deut. 32:43
Rom. 8:29
7 Psa. 104:4
8 Psa. 45:6-7
9 Isa. 61:1
10 Psa.102:25
11 Isa. 34:4
13 Psa. 110:1
Luke 20:42
14 Psa. 103:20
Mat. 18:10
Rom. 8:17

Chap. **2**

2 Num. 15:30
Deut. 33:2
Acts 7:53
3 Mat. 4:17
Luke 1:2
Heb. 10:28
4 Mark 16:20
Acts 2:22
1 Cor. 12:4, 7, 11
Eph. 1:5, 9
5 2 Pet. 3:13
6 Job 7:17
8 Mat. 28:18
1 Cor. 15:25
Eph. 1:22
9 John 3:16
Acts 2:33
2 Cor. 5:15
Phil. 2:7-9
10 Luke 13:32, 24:46
Acts 5:31
Rom. 11:36
11 Mat. 28:10
John 20:17
Acts 17:26
Heb. 10:10
12 Psa. 22:22
13 Isa. 8:18, 12:2
Psa. 18:2
John 10:29

CHAPTER TWO

1. For this reason, it is imperative that we give much greater attention to the things *which* we have heard, lest at any time we should slip away.
2. For if the word spoken by angels was *enforced* without fail, and every transgression and disobedience received just recompense,
3. How shall we escape, *if we* have neglected so great a salvation; which was first received when it was spoken by the Lord, *and* was confirmed to us by those who heard *Him*;
4. God also bearing witness with *them* by both signs and wonders, and various miracles and gifts of *the* Holy Spirit, according to His own will?
5. For *it is* not to *the* angels *that* He has placed in subjection the world that is to come, of which we are speaking.
6. But in a certain place one fully testified, saying, "What is man, that You are mindful of him, or *the* son of man, that You visit him?
7. You did make him a little lower than *the* angels; You did crown him with glory and honor, and You did set him over the works of Your hands;
8. You did put all things in subjection under his feet." For in subjecting all things to him, He left nothing *that was* not subjected to him. But now we do not yet see all things subjected to him.
9. But we see Jesus, Who *was* made a little lower than *the* angels, crowned with glory and honor on account of suffering the death, in order that by *the* grace of God He Himself might taste death for everyone;
10. Because it was fitting for Him, for Whom all things *were created*, and by Whom all things *exist*, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings.
11. For both He Who is sanctifying and those who are sanctified *are* all of one; for which cause He is not ashamed to call them brethren,
12. Saying, "I will declare Your name to My brethren; in *the* midst of *the* church I will sing praise to You."
13. And again, "I will be trusting in

Him." And again, "Behold, I and the children whom God has given Me."
14. Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil;
15. And *that* He might deliver those who were subject to bondage all through their lives by *their* fear of death.
16. For surely, He is not taking upon Himself to help *the* angels; but He is taking upon Himself to help *the* seed of Abraham.
17. For this reason, it was obligatory for *Him* to be made like *His* brethren in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people.
18. For because He Himself has suffered, having been tempted *in like manner*, He is able to help those who are being tempted.

14 John 1:14
Phil. 2:7
Col. 2:15
15 Luke 1:74
2 Tim. 1:7
17 Phil. 2:7
Heb. 4:15
18 Heb. 4:15-16

Chap. **3**

1 Rom. 1:7, 15:8
1 Cor. 1:2
2 Num. 12:7
3 Zech. 6:12
Mat. 16:18
4 Eph. 2:10
Heb. 1:2
5 Ex. 14:31
Deut. 3:24, 18:19
Heb. 3:2
6 Mat. 10:22
Rom. 5:2
1 Cor. 3:16
Col. 1:23
Heb. 1:2
7 Psa. 95:7
Acts 1:16

CHAPTER THREE

1. Because of this, holy brethren, partakers of *the* heavenly calling, consider the Apostle and High Priest of *the faith* we profess—Jesus Christ,
2. Who was faithful to Him Who appointed Him, even as Moses *was* in all His house.
3. For He has been counted worthy of greater glory than Moses, even as He Who built the house has so much more honor than the house *itself*.
4. For every house is built by someone, but He Who built all things *is* God.
5. Now on the one hand, Moses *was* faithful in all his house, as a ministering servant, for a testimony of those things which were going to be spoken afterwards.
6. But on the other hand, Christ *was faithful* as *the* Son over His own house; Whose house we are, if we are truly holding fast the confidence and rejoicing of the hope firm to *the* end.
7. For this reason, even as the Holy Spirit says, "Today, if you will hear His voice,
8. Harden not your hearts, as in the rebellion, in the day of temptation in the wilderness,
9. Where your fathers tempted Me *and* tried Me, and saw My works forty years.
10. Because of this, I was indignant with that generation, and said, 'They are always going astray in their hearts, and they have not known My ways.'
11. So I swore in My wrath, 'If they shall enter into My rest—' "
12. Beware, brethren, lest perhaps there be in any of you an evil heart of unbelief, in apostatizing from *the* living God.
13. Rather, be encouraging one another each day, while it is called "today," so that none of you become hardened by *the* deceitfulness of sin.
14. For we are companions of Christ, if we truly hold the confidence *that we had* at the beginning steadfast until the end.
15. As it is being said, "Today, if you will hear His voice, do not harden your hearts, as in the rebellion."
16. For some, after hearing, did rebel, but not all who came out of Egypt by Moses.
17. But with whom was He indignant *for* forty years? *Was it* not with those who had sinned, whose dead bodies were strewn in the wilderness?
18. And to whom did He swear *that they* would not enter into His rest, except to those who had disobeyed?
19. So we see that they were not able to enter in because of unbelief.

14 Heb. 3:6
15 Heb. 3:7
16 Num. 14:2
17 Num. 14:22
Psa. 106:26
18 Num. 14:30

Chap. **4**

1 Heb. 12:15
3 Psa. 95:11
Heb. 3:14
4 Ex. 20:11
6 Heb. 3:19
7 Psa. 95:7

CHAPTER FOUR

1. Therefore, we should fear, lest perhaps, a promise being open to enter into His rest, any of you might seem to come short.
2. For truly, we have had the gospel preached *to us*, even as they also *did*; but the preaching of the word did not profit them because it was not mixed with faith in those who heard.
3. For we who have believed, we ourselves are entering into the rest, as He has said, "So I swore in My wrath, 'If they shall enter into My rest—' " although the works were finished from *the* foundation of *the* world.
4. For He spoke in a certain place about the seventh *day* in this manner: "And God rested on the seventh day from all His works";
5. And again concerning this: "If they shall enter into My rest—"
6. Consequently, since it remains *for* some to enter into it, and those who had previously heard the gospel did not enter in because of disobedience,
7. Again He marks out a certain day, "Today," saying in David after so long a

time (exactly as it has been quoted *above*), "Today, if you will hear His voice, harden not your hearts."
8. For if Joshua had given them rest, He would not have spoken *long* afterwards of another day.
9. There remains, therefore, Sabbath-keeping for the people of God.*
10. For the one who has entered into His rest, he also has ceased from his works, just as God *did* from His own *works*.
11. We should be diligent therefore to enter into that rest, lest anyone fall after the same example of disobedience.
12. For the Word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart.
13. And there is not a created thing that is not manifest in His sight; but all things *are* naked and laid bare before the eyes of Him to Whom we must give account.
14. Having therefore a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*.
15. For we do not have a high priest who cannot empathize with our weaknesses, but *One Who* was tempted in all things according to *the* likeness of *our own temptations*; yet *He was* without sin.
16. Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need.

CHAPTER FIVE

1. For every high priest, being taken from among men to act in behalf of men, is appointed to serve in *the* things pertaining to God in order that he may offer both gifts and sacrifices for sins;
2. *And* he is able to deal gently with those who sin in ignorance and those who have been led astray, since he himself is also encumbered with many weaknesses.
3. And because of these *weaknesses*, he is obligated also to offer *sacrifices* for his own sins, exactly as *he does* for the people.
4. Now no man takes the honor *of the high priesthood* upon himself, but *only* he who is called by God, in the same way as Aaron also was *called*.

12 Isa. 49:2
Jer. 23:29
Psa. 147:15
Eph. 6:17
1 Cor. 14:25
Rev. 1:16
13 Psa. 90:8
Job 26:6
14 Heb. 7:26, 10:23
15 Isa. 53:3
Luke 22:28
2 Cor. 5:21
16 Eph. 2:18

Chap. **5**

1 Heb. 8:3
3 Lev. 4:3
4 Ex. 28:1
John 3:27
5 Psa. 2:7
John 8:54
6 Psa. 110:4
7 Psa. 22:1
Mat. 26:37, 39, 53, 27:46
Mark 14:33, 36
John 12:27, 17:1
8 Phil. 2:8
Heb. 3:6
11 Mat. 13:15
John 16:12
2 Pet. 3:16
12 1 Cor. 3:1
13 1 Pet. 2:2
Eph. 4:14
14 Isa. 7:15
1 Cor. 2:6, 14

Chap. **6**

1 Heb. 5:12, 9:14
2 Acts 8:14, 17:31, 19:4-6, 24:25
3 Acts 18:21
4 Mat. 12:31
John 4:10
Eph. 2:8
Gal. 3:2, 5
Heb. 2:4, 10:26, 32
5 Heb. 2:5

5. In this same manner also, Christ did not glorify Himself to become a High Priest, but He Who said to Him, "You are My Son; today I have begotten You."
6. Even as He also says in another *place*, "You *are* a Priest forever according to the order of Melchisedec";
7. Who, in the days of His flesh, offered up both prayers and supplications with strong crying and tears to Him Who was able to save Him from death, and was heard because *He* feared *God*.
8. Although He was a Son, *yet* He learned obedience from the things that He suffered;
9. And having been perfected, He became *the* Author of eternal salvation to all those who obey Him,
10. After He had been designated by God *as* High Priest according to the order of Melchisedec;
11. Concerning Whom we *have* much to say and hard to explain, since you have become dull of hearing.
12. For truly, by this time you ought to be teachers, *but instead* you need to have *someone* teach you again what *are* the beginning principles of the oracles of God, and have become those in need of milk, and not of solid food.
13. For everyone who is partaking of milk *is* unskilled in *the* word of righteousness because he is an infant.
14. But solid food is for those who are fully grown, who through repeated practice have had their senses trained to discern between good and evil.

CHAPTER SIX

1. Therefore, advancing beyond the beginning principles of the doctrines of Christ, we should go on to perfection; not laying again *the* foundation of repentance from dead works, and *of* faith in God,
2. Of *the* doctrine of baptisms, and of laying on of hands, and of *the* resurrection of *the* dead, and of eternal judgment.
3. And we will do this, if indeed God permits.
4. For *it is* impossible for those *who were* once enlightened, and who personally obtained the heavenly gift, and became partakers of *the* Holy Spirit,
5. And who have tasted *the* good Word of God, and *the* powers of *the* world to come,

* *See Appendix N*-a *"The True meaning of* Sabbatismos *in Hebrews 4:9, pages 1319-1320.*

6. If they have fallen away, to renew *them* again unto repentance; *seeing that* they are crucifying the Son of God for themselves, and are publicly holding *Him* in contempt.
7. For the ground that soaks up rain coming often upon it, and also produces useful plants for those for whom it is tilled, receives a blessing from God.
8. But *that* which brings forth thorns and thistles *is* rejected and near to being cursed, the end of which *is* for burning.
9. But, although we speak these things, beloved, we are persuaded *of* better things concerning you, even *the fruits* that accompany salvation.
10. For God *is* not unrighteous to forget your work, and the labor of love *by* which you have showed *honor* to His name, *in that* you have served the saints and are *continuing* to serve *them*.
11. But we earnestly desire that every one of you be demonstrating the same diligence, unto the full assurance of the hope until *the* end;
12. So that you do not become lazy, but *that you be* imitators of those who through faith and steadfast endurance inherit the promises.
13. For God, after promising Abraham, swore by Himself, since He could swear by none greater,
14. Saying, "Surely in blessing I will bless you, and in multiplying I will multiply you."
15. Now after he had patiently endured, he obtained the promise.
16. For indeed, men swear by the greater, and confirmation by an oath *puts* an end to all disputes between them.
17. In this *way* God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath;
18. So that by two immutable things, in which *it was* impossible *for* God to lie, we who have fled for refuge might have strong encouragement to lay hold on the hope *that has been* set before *us*;
19. Which *hope* we have as an anchor of the soul, both secure and steadfast, and which enters into the *sanctuary* within the veil;
20. Where Jesus has entered for us *as* a forerunner, having become a High Priest forever according to the order of Melchisedec.

6 Heb. 10:29
7 Psa. 65:10
8 Isa. 5:6
10 Prov. 14:31
Mat. 10:42, 25:40
John 13:20
Rom. 3:4, 15:25
2 Cor. 8:4
1 Thes. 1:3
2 Thes 1:6-7
2 Tim 1:18
11 Col. 2:2
Heb. 3:6, 14
12 Heb. 10:36
13 Gen. 22:16-17
Psa. 105:9
Luke 1:73
16 Ex. 22:11
17 Rom. 11:29
Heb. 11:9
18 Heb. 12:1
19 Lev. 16:15
Heb. 9:7
20 Heb. 3:1, 4:14, 5:6, 10, 7:17, 8:1, 9:24

CHAPTER SEVEN

1. For this Melchisedec, King of Salem, Priest of the Most High God, Who met Abraham *as he was* returning from *his* slaughter of the kings, and blessed him,
2. And to Whom Abraham gave a tenth part of all; on the one hand, being interpreted King of Righteousness; and on the other hand, King of Salem, which is King of Peace;
3. Without father, without mother, without genealogy; having neither beginning of days, nor end of life; but having been made like the Son of God, remains a Priest forever.
4. But consider how great this one *was* to Whom even the patriarch Abraham gave a tenth of the spoils.
5. For on the one hand, those from among the sons of Levi who receive the priesthood are commanded by the law to collect tithes from the people—that is, *from* their brethren—even though they are *all* descended from Abraham;
6. But on the other hand, He Who was not descended from them received tithes from Abraham, and blessed him who had the promises.
7. Now it is beyond all doubt *that* the inferior *one* is blessed by the superior *one*.
8. And in the first case, men who die receive tithes; but in the other case, *He received tithes* of *Whom it is* witnessed that He lives *forever*.
9. And in one sense, Levi, who receives tithes, also gave tithes through Abraham;
10. For he was still in his forefather's loins when Melchisedec met him.
11. Therefore, if perfection was indeed *possible* through the Levitical priesthood—for *the* law *that* the people had received was *based* on it—what further need *was there for* another priest to arise according to the order of Melchisedec, and not to be named after the order of Aaron?
12. For since the priesthood has changed, it is obligatory *that* a change of *the* law also take place;
13. Because the One of Whom these things are said belongs to another tribe, from which no one was appointed to serve at the altar.
14. For *it is* quite evident that our Lord has descended from Judah, of which tribe

Chap. 7
1 Gen. 14:18
5 Num 18:21, 26
6 Gen. 14:19
Rom. 4:13
8 Heb. 5:6, 6:20
11 Gal. 2:21
Heb. 7:18-19, 8:7
14 Isa. 11:11
Mat. 1:3
Luke 3:33
Rom. 1:3
Rev. 5:5

Moses spoke nothing concerning *the* priesthood.
15. And it is even more evident because a different Priest arises according to the order of Melchisedec;
16. Who was not invested according to *the* law of a fleshly commandment, but by *the* power of indestructible life.
17. For He testifies, "You *are* a Priest forever according to the order of Melchisedec."
18. For there is indeed an annulment of the earlier commandment *delivered to Aaron* because of its weakness and unprofitableness,
19. Because the law brought nothing to perfection; rather, *perfection* is brought about by a superior hope, through which we draw near to God.
20. And according to this *superior* measure, *it was* not without *the* swearing of an oath *that He was made a Priest.* (For those *who descend from Aaron* are made priests without *the* swearing of an oath;
21. But He *was made a Priest* with *the* swearing of an oath by Him Who says concerning Him, "*The* Lord swore and will not revoke *His word,* 'You *are* a Priest forever according to the order of Melchisedec.' ")
22. By such a greater measure then, Jesus was made the Guarantor of a superior covenant.
23. Now in the one case, there were many priests because they were not able to continue *to serve* by reason of death;
24. But in the other case, because He is living forever, His priesthood never changes.
25. Therefore, He has the power throughout all time to save those who come to God through Him *because* He is ever living to intercede for them.
26. For it is fitting that we should have such a High Priest *Who is* holy, blameless, undefiled, set apart from sinners and made higher than the heavens;
27. Who has no need, as *do* the *other* high priests, to offer up sacrifices day by day, first for his own sins *and* then for the *sins* of the people; for this He did once for all time when He offered up Himself.
28. For the law makes high priests *of* men who have weaknesses; but *by* the word of the swearing of the oath, which supersedes the law, *the* Son, Who has been perfected forever, *has been made High Priest*.

17 Psa. 110:4
Heb. 6:20
18 Rom. 8:3
Gal. 4:9
19 Acts 13:39
Rom. 3:20-21, 28, 5:2
Gal. 3:24
Eph. 2:18
Heb. 4:16, 6:18
21 Psa. 110:4
22 Heb. 8:6, 9:16
25 1 John 2:1
Rom. 8:34
1 Tim. 2:5
26 Eph. 1:20, 4:10
Heb. 4:15
27 Lev. 9:7, 16:15
Rom. 6:10
28 Heb. 2:10, 5:1-2, 9

CHAPTER EIGHT

1. Now *here is* a summary of the things being discussed: We have such a High Priest Who sat down at *the* right hand of the throne of the Majesty in the heavens;
2. A Minister of the sanctuary and of the true tabernacle, which the Lord set up, and not man.
3. For every high priest is ordained to offer both gifts and sacrifices; therefore, *it is* necessary *for* this One also to have something that He can offer.
4. Now on the one hand, if He were on earth He would not even be a priest since there are priests who offer gifts according to the law;
5. Who serve as a representation and shadow of the heavenly *things*, exactly as Moses was divinely instructed when he was about to construct the tabernacle: "For see," says He, "*that* you make all things according to the pattern that was shown to you in the mountain."
6. But on the other hand, He has obtained a *supremely* more excellent ministry, as much greater as the superior covenant of which He is also Mediator, which was established upon superior promises.
7. For if the first *covenant* had been faultless, *then* no provision for a second *covenant* would have been made.
8. But since He found fault with them, He says, " 'Behold, *the* days are coming,' says *the* Lord, 'when I will establish a new covenant with the house of Israel and the house of Judah;
9. Not according to the covenant that I made with their fathers in *the* day that I took hold of their hand to lead them out of *the* land of Egypt because they did not continue in My covenant, and I disregarded them,' says *the* Lord.
10. 'For this *is* the covenant that I will establish with the house of Israel after those days,' says *the* Lord: 'I will give My laws into their minds, and I will inscribe them upon their hearts; and I will be their God, and they will be My people.
11. And they will no longer teach every man his neighbor, and every man his brother, saying, "Know the Lord" because all will know Me, from *the* least to *the* greatest of them;

Chap. **8**
1 Eph. 1:20
Col. 3:1
Heb. 10:12
2 Heb. 9:8, 11-12
3 Eph. 5:2
Heb. 5:1, 9:14
5 Ex. 25:40
Num. 8:4
Acts 7:44
Col. 2:17
Heb. 9:23
6 2 Cor. 3:6, 8
Heb. 7:22
7 Heb. 7:11, 18
8 Jer. 31:31
10 Psa. 37:31
Zech. 8:8
Heb. 10:16
11 Isa. 54:13
John 6:45
1 John 2:27

12. For I will be merciful toward their unrighteousnesses, and their sins and their lawlessness I will not remember ever again.' "
13. In speaking of a new *covenant*, He has made the first *covenant* obsolete. Now that which has become old and obsolete *is* about to disappear.

CHAPTER NINE

1. Truly then, the first tabernacle also had ordinances of worship and an earthly sanctuary.
2. For the first tabernacle, which is called holy, was furnished; in which *were placed* both the lampstand and the table, and the loaves of showbread.
3. But behind the second veil *was* a tabernacle which *is* called *the* holy of holies,
4. Containing a golden censor, and the ark of the covenant, which was overlaid on all sides with gold; in which *was the* golden jar containing the manna, and the rod of Aaron that had sprouted, and the tablets of the covenant;
5. And arching above it *were the* cherubim of glory spreading their wings over the mercy seat, concerning which now is not *the time* to expound in detail.
6. Now with these things prepared in this manner, the priests enter into the first tabernacle at all *customary* times *in order to* perform the services;
7. But the high priest *enters* alone into the second *tabernacle* once a year, not without blood, which he offers for himself and for the sins that the people committed in ignorance.
8. The Holy Spirit signifying this: *that* the way of the holiest has not yet been made manifest, while the first tabernacle is still standing;
9. Which *is* a symbol for the present time, in which both gifts and sacrifices are being offered *that* are not able to perfect the one performing the *service*, as pertaining to *the* conscience.
10. *These services consist* only of meat and drink *offerings*, and various washings and physical ordinances, imposed until *the* time of the new *spiritual* order.
11. But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by *human* hands (that is, not of this *present physical* creation).
12. Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the holiest, having *by* Himself secured everlasting redemption *for us*.
13. For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh,
14. To a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works to serve *the* living God.
15. And for this reason He is *the* Mediator of *the* New Covenant: in order that through *His* death, *which* took place for the release of the transgressions *that were committed* under the first covenant, those who have been called might receive the promise of the eternal inheritance.
16. Now where *there is* a covenant, *it is* obligatory to bring forth *a symbolic sacrifice to represent* the death of the one who personally ratifies *the* covenant;
17. Because a covenant *is* ratified *only* over *the* dead *sacrificial* animals, since there is no way that it is legally in force until the living ratifier *has symbolically represented his death*.*

12 Rom. 11:27
13 2 Cor. 5:17

Chap. **9**

1 Ex. 25:8
2 Ex. 25:23, 31, 26:1, 35
3 Ex. 26:31
4 Ex. 16:33 25:10, 16 Num. 17:10 Deut. 10:2
5 Lev. 16:2
6 Num. 28:3
7 Ex. 30:10 Heb. 7:27
8 John 14:6 Heb. 10:19
9 Gal. 3:21
10 Num. 19:7 Eph. 2:15 Col. 2:16
11 Heb. 3:1, 8:2, 10:1
12 Dan. 9:24 Zech. 3:9 Eph. 1:7 Col. 1:14 Heb. 10:4
13 Lev. 16:14 Num. 19:2
14 Luke 1:74 1 John 1:7 Rom. 1:4 Heb. 6:1, 10:22
15 Rom. 3:25 1 Tim. 2:5 Heb. 3:1, 7:22
17 Gal. 3:15

**In the OT, ratification of a covenant based on sacrifice frequently entailed a self-maledictory procedure. The ratifying party invoked a curse upon himself when he swore commitment to comply with the terms of the covenant. In the transaction the ratifying party was represented by animals designated for sacrifice. The bloody dismemberment of the representative animals signified the violent death of the ratifying party if he proved faithless to his oath (e.g., Gen. 15:9-21; Ex. 24:3-8; Psa. 50:5; Jer. 34:17-20)....Until the oath of allegiance had been sworn and validated by the action of cutting the animals in two and walking between the pieces (cf. Gen. 15:10, 17; Jer. 34:18), the covenant remained merely tentative. It was legally confirmed* (βεβαια) *on the basis of the dismembered bodies of the sacrificial victims. In its context, the unusual formulation* επι νεκροις, *'on the basis of dead bodies,' refers to the bodies of representative animals used in the self-maledictory rite of covenant ratification. It finds an exact parallel in Psa. 49 [50]:5 LXX, where* επι θυσιαις *means 'on the basis of sacrificial animals.' The thought is amplified with the strong negative assertion that a covenant is never operative* οτε ζη ο διαθεμενος, *'while the ratifier lives.' The formulation accurately reflects the legal situation that a covenant is never secured until the ratifier has bound himself to his oath by means of a representative death (Johnsson, 'Defilement,' 313)"* (*Lane*, Word Biblical Commentary, *vol. 47B, pp. 242-243).*

18. For this very reason, neither was the first *covenant* inaugurated without blood
19. Because after Moses had spoken every commandment of *the* law to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, *and* he sprinkled both the book *of the covenant* itself and all the people,
20. Saying, "This *is* the blood of the covenant that God has ordained for you."
21. And in the same manner, he sprinkled with blood the tabernacle, too, and all the vessels of service.
22. Now almost all things are purified with blood according to the law, and without *the* shedding of blood there is no remission *of sins*.
23. Therefore, *it was* indeed obligatory *for* the patterns of the heavenly things to be purified with *the blood* of these *animals*, but *the* things in heaven themselves with superior sacrifices than these.
24. For Christ has not entered into the holy places made by *human* hands, *which are mere* copies of the true; rather, *He has entered* into heaven itself, now to appear in the presence of God for us;
25. Not that He should offer Himself many times, even as the high priest enters into the holy of holies year by year with *the* blood of others;
26. For then it would have been necessary for Him to suffer many times since *the* foundation of *the* world. But now, once and for all, in *the* consummation of the ages, He has been manifested for *the* purpose of removing sin through His sacrifice *of Himself*.
27. And inasmuch as it is appointed unto men once to die, and after this, *the* judgment;
28. So Christ, having been offered once to bear *the* sins of many, will appear *the* second time without sin unto salvation to those who are eagerly awaiting Him.

18 Ex. 24:6
19 Ex. 24:5-6 Lev. 14:4
20 Ex. 24:8 Mat. 26:28
21 Ex. 29:12 Lev. 8:15
22 Lev. 17:11
23 Heb. 8:5
24 1 John 2:1 Rom. 8:34 Heb. 6:20, 8:2
25 Heb. 9:7
26 1 Cor. 10:11 Heb. 7:27
27 Gen. 3:19 Eccl. 3:20 2 Cor. 5:10
28 Mat. 26:28 1 John 3:5 Rom. 5:15, 6:10 Tit. 2:13 1 Pet. 2:24 3:18

CHAPTER TEN

1. For the law, having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come *to worship*.
2. Otherwise, would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin.
3. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins
4. Because *it is* impossible *for the* blood of bulls and goats to take away sins.
5. For this reason, when He comes into the world, He says, "Sacrifice and offering You did not desire, but You have prepared a body for Me.
6. You did not delight in burnt offerings and *sacrifices* for sin.
7. Then said I, 'Lo, I come (*as* it is written of Me in *the* scroll of *the* book) to do Your will, O God.' "
8. In the saying above, *He said*, "Sacrifice and offering and burnt offerings and *sacrifices* for sin (which are offered according to the law) You did not desire nor delight in";
9. Then He said, "Lo, I come to do Your will, O God." He takes away the first *covenant* in order that He may establish the second *covenant*;
10. By Whose will we are sanctified through the offering of the body of Jesus Christ once for all.
11. Now every high priest stands ministering day by day, offering the same sacrifices repeatedly, which are never able to remove sins;
12. But He, after offering one sacrifice for sins forever, sat down at *the* right hand of God.
13. Since that time, He is waiting until His enemies are placed *as* a footstool for His feet.
14. For by one offering He has obtained eternal perfection *for* those who are sanctified.
15. And the Holy Spirit also bears witness to us; for after He had previously said,
16. " 'This *is* the covenant that I will establish with them after those days,' says *the* Lord: 'I will give My laws into their hearts, and I will inscribe them in their minds;
17. And their sins and lawlessness I will not remember ever again.' "
18. Now where remission of these *is*, *it is* no longer *necessary to offer* sacrifices for sin.
19. Therefore, brethren, having confidence to enter into the *true* holiest by the blood of Jesus,
20. By a new and living way, which He consecrated for us through the veil (that is, His flesh),

Chap. **10**

1 Col. 2:17 Heb. 9:9, 11, 10:14
3 Heb. 9:7
4 Mic. 6:6-7
5 Psa. 40:6
10 John 17:19 Heb 9:12
11 Num. 28:3 Heb. 10:4
12 Col. 3:1
13 Psa. 110:1 Acts 2:35
14 Heb. 10:1
16 Psa. 37:31 Heb. 8:10, 12
19 Eph. 2:18 Heb. 9:8, 12
20 John 10:9 Heb. 9:3

21. And *having* a great High Priest over the house of God,
22. Let us approach *God* with a true heart, with full conviction of faith, our hearts having been purified from a wicked conscience, and our bodies having been washed with pure water.
23. Let us hold fast without wavering *to* the hope *that* we profess, for He Who promised *is* faithful;
24. And let us be concerned about one another, and *be* stirring up *one another* unto love and good works;
25. Not forsaking the assembling of ourselves together, even as some *are* accustomed to do; but rather, encouraging *one another*, and all *the* more as you see the day drawing near.
26. For if we willfully go on sinning after receiving the knowledge of the truth, there is no longer any sacrifice for sins,
27. But a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries *of God*.
28. *Consider this*: anyone who rejects *the* law of Moses dies without mercy under *the testimony* of two or three witnesses.
29. How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified, *as* an unholy thing, and has scorned the Spirit of grace?
30. For we know Him Who has said, " 'Vengeance *belongs* to Me. I will recompense!' says *the* Lord." And again, "*The* Lord will judge His people."
31. *It is* a fearful thing to fall into *the* hands of *the* living God.
32. But remember the earlier days when, after you were enlightened, you endured much conflict in *your* sufferings.
33. On the one part, you were made a public spectacle by both insults and severe trials; and on the other part, you became companions of those who were enduring the same things.
34. For you not only showed compassion to me in my bonds, but also gladly endured the plunder of your possessions, knowing within yourselves that you have a greater and more enduring possession in *the* heavens.
35. For this *very* reason, do not cast away your confidence, which is bringing a great reward.

21 1 Tim. 3:15
Heb. 4:14
22 Ezek. 36:25
Eph. 3:12
Heb. 4:16, 9:14
23 1 Cor. 1:9
2 Thes. 3:3
Heb. 4:14
25 Acts 2:42
2 Pet. 3:9
Rom. 13:11
Phil. 4:5
26 Num. 15:30
2 Pet. 2:20
27 Zeph. 1:18
2 Thes. 1:8
28 Mat. 18:16
Heb. 2:2
29 Mat. 12:31
1 Cor. 11:29
Eph 4:30
Heb. 2:3
30 Deut. 32:35-36
31 Luke 12:5
32 Gal. 3:4
Phil. 1:29
Col. 2:1
Heb. 6:4
33 1 Cor. 4:9
Phil. 1:7
34 Mat. 5:12, 6:20
2 Tim. 1:16
35 Mat 5:12
36 Luke 21:19
Col. 3:24
37 Luke 18:8
Hab. 2:3-4
38 Rom. 1:17
Gal. 3:11
39 Acts. 16:31
2 Pet. 2:20
1 Thes. 5:9
2 Thes. 2:14

Chap. **11**

1 Rom. 8:24
2 Cor. 4:18
2 Heb. 11:39
3 Gen. 1:1
Psa. 33:6
John 1:3
2 Pet. 3:5
4 Gen. 4:4
1 John 3:12
5 Gen 5:22
6 ★ He is everything that He defines Himself to be as revealed in the Word of God.
7 Gen. 6:13
1 Pet. 3:20
Rom. 3:22
Phil. 3:9
8 Gen 12:1
Acts 7:2-4
9 Gen. 12:8
Heb. 6:17
10 Heb. 12:22
Rev. 21:10

36. For you need to have endurance, so that, after you have done the will of God, you may receive the promise.
37. For *it is* but a short time *until* He Who is coming will come, and will not delay.
38. Now *it is written*, "The just shall live by faith; but if anyone draws back, My soul does not delight in him."
39. But we are not of *those* who draw back unto destruction; rather, we are of faith unto *the* saving *of the* soul.

CHAPTER ELEVEN

1. Now faith is *the* substance of *things* hoped for, *and the* conviction of things not seen.
2. For by this *kind of faith* the elders obtained a good report.
3. By faith we understand that the worlds were created by *the* word of God, so that the things that are seen were made from *things* that are invisible.
4. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and through it, though he died, *he* is yet speaking.
5. By faith Enoch was transported so that he would not look upon death, and was not found because God had transported him; for before his departure it was testified of him that he pleased God.
6. Now without faith *it is* impossible to please *God*. For it is mandatory *for* the one who comes to God to believe that He exists,★ and *that* He is a rewarder of those who diligently seek Him.
7. By faith Noah, after being divinely instructed by God about the things *he could* not yet see, was moved with fear *and* prepared an ark for *the* salvation of his house; through which he condemned the world and became heir of the righteousness which is by faith.
8. By faith Abraham, being called *of God* to go out into the place which he would later receive for an inheritance, obeyed and went, not knowing where he was going.
9. By faith he sojourned in the land of promise, like a foreigner, dwelling in tabernacles with Isaac and Jacob, the joint heirs of the same promise;
10. For he was waiting for the city with

the foundations of which God is *the* Architect and Builder.
11. By faith also Sarah herself received power to conceive seed, and gave birth *when* she was *well* beyond the childbearing age because she esteemed Him faithful Who had personally promised *her a son*.
12. Because of this *faith*, there came into being from one *man*—and moreover, *one* who was *reproductively* dead—*descendants* as numerous as the stars in the heavens, and as countless as the sand on the sea shore.
13. All these died in faith, not having received the promises, but having seen them from afar, and having been persuaded of *them*, and having embraced *them*, and having confessed that they were strangers and sojourners on the earth.
14. For those who say such things make it manifest that they seek *their* own country, *as promised by God.*
15. And if, on the one hand, they had let their minds dwell *fondly* on the place where they came from, they might have had opportunity to return.
16. But now, on the other hand, they are aspiring to a more excellent *country*—that is, a heavenly *one*. Therefore, God is not ashamed to be called their God because He has prepared a city for them.
17. By faith Abraham, when he was being tried, offered up Isaac; and he who had received the promises offered up *his* only begotten *son*
18. Of whom it was said, "In Isaac shall your Seed be called";
19. *Because he* reckoned that God was able to raise him even from among *the* dead, from which he also received him in a figurative way.
20. By faith Isaac blessed Jacob and Esau concerning things that were to come.
21. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped *God*, *leaning* on the top of his staff.
22. By faith Joseph, when he was dying, spoke of the *coming* exodus of the children of Israel, and gave a command concerning his bones.
23. By faith Moses, after he was born, was hidden three months by his parents because they saw *that* he was a beautiful little child; and they did not fear the king's decree.
24. By faith Moses, after becoming a great *leader*, refused to be called *the* son of Pharaoh's daughter,
25. Choosing to suffer affliction with the people of God, rather than to enjoy *the* temporary pleasure of sin;
26. For he esteemed the reproach of Christ greater riches than the treasures of Egypt because he was looking intently to the reward.
27. By faith he left Egypt, not fearing the wrath of the king; for he persevered, as *if he were* seeing the *One Who is* invisible.
28. By faith he kept the Passover and the sprinkling of the blood so that the destroyer of the firstborn would not slay them.
29. By faith they passed through the Red Sea as through a dry *land* in which the Egyptians, while making *the* attempt, were swallowed up *by the waters*.
30. By faith the walls of Jericho fell after being circled for seven days.
31. By faith Rahab the harlot did not perish with those who disobeyed *because* she had received the spies peaceably.
32. Now what more can I say? For time would fail me to relate *the accounts* of Gideon, Barak also, and Samson and Jephthah, David also, and Samuel, and the prophets;
33. Who by faith were victorious over kingdoms, worked righteousness, obtained promises, shut *the* mouths of lions,
34. Quenched *the* fury of fire, escaped *the* edge of *the* sword, were strengthened from weakness, became mighty in war, *and* turned back the armies of foreigners.
35. Women received their dead restored to life; and others were tortured, not accepting deliverance, that they might obtain a superior resurrection;
36. And others endured *the* trial of *cruel* mockings and scourgings; yes, and moreover, of chains and imprisonment.
37. They were stoned to death, they were sawed in two, they were *brutally* interrogated, *and* slaughtered by *the* sword. They went about in sheepskins *and* in goatskins, being destitute, oppressed, *and* ill-treated;
38. Of whom the world was not worthy; they wandered in deserts and in mountains, *living* in caves and in holes in the earth.

11 Gen. 17:19, 18:11, 14
Luke 1:36
Rom. 4:21
12 Rom. 4:18-19
13 Gen. 23:4
Psa. 39:12
1 Chr. 29:15
John 8:56
1 Pet. 1:17
Heb. 11:39
14 Heb. 13:14
16 Ex. 3:6, 15
Mat. 22:32
Acts 7:32
Heb. 13:14
17 Gen. 22:1
Jas. 2:21
18 Gen 21:12
Rom. 9:7
19 Rom. 4:17
20 Gen. 27:27
21 Gen. 47:31, 48:5
22 Gen. 50:24
23 Ex. 1:16, 2:2
24 Ex. 2:10
25 Psa. 84:10
26 Heb. 10:35, 13:13
27 Ex. 10:28
Heb. 11:13
28 Ex. 12:21
29 Ex. 14:22
30 Josh. 6:20
31 Josh. 2:1, 6:23
32 Judg. 6:11, 12:7, 13:24
1 Sam. 1:20, 16:1
33 1 Sam. 17:34
2 Sam. 7:11
Judg. 14:5
34 1 Sam. 20:1
2 Ki. 20:7
Judg. 15:8
Dan. 3:25
35 1 Ki. 17:22
Acts 22:25
36 Gen. 39:20
Jer. 20:2
37 1 Ki. 21:13
2 Ki. 1:8
Zech. 13:4
Mat. 3:4
Acts 7:58
38 1 Ki. 18:4

39. But these all, *though* they had received a good report through faith, did not obtain the promise
40. *Because* God had determined in advance to provide something superior for us so that without us they would not be made perfect.

CHAPTER TWELVE

1. Therefore, *since* we are surrounded by such a great throng of witnesses, let us lay aside every weight, and the sin that so easily entraps *us*; *and* let us run the race set before us with endurance,
2. Having *our minds* fixed on Jesus, the Beginner and Finisher of *our* faith; Who for the joy that lay ahead of Him endured *the* cross, *although* He despised *the* shame, and has sat down at *the* right hand of the throne of God.
3. Now meditate deeply on Him Who endured such great hostility of sinners against Himself so that you do not become weary and faint in your minds.
4. You have not yet resisted to the point of *losing* blood in your struggle against sin.
5. And you have already forgotten the admonition that He addresses to you as to sons: "My son, do not despise *the* chastening of *the* Lord, nor grow weary of being reproved by Him;
6. For whom *the* Lord loves He chastens, and He severely disciplines every son whom He receives."
7. If you endure chastening, God is dealing with you as *a Father* with *His* sons. For who is the son whom *the* Father does not chasten?
8. But if you are without chastisement, of which all are partakers, then you are bastards and not sons.
9. Furthermore, we have had our fleshly fathers who chastened *us*, and we respected *them*; should we not all the more *willingly* be subject to the Father of spirits, and live *forever*?
10. For in the first case, they chastened *us* for a few days in whatever way seemed good to them; but in the second case, He *chastens us* for *our own* benefit that we may be partakers of His holiness.
11. Now truly, no chastisement for the present seems to be joyous, but grievous; nevertheless, afterwards it yields *the* peaceable fruits of righteousness to those who have been exercised by it.

39 Heb. 11:2, 13
40 Heb. 5:9

Chap. **12**

1 Rom. 12:12
1 Cor. 9:24
Col. 3:8
2 Psa. 110:1
Luke 24:26
1 Pet. 3:22
Phil. 2:8
3 Mat. 10:24
John 15:20
Gal. 6:9
4 1 Cor. 10:13
5 Job 5:17
6 Psa. 94:12
Jas. 1:12
7 Deut. 8:5
8 1 Pet. 5:9
9 Job 12:10
10 Lev. 11:44
11 Jas. 3:18

12 Job 4:3-4
13 Prov. 4:26
Gal. 6:1
14 Psa. 34:14
Mat. 5:8
2 Cor. 7:1
2 Tim. 2:22
15 Gal. 5:4
Heb. 3:12
16 Gen. 25:33
Eph. 5:3
17 Gen. 27:34
18 Deut. 4:11
19 Ex. 20:19
Deut. 5:5
20 Ex. 19:13
21 Ex. 19:16
22 Deut. 33:2
Psa. 68:17
Gal. 4:26
Phil. 3:20
Rev. 3:12
23 Psa. 94:2
Luke 10:20
Jas. 1:18
Phil. 3:12
24 Gen. 4:10
Ex. 24:8
Heb. 9:15
25 Heb. 2:2-3

12. Therefore, lift up the hands that are hanging down, and *revive* the weakened knees;
13. And make straight paths for your feet, lest that which *is* lame be turned aside; but let it rather be healed.
14. Pursue peace with everyone, and holiness, without which no one will see the Lord;
15. Looking diligently, lest anyone fall from the grace of God; lest any root of bitterness springing up trouble *you*, and through this many be defiled;
16. Lest *there* be any fornicator or godless person, as Esau, who for one meal sold his birthright;
17. Because you also know that afterwards, when he wished to inherit the blessing, he was rejected; *and* he found no room for repentance, although he sought it earnestly with tears.
18. For you have not come to *the* mount that could be touched and that burned with fire, nor to gloominess, and fearful darkness, and *the* whirlwind;
19. And to *the* sound of *the* trumpet, and to *the* voice of *the* words, which those who heard, *begged* that *the* word not be spoken *directly* to them.
20. (For they could not endure what was being commanded: "And if even an animal touches the mountain, it shall be stoned, or shot through with an arrow";
21. And so terrifying was the sight *that* Moses said, "I am greatly afraid and trembling".)
22. But you have come to Mount Sion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels;
23. *To the* joyous festival gathering; and to *the* church of *the* firstborn, registered *in the book of life* in heaven; and to God, *the* Judge of all; and to *the* spirits of the just who have been perfected;
24. And to Jesus, *the* Mediator of *the* New Covenant; and to sprinkling of *the* blood of *ratification*, proclaiming superior things than *that of* Abel.
25. Beware that you do not refuse to *hear* Him Who is speaking! For if they did not escape *judgment*, who refused *to hear* the One Who was on the earth divinely instructing *them*, how much more *severely will we be judged*, if we ourselves apostatize from Him Who speaks from heaven;

26. Whose voice then shook the earth, but now He has promised, saying, "Yet once more I will shake not only the earth, but heaven also."
27. Now the *words* "once more" signify the removing of the *things* being shaken, as of things that were made, so that those *things* which cannot be shaken may remain.
28. Therefore, since we are receiving a kingdom that cannot be shaken, let us have grace, through which we may serve God in a pleasing *manner* with reverence and awe;
29. For our God *is* indeed a consuming fire.

26 Ex. 19:18
Hag. 2:6
27 2 Pet. 3:10
29 Ex. 24:17
Deut. 4:24

CHAPTER THIRTEEN

Chap. **13**.

1. Let brotherly love be present *among you* continually.
2. Do not forget to show hospitality; for by this some have unknowingly welcomed angels *as guests*.
3. Be mindful of prisoners, as if you were imprisoned with *them*; *and think* of those who are suffering afflictions, as if you yourselves were in *their* body.
4. *Let* marriage *be held* honorable by all, and the marital union *be* undefiled; for God will judge fornicators and adulterers.
5. *Do* not *allow the* love of money to influence your behavior, *but be* satisfied with what you have; for He has said, "In no way will I ever leave you; no—I will never forsake you in any way."
6. So then, let us boldly say, "*The* Lord *is* my helper, and I will not be afraid. What can man do to me?"
7. Remember your leaders, who have spoken the Word of God to you, considering the outcome of *their* conduct; *and* imitate *their* faith.
8. Jesus Christ *is* the same yesterday, and today, and forever.
9. Do not be carried about by all kinds of strange doctrines. For *it is* good *for* the heart to be confirmed by grace *and* not *by* foods, which have brought no *spiritual* benefit to those who have been preoccupied *with them*.
10. We have an altar from which those who are serving the *present earthly* tabernacle do not have authority to eat;
11. For *pertaining to* those animals whose blood is brought into the holy places by the high priest for *a* sin *offering*, the bodies of all these are burned outside the camp.
12. For this reason, Jesus, in order that He might sanctify the people by His own blood, also suffered outside the gate.
13. So then, let us go forward to Him outside the camp, bearing His reproach.
14. For we do not have a continuing city here *on earth*; rather, we are seeking the one that is coming.
15. Accordingly, let us offer *the* sacrifice of praise continually to God through Him; that is, *with the* fruit of *our* lips openly professing *our faith* in His name.
16. Now do not forget to do good and to fellowship, for with such sacrifices God is well pleased.
17. Follow your leaders, and be submissive, because they are looking out for your spiritual well-being, as *those who must be* ready to give an account *to God* in order that they may do this with joy, and not *with* groaning because that *would be* unprofitable for you.
18. Pray for us; for we are certain that we have a clear conscience, in all things desiring to conduct ourselves well.
19. Now I am earnestly exhorting *you* to do this more diligently that I may be sent back to you more quickly.
20. And *may* the God of peace, Who raised our Lord Jesus from among *the* dead—that great Shepherd of the sheep—through *the* blood of *the* everlasting covenant,
21. Perfect you in every good work in order that you may do His will; accomplishing in you that which *is* well pleasing in His sight, through Jesus Christ, to Whom *be the* glory into the ages of eternity. Amen.
22. Now I admonish you, brethren, to patiently listen to this message of exhortation, for I have written to you in only a few words.
23. *I want* you *to* know that our brother Timothy has been released; with whom, if he comes soon enough, I will see you.
24. Greet all your leaders, and all the saints. Those from Italy send greetings to you.
25. *May God's* grace *be* with all of you. Amen.

1 1 Pet. 1:22
Rom. 12:10
2 Gen. 18:3
Mat. 25:35
1 Tim. 3:2
3 Mat. 25:36
4 1 Cor. 6:9
5 Gen. 28:15
Phil. 4:11
6 Psa. 27:1
Mat. 10:28
7 Heb. 6:12, 13:17
8 John 8:58
9 Rom. 14:17
Eph. 4:14
Col. 2:4, 8
1 Tim. 4:3
10 1 Cor. 9:13
11 Ex. 29:14
12 Acts. 7:58
13 1 Pet. 4:14
14 Mic. 2:10
Phil. 3:20
15 Lev. 7:12
Hos. 14:2
Eph. 5:20
16 Rom. 12:13
2 Cor. 9:12
17 Ezek. 3:17
Phil. 2:29
1 Tim 5:17
18 Acts 23:1
Eph. 6:19
20 Zech. 9:11
1 Pet. 2:25
Rom. 4:24, 15:33
Gal. 1:1
21 1 Pet. 5:10
Gal. 1:5
Phil. 2:13
22 1 Pet. 5:12
23 1 Thes. 3:2
1 Tim. 6:12
24 Heb. 13:7, 17
25 Tit. 3:15

To *the* Hebrews, written from Italy, *delivered* by Timothy

The First Epistle to

Timothy

CHAPTER ONE

1. Paul, an apostle of Jesus Christ according to *the* commandment of God our Savior, and of *the* Lord Jesus Christ, *Who is* our hope,
2. To Timothy, *my* true son in *the* faith: Grace, mercy *and* peace from God our Father and Christ Jesus our Lord.
3. When I was going to Macedonia, I exhorted you to remain in Ephesus, in order that you might *solemnly* charge some not to teach other doctrines;
4. Nor to pay attention to myths and endless genealogies, which lead to empty speculations rather than to edification from God, which *is* in faith.
5. Now the purpose of the commandment is love out of a pure heart, and a good conscience, and genuine faith;
6. From which some, having missed the mark, have turned aside unto vain jangling;
7. Desiring to be teachers of *the* law, neither understanding what they are saying, nor what they are strongly affirming.
8. Now we know that the law *is* good, if anyone uses it lawfully,
9. Understanding this: that law is not enacted for a righteous man, but for *the* lawless and disobedient, for *the* ungodly and sinful, for *the* unholy and profane, for slayers of fathers and slayers of mothers, for murderers,
10. For fornicators, for homosexuals, for kidnappers, for liars, for perjurers, and for any other thing *that* is opposed to sound doctrine;
11. According to the gospel of the glory of the blessed God, with which I was entrusted.
12. And I thank Jesus Christ our Lord, Who has empowered me, that He counted me faithful, putting *me* into the ministry,
13. Who was previously a blasphemer and a persecutor and a violent person; but I obtained mercy because I did *it* ignorantly in unbelief.
14. But the grace of our Lord abounded exceedingly with *the* faith and love that *is* in Christ Jesus.
15. *This is* a faithful saying, and worthy of full acceptance: that Christ Jesus came into the world to save sinners, of whom I am chief.

Chap. 1

1 Acts 9:15
Col. 1:27
Tit. 1:3
2 Acts 16:1
Gal. 1:3
Tit. 1:4
3 Acts 20:1
Gal. 1:6-7
4 1 Tim. 6:4
Tit. 1:14
5 Rom. 13:8
Gal. 5:14
2 Tim. 2:22
6 1 Tim. 6:4, 20
7 1 Tim. 6:4
8 Rom. 7:12
9 Gal. 3:19
10 2 Tim. 4:3
Tit. 1:9
11 1 Cor. 9:17
Gal. 2:7
Col. 1:25
12 1 Cor. 7:25
2 Cor. 3:5, 12:9
13 John 4:21
Acts 8:3
14 Luke 7:47
Rom. 5:20
2 Tim. 1:13
15 Mat. 9:13
2 Tim. 2:11
16 Acts 13:39
2 Cor. 4:1
17 1 Chr. 29:11
Psa. 10:16
Rom. 1:23, 16:27
Heb. 11:27
18 1 Tim. 4:14
2 Tim. 2:2-3
20 Acts 13:45
1 Cor. 5:5
2 Tim. 2:17, 4:14

Chap. 2

2 Ezra 6:10
Rom. 13:1
3 Rom. 12:2
2 Tim. 1:9
4 Ezek. 18:23
John 17:3
2 Tim. 2:25
Tit. 2:11
5 Gal. 3:20
Heb. 9:15
6 Mark 10:45
Rom. 5:6
1 Cor. 1:6
Eph. 1:9
2 Tim. 1:8
7 Rom. 9:1
Gal. 1:16
Eph. 3:7
8 Psa. 134:2
Luke 23:34
9 1 Pet. 3:3

16. But for this reason I was shown mercy in order that in me first Jesus Christ might demonstrate all long-suffering, for an example to those who would afterwards believe on Him unto eternal life.
17. Now to the King of eternity, *the* incorruptible, invisible, *and* only wise God, *be* honor and glory into the ages of eternity. Amen.
18. This charge I am personally committing to you, *my* son Timothy, in accordance with the prophecies that were made long ago concerning you; in order that by them you yourself might wage a good war,
19. Holding to *the* faith and a good conscience. For some, having cast aside *a good conscience*, have made shipwreck in regard to the faith;
20. Of whom are Hymeneus and Alexander, whom I turned over to Satan in order that they may learn not to blaspheme.

CHAPTER TWO

1. I exhort, therefore, first of all that supplications, prayers, intercessions, *and* thanksgivings be made on behalf of all men;
2. For kings and all who are in authority, in order that we may lead a quiet and peaceful life in all godliness and respectability.
3. For this *is* good and acceptable before God our Savior,
4. Who desires all men to be saved and to come to *the* knowledge of *the* truth.
5. For there *is* one God, and one Mediator between God and men—*the* Man Christ Jesus,
6. Who gave Himself *as* a ransom for all, the testimony *of which is to be preached* in its appointed times.
7. For this purpose I was ordained a preacher and an apostle (I speak *the* truth in Christ—I do not lie), a teacher of *the* Gentiles in faith and truth.
8. Therefore, I desire that men everywhere pray, lifting up holy hands without anger and *evil* opinions.
9. In like manner also, *let* the women adorn themselves with clothing that

shows modesty and discretion, not with *elaborate* braidings *of the hair*, or *with* gold, or pearls, or expensive apparel;
10. But *with that* which *is* fitting for women who profess *to have* reverence for God—with good works.
11. Let a woman learn in quietness *and be* submissive in every respect.
12. For I do not permit a woman to teach, nor to exercise authority over man, but to be in quietness.
13. For Adam was formed first, then Eve.
14. And Adam was not deceived;★ but the woman came to be in transgression by being deceived.
15. But she shall be saved through the childbearing, if they continue in faith and love and sanctification with self-control.

CHAPTER THREE

1. Faithful *is* the saying, "If any man aspires to *be* an overseer, he desires a good work."
2. Now then, it is obligatory *that* the overseer be blameless, *the* husband of one wife, vigilant, serious-minded, respectable, hospitable, skillful in teaching;
3. Not given to much wine, not a bully, not greedy for selfish gain; but kind, not a quarreler, not a lover of money;
4. One who rules his own house well, having *his* children in subjection with all respect;
5. (For if a man does not know *how* to rule his own household, how will he take care of *the* church of God?)
6. Not a novice, lest he become conceited *and* fall into *the same* condemnation as the devil.
7. It is mandatory that he also have a good report from those *who are* outside *the church*, lest he fall into reproach and *the* snare of the devil.
8. In the same way also, the deacons who serve *must* be serious-minded, not hypocritical, not given to much wine, not greedy for selfish gain;
9. Holding the mystery of the faith with a pure conscience.
10. And let those *who meet the qualifications* also be proved first; then let them *be appointed to* serve, *if they* are *found to be* blameless.
11. In the same way also, *their* wives *must* be serious-minded, not slanderers, sober *and* faithful in all things.
12. Let the deacons be husbands of one wife, ruling their children and their own households well.
13. For those who have served well acquire for themselves a good standing and much confidence in *the* faith that *is* in Christ Jesus.
14. These things I am writing to you, hoping to come to you shortly;
15. But if I should delay, *you have these things in writing*, so that you may know how one is obligated to conduct oneself in *the* house of God, which is *the* church of *the* living God, *the* pillar and foundation of the truth.
16. And undeniably, great is the mystery of godliness: God was manifested in *the* flesh, was justified in *the* Spirit, was seen by angels, was proclaimed among *the* Gentiles, was believed on in *the* world, was received up in glory.

CHAPTER FOUR

1. Now the Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith, *and* shall follow deceiving spirits and doctrines of demons;
2. Speaking lies in hypocrisy, their consciences having been cauterized *with a hot iron*;
3. Forbidding to marry; *and commanding* to abstain from meats, which God created to be received with thanksgiving by the faithful, even *by* those who know the truth.
4. For every creature of God *designated for human consumption is* good, and nothing to be refused, *if* it is received with thanksgiving,
5. Because it is sanctified by the Word of God and prayer.
6. If you are teaching these things to the brethren, you will be a good servant of Jesus Christ, being nourished by the words of the faith and of the good doctrines that you have closely followed.
7. But refuse profane and old wives' fables; rather, exercise yourself unto godliness.
8. For physical exercise is profitable for a short time; but godliness is profitable for everything, having *the* promise of life—of the *life* that now *is,* and of the *life* that *is* coming.
9. This saying *is* faithful and worthy of full acceptance.

10 1 Pet. 3:4
12 1 Cor. 14:34
13 Gen. 1:27
1 Cor. 11:8
14 Gen. 3:6
★*Adam knowingly sinned*
Rom. 5:12-14
2 Cor. 11:3
15 Gen. 3:15
Mat. 1:23
Gal. 4:4
Heb. 2:14
Col. 2:20

Chap. **3**

2 2 Tim. 2:24
Tit. 1:6
3 1 Pet. 5:2
2 Tim. 2:24
4 Tit. 1:6
7 Acts 22:12
1 Cor. 5:12
2 Tim. 2:26
8 Ezek. 44:21
Acts 6:3
9 1 Tim. 1:19
11 Tit. 2:3
13 Mat. 25:21
15 Eph. 2:21
2 Tim. 2:20
16 Mat. 3:16, 28:2
Mark 16:5
Luke 24:51
John 1:14
Acts 10:34
1 John 1:2
Rom. 1:4, 10:18
Col. 1:6, 23

Chap. **4**

1 Dan. 11:35
John 16:13
1 Pet. 1:20
2 Thes. 2:3
2 Tim. 3:1, 13
Rev. 9:20, 16:14
2 Mat. 7:15
Eph. 4:19
3 Gen. 1:29
Rom. 14:3, 6
1 Cor. 7:28
5 Lev. 11:1-49
Deut. 14:1-20
6 2 Tim. 3:14
7 2 Tim. 2:16
Tit. 1:14
Heb. 5:14
8 Psa. 37:4
1 Cor. 8:8
1 Tim. 6:6

10. Now it is for this *reason that* we are laboring, and we are personally suffering reproach because we have hope in *the* living God, Who is *the* Savior of all men, especially of those who are believers.
11. These things command and teach.
12. Do not allow anyone to despise your youth; but be an example to the believers—in word, in conduct, in love, in Spirit, in faith *and* in purity.
13. Until I come, devote *yourself* to reading, to encouragement, *and* to doctrine.
14. Do not neglect the *spiritual* gift *that is* in you, which was given to you by prophecy with *the* laying on of the hands of the elderhood.
15. Meditate on these things; give yourself wholly to them so that your growth *in the faith* may be apparent to all.
16. Be diligent with yourself and with the doctrines; continue in them. For in doing this, you will save both yourself and those who hear you.

10 Psa. 36:6
1 Cor. 4:11
12 Tit. 2:7
14 Acts 16:6
1 Tim. 1:18
2 Tim. 1:6
16 Ezek. 33:9
Acts 20:28

Chap. **5**

1 Lev. 19:32
4 Gen. 45:10
Mat. 15:4
Eph. 6:1-2
5 Luke 2:37
Acts 26:7
1 Cor. 7:32
6 Jas. 5:5
8 Isa. 58:7
Mat. 18:17
Gal. 6:10
2 Tim. 3:5
Tit. 1:16

CHAPTER FIVE

1. Do not sharply rebuke an older man, but exhort *him* as a father, *and* younger *men* as brothers.
2. *Exhort* older women as mothers, *and* younger women as sisters, with all purity.
3. *Show* honor to widows who *are* indeed widows *by providing for their needs*;
4. But if any widow has children or grandchildren, let them first learn to fulfill *their* obligation *to* their own household, and to render recompense to *their* parents. For this is good and acceptable in the sight of God.
5. Now she who *is* a widow indeed, and who is alone *in the world*, has *her* hope in God, and continues in supplications and prayers night and day.
6. But the one who is living for self-gratification is dead *while* she lives.
7. Now these things command that they may be blameless.
8. But if anyone does not provide for his own *needy* relatives—and especially *members of his* household—he has denied the faith and is worse than an unbeliever.
9. Let a widow be put on the list *for assistance* if she is not less than sixty years *of age*, *if she has* been the wife of one husband,

10 Gen. 19:2
Acts 16:15
1 Pet. 4:9
Heb. 13:2
13 2 Thes. 3:11
14 1 Cor. 7:9
Tit. 2:8
16 1 Tim. 5:3, 5
17 Acs 28:10
Phil. 2:29
18 Lev. 19:13
Deut. 24:14, 25:4
Mat. 10:10
1 Cor. 9:9
19 Deut. 19:15
20 Deut. 13:11
Tit. 1:13
21 1 Tim. 6:13
2 Tim. 2:14
22 Acts 6:6
2 John 11
2 Tim. 1:6
23 Psa. 104:15
24 Gal. 5:19

10. *If* she has a good report for *her* good works, if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has given relief to those who were afflicted, if she has devoted *herself* to every good work.
11. But refuse *to put* the younger widows *on the list*, for when sensuous impulses draw them away from Christ, they desire to marry,
12. Bringing judgment *upon themselves* because they have set aside *their* first faith.
13. And besides this, they also learn *to be* idle, wandering about from house to house; and *they* not only *become* idle, but *they* also *become* talebearers and busybodies, speaking things *that* ought not *be spoken*.
14. Therefore, I wish the younger women to marry, to bear children, to manage the household, *and* to give no occasion to the adversary to bring a reproach;
15. For some have already turned aside to follow Satan.
16. If any believer, man or woman, has *relatives who are* widows, let him *or her* impart relief to them, and do not let the church bear the burden in order that it may impart relief to those widows who are truly *alone in the world.*
17. Let the *ordained* elders who are leading well be counted worthy of double honor, especially those who are laboring in *the* Word and doctrine.
18. For the Scripture says, "You shall not muzzle an ox treading out *the* corn," and, "The workman *is* worthy of his hire."
19. Do not receive an accusation against an elder, except on *the testimony of* two or three witnesses.
20. Those *elders* who sin *should be* corrected in the presence of all in order that the others also may fear.
21. I charge you before God and *the* Lord Jesus Christ and the elect angels, that you observe these things without prejudice, *and let* nothing be done by partiality.
22. Do not be quick to lay hands on any man; neither take part in *the* sins of others. Keep yourself pure.
23. No longer drink *only* water, but use a little wine for your stomach's sake and your frequent infirmities.
24. Some men's sins are open to public

view, going before to judgment; and some men's *sins* follow after.
25. In a similar manner also, the good works *of some* are openly seen; and those that are otherwise cannot be hidden.

CHAPTER SIX

1. Let as many slaves as are under the yoke *of servitude* esteem their own masters worthy of all respect, so that the name of God and *His* doctrine be not blasphemed.
2. Do not let those who have believing masters despise *them* because they are brethren; rather, let them serve *them even better*, because they are believing and beloved who are being helped by the good service. These things teach and exhort.
3. If anyone teaches any different doctrine, and does not adhere to sound words, *even those* of our Lord Jesus Christ, and the doctrine *that is* according to godliness,
4. He is proud and knows nothing. Rather, he has a morbid attraction to questions and disputes over words, from which come envy, arguments, blasphemy, wicked suspicions,
5. Vain reasonings of men who have been corrupted in *their* minds and *are* destitute of the truth—*men* who believe that gain is godliness. From such withdraw *yourself.*
6. But godliness with contentment is great gain.
7. For we brought nothing into the world, *and it is* evident that neither do we have the power to carry anything out *of the world.*
8. But having food and clothing, we should be satisfied with these,
9. For those who desire to become rich fall into temptation and a snare, and many foolish and hurtful lusts, which cause men to sink into destruction and perdition.
10. For the love of money is a root of all evils; *by* which some, *while* striving after *riches*, were seduced from the faith, and have impaled themselves with many sorrows.
11. But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance *and* meekness.
12. Fight the good fight of the faith! Take hold of eternal life to which you were also called, and did profess a good profession in the presence of many witnesses.
13. I charge you in the sight of God, Who gives life to every *living* thing, and Jesus Christ, Who *in* testifying before Pontius Pilate gave the exemplary profession *of faith*,
14. That you keep this commandment without fault *and* without rebuke until the appearing of our Lord Jesus Christ;
15. Which in His own times the blessed and only Sovereign will make known, the King of kings and Lord of lords;
16. Who alone has immortality, dwelling in light which no man can approach; Whom no man has seen, nor has *the* ability to see; to Whom *belong* eternal honor and power. Amen.
17. Charge those who are rich in this present age not to be high minded, nor to put *their* hope in *the* uncertainty of riches; but *to put their hope* in the living God, Who abundantly gives us all things for *our* enjoyment;
18. To do good, to be rich in good works, to be generous in giving, to be ready to share;
19. Treasuring up for themselves a good foundation for the future, so that they may lay hold on eternal life.
20. O Timothy, guard the *doctrine* which has been entrusted *to you*, avoiding profane, empty babblings, and contradictions of false knowledge *that is* called science;
21. *Through* which some, who are personally professing *these false views*, have missed the mark concerning the faith. Grace *be* with you. Amen.

The first *epistle* to Timothy,
written from Laodicea,
which is the chief city of Phrygia,
the Pacatiana*

Chap. 6
1 Isa. 52:5
1 Pet. 2:18
Rom. 2:24
Eph. 6:5
Col. 3:22
Tit. 2:5, 8-9
2 Col. 4:1
3 2 Tim. 1:13
Tit. 1:1, 9
4 1 Cor. 8:2
5 2 Pet. 2:3
Rom. 16:17
1 Cor. 11:16
6 Psa. 37:16
Heb. 13:5
7 Job 1:21
8 Gen. 28:20
Heb. 13:5
9 Prov. 15:27
1 Tim. 1:19
10 Deut. 16:19
11 Deut. 33:1
2 Tim. 2:22
12 Phil. 3:12
1 Tim. 1:18
Heb. 13:23
13 1 Sam. 2:6
John 18:37
1 Tim. 5:21
14 Phil. 1:6
15 1 Tim. 1:11, 17
16 John 6:46
Eph. 3:21
17 Prov. 23:5
Luke 12:21
Acts 14:17
1 Thes. 1:9
18 Mat. 6:20
Jas. 2:5
Rom. 12:13
Gal. 6:6
20 2 Tim. 1:14
Tit. 1:14
21 2 Tim. 2:18

The notation at the end of I Timothy indicating that Paul wrote this epistle from Laodicea conflicts with the internal evidence. Paul never traveled to Laodicea to preach the gospel. As in the case of the Colossians, Paul had learned of the Laodiceans' faith from Epaphras, who had preached the gospel in Colosse, Laodicea and Hierapolis (Col. 1:4-8; 4:13, 16). Paul's words to the Colossians clearly show that he had not visited Colosse or Laodicea at any time:* "Now I want you to understand what great concern I have for you, and *for* **those in Laodicea, and as many as have not seen my face in *the* flesh" *(Col. 2:1). Rather than writing from Laodicea, it is probable that Paul wrote his first epistle to Timothy after being released from his first imprisonment in Rome in 63 A.D.*

The Second Epistle to

Timothy

CHAPTER ONE

1. Paul, *an* apostle of Jesus Christ by *the* will of God, according to *the* promise of life which *is* in Christ Jesus,
2. To Timothy, *my* beloved son: Grace, mercy *and* peace from God *the* Father and Christ Jesus our Lord.
3. I am grateful to God—Whom I have been serving from *the days of my* forefathers with a pure conscience—because I never fail to remember you in my supplications night and day.
4. *As* I recall your tears, *I am* longing to see you, so that I may be filled with joy;
5. When I remember the unfeigned faith *that is* in you, which first dwelt in your grandmother Lois and in your mother Eunice—and I am convinced that *it dwells* in you also.
6. For this reason, I admonish you to stir up the gift of God that is in you by the laying on of my hands.
7. For God has not given us a spirit of fear, but of power, and of love, and of sound-mindedness.
8. Therefore, you should not be ashamed of the testimony of our Lord, nor *of* me His prisoner; but jointly suffer with *me for the sake of* the gospel, according to *the* power of God,
9. Who has saved us and called *us* with a holy calling—not according to our works, but according to His own purpose and grace, which *was* given us in Christ Jesus before the ages of time;
10. But has now been revealed by the appearing of our Savior Jesus Christ, Who has annulled death, and has brought to light *eternal* life and incorruptibility through the gospel
11. Unto which I was ordained a preacher, and an apostle, and a teacher of *the* Gentiles;
12. For which cause I am also suffering these things; nevertheless, I am not ashamed. For I know Whom I have believed, and am persuaded that He has the power to keep what I have committed *to Him* for that day.
13. Hold *as the* standard *for doctrine* the sound words that you heard from me, in *the* faith and love that *are* in Christ Jesus.
14. Guard the good thing that was committed *to you* by *the* Holy Spirit that is dwelling in us.
15. You know this, that all those who *are* in Asia have rejected me, of whom are Phygellus and Hermogenes.
16. May the Lord grant mercy to the household of Onesiphorus because he frequently refreshed me and was not ashamed of my chains.
17. For when he was in Rome, he searched for me very diligently and found *me*.
18. May the Lord grant to him that he may find mercy from *the* Lord in that day and how much he served *me* in Ephesus, you know very well.

Chap. 1

1 Cor. 1:1
Eph. 3:6
Heb. 9:15
2 1 Tim. 1:2
3 Rom. 1:8-9
Acts 22:3
Eph. 1:16
1 Thes. 1:2
4 2 Tim. 4:9, 21
5 Acts 16:1
1 Tim. 1:5
6 1 Tim. 4:14
7 Acts 1:8
Rom. 8:15
8 Rom. 1:16
Eph. 3:1
Col. 1:24
1 Tim. 2:6
9 Rom. 3:20, 8:28, 16:25
1 Tim. 1:1
Heb. 3:1
10 Eph. 1:9
1 Cor. 15:54
11 Acts 9:15
1 Tim. 2:7
12 1 Pet. 4:19
Eph. 3:1
1 Tim. 6:20
13 Rom. 2:20
1 Tim. 1:14, 6:3
Tit. 1:9
Heb. 10:23
14 Rom. 8:11
15 Acts 19:10
16 Mat. 5:7
Acts 28:20
Philem. 7
18 2 Thes. 1:10
Heb. 6:10

CHAPTER TWO

1. Therefore, my son, be strong in the grace that *is* in Christ Jesus.
2. And the things that you have heard from me among many witnesses, these *things* commit to faithful men, such as will be competent to teach others also.
3. You, therefore, endure hardship as a good soldier of Jesus Christ.
4. No one who is serving as a soldier becomes involved in civilian pursuits, so that he may please him who enlisted him as a soldier.
5. Also, if anyone strives *to win* in the athletic games, he is not crowned unless he has competed lawfully.
6. *Moreover*, it is necessary for the husbandman to labor before partaking of the fruits.
7. Give careful consideration to the things *that* I am telling you, and may the Lord give you understanding in all things.
8. Remember *that* Jesus Christ, of *the* seed of David, *was* raised from among *the* dead according to my gospel;
9. For which I am suffering hardship, *even* to the point of being imprisoned like a criminal; but the Word of God has not been chained.
10. Because of this, I endure all things for the sake of the elect in order that they may obtain *the* salvation that *is* in Christ Jesus with eternal glory.
11. This is a faithful saying: If we have

Chap. 2

1 Eph. 6:10
1 Tim. 1:2
3 1 Tim. 1:18
4 1 Cor. 9:25
5 1 Cor. 9:25
8 Rom. 1:3-4, 2:16
1 Cor. 15:1
9 Acts 3:1, 9:16, 28:31
Eph. 3:1, 6:9
10 2 Cor. 1:6
Eph. 3:13
11 Rom. 6:5, 8

died together with *Him*, we shall also live together with *Him*;
12. If we endure, we shall also reign together with *Him*; if we deny *Him*, He will also deny us;
13. If we are unfaithful, He remains faithful—He cannot deny Himself.
14. See that *they* remain mindful of these things, earnestly charging *them* in the sight of the Lord not to argue over words that are not profitable in any way, *but which lead* to *the* subverting of those who hear.
15. Diligently *study* to show yourself approved unto God, a workman who does not *need to be* ashamed, rightly dividing the Word of the truth;
16. But avoid profane and vain babblings because they will *only* give rise to more ungodliness,
17. And their words will eat away at the body like gangrene; of whom are Hymeneus and Philetus,
18. Who have gone astray from the truth, claiming that the resurrection has already taken place, and are destroying the faith of some.
19. Nevertheless, the foundation of God stands firm, having this seal: "*The* Lord knows those who are His," and, "Let everyone who calls upon the name of Christ depart from unrighteousness."
20. But in a great house there are not only vessels of gold and silver, but also of wood and clay; and some *are* for honor; and some *are* for dishonor.
21. Therefore, if anyone has purged himself from these, he will be a vessel for honor, having been sanctified and *made* serviceable to the Master, *and* having been prepared for every good work.
22. But flee youthful lusts; and pursue righteousness, faith, love *and* peace with those who are calling on the Lord out of a pure heart.
23. But foolish and ignorant speculations reject, knowing that they engender arguments.
24. Now it is obligatory *that* a servant of *the* Lord not be argumentative, but gentle toward all, competent to teach, forbearing,
25. In meekness correcting those who set themselves in opposition; if perhaps God may grant them repentance unto acknowledging of *the* truth,
26. And *that* they may wake up *and escape* from the devil's snare, who have been taken captive by him to *do* his will.

12 Mat. 10:33
Mark 8:38
1 Pet. 4:13
Rom. 8:17
13 Num. 23:19
Rom. 3:3
14 1 Tim. 5:21
16 1 Tim. 4:7
18 1 Cor. 15:12
19 Nah. 1:7
Mat. 24:24
John 10:14
20 Rom. 9:21
21 Isa. 52:11
2 Tim. 3:17
22 Acts 9:14
1 Cor. 1:2
1 Tim. 1:5
23 1 Tim. 1:4
24 Tit. 1:9, 3:2
25 Acts 8:22
Gal. 6:1
1 Tim. 2:4, 6:11
26 1 Tim. 3:7

CHAPTER THREE

1. Know this also, that in *the* last days perilous times shall come;
2. For men will be lovers of self, lovers of money, braggarts, proud, blasphemers, disobedient to parents, unthankful, unholy,
3. Without natural affection, implacable, slanderers, without self-control, savage, despisers of those who are good,
4. Betrayers, reckless, egotistical, lovers of pleasure rather than lovers of God;
5. Having an outward appearance of godliness, but denying the power of *true* godliness. But *as for you*, turn away from *all* these.
6. For from *men such as* these come those who are worming their way into houses, and are gaining control over empty-headed *gullible* women given over to *various* sins, *being* driven by all kinds of lust.
7. *They are* always learning but *are* never able to come to *the* knowledge of *the* truth.
8. Now just as Jannes and Jambres stood against Moses, in the same manner also these are *brazenly* standing against the truth; *they are* men of depraved minds, reprobate in respect to the faith.
9. But they will proceed no further, because their folly will become clearly evident to everyone, just as theirs also was.
10. But you have closely followed my doctrine, conduct, purpose, faith, patience, love, endurance,
11. Persecutions *and* sufferings—such as happened to me in Antioch, in Iconium, *and* in Lystra. *You know* what sort of persecutions I endured; and the Lord delivered me out of them all.
12. And indeed, everyone who desires to live godly in Christ Jesus shall be persecuted.
13. But wicked men and imposters shall become worse and worse, deceiving *others* and being deceived *themselves*.
14. But *as for* you, continue in the things that you did learn and were assured of, knowing from whom you have learned *them*;
15. And that from a child you have known the Holy Writings, which are able

Chap. **3**

1 1 Tim. 4:1
2 2 Pet. 2:3
Jude 16
Rom. 1:30
Phil. 2:21
1 Tim. 1:20, 6:4
3 2 Pet. 3:3
Rom. 1:31
4 2 Pet. 2:10
Phil. 3:19
5 1 Tim. 5:8, 6:5
6 Mat. 23:14
Tit. 1:11
7 1 Tim. 2:4
8 Ex. 7:11
Rom. 1:28
1 Tim. 6:5
9 Ex. 7:12
10 1 Tim. 4:6
11 Psa. 34:19
Acts 13:45, 14:2, 19
12 Psa. 34:19
13 2 Thes. 2:11
14 2 Tim. 1:13
15 John 5:39

to make you wise unto salvation through faith, which *is* in Christ Jesus.
16. All Scripture *is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness;
17. So that the man of God may be complete, fully equipped for every good work.

CHAPTER FOUR

1. I charge you, therefore, in the sight of God, even the Lord Jesus Christ, Who is ready to judge *the* living and *the* dead at His appearing and His kingdom:
2. Preach the Word! Be urgent in season and out of season; convict, rebuke, encourage, with all patience and doctrine.
3. For there shall come a time when they will not tolerate sound doctrine; but according to their own lusts they shall accumulate to themselves *a great number of* teachers, having ears itching *to hear what satisfies their cravings*;
4. And they shall turn away their own ears from the truth; and they shall be turned aside unto myths.
5. But *as for* you, be vigilant in all things, endure hardships, do *the* work of an evangelist; fully carry out your ministry.
6. For I am now ready to be offered, and the time of my departure is at hand.
7. I have fought a good fight; I have finished the course; I have kept the faith.
8. From this time forward, a crown of righteousness is laid up for me, which the Lord, the righteous Judge, shall give me in that day—and not to me only, but also to all who love His appearing.
9. Be diligent to come to me quickly;
10. For Demas has forsaken me, having loved this present age, and has gone to Thessalonica; Crescens, to Galatia; Titus, to Dalmatia.

16 2 Pet. 1:20
Rom. 15:4
17 2 Tim. 2:21

Chap. **4**

1 Acts 10:42
1 Tim. 5:21
2 1 Tim. 4:13, 5:20
Tit. 1:13
3 1 Tim. 1:10
2 Tim. 3:1, 6
4 1 Tim. 1:4
5 Rom. 15:19
Acts 21:8
2 Tim. 1:8
6 2 Pet. 1:14
Phil. 1:23, 2:17
7 Phil. 3:14
8 Isa. 62:2
Jas. 1:12
2 Tim. 1:12
10 1 John 2:15
Col. 4:14
11 Acts 12:25
Col. 4:14
2 Tim. 1:15
12 Acts 20:4
Eph. 6:21
14 2 Sam. 3:39
Psa. 28:4
Acts 19:33
16 Acts 7:60
17 Psa. 22:21
Acts 9:15, 23:11
18 Psa. 121:7
Rom. 11:36
Gal. 1:5
Heb. 13:21
19 Acts 18:2
Rom. 16:3
20 Acts 19:22, 20:4
Rom. 16:23
21 2 Tim. 4:9
22 Gal. 6:18
Philem. 25

11. Only Luke is with me. Get Mark *and* bring him with you, because he is profitable to me for *the* ministry *of the Word*.
12. But I have sent Tychicus to Ephesus.
13. When you come, bring the chest that I left in Troas with Carpus, and the books—especially the parchments.
14. Alexander the coppersmith did many evil things against me. May the Lord reward him according to his works.
15. You also be on guard against him because he vehemently opposed our words.
16. During my first defense, no one stood with me; instead, everyone deserted me. (*I pray* that *God* will not lay it to their charge.)
17. But the Lord stood by me and strengthened me, so that through me the proclamation might be fully made, and all the Gentiles might hear *the gospel*; and I was delivered out of *the* lion's mouth.
18. And the Lord will deliver me from every wicked deed and will preserve *me* for His heavenly kingdom; to Whom *be* the glory into the ages of eternity. Amen.
19. Salute Prisca and Aquila, and the household of Onesiphorus.
20. Erastus remained in Corinth, but Trophimus I left in Miletus *because he was* sick.
21. Make every effort to come before winter. Eubulus salutes you, and Pudens, and Linus, and Claudia; and all the brethren *salute you*.
22. The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen.

The second *epistle* to Timothy, *who was* chosen first overseer of the church of *the* Ephesians, written from Rome when Paul was brought a second time before Caesar Nero

The Epistle of Paul to

Titus

CHAPTER ONE

1. Paul, *a* servant of God and *an* apostle of Jesus Christ, according to *the* faith of God's elect and *the* knowledge of *the* truth that *is* according to godliness;
2. In *the* hope of eternal life, which God Who cannot lie promised before the ages of time,
3. But revealed in its own set time in *the* proclamation of His Word, with which I was entrusted according to *the* commandment of God our Savior;
4. To Titus, a true son according to *our* common faith: Grace, mercy *and* peace from God *the* Father and *the* Lord Jesus Christ our Savior.
5. For this cause I left you in Crete, so that you might set in order the things that needed to be done, and might ordain elders in every city, as I commanded you:
6. If any man be blameless, *the* husband of one wife, having faithful children, not accused of debauchery or rebellion.
7. For it is obligatory that as God's steward an overseer be blameless, not self-willed, not quick-tempered, not given to wine, not a bully, not greedy for material gain;
8. But hospitable, a lover of good, sound-minded, just, holy, self-controlled,
9. Holding steadfastly to the faithful word, according to the teachings *of Jesus Christ*, so that he may be able both to encourage with sound doctrine and to convict those who are gainsayers.
10. For there are many rebellious and vain talkers and deceivers, especially those from *the* circumcision *party*,
11. Whose mouths must be stopped; who are subverting whole households, teaching things which *they* ought not, for the sake of selfish gain.
12. One from among them, *even one* of their own prophets, said, "Cretans *are* always liars, *and* evil, wild beasts, *and* lazy gluttons."
13. This testimony is true. For this reason you *must* rebuke them severely, that they may be sound in the faith;
14. Not paying attention to Jewish myths and commandments of men, which turn away from the truth.
15. To the pure, all things *are* pure; but to those who are defiled and unbelieving, nothing *is* pure; rather, both their minds and consciences are defiled.
16. They personally profess to know God, but in *their* works they deny Him, being abominable and disobedient, and reprobate unto every good work.

Chap. 1

1 1 Tim. 3:16
2 Tim. 2:25
2 Rom. 16:25
2 Tim. 1:1, 2:13
3 1 Thes. 2:4
2 Tim. 1:10
4 2 Cor. 2:13
Eph. 1:2
5 1 Cor. 11:34
6 1 Tim. 3:2, 4
7 Lev. 10:9
Mat. 24:45
8 1 Tim. 3:2
9 1 Tim. 1:10
10 Acts 15:1
1 Tim. 1:6
11 1 Tim. 6:5
2 Tim. 3:6
12 Acts 17:28
13 2 Cor. 13:10
Tit. 2:2
14 Isa. 29:13
1 Tim. 1:4
15 1 Cor. 6:12
16 Rom. 1:28
2 Tim. 3:5

Chap. 2

1 1 Tim. 1:10
5 Rom. 2:24
1 Cor. 14:34
7 Eph. 6:24
1 Tim. 4:12
8 Neh. 5:9
1 Tim. 6:3
9 Eph. 5:24, 6:5
10 Mat. 5:16
11 Luke 3:6
Rom. 5:15
12 Luke 1:75
1 Pet. 4:2
13 Acts 24:15
1 Cor. 1:7
Col. 3:4
14 Ex. 15:16
Gal. 1:4
Eph. 2:10
Heb. 9:14

CHAPTER TWO

1. But *as for* you, speak the things that befit sound doctrine.
2. *Teach the* older men to be temperate, serious-minded, respectable, sound in the faith, in love, *and* in patience;
3. In like manner, *teach the* older women *to be* in *their* behavior as *it is* fitting for godly women, not slanderers, *and* not enslaved to much wine, *but* teachers of that which is right;
4. That they may teach the young women *to* love *their* husbands *and to* love *their* children;
5. *To be* modest, chaste, keepers of *the* home; *to be* good *and* to submit themselves to their own husbands, so that the Word of God may not be blasphemed.
6. In the same way, exhort the younger men *to be* sober-minded.
7. In all things you yourself set an example of good works; in doctrine uncorrupted, serious-minded, *and* sincere;
8. *Use* sound speech that cannot be condemned, so that the one who opposes *you* may be ashamed, having nothing evil to say about you.
9. *Admonish* slaves to submit themselves to their own masters, *to be* well pleasing in everything, not answering back;
10. Not misappropriating *anything*, but showing all good faithfulness; so that they may do credit to the doctrine of our Savior God in everything.
11. For the grace of God, which brings salvation for all men, has appeared;
12. Teaching us that, having denied ungodliness and worldly lusts, we should live moderately and righteously and godly in this present world,
13. Looking for the blessed hope and *the* appearing of the glory of our Savior and great God, Jesus Christ;
14. Who gave Himself for us, so that He might redeem us from all lawlessness,

and might purify for Himself a unique people, zealous of good works.
15. Speak these things, and exhort, and rebuke with all authority. Do not let anyone despise you.

CHAPTER THREE

1. Remind them to be subject to rulers, and to obey authorities, *and* to be ready for every good work;
2. Not to speak evil of anyone, not to be contentious, *but* gentle, showing all meekness toward all men.
3. For we also were once foolish, disobedient, deceived, serving all kinds of lusts and pleasures, living in malice and envy, hateful *and* hating one another.
4. But when the graciousness and the love of God our Savior toward man appeared,
5. Not by works of righteousness which we practiced, but according to His mercy He saved us, through *the* washing of regeneration and *the* renewing of *the* Holy Spirit,
6. Which He richly poured out upon us through Jesus Christ our Savior;
7. So that, having been justified by His grace, we would become heirs according to *the* hope of eternal life.
8. This *is* a faithful saying, and I desire you to strongly affirm *all* these things, so that those who have believed God may apply themselves to doing good works. These things are good and profitable for men.
9. But avoid foolish questions and genealogies, and debates and quarrels about law, for they are unprofitable and vain.
10. After the first and second admonition, reject a man who is teaching heresy,
11. Knowing that such a person has been subverted and is sinning, being condemned by his own words.
12. When I send Artemas to you, or Tychicus, make haste to come to me at Nicopolis; for I have decided to *spend the* winter there.
13. Be diligent to equip Zenas the lawyer and Apollos *for their journey*, so that they may lack nothing.
14. And let our *brethren* also learn to devote themselves to good works for services that are needed, so that they may not be unfruitful.
15. All of those with me salute you. Salute those who love us in *the* faith. Grace *be* with all of you. Amen.

To Titus, chosen *to be* first overseer of the Cretan church, written from Nicopolis of Macedonia

15 2 Tim. 4:2

Chap. **3**

1 1 Pet. 2:13
Col. 1:10
Heb. 13:21
2 Eph. 4:2, 31
Phil. 4:5
Col. 3:12
2 Tim. 2:24
3 1 Pet. 4:3
1 Cor. 6:11
4 1 Tim. 2:3
Tit. 2:11
5 1 Pet. 3:21
Rom. 3:20
Eph. 5:26
2 Tim. 1:9
6 Ezek. 36:25
Joel 2:28
7 Rom. 3:24, 8:23
Tit. 1:2
8 1 Tim. 1:15
Tit. 2:14
9 1 Tim. 1:4
2 Tim. 2:14
10 Mat. 18:17
2 Cor. 13:2
12 Acts 20:4
13 Acts 18:24
14 Rom. 15:28
Phil. 1:11
Tit. 3:8

The Epistle of Paul to

Philemon

1. Paul, *the* prisoner of Christ Jesus, and Timothy, a brother, to Philemon, *our* beloved and fellow worker,
2. And to Apphia, *our* beloved, and to Archippus, our fellow soldier, and to the church *that meets* in your house:
3. Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.
4. I thank my God, always making mention of you in my prayers,
5. Having heard of your love and the faith that you have toward the Lord Jesus, and toward all the saints,
6. So that the fellowship of your faith may become effective in *the* acknowledgment of every good *thing* that is in you toward Christ Jesus.
7. For we have great joy and encouragement on account of your love, because by you, brother, the saints have been refreshed unto the innermost parts of their beings.
8. Therefore, I have much boldness in Christ to require of you that which *is* fitting,
9. *Yet* for the sake of love I am encouraging you *to do it* instead, being such a one as Paul *the* aged, and now also *the* prisoner of Jesus Christ.
10. I beseech you for my son, Onesimus, whom I begot in my bonds;
11. Who was once of no service to you, but now *he* is profitable *both* to you and to me; whom I am sending back *to you*.
12. But you (*as if* from the innermost part of my being) receive him,
13. Whom I was desiring to retain with me, so that in your stead he might serve me *while I am* in prison for the gospel's sake.

1 Eph. 3:1, 4:1
Phil. 2:25
2 Tim. 1:8
Philem. 9
2 Rom. 16:5
1 Cor. 16:19
Phil. 2:25
Col. 4:17
3 Eph. 1:2
4 Eph. 1:16
1 Thes. 1:2
2 Thes. 1:3
5 Eph. 1:15
Col. 1:4
6 Phil. 1:9
7 2 Cor. 7:13
2 Tim. 1:16
Philem. 20
8 1 Thes. 2:6
9 Philem. 1
10 1 Cor. 4:15
Gal. 4:19
Col. 4:9
13 1 Cor. 16:17
Phil. 2:30
14 2 Cor. 9:7
15 Gen. 45:5, 8
16 Mat. 23:8
Col. 3:22
1 Tim. 6:2
17 2 Cor. 8:23
20 Philem. 7
21 2 Cor. 7:16
22 2 Cor. 1:11
Phil. 1:25, 2:24
23 Col. 1:7, 4:12
24 Acts 12:12, 25, 19:29, 27:2
Col. 4:10, 14
2 Tim. 4:11
25 2 Tim. 4:22

14. But without your consent I would do nothing, so that your good deed might not be of constraint, but of willingness.
15. For perhaps on account of this he was separated *from you* for a time in order that you might receive him for eternity;
16. No longer as a slave, but above a slave—*as* a beloved brother, especially to me, and how much more to you, both in *the* flesh and in *the* Lord?
17. If therefore you count me as a partner, receive him as *if he were* me;
18. But if in anything he has wronged you or owes you, charge it to my account.
19. I, Paul, wrote *this* with my *own* hand; I will repay. *I say* this *although* (*as* I could say to you, *but have* not) you yourself are likewise indebted to me.
20. Yes, brother, *so that* I may have *this* benefit from you in *the* Lord, refresh me in *the* Lord, *even* to the innermost part of my being.
21. I wrote to you *because* I am fully persuaded of your *willing* compliance, knowing that you will do above and beyond what I have asked.
22. But in addition, also prepare lodging for me; for I hope that through your prayers I will be granted *release* to you.
23. Epaphras, my fellow prisoner in Christ Jesus, salutes you;
24. *As do also* Mark, Aristarchus, Demas *and* Luke, my fellow workers.
25. The grace of our Lord Jesus Christ *be* with your spirit. Amen.

To Philemon, written from Rome,
delivered by Onesimus, a servant

DIVISION SEVEN

The Revelation
of
Jesus Christ
to
the Apostle John

The Revelation

of Jesus Christ

CHAPTER ONE

1. *The* revelation of Jesus Christ, which God gave to Him, to show to His servants the things that *are* ordained to come to pass shortly; and He made *it* known, having sent *it* by His angel to His servant John;
2. Who gave witness *to* the Word of God and the testimony of Jesus Christ, and all the things he saw.
3. Blessed *is* the one who reads, and those who hear the words of this prophecy and who keep the things *that are* written therein; for the time *is* at hand.
4. John to the seven churches that *are* in Asia: Grace and peace *be* to you from Him Who is, and Who was, and Who *is* to come; and from the seven spirits that are before His throne;
5. And from Jesus Christ, the faithful Witness, the Firstborn from the dead, and the Ruler of the kings of the earth. To Him Who loved us and washed us from our sins in His own blood,
6. And has made us kings and priests to God and His Father; to Him *be* the glory and the sovereignty into the ages of eternity. Amen.
7. Behold, He is coming with the clouds, and every eye shall see Him, and those who pierced Him; and all the tribes of the earth shall wail because of Him. Even so, Amen.
8. "I am the Alpha and the Omega, *the* Beginning and *the* Ending," says the Lord, "Who is, and Who was, and Who *is* to come—the Almighty."
9. I, John, who *am* also your brother and joint partaker in the tribulation and in the kingdom and endurance of Jesus Christ, was on the island that *is* called Patmos because of the Word of God and the testimony of Jesus Christ.
10. I was in *the* Spirit on the day of the Lord; and I heard a loud voice like a trumpet behind me,
11. Saying, "I am the Alpha and the Omega, the First and the Last"; and, "What you see, write in a book, and send *it* to the churches that *are* in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."
12. And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands;
13. And in *the* midst of the seven lampstands *One* like *the* Son of man, clothed in *a garment* reaching to the feet, and girded about the chest with a golden breastplate.
14. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire;
15. And His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters.
16. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance *was* as the sun shining in its *full* power.
17. And when I saw Him, I fell at His feet as if dead; but He laid His right hand upon me, saying to me, "Do not be afraid; I am the First and the Last,
18. Even the One Who is living; for I was dead, and behold, I am alive into the ages of eternity. Amen. And I have the keys of *the* grave and of death.
19. Write the things that you saw, and the things that are, and the things that shall take place hereafter.
20. The mystery of the seven stars that you saw in My right hand, and the seven golden lampstands, *is this*: the seven stars are *the* angels of the seven churches; and the seven lampstands that you saw are *the* seven churches."

Chap. 1

1 John 3:32
Rev. 22:16
2 1 John 1:1
1 Cor. 1:6
3 Luke 11:28
Jas. 5:8
4 Ex. 3:14
Zech. 3:9
John 1:1
5 John 8:14, 13:34
1 John 1:7
Gal. 2:20
Col. 1:18
1 Tim. 6:13
Heb. 9:14
Rev. 17:14
6 1 Pet. 2:5
1 Tim. 6:16
7 Dan. 7:13
Zech. 12:10
8 Isa. 41:4
Rev. 4:8
9 Rom. 8:17
Phil. 1:7
2 Tim. 2:12
Rev. 6:9
10 John 20:26
Acts 10:10
2 Cor. 12:2
Rev. 4:1
11 Rev. 1:8, 17
12 Ex. 25:37
Zech. 4:2
13 Ezek. 1:26
Dan. 7:13, 10:5, 16
Rev. 2:1, 15:6
14 Dan. 7:9, 10:6
15 Ezek. 1:7, 43:2
Dan. 10:6
Rev. 14:2
16 Isa. 49:2
Acts 26:13
Eph. 6:17
Heb. 4:12
Rev. 2:1
17 Isa. 41:4, 44:6, 48:12
Ezek. 1:28
Dan. 8:18, 10:10
Rev. 22:13
18 Psa. 68:20
Rom. 6:9
Rev. 4:9, 20:1
19 Rev. 2:1, 4:1
20 Zech. 4:2
Mal. 2:7
Mat. 5:15
Phil. 2:15
Rev. 2:1

CHAPTER TWO

1. "To the angel of the Ephesian church, write: These things says He Who holds the seven stars in His right hand, Who walks in *the* midst of the seven golden lampstands.
2. I know your works, and your labor, and your endurance, and that you cannot bear those who are evil; and *that* you did test those who proclaim *themselves* to be apostles, but are not, and did find them liars;
3. And *that* you have borne *much* and have endured, and for My name's sake have labored and have not grown weary;
4. Nevertheless, I have *this* against you, that you have left your first love.

Chap. 2

1 Rev. 1:13, 16
2 Psa. 1:6
2 Pet. 2:1
1 John 4:1
2 Cor. 11:13
Rev. 3:1, 8
3 Gal. 6:9
Heb. 12:3, 5

5. Therefore, remember from where you have fallen, and repent, and do the first works; for if *you do* not, I will come to you quickly; and I will remove your lampstand out of its place unless you repent.
6. But this you have: that you hate the works of the Nicolaitanes, which I also hate.
7. The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give *the right* to eat of the tree of life that is in *the* midst of the paradise of God.
8. And to the angel of the church of *the* Smyrneans write: These things says the First and the Last, Who was dead but is alive.
9. I know your works and tribulation and poverty (but you are rich), and the blasphemy of those who declare themselves to be Jews and are not, but *are* a synagogue of Satan.
10. Do not fear any of the things that you are about to suffer. Behold, the devil is about to cast *some* of you into prison, that you may be tried; and you shall have tribulation ten days. Be faithful unto death, and I will give you a crown of life.
11. The one who has an ear, let him hear what the Spirit says to the churches. The one who overcomes shall not be hurt of the second death.
12. And to the angel of the church in Pergamos, write: These things says He Who has the sharp two-edged sword.
13. I know your works and where you dwell, where the throne of Satan *is*; but you are holding fast My name, and did not deny My faith, even in the days in which Antipas *was* My faithful witness, who was killed among you, where Satan dwells.
14. But I have a few things against you because you have there *those* who hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols and to commit fornication.
15. Moreover, you also have *those* who hold the doctrine of the Nicolaitanes, which thing I hate.
16. Repent! For if *you* do not *repent*, I will come to you quickly, and will make war against them with the sword of My mouth.
17. The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give *the right* to eat of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows except the one who receives *it*.
18. And to the angel of the church in Thyatira write: These things says the Son of God, He Who has eyes like a flame of fire, and His feet *are* like fine brass.
19. I know your works, and love, and service, and faith, and your endurance, and your works; and the last *are* more than the first.
20. But I have a few things against you, because you allow the woman Jezebel, who calls herself a prophetess, to teach and to seduce My servants into committing fornication and eating things sacrificed to idols.
21. And I gave her time to repent of her fornication, but she did not repent.
22. Behold, I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent of their works.
23. And I will kill her children with death; and all the churches shall know that I am He Who searches *the* reins and hearts; and I will give to each of you according to your works.
24. But to you I say, and to *the* rest who *are* in Thyatira, as many as do not have this doctrine, and who have not known the depths of Satan, as they speak; I will not cast upon you any other burden,
25. But hold fast what you have until I come.
26. And to the one who overcomes, and keeps My works unto *the* end, I will give authority over the nations;
27. And he shall shepherd them with an iron rod, as vessels of pottery are broken in pieces; as I have also received from My Father;
28. And I will give him the morning star.
29. The one who has an ear, let him hear what the Spirit says to the churches."

5 Mat. 21:41
7 Gen. 2:9
Mat. 11:15, 13:9, 43
Rev. 3:6, 13, 22:2, 14
8 Rev. 1:8, 17
9 Luke 12:21
Jas. 2:5
Rom. 2:17
1 Tim. 6:18
Rev. 3:9
10 Mat. 10:22, 24:13
Jas. 1:12
Rev. 3:11
11 Rev. 13:9, 20:14, 21:8
12 Rev. 1:16
14 Num. 24:14, 25:1, 31:16
Acts 15:29
2 Pet. 2:15
Jude 11
1 Cor. 6:13, 8:9, 10:19-20
16 Isa. 11:4
2 Thes. 2:8
Rev. 1:16
17 Rev. 3:12, 19:12
18 Rev. 1:14-15
19 Rev. 2:2
20 Ex. 34:15
1 Ki. 16:31, 21:25
2 Ki. 9:7
Acts 15:20
21 Rev. 9:20
23 1 Sam. 16:7
Jer. 11:20
Psa. 62:12
John 2:24
Acts 1:24
Rom. 8:27
2 Cor. 5:10
24 Acts 15:28
25 Rev. 3:11
26 Mat. 19:28
Luke 22:29
John 6:29
1 John 3:23
1 Cor. 6:3
27 Psa. 2:8-9
Dan. 7:22
28 2 Pet. 1:19
29 Rev. 2:7

Chap. **3**

1 Eph. 2:1, 5
Rev. 1:4, 16, 2:2

CHAPTER THREE

1. "And to the angel of the church in Sardis, write: These things says He Who has the seven Spirits of God and the seven stars. I know your works, *and* that you have a name as if you are alive, but are dead.

2. Be watchful, and strengthen the things that remain, which are about to die. For I have not found your works complete before God.
3. Therefore, remember what you have received and heard, and hold on *to this*, and repent. Now then, if you will not watch, I will come upon you as a thief, and you shall by no means know what hour I will come upon you.
4. You have a few names even in Sardis who have not defiled their garments, and they shall walk with Me in white because they are worthy.
5. The one who overcomes shall be clothed in white garments; and I will not blot out his name from the book of life, but I will confess his name before My Father and before His angels.
6. The one who has an ear, let him hear what the Spirit says to the churches.
7. And to the angel of the church in Philadelphia, write: These things says the Holy One, the One Who *is* true; the One Who has the key of David, Who opens and no one shuts, and Who shuts and no one opens.
8. I know your works. Behold, I have set before you an open door, and no one has the power to shut it because you have a little strength, and have kept My word, and have not denied My name.
9. Behold, I will make those of the synagogue of Satan, who proclaim themselves to be Jews and are not, but do lie—behold, I will cause them to come and worship before your feet, and to know that I have loved you.
10. Because you have kept the word of My patience, I also will keep you from the time of temptation which *is* about to come upon the whole world to try those who dwell on the earth.
11. Behold, I am coming quickly; hold fast that which you have so that no one may take away your crown.
12. The one who overcomes will I make a pillar in the temple of My God, and he shall not go out any more; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which will come down out of heaven from My God; and *I will write upon him* My new name.
13. The one who has an ear, let him hear what the Spirit says to the churches.
14. And to the angel of the church of *the* Laodiceans, write: These things says the Amen, the faithful and true Witness, the Beginner of the creation of God.
15. I know your works, that you are neither cold nor hot; I would *that* you be *either* cold or hot.
16. So then, because you are lukewarm, and *are* neither cold nor hot, I will spew you out of My mouth.
17. For you say, 'I am rich, and have become wealthy, and have need of nothing'; and you do not understand that you are wretched, and miserable, and poor, and blind, and naked.
18. I counsel you to buy from Me gold purified by fire so that you may be rich; and white garments so that you may be clothed, and the shame of your nakedness may not be revealed; and to anoint your eyes with eye salve, so that you may see.
19. As many as I love, I rebuke and chasten. Therefore, be zealous and repent.
20. Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him, and will sup with him, and he with Me.
21. To the one who overcomes will I give *authority* to sit with Me in My throne, even as I also overcame, and sat down with My Father in His throne.
22. The one who has an ear, let him hear what the Spirit says to the churches."

3 Mat. 24:42 Mark 13:33 Luke 12:39 2 Pet. 3:10 1 Thes. 5:2, 6 1 Tim. 6:20 2 Tim. 1:13 Rev. 3:19
4 Acts 1:15 Jude 23 Rev. 4:4, 6:11
5 Ex. 32:32 Luke 12:8 Phil. 4:3 Rev. 19:8
6 Rev. 2:7
7 Isa. 22:22 Job 12:14 Mat. 16:19 Luke 1:32 Acts 3:14 1 John 5:20
8 1 Cor. 16:9 Rev. 3:1
9 Isa. 49:23 Rev. 2:9
10 Isa. 24:17 Luke 2:1 2 Pet. 2:9
11 Phil. 4:5 Rev. 2:10, 25
12 1 Ki. 7:21 Gal. 2:9 Heb. 12:22 Rev. 14:1, 22:4
13 Rev. 2:7
14 Isa. 65:16 Col. 1:15 Rev. 19:11
15 Rev. 3:1
17 Hos. 12:8 1 Cor. 4:8
18 Isa. 55:1 Mat. 13:44 2 Cor. 5:3 Rev. 7:18
19 Job 5:17 Prov. 3:11 Heb. 12:5-6
20 S. of S. 5:2 Luke 12:37 John 14:23
21 Mat. 19:28 Luke 22:30 2 Tim. 2:12
22 Rev. 2:7

CHAPTER FOUR

1. After these things I looked, and behold, a door opened in heaven; and the first voice that I heard *was* as if a trumpet were speaking with me, saying, "Come up here, and I will show you *the* things that must take place after these things."
2. And immediately I was in *the* Spirit; and behold, a throne was set in heaven, and *One was* sitting on the throne.
3. And He Who *was* sitting was in appearance like a jasper stone and a sardius stone; and a rainbow *was* around the throne, like an emerald in its appearance.
4. And around the throne *were* twenty-four thrones; and on the thrones I saw twenty-four elders sitting, clothed in white garments; and they had on their heads golden crowns.
5. And proceeding from the throne were lightnings and thunders and voices; and seven lamps of fire, which are the seven

Chap. **4**
1 Rev. 1:10, 19, 11:12
2 Isa. 6:1 Ezek. 1:26 Dan. 7:9 Rev. 1:10
3 Ezek. 1:28
4 Rev. 3:4-5, 11:16
5 Ex. 37:23 2 Chr. 4:20 Ezek. 1:13 Zech. 4:2 Rev. 1:4, 8:5

Spirits of God, *were* burning before the throne.
6. And before the throne *was* a sea of glass, like crystal. And around the throne and over the throne *were* four living creatures, full of eyes before and behind;
7. And the first living creature *was* like a lion, and the second living creature *was* like a bull, and the third living creature had the face of a man, and the fourth living creature *was* like a flying eagle.
8. And each of *the* four living creatures had six wings respectively; *and* around and within *they were* full of eyes; and day and night they cease not saying, "Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who *is* to come."
9. And when the living creatures give glory and honor and thanksgiving to Him Who sits on the throne, Who lives into the ages of eternity,
10. The twenty-four elders fall down before Him Who sits on the throne; and they worship Him Who lives into the ages of eternity, and cast their crowns before the throne, saying,
11. "Worthy are You, O Lord, to receive glory and honor and power because You did create all things, and for Your will they were created and exist."

CHAPTER FIVE

1. And in the right hand of Him Who sits on the throne I saw a book, written within and on *the* back, which had been sealed with seven seals.
2. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to loose its seals?"
3. But no one in heaven, or on the earth, or under the earth was able to open the book, or to look inside it.
4. And I was weeping greatly because no one was found worthy to open and to read the book, or to look into it.
5. Then one of the elders said to me, "Do not weep. Behold, the Lion Who is of the tribe of Judah, the Root of David, has overcome to open the book, and to loose its seven seals."
6. Then I saw, and behold, before the throne and the four living creatures, and before the elders, *was* standing a Lamb as having been slain, having seven horns and seven eyes, which are the seven Spirits of God that are sent into all the earth;
7. And He came and took the book out of the right hand of Him Who sits on the throne.
8. And when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having harps and golden bowls full of incense, which are the prayers of the saints.
9. And they sang a new song, saying, "Worthy are You to take the book, and to open its seals because You were slain, and did redeem us to God by Your own blood, out of every tribe and language and people and nation,
10. And did make us unto our God kings and priests; and we shall reign on the earth."
11. And I saw and I heard *the* voices of many angels around the throne, and *the voices* of the living creatures and the elders, and thousands of thousands,
12. Saying with a loud voice, "Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing."
13. And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying, "To Him Who sits on the throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty into the ages of eternity."
14. And the four living creatures said, "Amen." And the twenty-four elders fell down and worshiped *Him Who* lives into the ages of eternity.

CHAPTER SIX

1. And I looked when the Lamb opened one of the seals; and I heard one of the four living creatures say, like the sound of thunder, "Come and see."
2. And I looked, and behold, *there was* a white horse; and the one who was sitting on it had a bow, and a crown was given to him; and he went out conquering, and to conquer.
3. And when He opened the second seal, I heard the second living creature say, "Come and see."
4. And another horse went out *that was* red; and *power* was given to the one sitting on it to take peace from the earth,

6 Ex. 38:8
Ezek. 1:5
Rev. 15:2
7 Num. 2:2
Ezek. 1:10
8 Isa. 6:2-3
Rev. 1:4, 8
9 Rev. 1:18
10 Rev. 5:8, 14
11 Gen. 1:1
Acts 17:24
Eph. 3:9
Rev. 5:12

Chap. **5**

1 Isa. 29:11
Ezek. 2:9
Dan. 12:4
5 Gen. 49:9
Isa. 11;1, 10
Heb. 7:14
Rev. 6:1, 22:16
6 Isa. 53:7
Zech. 3:9
John 1:29
1 Pet. 1:19
Rev. 4:5
7 Rev. 4:2
8 Psa. 141:2
Rev. 4:8, 10, 14:2
9 Psa. 40:3
Dan. 4:1
Acts 20:28
1 Pet. 1:18
2 Pet. 2:1
1 John 1:7
Rom. 3:24
1 Cor. 6:20
Eph. 1:7
Col. 1:14
Heb. 9:12
10 Ex. 19:6
1 Pet. 2:5
11 Psa. 68:17
Dan. 7:10
Heb. 12:22
12 Rev. 4:11
13 1 Chr. 29:11
1 Pet. 4:11, 5:11
Rom. 9:5, 16:27
Phil. 2:10
1 Tim. 6:16
Rev. 4:11, 6:16
14 Rev. 4:9-10, 19:4

Chap. **6**

1 Rev. 4:7, 5:5-7
2 Psa. 45:4-5
Zech. 6:3, 11
Rev. 14:14
3 Rev. 4:7
4 Zech. 6:2

and *to cause* them to kill one another; and a great sword was given to him.
5. And when He opened the third seal, I heard the third living creature say, "Come and see." And I looked, and behold, *there was* a black horse; and the one sitting on it had a balance in his hand.
6. And I heard a voice in *the* midst of the four living creatures say, "A measure of wheat for a silver coin, and three measures of barley for a silver coin: and *see that* you do not damage the oil and the wine."
7. And when He opened the fourth seal, I heard *the* voice of the fourth living creature say, "Come and see."
8. And I looked, and behold, *there was* a pale horse; and the name of the one sitting on it *was* Death, and the grave followed him; and authority was given to them over *one* fourth of the earth, to kill with *the* sword and with famine and with death, and by the beasts of the earth.
9. And when He opened the fifth seal, I saw under the altar the souls of those who had been slain for the Word of God, and for the testimony that they held;
10. And they cried out with a loud voice, saying, "How long, O Lord, holy and true, do You not judge and avenge our blood on those who dwell on the earth?"
11. And white robes were given to each of them; and they were told that they should rest a short time yet, until *it* be fulfilled *that* both their fellow servants and their brethren also would be killed, just as they had been.
12. And when He opened the sixth seal, I looked, and behold, there was a great earthquake; and the sun became black as *the* hair *of* sackcloth, and the moon became as blood;
13. And the stars of heaven fell to the earth, as a fig tree casts its untimely figs when it is shaken by a mighty wind.
14. Then *the* heaven departed like a scroll that is being rolled up, and every mountain and island was moved out of its place.
15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the powerful men, and every bondman, and every free *man* hid themselves in the caves and in the rocks of the mountains;
16. And they said to the mountains and to the rocks, "Fall on us, and hide us from *the* face of Him Who sits on the throne, and from the wrath of the Lamb
17. Because the great day of His wrath has come, and who has the power to stand?"

5 Zech. 6:2 Rev. 4:7
6 Rev. 9:4
7 Rev. 4:7
8 Lev. 26:22 Ezek. 14:21 Zech. 6:3
9 2 Tim. 1:8 Rev. 1:9, 8:3, 14:18, 19:10, 20:4
10 Zech. 1:12 Rev. 3:7, 11:18
11 Heb. 11:40 Rev. 3:4-5
12 Joel 2:10, 3:15 Mat. 24:29 Acts 2:20 Rev. 16:18
13 Rev. 8:10, 9:1
14 Isa. 34:4 Jer. 3:23, 4:24 Psa. 102:26 Heb. 1:12 Rev. 16:20
15 Isa. 2:19
16 Hos. 10:8 Luke 23:30
17 Isa. 13:6 Psa. 76:7 Zeph. 1:14 Rev. 16:14

Chap. 7

1 Dan. 7:2 Rev. 9:4
3 Rev. 6:6, 22:4
4 Rev. 9:16, 14:1
9 Rom. 11:25 Rev. 3:5, 18, 4:4, 5:9, 6:11, 7:14
10 Isa. 43:11 Jer. 3:23 Hos. 13:4 Psa. 3:8 Rev. 5:13, 19:1

CHAPTER SEVEN

1. And after these things I saw four angels standing on the four corners of the earth, holding back the four winds of the earth, so that the wind might not blow on the earth, or on the sea, or on any tree.
2. Then I saw another angel ascending from *the* rising of *the* sun, having *the* seal of *the* living God; and he cried out with a loud voice to the four angels, to whom it was given to damage the earth and the sea,
3. Saying, "Do not damage the earth, or the sea, or the trees until we have sealed the servants of our God in their foreheads."
4. And I heard the number of those who were sealed: one hundred forty-four thousand, sealed out of every tribe of *the* children of Israel.
5. From *the* tribe of Judah, twelve thousand *were* sealed; from *the* tribe of Reuben, twelve thousand *were* sealed; from *the* tribe of Gad, twelve thousand *were* sealed;
6. From *the* tribe of Asher, twelve thousand *were* sealed; from *the* tribe of Naphtali, twelve thousand *were* sealed; from *the* tribe of Manasseh, twelve thousand *were* sealed;
7. From *the* tribe of Simeon, twelve thousand *were* sealed; from *the* tribe of Levi, twelve thousand *were* sealed; from *the* tribe of Issachar, twelve thousand *were* sealed;
8. From *the* tribe of Zebulon, twelve thousand *were* sealed; from *the* tribe of Joseph, twelve thousand *were* sealed; from *the* tribe of Benjamin, twelve thousand *were* sealed.
9. After these things I looked, and behold, a great multitude, which no one was able to number, out of every nation and tribe and people and language, was standing before the throne and before the Lamb, clothed with white robes and *holding* palms in their hands;
10. And they were calling out with a loud voice to Him Who sits on the throne and

to the Lamb, saying, "The salvation of our God *has come*."
11. Then all the angels stood around the throne, and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,
12. Saying, "Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and strength *be* to our God into the ages of eternity. Amen."
13. And one of the elders answered *and* said to me, "These who are clothed with white robes, who are they, and where did they come from?"
14. Then I said to him, "Sir, you know." And he said to me, "They are the ones who have come out of the great tribulation; and they have washed their robes, and have made their robes white in the blood of the Lamb.
15. For this reason, they are before the throne of God and serve Him day and night in His temple; and the One Who sits on the throne shall dwell among them.
16. They shall not hunger any more, nor shall they thirst any more; neither shall the sun nor the heat fall upon them,
17. Because the Lamb Who *is* in *the* midst of the throne will shepherd them, and will lead them to fountains of living waters; and God will wipe away every tear from their eyes."

11 Rev. 4:6
12 Rev. 5:13-14
13 Rev. 7:9
14 Isa. 1:18
Zech. 3:3-5
Rev. 6:9, 17:6
15 Isa. 4:5, 6
Rev. 21:3
16 Psa. 121:6
Isa. 49:10
Rev. 21:4
17 Psa. 23:1, 36:8
Isa. 25:8
John 10:11, 14
Rev. 21:4

Chap. **8**

1 Rev. 6:1
2 2 Chr. 29:25-28
Mat. 18:10
Luke 1:19
3 Ex. 30:1
Rev. 5:8, 8:9
4 Psa. 141:2
Luke 1:10
5 2 Sam. 22:8
1 Ki. 19:11
Acts 4:31
Rev. 16:18

CHAPTER EIGHT

1. Now when He opened the seventh seal, *there* was silence in heaven *for* about a half hour.
2. Then I saw the seven angels who stand before God, and seven trumpets were given to them.
3. And another angel, who had a golden censer, came and stood at the altar; and much incense was given to him, so that he might offer *it* with the prayers of all the saints on the golden altar that *was* before the throne.
4. And the smoke of the incense went up before God from *the* hand of the angel, ascending with the prayers of the saints.
5. And the angel took the censer, and filled it with fire from the altar, and cast *it* into the earth; and there were voices, and thunders, and lightnings, and an earthquake.
6. Then the seven angels who had the seven trumpets prepared themselves to sound *their* trumpets.
7. And the first angel sounded *his* trumpet; and there was hail and fire mingled with blood, and it was cast upon the earth; and a third of the trees were burnt up, and all green grass was burnt up.
8. Then the second angel sounded *his* trumpet; and *there* was cast into the sea as *it were* a great mountain burning with fire, and a third of the sea became blood;
9. And a third of the living creatures that *were* in the sea died, and a third of the ships were destroyed.
10. And the third angel sounded *his* trumpet; and *there* fell out of heaven a great star, burning like a lamp; and it fell on a third of the rivers, and on the fountains of waters.
11. Now the name of the star is Wormwood; and a third of the waters became wormwood; and many men died from *drinking* the waters because they were made bitter.
12. Then the fourth angel sounded *his* trumpet; and a third of the sun was smitten, and a third of the moon, and a third of the stars; so that a third of them were darkened; and a third part of the day did not shine, and likewise *a third part of* the night.
13. And I looked; and I heard an angel flying in the midst of heaven, saying with a loud voice, "Woe, woe, woe to those who are dwelling on the earth, because of the voices of the remaining trumpets of the three angels who *are* about to sound *their* trumpets."

7 Isa. 2:13
Ezek. 38:22
Rev. 9:4, 16:2
8 Jer. 51:25
Ezek. 14:19
Amos 7:4
Rev. 16:3
9 Rev. 16:3
10 Isa. 14:12
Rev. 9:1, 16:4
11 Ex. 15:23
Ruth 1:20
12 Isa. 13:10
Amos 8:9
13 Rev. 9:12, 11:14, 14:6, 19:17

Chap. **9**

1 Luke 8:31, 10:18
Rev. 8:10, 9:2, 11
17:8, 20:1
3 Ex. 10:4
Judg. 7:12
Rev. 9:10
4 Ex. 12:23
Ezek. 9:4
Rev. 6:6, 7:3, 8:7

CHAPTER NINE

1. And the fifth angel sounded *his* trumpet; and I saw a star *that* had fallen from heaven to the earth, and there was given to him the key to the bottomless abyss.
2. And he opened the bottomless abyss; and there went up smoke from the pit, like *the* smoke of a great furnace; and the sun and the air were darkened by the smoke from the pit.
3. Then locusts came onto the earth from the smoke; and power was given to them, as the scorpions of the earth have power.
4. And it was said to them that they should not damage the grass of the earth, or any green thing, or any tree, but only

the men who did not have the seal of God in their foreheads.
5. And it was given to them that they should not kill them, but that they should be tormented five months; and their torment *was* like *the* torment of a scorpion when it stings a man.
6. And in those days men will seek death but will not find it; and they will desire to die, but death will flee from them.
7. And the appearance of the locusts *was* like horses prepared for war; and on their heads *were* crowns like *those* of gold; and their faces *were* like *the* faces of men;
8. And they had hair like women's hair; and their teeth were like *those* of lions.
9. And they had breastplates like iron breastplates; and the sound of their wings *was* like *the* sound of chariots *drawn* by many horses running to war;
10. And they had tails like scorpions, and stingers; and they were *given* power to injure men with their tails *for* five months.
11. And they have over them a king, the angel of the abyss; his name in Hebrew *is* Abaddon, but *the* name he has in Greek *is* Apollyon.
12. The first woe is past. Behold, after these things two more woes are still to come.
13. And the sixth angel sounded *his* trumpet; and I heard a voice from the four horns of the golden altar that *is* before God;
14. *And* it said to the sixth angel, who had the trumpet, "Loose the four angels who are bound in the great river Euphrates."
15. Then the four angels, who had been prepared for the hour and day and month and year, were loosed, so that they might kill a third of men;
16. And the number of *the* armies of the horsemen *was* two hundred thousand thousand; and I heard the number of them.
17. And so I saw the horses in the vision, and those sitting on them, who had fiery breastplates, even like jacinth and brimstone. And the heads of the horses *were* like heads of lions, and fire and smoke and brimstone shoot out of their mouths.
18. By these three, a third of men were killed: by the fire and the smoke and the brimstone that shoot out of their mouths.

5 Rev. 9:10, 11:7
6 Isa. 2:19 Jer. 8:3 Job 3:21 Rev. 6:16
7 Joel 2:4 Nah. 3:17 Dan. 7:8
8 Joel 1:6
9 Joel 2:5-7
10 Rev. 9:5
11 Eph. 2:2 Rev. 9:1
12 Rev. 8:13
14 Rev. 16:12
16 Ezek. 38:4 Psa. 68:17 Dan. 7:10 Rev. 7:4
17 Isa. 5:28-29 1 Chr. 12:8
19 Isa. 9:15
20 Lev. 17:7 Deut. 31:29, 32:17 Psa. 106:37, 115:4, 135:15 Dan. 5:23 1 Cor. 10:20
21 Rev. 22:15

Chap. **10**

1 Ezek. 1:28 Mat. 17:2 Rev. 1:15-16
2 Mat. 28:18
3 Rev. 8:5
4 Dan. 8:26, 12:4, 9
5 Ex. 6:8 Dan. 12:7
6 Neh. 9:6 Dan. 12:7 Rev. 4:11, 14:7, 16:17
7 Rev. 11:15
8 Rev. 10:4
9 Jer. 15:16 Ezek. 2:8

19. For their power is in their mouths; for their tails *are* like serpents, *and* have heads, and with them they inflict wounds.
20. But the rest of the men who were not killed by these plagues still did not repent of the works of their hands, that they might not worship demons, and idols of gold and silver and brass and stone and wood, which do not have the power to see, nor to hear, nor to walk.
21. And they did not repent of their murders, nor of their sorceries, nor of their fornications, nor of their thievery.

CHAPTER TEN

1. Then I saw another strong angel coming down out of heaven, clothed with a cloud, and *with* a rainbow on his head; and his face *was* like the sun, and his feet *were* like pillars of fire;
2. And he had in his hand a little book *that was* open. And he placed his right foot on the sea, and *his* left *foot* on the earth,
3. And cried with a loud voice, as a lion roars. And when he cried, the seven thunders uttered their voices.
4. And when the seven thunders spoke *with* their voices, I was about to write. But I heard a voice from heaven say to me, "Seal what the seven thunders spoke, and do not write them."
5. Then the angel whom I had seen standing on the sea and on the earth lifted up his hand to heaven,
6. And swore by Him Who lives into the ages of eternity, Who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, "*There* shall be no more delay."
7. But in the days of the voice of the seventh angel, when he is about to sound *the* trumpet, the mystery of God shall also be completed, according to the gospel *that* He declared to His servants the prophets.
8. Then the voice that I heard from heaven spoke to me again, and said, "Go, take the little book that is open in the hand of *the* angel who is standing on the sea and on the earth."
9. And I went to the angel, *and* said to him, "Give me the little book." And he said to me, "Take *it* and eat it; and it shall make your belly bitter, but in your mouth it shall be sweet as honey."

10. Then I took the little book out of the angel's hand, and ate it; and it was sweet as honey in my mouth; but after I ate it, my belly was bitter.
11. And he said to me, "You must again prophesy against many people, and nations, and languages and kings."

CHAPTER ELEVEN

1. Then *the angel* gave me a measuring rod like a staff, saying, "Arise and measure the temple of God, and the altar, and those who worship in it.
2. But leave out the court that *is* within the temple *area*, and do not measure it because it has been given *up* to the Gentiles; and they shall trample upon the holy city *for* forty-two months.
3. And I will give *power* to My two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth.
4. These are the two olive trees, and *the* two lampstands that stand before the God of the earth.
5. And if anyone attempts to harm them, fire will go out of their mouths and devour their enemies. For if anyone attempts to harm them, he must be killed in this manner.
6. These have authority to shut heaven so that no rain may fall in *the* days of their prophecy; and they have authority over the waters, to turn them into blood, and to smite the earth with every plague, as often as they will.
7. And when they have completed their testimony, the beast who ascends out of the abyss will make war against them, and will overcome them, and will kill them.
8. And their bodies *will lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
9. Then those of the peoples and tribes and languages and nations shall see their bodies three and a half days, for they will not allow their bodies to be put into tombs.
10. And those who dwell on the earth will rejoice over them, and will make merry, and will send gifts to one another, because these two prophets had tormented those who dwell on the earth."
11. Then after the three and a half days, *the* spirit of life from God entered into them and they stood on their feet; and great fear fell upon those who were watching them.
12. And they heard a great voice from heaven, say, "Come up here!" And they ascended into heaven in a cloud; and their enemies saw them *rise*.
13. And in that hour there was a great earthquake, and a tenth of the city fell; and seven thousand men were killed in the earthquake. And the rest were filled with fear, and gave glory to the God of heaven.
14. The second woe is past. Behold, the third woe is coming immediately.
15. Then the seventh angel sounded *his* trumpet; and *there* were great voices in heaven, saying, "The kingdoms of this world have become *the kingdoms* of our Lord and His Christ, and He shall reign into the ages of eternity."
16. And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God,
17. Saying, "We give You thanks, O Lord God Almighty, Who is, and Who was, and Who *is* to come; for You have taken *to Yourself* Your great power, and have reigned.
18. For the nations were angry, and Your wrath has come, and the time for the dead to be judged, and to give reward to Your servants the prophets, and to the saints, and to *all* those who fear Your name, the small and the great; and to destroy those who destroy the earth."
19. And the temple of God in heaven was opened, and the ark of His covenant was seen in His temple; and there were lightnings, and voices, and thunders, and an earthquake and great hail.

CHAPTER TWELVE

1. Then there appeared a great wonder in heaven: a woman clothed with the sun, and *having* the moon under her feet, and on her head a crown of twelve stars.
2. And being with child, she cried in travail, and was in pain to deliver.
3. And another sign was seen in heaven: and behold, a great red dragon, having seven heads and ten horns, and seven crowns on his heads;
4. And his tail swept away a third of the stars of heaven, and cast them to the

10 Ezek. 2:10, 3:3

Chap. **11**

1 Num. 23:18 Ezek. 40:3 Rev. 21:15
2 Ezek. 40:17 Psa. 79:1 Dan. 8:10 Luke 21:24 Rev. 13:5
3 Rev. 12:6, 19:10, 20:4
4 Jer. 11:16 Zech. 4:3 Psa. 52:8
5 Num. 16:29 2 Ki. 1:10 Jer. 1:10 Ezek. 43:3 Hos. 6:5
6 1 Ki. 17:1 Jas. 5:16
7 Zech. 14:2 Dan. 7:21 Luke 13:32 Rev. 9:2, 13:1, 11
8 Heb. 13:12 Rev. 14:8
9 Psa. 79:2-3 Rev. 17:15
10 Esth. 9:19 Rev. 12:12, 16:10
11 Ezek. 37:5 Rev. 11:9
12 2 Ki. 2:1 Isa. 14:13, 60:8 Acts 1:9
13 Josh. 7:19 Rev. 6:12, 16:19
14 Rev. 8:13
15 Isa. 27:13 Dan. 2:44 Rev. 10:7, 12:10
16 Rev. 4:4
17 Rev. 16:5, 19:6
18 Dan. 7:9 Rev. 11:2, 9 13:10, 19:5
19 Rev. 8:5, 15:5, 8, 16:21

Chap. **12**

2 Isa. 66:7 Gal. 4:19
3 Rev. 13:1, 17:3, 9-10
4 Ex. 1:16 Dan. 8:10 Rev. 9:10, 19, 12:2, 17:18

earth. And the dragon stood before the woman who was ready to deliver, so that he might devour her child when she gave birth.
5. And she gave birth to a man Child, Who was to shepherd all the nations with a rod of iron; and her Child was caught up to God and His throne.
6. And the woman escaped into the wilderness, where she had a place prepared by God, that they should feed her there *for* a thousand two hundred *and* sixty days.
7. And there was war in heaven; Michael and his angels warred against the dragon, and the dragon and his angels warred.
8. But they did not prevail, neither was their place found any more in heaven.
9. And the great dragon was cast out, the ancient serpent who is called the Devil and Satan, who is deceiving the whole world; he was cast down to the earth, and his angels were cast down with him.
10. And I heard a great voice in heaven say, "Now has come the salvation and the power and the kingdom of our God, and the authority of His Christ because the accuser of our brethren has been cast down, who accuses them day and night before our God.
11. But they overcame him through the blood of the Lamb, and through the word of their testimony; and they loved not their lives unto death.
12. Therefore, rejoice you heavens and those who dwell in them. Woe to those who inhabit the earth and the sea! For the Devil has come down to you, having great wrath *because* he knows that he has *only* a short time."
13. And when the dragon saw that he was cast down to the earth, he persecuted the woman who had brought forth the man *child*.
14. And two wings of a great eagle were given to the woman, so that she might fly to her place in the wilderness, where she is nourished *for* a time, and times, and half a time, from *the* face of the serpent.
15. And the serpent cast water out of his mouth as a river, so that he might cause her *to be* carried away by the flood.
16. But the earth helped the woman, and the earth opened its mouth, and swallowed up the river that the dragon had cast out of his mouth.
17. Then the dragon was furious with the woman and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.

5 Psa. 2:9
Rev. 19:15
6 Rev. 11:3, 12:4
7 Dan. 10:13
Rev. 20:2
9 Gen. 3:1, 4
Luke 10:18
John 12:31
Rev. 9:1, 20:2-3
10 Zech. 3:1
Job 1:9
Rev. 11:15
11 Luke 14:26
Rom. 16:20
12 Isa. 49:13
Psa. 96:11
Rev. 8:13, 10:6, 18:20
13 Rev. 12:5
14 Ex. 19:4
Dan. 7:25
Rev. 12:6, 17:3
15 Isa. 59:19
17 Gen. 3:15
1 John 5:10
1 Cor. 2:1
Rev. 11:7, 14:12

CHAPTER THIRTEEN

1. And I stood on the sand of the sea; and I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and upon his heads *the* name of blasphemy.
2. And the beast that I saw was like a leopard, and his feet like *the feet* of a bear, and his mouth like *the* mouth of a lion; and the dragon gave him his power, and his throne and great authority.
3. And I saw one of his heads as *if it were* slain to death, but his deadly wound was healed; and the whole earth was amazed *and* followed the beast.
4. And they worshiped the dragon, who gave *his* authority to the beast. And they worshiped the beast, saying, "Who *is* like the beast? Who has the power to make war against him?"
5. And a mouth speaking great things and blasphemies was given to him; and authority was given to him to continue *for* forty-two months.
6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and those who dwell in heaven.
7. And he was given *power* to make war against the saints, and to overcome them; and he was given authority over every tribe and language and nation.
8. And all who dwell on the earth will worship him, whose names have not been written in the book of life of the Lamb slain from *the* foundation of *the* world.
9. If anyone has an ear, let him hear.
10. If anyone gathers *into* captivity, he shall go into captivity. If anyone kills with *the* sword, he must be killed with *the* sword. Here is the endurance and the faith of the saints.
11. And I saw another beast rising out of the earth; and he had two horns like a lamb, but spoke like a dragon;
12. And he exercises all the authority of the first beast before him; and he causes the earth and those who dwell therein to worship the first beast, whose deadly wound was healed.

Chap. **13**

1 Dan. 7:2, 7
Rev. 12:3, 17:3
2 Dan. 7:4-6
Rev. 12:4, 9
3 Rev. 13:12, 14, 17:8
4 Rev. 18:18
5 Dan. 7:8
Rev. 11:2
6 John 1:14
Col. 2:9
7 Dan. 7:21
Rev. 11:7, 18
8 Ex. 32:32
Dan. 12:1
Phil. 4:3
Rev. 3:5, 17:8
9 Rev. 2:7
10 Gen. 9:6
Isa. 33:1
Mat. 26:52
Rev. 14:12
11 Rev. 11:7
12 Rev. 13:3

13. And he performs great wonders, so that he even causes fire to come down to the earth from heaven in the sight of men.
14. And he deceives those who dwell on the earth by means of the wonders that were given to him to perform in the sight of the beast, saying to those who dwell on the earth that they should make an image for the beast, which had the wound by the sword, yet was alive.
15. And he was given *power* to give life to the image of the beast, so that the image of the beast also could speak; and he causes everyone who will not worship the image of the beast to be killed.
16. And he causes all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark in their right hands, or in their foreheads;
17. So that no one may have the ability to buy and sell unless he has the mark, or the name of the beast, or the number of his name.
18. Here is wisdom. Let the one who has understanding count the number of the beast; for it is a man's number, and his number *is* 666.

CHAPTER FOURTEEN

1. And I looked, and I beheld *the* Lamb standing on Mount Sion, and with Him one hundred *and* forty-four thousand, having His Father's name written on their foreheads.
2. Then I heard a voice from heaven, like *the* sound of many waters, and like *the* sound of great thunder; and I heard *the* sound of lyre players playing their lyres.
3. And they were singing a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song except the hundred *and* forty-four thousand, who were redeemed from the earth.
4. These are the ones who were not defiled with women, for they are virgins; they are the ones who follow the Lamb wherever He goes. They were purchased from among men *as* firstfruits to God and to the Lamb;
5. And no guile was found in their mouths; for they are blameless before the throne of God.
6. And I saw another angel flying in *the* midst of heaven, having *the* everlasting gospel to proclaim *to* those who dwell on the earth, and *to* every nation and tribe and language and people;
7. Saying with a loud voice, "Fear God, and give glory to Him, because the hour of His judgment has come; and worship Him Who made the heaven, and the earth, and *the* sea, and *the* fountains of waters."
8. Then another angel followed, saying, "The great city Babylon is fallen, is fallen, because of the wine of the wrath of her fornication, *which* she has given all nations to drink."
9. And a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives *the* mark in his forehead or in his hand,
10. He shall also drink of the wine of the wrath of God, which is mixed undiluted in the cup of His wrath; and he shall be tormented in fire and brimstone in the sight of the holy angels, and of the Lamb.
11. And the smoke of their torment ascends into the ages of eternity; and those who worship the beast and his image, and all who receive the mark of his name, have no rest day and night."
12. Here is *the* patience of the saints; here *are* the ones who keep the commandments of God and the faith of Jesus.
13. And I heard a voice from heaven say to me, "Write: Blessed *are* the dead who die in *the* Lord from this time forward. Yes, says the Spirit, so that they may rest from their labors; and their works follow them."
14. And I looked, and behold, a white cloud, and *one* like *the* Son of man sitting on the cloud, having a golden crown on His head; and in His hand *was* a sharp sickle.
15. And another angel came out of the temple, crying with a loud voice to Him Who was sitting on the cloud, "Thrust in your sickle and reap, because the time has come for You to reap; for the harvest of the earth is ripe."
16. And He Who was sitting on the cloud thrust forth His sickle upon the earth, and the earth was reaped.
17. Then another angel, who also had a sharp sickle, came out of the temple that *is* in heaven.

13 Deut. 13:1
1 Ki. 18:38
2 Ki. 1:10
Mat. 24:24
2 Thes. 2:9
Rev. 16:14
14 2 Ki. 20:7
2 Thes. 2:9
Rev. 12:9
15 Rev. 16:2
16 Rev. 14:9
17 Rev. 14:11, 15:2
18 Rev. 15:2, 17:9, 21:17

Chap. **14**

1 Rev. 5:6, 7:4, 13:16
2 Rev. 1:15, 5:8
3 Rev. 5:9, 14:1
4 Jas. 1:18
2 Cor. 11:2
Rev. 3:4, 5:9
5 Zeph. 3:13
Psa. 32:2
Jude 24
Eph. 5:27
6 Eph. 3:9
Tit. 1:2
Rev. 8:13, 13:7
7 Neh. 9:6
Psa. 33:6, 124:8, 146:5-6
Acts 14:15, 17:24
Rev. 11:18
8 Isa. 21:9
Jer. 51:7
Rev. 16:19, 17:2, 5, 18:2-3, 10
9 Rev. 13:14
10 Isa. 51:17
Jer. 25:15
Psa. 75:8
Rev. 16:19, 18:6, 19:20, 20:10
11 Isa. 34:10
12 Rev. 12:17, 13:10
13 Eccl. 4:1, 2
1 Cor. 15:18
1 Thes. 4:16
2 Thes. 1:7
Heb. 4:9, 10
14 Ezek. 1:26
Dan. 7:13
Rev. 6:2
15 Jer. 51:33
Joel 3:13
Mat. 13:39
Rev. 13:12, 16:17

18. And out from the altar came another angel, who had authority over fire; and he called with a loud cry to the one who had the sharp sickle, saying, "Thrust in your sharp sickle, and gather the clusters of the earth, because her grapes are fully ripe."
19. And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast *its fruit* into the great winepress of the wrath of God.
20. And the winepress was trodden outside the city, and blood spewed out from the winepress as high as the horses' bridles, to the distance of a thousand six hundred furlongs.

CHAPTER FIFTEEN

1. Then I saw another sign in heaven, great and awesome: seven angels having the seven last plagues, for in them the wrath of God is filled up.
2. And I saw a sea of glass mingled with fire, and those who had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, standing on the sea of glass, having *the* lyres of God.
3. And they were singing the song of Moses, *the* servant of God, and the song of the Lamb, saying, "Great and awesome *are* Your works, Lord God Almighty; righteous and true *are* Your ways, King of the saints.
4. Who shall not fear You, O Lord, and glorify Your name? For *You* only *are* holy; and all the nations shall come and worship before You, for Your judgments have been revealed."
5. And after these things I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.
6. And the seven angels who had the seven *last* plagues came out of the temple; they were clothed in linen, pure and bright, and girded about the chest with golden breastplates.
7. And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, Who lives into the ages of eternity.
8. And the temple was filled with smoke from the glory of God, and from His power; and no one was able to enter inside the temple until the seven plagues of the seven angels were fulfilled.

18 Joel 3:13
Rev. 16:8
19 Rev. 19:15
20 Isa. 63:3
Lam. 1:15
Heb. 13:12
Rev. 19:14

Chap. **15**

1 Rev. 12:1, 3, 14:10, 21:9
2 Mat. 3:11
Rev. 4:6, 5:8, 13:15
3 Ex. 15:1
Deut. 32:4
Hos. 14:9
Psa. 11:2, 145:17
4 Ex. 15:14
Isa. 66:23
Jer. 10:7
5 Num. 1:50
6 Ex. 28:6
Ezek. 44:17
Rev. 15:1
7 1 Thes. 1:9
Rev. 4:6
8 Ex. 40:34
2 Chr. 5:14
2 Thes. 1:9

Chap. **16**

1 Rev. 14:10, 15:1
2 Ex. 9:9-11
Rev. 8:7, 13:14, 16
3 Ex. 7:17
Rev. 8:8-9
4 Ex. 7:20
Rev. 8:10
5 Rev. 1:4, 8, 15:3
6 Isa. 49:26
Mat. 23:34
Rev. 11:18, 13:15
7 Rev. 13:10, 15:3
8 Rev. 8:12, 9:17-18
9 Dan. 5:22
Rev. 11:13, 16:11, 21
10 Rev. 9:2, 11:10, 13:2
11 Rev. 16:2, 9, 21
12 Isa. 41:2, 25
Jer. 50:38
Rev. 9:14
13 1 John 4:1
Rev. 12:3, 9, 19:20
14 Luke 2:1
Jas. 3:15
2 Thes. 2:9
1 Tim. 4:1
Rev. 17:14

CHAPTER SIXTEEN

1. Then I heard a loud voice from the temple say to the seven angels, "Go and pour out the vials of the wrath of God onto the earth."
2. And the first *angel* went and poured out his vial onto the earth; and an evil and grievous sore fell upon the men who had the mark of the beast, and upon those who were worshiping his image.
3. And the second angel *went and* poured out his vial into the sea; and it became blood, like *that* of a dead *man*; and every living soul in the sea died.
4. And the third angel poured out his vial upon the rivers, and into the fountains of waters; and they became blood.
5. Then I heard the angel of the waters say, "You are righteous, O Lord, Who are, and Who was, even the Holy One, in that You have executed this judgment.
6. For they have poured out *the* blood of saints and of prophets, and You have given them blood to drink; for they are worthy."
7. And I heard another *voice* from the altar say, "Yes, Lord God Almighty, true and righteous *are* Your judgments."
8. And the fourth angel poured out his vial upon the sun; and *power* was given to it to scorch men with fire.
9. Then men were scorched with great heat; and they blasphemed the name of God, Who has authority over these plagues, and did not repent to give Him glory.
10. And the fifth angel poured out his vial upon the throne of the beast; and his kingdom became full of darkness; and they gnawed their tongues because of the pain,
11. And blasphemed the God of heaven because of their pains and their sores; yet they did not repent of their works.
12. And the sixth angel poured out his vial into the great river Euphrates; and its waters were dried up, so that the way of the kings from the rising of *the* sun might be prepared.
13. Then I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;
14. For they are spirits of demons working miracles, going forth to the kings of

the earth, even of the whole world, to gather them together to *the* battle of that great day of the Almighty God.
15. Behold, I come as a thief. Blessed *is* the one who is watching and is keeping his garments, so that he may not walk naked and they *may not* see his shame.
16. And he gathered them together to the place that in Hebrew is called Armageddon.
17. Then the seventh angel poured out his vial into the air; and a loud voice came out of the temple of heaven, from the throne, saying, "IT IS FINISHED."
18. And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were on the earth, so mighty an earthquake, *and* so great.
19. And the great city was divided into three parts; and the cities of the nations fell; and Babylon the Great was remembered before God to give her the cup of the wine of the fury of His wrath.
20. And every island disappeared, and no mountains were found;
21. And great hail, *each stone* the weight of a talent, fell down from heaven upon men; and men blasphemed God because of the plague of the hail, for the plague was exceedingly great.

CHAPTER SEVENTEEN

1. And one of the seven angels who had the seven vials came and spoke with me, saying to me, "Come here; I will show you the judgment of the great whore who sits upon many waters;
2. With whom the kings of the earth have committed fornication, and those who dwell on the earth were made drunk with the wine of her fornication."
3. Then he carried me away in *the* spirit to a wilderness; and I saw a woman sitting upon a scarlet beast that had seven heads and ten horns, full of names of blasphemy.
4. And the woman *was* clothed in purple and scarlet, and *was* adorned with gold and pearls and precious stones; *and* she had a golden cup in her hand, filled with abominations and *the* filthiness of her fornication;
5. And across her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.
6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And after seeing her, I wondered with great amazement.
7. Then the angel said to me, "Why are you amazed? I will tell you the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns.
8. *The* beast that you saw was, and is not, but is about to come up out of the abyss and to go into perdition. And those who dwell on the earth, whose names are not written in the book of life from *the* foundation of *the* world, shall be astonished when they see the beast that was, but is not, and yet is.
9. Here *is* the mind that has wisdom: The seven heads are seven mountains on which the woman sits.
10. And there are seven kings; five are fallen, and one is, *and* the other has not yet come; and when he has come, it is ordained that he remain a little while.
11. And the beast that was, and is not, he is also the eighth, and is from the seven, and goes into perdition.
12. And the ten horns that you saw are ten kings, who have not yet received a kingdom, but shall receive authority as kings *for* one hour with the beast.
13. These *all* have one mind, and shall give up their power and authority to the beast.
14. These will make war with the Lamb, but the Lamb shall overcome them; for He is Lord of lords and King of kings, and those who *are* with Him *are* called, and chosen, and faithful."
15. Then he said to me, "The waters that you saw, where the whore sits, are peoples and multitudes and nations and languages.
16. But the ten horns that you saw on the beast shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire;
17. For God has put into their hearts to do His will, and to act with one accord, and to give their kingdom to the beast until the words of God have been fulfilled.
18. And the woman whom you saw is the great city that has royal power over the kings of the earth."

15 Mat. 24:43
2 Cor. 5:3
16 Rev. 19:19
17 Rev. 21:6
18 Dan. 12:1
Rev. 4:5, 11:13
19 Isa. 51:17
Rev. 14:8, 10, 17:18, 18:5
20 Rev. 6:14
21 Ex. 9:23
Rev. 11:19, 16:9, 11

Chap. **17**

1 Jer. 51:13
Nah. 3:4
Rev. 16:19, 19:2, 21:9
2 Jer. 51:7
Rev. 18:3
3 Rev. 12:3, 6, 14, 13:1, 17:9, 12
4 Jer. 51:7
Dan. 11:38
Rev. 14:8, 18:6, 12
5 2 Thes. 2:7
6 Rev. 6:9-10, 13:15, 18:24
8 Rev. 11:7, 13:3, 8, 10
9 Rev. 13:1, 18
11 Rev. 17:8
12 Dan. 7:20
Zech. 1:18
Rev. 13:1
14 Deut. 10:17
Jer. 50:44
1 Tim. 6:15
Rev. 14:4, 16:14, 19:16
15 Isa. 8:7
Rev. 13:7
16 Jer. 50:41
Ezek. 16:37
Rev. 16:12, 18:8, 16
17 2 Thes. 2:11
Rev. 10:7
18 Rev. 12:4, 16:19

CHAPTER EIGHTEEN

1. And after these things I saw an angel descending from heaven, having great authority; and the earth was illuminated with his glory.
2. And he cried out mightily with a loud voice, saying, "Babylon the Great is fallen, is fallen, and has become a habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hated bird;
3. Because all nations have drunk of the wine of the fury of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the power of her luxury."
4. And I heard another voice from heaven, saying, "Come out of her, My people, so that you do not take part in her sins, and that you do not receive of her plagues,
5. For her sins have reached as far as heaven, and God has remembered her iniquities.
6. Render to her as she has rendered to you; and give to her double, even according to her works. In the cup that she mixed, give her back double.
7. To the degree that she glorified herself and lived luxuriously, give to her as much torment and sorrow. For she says in her heart, 'I sit a queen enthroned, and am not a widow; and in no way shall I experience sorrow.'
8. For this very reason, her plagues shall come in one day—death and sorrow and famine; and she shall be burned with fire; for *the* Lord God, Who executes judgment upon her, *is* powerful.
9. Then the kings of the earth who have committed fornication with her and have lived luxuriously, will weep and lament for her, when they see the smoke of her burning.
10. They will stand far off for fear of her torment, saying, 'Woe, woe, the great city Babylon, the mighty city! For in one hour your judgment has come.'
11. And the merchants of the earth will weep and mourn over her, because no one will buy their merchandise any more:
12. *The* merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and every article of ivory, and every article of rare wood, and brass, and iron, and marble,
13. And cinnamon, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and slaves, and *the* souls of men.
14. For the ripe fruits that your soul desires will depart from you, and all the rich things and the bright things will depart from you, and you will not find them any more.
15. The merchants of these things, who were made rich by her, will stand far off because of the fear of her torment, weeping and mourning,
16. And saying, 'Woe, woe, the great city, which *was* clothed with fine linen and purple and scarlet, and adorned with gold and precious stones and pearls!
17. For in one hour such great wealth has been destroyed.' And every shipmaster, and all traveling in ships, and sailors, and as many as trade by sea, will stand far off.
18. And they will cry out as they watch the smoke of her burning, saying, 'What *city is* like this great city?'
19. And they will throw dust on their heads, and cry out, weeping and mourning, saying, 'Woe, woe, the great city, by which all who had ships in the sea were made wealthy through *the* abundance of her costly things! For in one hour she has been destroyed.'
20. Rejoice over her, O heaven, and you holy apostles and prophets; for God has executed judgment upon her for your sakes."
21. Then one strong angel took up a stone like a great millstone and cast *it* into the sea, saying, "In this same way shall the great city Babylon be thrown down with violence, and shall never again be found;
22. And never again shall *the* sound of harpers and musicians and flute players and trumpeters be heard in you; and never again shall any craftsman of any craft be found in you; and never again shall *the* sound of a millstone be heard in you;
23. And never again shall *the* light of a lamp shine in you; and never again shall *the* voices of bridegroom and bride be heard in you; for your merchants were

Chap. **18**

1 Ezek. 43:2
Rev. 17:1
2 Isa. 13:19, 21, 14:23
Jer. 50:39, 51:8
Mark 5:2
3 Isa. 47:15
Rev. 14:8
4 Isa. 48:20
Jer. 50:8
2 Cor. 6:17
5 Gen. 18:20
Jer. 51:9
Jonah 1:2
Rev. 16:19
6 Jer. 50:15
Psa. 137:8
Rev. 14:10, 16:19
7 Isa. 47:7-8
Ezek. 28:2
Zeph. 2:15
8 Isa. 47:9
Jer. 50:34
Rev. 11:17, 17:16, 18:10
9 Jer. 50:46
Ezek. 26:16
Rev. 19:3
10 Isa. 21:9
Rev. 14:8, 18:17, 19
11 Ezek. 27:27
12 Rev. 17:4
13 Ezek. 27:13
15 Rev. 18:3, 11
16 Rev. 17:4
17 Isa. 23:14
Ezek. 27:29
Rev. 18:10
18 Ezek. 27:30
Rev. 13:4
19 Josh. 7:6
1 Sam. 4:12
Ezek. 27:30
Job 2:12
Rev. 18:8
20 Isa. 44:23, 49:13
Jer. 51:48
Luke 11:49
Rev. 19:2
21 Jer. 51:64
Rev. 12:8, 16:20
22 Jer. 7:34, 16:9, 25:10
Ezek. 26:13
23 2 Ki. 9:22
Isa. 23:8
Jer. 7:34, 16:9, 25:10, 33:11
Rev. 17:2, 5

the great ones of the earth, and by your sorcery all nations were deceived.
24. And in her *the* blood of prophets and saints was found, and *the blood* of all those who were slain on the earth."

CHAPTER NINETEEN

1. And after these things I heard *the* loud voice of a great multitude in heaven, saying, "Hallelujah! The salvation and the glory and the honor and the power *belong* to the Lord our God.
2. For true and righteous *are* His judgments; for He has judged the great whore, who corrupted the earth with her fornication, and He has avenged the blood of His servants at her hand."
3. And they said a second time, "Hallelujah! And her smoke shall ascend upward into the ages of eternity."
4. And the twenty-four elders and the four living creatures fell down and worshiped God, Who sits on the throne, saying, "Amen. Hallelujah!"
5. And a voice came forth from the throne, saying, "Praise our God, all His servants, and all who fear Him, both small and great."
6. And I heard a voice like that of a great multitude, and like *the* sound of many waters, and *the* sound of mighty thunderings, saying, "Hallelujah! For *the* Lord God Almighty has reigned.
7. Let us be glad and shout with joy; and let us give glory to Him; for the marriage of the Lamb has come, and His wife has made herself ready."
8. And it was granted to her that she should be clothed in fine linen, pure and bright; for the fine linen is the righteousness of the saints.
9. And he said to me, "Write: Blessed *are* those who are called to the marriage supper of the Lamb." And he said to me, "These are the true words of God."
10. And I fell at his feet to worship him. Then he said to me, "See *that you do* not *do this*! I am a fellow servant of yours, and of your brethren, who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy."
11. And I saw heaven open; and behold, a white horse; and He Who sat on it *is* called Faithful and True, and in righteousness He does judge and make war.

24 Jer. 51:49
Rev. 17:6

Chap. **19**

1 Rev. 4:11, 7:10, 12, 11:15
2 Deut. 32:43
Rev. 15:3
3 Isa. 34:10
Rev. 14:11
4 1 Cor. 16:36
Neh. 5:13, 8:6
Rev. 4:4, 6, 5:14
5 Psa. 134:1
Rev. 11:18, 20:12
6 Ezek. 1:24
Rev. 11:15, 14:2
7 Mat. 22:2, 25:10
2 Cor. 11:2
Eph. 5:32
Rev. 21:2, 9
8 Psa. 45:13, 132:9
Ezek. 16:10
Rev. 3:18
9 Mat. 22:2
Luke 14:15
Rev. 22:6
10 Acts 10:26
1 John 5:10
Rev. 12:17, 22:8-9
11 Isa. 11:4
Rev. 3:14, 6:2, 11:4, 15:5
12 Rev. 1:14, 2:17, 6:2
13 Isa. 63:2-3
John 1:1
1 John 5:7
14 Mat. 28:3
Rev. 4:4, 14:20
15 Isa. 11:4, 63:3
Psa. 2:9
2 Thes. 2:8
Rev. 1:16, 2:27, 14:19
16 Dan. 2:47
1 Tim. 6:15
Rev. 17:14, 19:12
17 Ezek. 39:17
Rev. 19:21
18 Ezek. 39:18
19 Rev. 16:16
20 Dan. 7:11
Rev. 13:12, 14:10, 16:13, 20:10
21 Rev. 17:16, 19:15, 17-18

Chap. **20**

1 Rev. 1:18
2 2 Pet. 2:4
Jude 6
Rev. 12:9

12. And His eyes *were* like a flame of fire, and on His head *were* many crowns; *and* He had a name written that no one knows except Him.
13. And *He was* clothed with a garment dipped in blood; and His name is The Word of God.
14. And the armies in heaven were following Him on white horses; *and* they were clothed in fine linen, white and pure.
15. And out of His mouth goes a sharp sword, that with it He might smite the nations; and He shall shepherd them with an iron rod; and He treads the winepress of the fury and the wrath of the Almighty God.
16. And on *His* garment and on His thigh He has a name written: King of kings and Lord of lords.
17. Then I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds that fly in *the* midst of heaven, "Come and gather yourselves together to the supper of the great God
18. So that you may eat *the* flesh of kings, and *the* flesh of chief captains, and *the* flesh of mighty *men*, and *the* flesh of horses, and of those who sit on them, and *the* flesh of all, free and bond, and small and great."
19. And I saw the beast and the kings of the earth and their armies, gathered together to make war with Him Who sits on the horse, and with His army.
20. And the beast was taken, and with him the false prophet who worked miracles in his presence, by which he had deceived those who received the mark of the beast and those who worshiped his image. Those two were cast alive into the lake of fire, which burns with brimstone;
21. And the rest were killed by the sword of Him Who sits on the horse, *even the sword* that goes out of His mouth; and all the birds were filled with their flesh.

CHAPTER TWENTY

1. Then I saw an angel descending from heaven, having the key of the abyss, and a great chain in his hand.
2. And he took hold of the dragon, the ancient serpent, who is *the* Devil and Satan, and bound him *for* a thousand years.

3. Then he cast him into the abyss, and locked him *up*, and sealed *the abyss* over him, so that he would not deceive the nations any longer until the thousand years were fulfilled; and after that it is ordained that he be loosed *for* a short time.
4. And I saw thrones; and they that sat upon them, and judgment was given to them; and *I saw* the souls of those who had been beheaded for the testimony of Jesus, and for the Word of God, and those who did not worship the beast, or his image, and did not receive the mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years.
5. (But the rest of the dead did not live again until the thousand years were completed.) This *is* the first resurrection.
6. Blessed and holy is the one who has part in the first resurrection; over these the second death has no power. But they shall be priests of God and of Christ, and shall reign with Him a thousand years.
7. Now when the thousand years have been completed, Satan shall be loosed out of his prison;
8. And he shall go out to deceive the nations that *are* in the four corners of the earth, Gog and Magog, of whom the number *is* as the sand of the sea, to gather them together for war.
9. Then *I saw* them go up upon the breadth of the earth and encircle the camp of the saints, and the beloved city; and fire came down from God out of heaven and consumed them;
10. And the Devil, who deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *had been cast*; and they, *Satan and the demons,* shall be tormented day and night into the ages of eternity.
11. Then I saw a great white throne and the one Who was sitting on it, from Whose face the earth and the heaven fled away; and no place was found for them.
12. And I saw the dead, small and great, standing before God; and *the* books were opened; and another book was opened, which is *the book* of life. And the dead were judged out of the things written in the books, according to their works.
13. And the sea gave up the dead *that were* in it, and death and *the* grave gave up the dead *that were* in them; and they were judged individually, according to their works.
14. And death and *the* grave were cast into the lake of fire. This is the second death.
15. And if anyone was not found written in the book of life, he was cast into the lake of fire.

3 Dan. 6:17
Rev. 12:9
4 Dan. 7:9
Mat. 19:28
Luke 22:30
Rom. 8:17
1 Cor. 6:2-3
2 Tim. 2:12
Rev. 5:10, 6:9, 13:12, 15
6 Isa. 61:6
1 Pet. 2:9
Rev. 1:6, 2:11, 20:4
7 Rev. 20:2
8 Ezek. 38:2, 39:1
Rev. 16:14, 20:3, 10
9 Isa. 8:8
Ezek. 38:9
10 Mat. 25:41
Rev. 14:10, 19:20, 20:8
11 Dan. 2:35
2 Pet. 3:7
Rev. 21:1
12 Jer. 17:10, 32:19
Psa. 69:28
Dan. 7:10, 12:1
Mat. 16:27
Rom. 2:6
Phil. 4:3
Rev. 2:23, 3:5, 19:5
13 Rev. 6:8, 20:12
14 1 Cor. 15:26
Rev. 21:8
15 Rev. 19:20

Chap. **21**

1 Isa. 65:17
2 Pet. 3:13
Rev. 20:11
2 Isa. 52:1, 54:5
2 Cor. 11:2
Gal. 4:26
Heb. 11:10, 12:22
Rev. 3:12
3 Lev. 26:11
Ezek. 43:7
2 Cor. 6:16
4 Isa. 25:8, 35:10, 61:3, 65:19
1 Cor. 15:26
Rev. 20:14
5 Isa. 43:19
2 Cor. 5:17
Rev. 4:2, 9, 19:9, 20:11
6 Isa. 12:3
John 4:10, 7:37
Rev. 1:8, 16:17
7 Zech. 8:8
Heb. 8:10
8 1 Cor. 6:9
Gal. 5:19
Eph. 5:5
1 Tim. 1:9
Heb. 12:14
Rev. 20:14
9 Rev. 15:1, 19:7
10 Ezek. 48
Rev. 1:10

CHAPTER TWENTY-ONE

1. Then I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.
2. And I, John, saw the holy city, *the* new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
3. And I heard a great voice from heaven say, "Behold, the tabernacle of God *is* with men; and He shall dwell with them, and they shall be His people; and God Himself shall be with them *and be* their God.
4. And God shall wipe away every tear from their eyes; and *there* shall not be any more death, or sorrow, or crying; neither shall *there* be any more pain, because the former things have passed away."
5. And He Who sits on the throne said, "Behold, I make all things new." Then He said to me, "Write, for these words are true and faithful."
6. And He said to me, "It is done. I am Alpha and Omega, the Beginning and the End. To the one who thirsts, I will give freely of the fountain of the water of life.
7. The one who overcomes shall inherit all things; and I will be his God, and he shall be My son.
8. But *the* cowardly, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burns with fire and brimstone; which is *the* second death."
9. And one of the seven angels that had the seven vials full of the seven last plagues came and spoke with me, saying, "Come here, *and* I will show you the bride, the Lamb's wife."
10. And he carried me away in *the* Spirit to a great and high mountain, and showed me the great city, holy Jerusalem, descending out of heaven from God,

11. Having the glory of God. And her radiance *was* like a most precious stone, as crystal-clear *as* jasper stone.
12. And *the city* also had a great and high wall, with twelve gates, and at the gates twelve angels; and inscribed on *the gates* were *the* names of the twelve tribes of the children of Israel.
13. On *the* east *were* three gates; on *the* north *were* three gates; on *the* south *were* three gates; on *the* west *were* three gates.
14. And the wall of the city had twelve foundations, and written on them *were the* names of the twelve apostles of the Lamb.
15. And the one who was speaking with me had a golden measuring rod, so that he might measure the city, and its gates and its wall.
16. And the city lies foursquare, for its length is as long as its breadth. And he measured the city with the rod, twelve thousand furlongs; the length and the breadth and the height of it are equal.
17. And he measured its wall, one hundred *and* forty-four cubits; *the* angel's measure *was according to* a man's.
18. And the structure of its wall was jasper; and the city *was* pure gold, like pure glass.
19. And the foundations of the wall of the city *were* adorned with every precious stone: the first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.
21. And the twelve gates *were* twelve pearls; each of the gates respectively was a single pearl; and the street of the city *was* pure gold, as transparent *as* glass.
22. And I saw no temple in it; for the Lord God Almighty and the Lamb are the temple of it.
23. And the city has no need of the sun, or of the moon, that they should shine in it; because the glory of God enlightens it, and the light of it *is* the Lamb.
24. And the nations that are saved shall walk in its light; and the kings of the earth shall bring their glory and honor into it.
25. And its gates shall never be shut by day; for there shall be no night there.

11 Rev. 22:5
12 Ezek. 48:31-34
13 Ezek. 48:31-34
14 Mat. 16:18 Gal. 2:9 Eph. 2:20
15 Ezek. 40:3 Zech. 2:1
19 Isa. 54:11
21 Rev. 22:2
22 John 4:23
23 Isa. 24:23, 60:19-20
24 Isa. 60:3, 66:12
25 Isa. 60:11, 20 Zech. 14:7 Rev. 22:5
26 Rev. 21:24
27 Isa. 35:8, 52:1, 60:21 Joel 3:17 Phil. 4:3 Rev. 22:14

Chap. **22**

1 Ezek. 47:1 Zech. 14:8
2 Gen. 2:9 Ezek. 47:12 Rev. 2:7, 21:21, 24
3 Ezek. 48:35 Zech. 14:11
4 Mat. 5:8 1 John 3:2 1 Cor. 13:12 Rev. 14:1
5 Psa. 36:9 Dan. 7:27 Rom. 5:17 2 Tim. 2:12 Rev. 21:23
6 Rev. 1:1, 19:9
7 Rev. 1:3, 3:11
8 Rev. 19:10
9 Rev. 19:10
10 Dan. 8:26 Rev. 1:3
11 Ezek. 3:27 Dan. 12:10 2 Tim. 3:13
12 Isa. 40:10 Rev. 20:12, 22:7

26. And they shall bring the glory and the honor of the nations into it.
27. And nothing that defiles shall ever enter into it, nor shall *anyone* who practices *an* abomination or *devises* a lie; but *only* those who are written in the Lamb's book of life.

CHAPTER TWENTY-TWO

1. Then he showed me a pure river of *the* water of life, clear as crystal, flowing out from the throne of God and of the Lamb.
2. *And* in the middle of *the* street, and on this side and that side of the river, *was the* tree of life, producing twelve *manner of* fruits, each month yielding its fruit; and the leaves of the tree *are* for *the* healing of the nations.
3. And there shall be no more curse; and the throne of God and of the Lamb shall be in it; and His servants shall serve Him,
4. And they shall see His face; and His name *is* in their foreheads.
5. And there shall be no night there; for they have no need of a lamp or *the* light of *the* sun, because *the* Lord God enlightens them; and they shall reign into the ages of eternity.
6. And he said to me, "These words *are* faithful and true; and *the* Lord God of the holy prophets sent His angel to show His servants the things that must shortly come to pass.
7. Behold, I am coming quickly. Blessed *is* the one who keeps the words of the prophecy of this book."
8. Now I, John, *was* the one who saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who *was* showing me these things.
9. But he said to me, "See *that you do* not *do this*! For I am a fellow servant of yours, and of your brethren the prophets, and of those who keep the words of this book. Worship God."
10. And he said to me, "Do not seal the words of the prophecy of this book because the time is near.
11. Let the one who is unrighteous be unrighteous still; and let the one who is filthy be filthy still; and let the one who *is* righteous be righteous still; and let the one who *is* holy be holy still.
12. And behold, I am coming quickly;

and My reward is with Me, to render to each one according as his work shall be.
13. I am Alpha and Omega, *the* Beginning and *the* End, the First and the Last.
14. Blessed *are* those who keep His commandments, that they may have the right to *eat of* the tree of life, and may enter by the gates into the city.
15. But excluded *are* dogs, and sorcerers, and fornicators, and murderers, and idolaters, and everyone who loves and devises a lie.
16. I, Jesus, sent My angel to testify these things to you in the churches. I am the root and the offspring of David, the bright and morning star."
17. And the Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who thirsts come; and let the one who desires partake of the water of life freely.
18. For I jointly testify to everyone who hears the words of the prophecy of this book, *that* if anyone adds to these things, God shall add to him the plagues that are written in this book.
19. And if anyone takes away from the words of *the* book of this prophecy, God shall take away his part from *the* book of life, and from the holy city, and from the things that are written in this book.
20. He Who testifies these things says, "Surely, I am coming quickly." Amen*. Even so, come, Lord Jesus.
21. The grace of our Lord Jesus Christ *be* with you all. Amen.

13 Isa. 41:4
14 Dan. 12:12
1 John 3:24
Rev. 2:7, 21:27
15 1 Cor. 6:9
Gal. 5:19
Phil. 3:2
Col. 3:6
16 Num. 24:17
Zech. 6:12
2 Pet. 1:19
Rev. 1:1, 5:5
17 Isa. 55:1
John 7:37
Rev. 21:2, 9
18 Deut. 4:2
Prov. 30:6
19 Ex. 32:33
Psa. 69:28
Rev. 21:2
20 John 21:25
2 Tim. 4:8
Rev. 22:12
21 Rom. 16:20

**The statement "Surely, I am coming quickly" followed by "Amen" stresses the certainty of His coming instead of the immediacy of His coming at the time John wrote these words. Perhaps, it could also carry the meaning that in the end times when the Book of Revelation is understood by the people of God (Dan. 12:9-10), then His coming is at hand.*

Appendices

Appendix A

Fourteen Rules for Bible Study

Spiritual Keys to Understanding the Word of God

There are definite spiritual *keys* to understanding the Scriptures. The primary key is continually remaining in a loving, faithful and obedient relationship with God. Jesus said, "If you love Me, keep the commandments—namely, My commandments" (John 14:15). Likewise, in the Psalms we find that those who keep the commandments of God will be *given understanding*: "The fear of the LORD is the beginning of wisdom: **a good understanding** have all those who do His commandments (Psa. 111:10). This is the foundation of understanding the Word of God.

In order to understand doctrine, we must study the Bible "line upon line and precept upon precept." The prophet Isaiah writes: "Whom shall He teach knowledge? And whom shall He make to understand doctrine? *Those* who are weaned from the milk and drawn from the breasts [that is, fully grounded in the basics of the Word of God]. For **precept *must be* upon precept**, precept upon precept; **line upon line**, line upon line; **here a little, there a little**" (Isaiah 28:9-10). That is exactly how we need to study any scriptural question—look at *all* relevant passages on any given subject. The New Testament confirms this approach to understanding the Bible and establishing sound doctrine. The apostle Paul instructed Timothy: "Diligently *study* to show yourself approved unto God, a workman [in the Word of God] who does not *need to be* ashamed, rightly dividing [precept upon precept, and line upon line] the Word of the truth" (II Tim. 2:15).

The Word of God is called the Word of truth—and it is the Spirit of truth that teaches us all things. Jesus said, "But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, that one **shall teach you all things**, and shall bring to your remembrance everything that I have told you….However, when that one has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come." (John 14:26; 16:13). This is a promise Jesus gave!

The Bible makes it clear that the Word of truth works together with the Spirit of truth to give understanding to those who love God and seek His will. It is self-evident that it is not possible for the carnal mind—which is deceitful above all things (Jer. 17:9)—to come to the knowledge of the truth of God. In fact, the carnal, unconverted mind is naturally *hostile* toward God and is not willing to be subject to God's laws (Rom. 8:7). Regardless of how brilliant or how great one's intellect may be, God's Word is not understood by human wisdom or reasoning. It is only through the Spirit of God that the Word of God can be understood.

Paul taught that spiritual truths can only be discerned and understood through the Spirit of God: "But God has **revealed *them* to us by His Spirit**, for the Spirit searches all things—even the deep things of God. For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, **the things of God no one understands except *by* the Spirit of God**. Now we have not received the spirit of the world, but the Spirit that *is* of God, so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in *words* taught by *the* Holy Spirit *in order to* communicate spiritual things by spiritual *means*. But *the* natural man does not receive the things of the Spirit of God; for they are foolishness to him, and he cannot understand *them* because **they are spiritually discerned**" (I Cor. 2:10-14).

Notice what Paul has to say about the profound value of studying the Scriptures: "And that from a child you have known the holy writings, which are **able to make you wise unto salvation** through faith, which *is* in Christ Jesus. All Scripture *is* God-breathed and *is* **profitable for doctrine**, for **conviction**, for **correction**, for **instruction in righteousness**; so that the man of God may be **complete**, **fully equipped** for every good work" (II Tim. 3:15-17).

The following "Fourteen Rules for Bible Study" outline how to "rightly divide" the Word of God. When these rules are followed, the student will find the truth of the Bible as revealed by the Spirit of truth. These rules are not designed to justify various doctrinal positions of men—but only the truth of God and the true doctrines of the Bible.

In addition to carefully examining the historical context of a particular passage of Scripture, students should refer to the original Hebrew and Greek in order to determine the precise meanings of key words. But one should never base doctrine solely on commentaries or other such "Bible helps." Doctrine must never be based on traditions of men—regardless of how knowledgeable or authoritative such men may appear.

Finally, we should all heed the apostle Peter's warning about allowing *personal* ideas and interpretations to cloud the truth of Scripture: "Knowing this first, that no prophecy of Scripture originated as anyone's own *private* interpretation; because prophecy was not brought at any time by human will, but the holy men of God spoke as they were moved by *the* Holy Spirit" (II Pet. 1:20-21).

Fourteen Rules for Bible Study

1) Begin with Scriptures that are *easy* to understand

2) Let the Bible interpret and prove the Bible. Don't look for what you *want* to prove—look for what the Bible *actually* says.

3) Understand the *context*—the verses before and after, and the chapters before and after. Does your understanding of a particular verse harmonize with the rest of the Bible?

4) As much as possible, try to understand the original Hebrew or Greek. But never try to establish doctrine or teachings by using only *Strong's Exhaustive Concordance of the Bible*. *Strong's* can be helpful at times, but is very limited.

5) Ask: What does the Scripture *clearly say*?

6) Ask: What does the Scripture *not* say?

7) Ask: To whom was the book written?

8) Ask: Who wrote it?

9) Ask: Who said it?

10) Understand the *historical time frame* in which the book was written

11) Base your study on the scriptural knowledge you already have. What do you *know* up to this point in time?

12) Do not allow personal *assumptions* or *preconceived* ideas to influence your understanding and conclusions.

13) Do not form conclusions based on *partial* facts, insufficient information, or the opinions and speculations of others.

14) Opinions—regardless of how strongly you feel about them—don't necessarily count. Scripture *alone* must be your standard and guide.

Appendix B

The Structure of the Book of Psalms

[Editor's note: The following is a condensed, edited version of Appendix One, "Preliminary Suggestions on the Structure of the Book of Psalms," taken from Ernest Martin's book, *Restoring the Original Bible*, pp. 474-482. Reprinted in edited form with permission.]

There are 150 individual Psalms comprising the biblical book of Psalms—many of which are prophetic in content. In fact, there are more verses quoted in the New Testament from the book of Psalms which contain prophecies about Christ than from any other book of the Old Testament. Moreover, King David is considered by scholars to be typical of Christ. This fact alone means that Psalms is essentially prophetic. When one comprehends what the various Psalms mean and understands their contextual relationships, the prophetic significance of the book becomes quite evident. As we will see, the structure of the book of Psalms suggests certain prophetic concepts that may have gone largely overlooked.

The Five-fold Structure of Psalms: In the original Hebrew apportionment of the book of Psalms, the 150 psalms are arranged in five major divisions. These five "books" are not discernible in the ordinary *King James Version*, but are evident in the Hebrew manuscripts. The five divisions are:

Psalm 1-41	Book I
Psalm 42-72	Book II
Psalm 73-89	Book III
Psalm 90-106	Book IV
Psalm 107-150	Book V

The fact that there are five books is important—as the number five has a legal and prophetic meaning. For example, the prophet Isaiah gave *five* sequential references—each one identical—to the destruction that was to come upon Israel. Isaiah wrote, "For all this His anger is not turned away, but His hand is stretched out still" (1) Isa. 5:25; 2) 9:12; 3) Isa. 9:17; 4) Isa. 9:21; 5) Isa. 10:4).

This same five-fold prophetic repetition is also found in the book of Amos: "Yet have you not returned unto Me" (1) Amos 4:6; 2) Amos 4:8; 3) Amos 4:9; 4) Amos 4:10; 5) Amos 4;11). The sequential emphasis was to build up God's case against Israel for their refusal to follow Him. Finally, Israel is told: "Prepare to meet your God, O Israel" (Amos 4:12). In other words, *five* chances were all that God was going to give them.

The book of Lamentations—a message by Jeremiah concerning the complete destruction of Jerusalem and the temple—was also given in a five-fold arrangement. The first chapter has 22 verses, with each verse beginning sequentially with the letters of the Hebrew alphabet—from "A to Z" as it were. The second chapter has the same 22 Hebrew letters serially heading each verse. The third chapter, however, has 66 verses. This time the first three verses each begin with the first Hebrew letter; the next three verses each begin with second Hebrew letter—and so on until all 22 letters are used. Finally, chapters four and five each have 22 verses as well—but for some reason these verses do not follow the Hebrew alphabet in sequence.

Nonetheless, the five-fold division is clear. *Five* seems to impart a sense of *certainty* to a prophecy. Other sections of the Bible use a five-fold arrangement as well. For example, the Law was divided into five parts: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This could signify that all of the laws necessary to govern Israel were to be found *only* within these five legal books.

Again, the book of Psalms is arranged in a five-fold scheme. Jewish scholars have noted the connection between the five books of the Law and the five divisions of Psalms. An ancient commentary on Psalm 1:1 says: "Moses gave to the Israelites the five books of the Law; and corresponding with these David gave them the five books of the Psalms." Most commentaries today provide a good discussion on the parallels between the books of the Law and the five divisions of Psalms.

The five books of the Psalms and the books of the Law:

Psalm 1-41	Book I	Genesis
Psalm 42-72	Book II	Exodus

Psalm 73-89	Book III	Leviticus
Psalm 90-106	Book IV	Numbers
Psalm 107-150	Book V	Deuteronomy

The Books of the Megillot: Another five-fold prophetic division of the Bible is called the Megillot. Like Psalms, the scrolls of the Megillot were to be read in the temple at certain times of the year—specifically during the three feast seasons and on two days commemorated in Jewish history.

Book	**Season**
Song of Songs	Passover
Ruth	Pentecost
Lamentations	9th/10th of Ab
Ecclesiastes	Tabernacles
Esther	Purim

Since the festival periods given to Israel are of prophetic significance, it follows that the five books assigned to be read at those designated times are a commentary on the meaning of the seasons.

- **Passover season**—salvation through Christ's sacrifice **Song of Songs**—a springtime setting; theme of courtship
- **Pentecost**—the beginning of the Church (Acts 2) **Ruth**—describes the firstfruit harvest.
- **9th/10th of Ab**—anniversary of the destruction of the first Temple. **Lamentations**—laments the fall of Jerusalem and the Temple in 586 BC.
- **Tabernacles**—millennial reign of Christ **Ecclesiastes**—relates to the peaceful reign of Solomon, a type of Christ's coming Kingdom.
- **Purim**—redemption of the nation of Judah **Esther**—describes a time when the Jews were delivered from destruction.

The five books of the Megillot and their corresponding festival seasons are an interesting comparison with the five divisions of the Psalms and the five books of the Law.

Psalm	**Book**	**Law**	**Megillot**
Psalm 1-41	Book I	Genesis	Song of Songs
Psalm 42-72	Book II	Exodus	Ruth
Psalm 73-89	Book III	Leviticus	Lamentations
Psalm 90-106	Book IV	Numbers	Ecclesiastes
Psalm 107-150	Book V	Deuteronomy	Esther

Focus on Book III of Psalms: When the books of the Psalms, the Law and the Megillot are compared with one another, there are amazing parallels in many of their features. To demonstrate this, let us focus on Book III of the Psalms, which corresponds to Leviticus and Lamentations.

Book III of the Psalms—chapters 73 to 89—frequently refers to the temple at Jerusalem and its defilement or destruction. Note for example the following passages:

- "The sanctuary of God … [is brought] into destruction" (73:17-18).
- "The enemy has done wickedly in the sanctuary…. They have cast fire into Your sanctuary; they have defiled [the temple] by casting the [dwelling place of Your name] to the ground" (74: 3, 7).
- "The earth [land] and all its people are dissolved" (75:3).
- "And His tabernacle is in Salem [Jerusalem], and His dwelling place in Zion. There [in Jerusalem] He broke the fiery arrows of the bow" (76:2-3).
- "In the day of my trouble I sought the LORD…. Will the LORD cast off forever?" (77:2, 7).
- "He forsook the tabernacle of Shiloh, the tent which He placed among men" (78:60).
- "O God, the heathen have come into Your inheritance; they have defiled Your holy Temple … and there was none to bury *them*" (79:1, 3).

The theme of destruction is quite obvious. The parallel book in the Megillot is Lamentations,

ordained to be read on the eve of the anniversary of the temple's destruction (Jeremiah 52:12–14; Zechariah 7:5; 8:19). The corresponding book in the Law is Leviticus—which focuses on the Levitical priesthood and their Temple duties. Thus, the three divisions support each other with a common theme—the *Temple*. It could hardly be coincidental that the books found such an arrangement.

Focus on Book IV of Psalms: There are also 17 psalms in the fourth division (chapters 90–106). Psalm 90 introduces the contextual subject by mentioning "a thousand years" (verse 4)—a millennium of time. Indeed, the general theme of Book IV is the millennial reign of Christ. But before peace can come to the earth, the Great Tribulation must first occur. Psalm 91 describes such a time in detail. Psalm 92 is about the Sabbath—which also pictures the millennial "rest" of God.

The millennial connection is clear in the remaining chapters of Book IV. Jewish authorities consecrated the Book of Ecclesiastes to be read during the Feast of Tabernacles—the festival which pictures the coming millennial age. Ecclesiastes describes the glories of the Solomonic kingdom, a type of Christ's coming Kingdom.

Focus on Book V of Psalms: Book V of the Psalms (chapters 107–150) is associated with Deuteronomy. Deuteronomy is called "the second law"—a summary of the earlier parts of the Law. The 44 psalms of Book V are primarily a summary of the subjects covered in the first four books of the Psalms. Book V also corresponds to Esther, which pictures the salvation of the Jewish people. Portions of these psalms describe how God will accomplish Israel's salvation.

Books I and II—Davidic Psalms: Books I and II of the Psalms are songs composed exclusively by King David. At the end of Psalm 72 is the statement: "The prayers of David the son of Jesse are ended." Of course, there are other Davidic Psalms in later sections, but this indicates that Books I and II were written by David.

It is interesting that the number of Davidic Psalms are 72 (24 x 3). Since David arranged the Levitical singers into 24 "wards" (1 Chron. 25:8–31), it is likely that these 72 psalms were established to be sung by the Levites in their 24 divisions.

Book I of the Psalms corresponds to the Song of Songs, which was sung at the Passover season. All 41 psalms relate to the Passover, such as Psalm 22, which says that the wicked "pierced My hands and My feet" (verse 16)—a clear reference to the crucifixion of Christ at Passover.

Summary: There is a definite purpose for the structure of the book of Psalms. To be sure, there is more to the Psalms than just the message on the "surface." While the full meaning of the book's design is unclear, there is no question that the structure is profoundly important.

Since the book of Psalms is basically prophetic in nature, a prophetic theme can be found within its five-fold division. It may thus be summarized:

- **Book I** refers to Passover—the beginning of Israel as a nation, and the start of the New Testament plan of salvation with the death and resurrection of Christ.
- **Book II** is equated with Pentecost—the feast of the firstfruits. It shows Israel as a corporate body in the land of Israel, and pictures the creation of the New Testament Church.
- **Book III** is almost totally devoted to describing the destruction of Jerusalem and the Temple—and in many ways parallels the prophecies of the coming Great Tribulation.
- **Book IV** concerns the millennial reign of Christ and shows Israel re-gathered after their ruin (as demonstrated in the context of Book III).
- **Book V** is equated with the feast of Purim—picturing the time when Judah (all Israel) shall again be delivered as they were in the time of Esther.

Since there are 150 psalms in the entire collection (3 x 50), there may have been a three-year reading plan—that is, the reading of one psalm for each of the 150 weeks of the triennial reading of the Law and the Prophets in the Temple (Acts 13:15). This possibility has been suggested in the *Jewish Encyclopaedia*, vol. 12 (1911 edition), under the article, "Triennial Cycle." This could well be one of the reasons for the arrangement of the book of Psalms.

It is important to recognize that there is far more to the book of Psalms than what first meets the eye. No one knows what every detail is designed to reveal. Yet, when one realizes that a consistent doctrinal and prophetic emphasis is found throughout the Old Testament, it could be that the Psalms are simply a reflection of those same themes. When one closely studies these designs, it becomes apparent that they are not at all haphazardly formed, but that they are created ultimately to further our understanding and interpretation of the Scriptures.

Appendix C

The Book of Proverbs: Its Structure, Design and Teaching

[Editor's note: The following is a condensed, edited version of Appendix Two, "The Book of Proverbs: Its Structure, Design and Teaching," taken from Ernest Martin's book, *Restoring the Original Bible*, pp. 483-492. Reprinted in edited form with permission.]

The proverbial statements of the book of Proverbs are actually *parables* designed to illustrate moral, social or spiritual principles. Some are more like "dark sayings" that are quite puzzling. To say the least, there is often *more* to the proverb than what first meets the eye.

The first six verses of the book tell us that proverbs are to give wisdom, instruction, understanding, judgment, discretion, counsel, etc.—and that the wise reader will listen to the "words of the wise, and their dark sayings" (Proverbs 1:6).

In addition to Solomon's own proverbs, the book of Proverbs is a compilation of wise sayings associated with numerous "wise men" who lived long *before* Solomon. For example, the sons of Zerah—Ethan, Heman, Chalcol, and Darda (I Kings 4:31; I Chron. 2:6)—were four "wise men" (or ancient philosophers) who lived in Egypt when Joseph was in power. Other "wise men" were those "of the east country" (verse 30). Joseph himself was considered especially wise by Pharaoh (Gen. 41:39), and Job was well-known for his wisdom (Job 1:1).

The Bible says that proverbs were "sought out" and "set in order" by Solomon (Eccl. 12:9). Solomon himself "spoke three thousand proverbs" (I Kings 4:32)—yet the book contains only 915 verses, and some proverbs take up several verses. Apparently Solomon was quite selective in compiling the volume so that it would contain only the *best* of many "wise men." Also, the phrase "set in order" shows that the book was not arranged haphazardly. Indeed, we find that there are *seven* organized divisions in the book of Proverbs.

Division I	Proverbs 1:7 to 9:18
Division II	"The Proverbs of Solomon"—Proverbs 10:1 to 22:16
Division III	"The words of the wise [ones]"—Proverbs 22:17 to 24:22
Division IV	"These also belong to the wise [ones]"—Proverbs 24:23 to 24:34
Division V	"These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out"—Proverbs 25:1 to 29:27
Division VI	"The words of Agar the son of Jakeh"—Proverbs 30
Division VII	"The words of King Lemuel"—Proverbs 31

Each division has a theme which helps identify the author and explain why the proverbs were arranged in a particular fashion.

Division I: The first six verses are an introduction. The very first "proverb" is found in verse seven: "The **fear of the LORD** *is* the beginning of knowledge, *but* fools despise wisdom and instruction" (Prov. 1:7). This sets the theme of the first division—and for all of Proverbs. "The fear of the LORD"—which is the Old Testament way of saying, "Have faith and trust in God"—is the very start of wisdom. And what is the next step to wisdom? "My son, **hear the instruction of your father, and forsake not the law of your mother**, for they *shall be* an ornament of grace to your head and chains around your neck" (verses 8-9).

As to the author of this division, we are not told precisely; but there are some hints. This first division speaks about "strange women" or *wanton* women (Prov. 2:16-18; 5:3-6; 5:15-20; 6:24-35; 7:5-23; 9:13-18), and of the early "wise men" of Israel. Joseph was noted for his refraining from an adulterous union with the wife of Potiphar, an officer of Pharoah (Gen. 39) and is described as being "discreet and wise" (Gen. 41:39). Since he lived in Egypt at the same time as the sons of Zerah (I Kings 4:31), it could be that Joseph was the main author of this first division, or helped to compose it with the sons of Zerah. Note that many of the proverbs in the first division are "dark sayings" which need "interpretation" (Prov. 1:6). It was Joseph who was able to interpret Pharaoh's dreams in a judicious way (Gen. 41:25-32)—and

he recognized that the sun, moon and eleven stars in his own dream represented his father, his mother and his eleven brothers (Gen. 37:5-11).

The main subject of this division is *wisdom* (1:20; 2:2, 6-7, 10; 3:13, 19, 21; 4:5, 7; 5:1; 7:4; 8:1, 12, 14; 9:1)—personified as a *woman*; *understanding* is also feminine (7:4-5). Perhaps there is a hidden meaning. Zion is called a *she* in Psalm 46:5; Israel and Judah are called *daughters* (Ezek. 23). The New Testament body of believers is called the *wife* of Christ (Rev. 19:7). But we find that Babylon, Nineveh, and the evil system condemned in the book of Revelation are also called "women" (Rev. 17:5; Nahum 2:10; 3:4; Zephaniah 2:13-15; Micah 5:6). The proverbs of Division I are directed to "my son"—who is to set his affection on *wisdom* and *understanding* (both expressed in the feminine) and to stay away from the "strange woman."

Are these "dark sayings" intended to show the people of Israel to *stay away* from the alluring false "women" of Babylon, Nineveh and the great harlot of Revelation—and to cling to the "true women" of *wisdom* and *understanding*?

Division II: The next thirteen chapters are short proverbial statements made exclusively by King Solomon—"**The proverbs of Solomon**" (Prov. 10:1). While Division I dealt with wisdom, understanding, faithfulness and duty to God, this second division focuses on human relationships—the most important of which is that of children and parents. Thus, the division begins: "**A wise son makes a glad father: but a foolish son is the heaviness of his mother**."

Division III: This is one of the most interesting sections in the book of Proverbs—which actually begins in the middle of chapter 22. Proverbs 22:17-21 form an introduction, with the title—"the words of the wise ones"—coming from verse 17: "Bow down your ear, and **hear the words of the wise [ones]**, and apply your heart to my knowledge; for *it is* a pleasant thing if you keep them within you; if all of them are ready on your lips, so that your trust may be in the LORD; I have made known to you this day, even to you. Have I not written to you excellent things in counsels and knowledge that I might make you know the sureness of the words of truth, so that you might bring back the words of truth to those who send you?"

There are actually *thirty* parts to this division, which continues through Proverbs 24:22. The phrase "have I not written to you excellent things" (22:20) is rendered in many modern translations as "have I not written **thirty** sayings for you"—thus verifying the structure of the section.

Interestingly, an ancient Egyptian document in the British Museum is a parallel to Division III of Proverbs. It is called the "Instruction of Amen-em-opet." While the Egyptian version differs in some respects from Proverbs, there is no doubt that the two documents are related. And the Egyptian version is composed of *thirty* parts.

While the date of the Egyptian text is disputed, it may go back to a time before Solomon. It could well be that the text was a product of the time when Joseph and the sons of Zerah were in Egypt documenting many of the wise sayings of the past. It is well within reason that many of these early philosophical works of the Israelites (while they were in Egypt) or of other wise men could have been maintained for long periods among the Egyptians. This would mean that the book of Proverbs is truly an international collection of wise sayings from a number of ancient philosophers and sages of the past.

Division IV: This section begins, "**These things *are* for the wise** [ones]" (24:23). With only twelve verses (23-34), the short division focuses on work and interpersonal relationships.

Division V: This section was designed to show how a *king* should properly conduct himself. Hezekiah, a righteous king of Judah in the eighth century BC, was intent in learning the wisdom of Solomon concerning leadership. It was he who ordered his scribes to collect some of the most important proverbs of Solomon which pertained to rulership. The result is this fifth division (25:1-29:27) which begins, "**These *are* also proverbs of Solomon which the men of Hezekiah king of Judah copied out**."

Notice how often these passages mention "king," "prince" or "ruler"—while covering how to make judgments between people and how to be wise and honest. The division ends with a warning for all rulers who have to render judgment: "**Many seek the ruler's favor but every man's judgment *comes* from the LORD**" (29:26).

Division VI: This section—chapter 30—is the literary work of an unknown person called Agur: "**The words of Agur the son of Jakeh**." An agnostic, Agur had great difficulty in believing that a loving and wise God existed—though he was compelled to admit that God must exist because of the marvels of creation (verses 2-6).

Agur noted that the animal world seemed to act according to a definite order, but mankind did not. Humans were haughty, they stole, were full of vanity, sensuous and foolish. And who did Agur consider the most stupid of all? It was himself: "**Surely I *am* more like an animal than any man, and do not have the understanding of man**" (verse 2). In anguish, it is as if Agur was asking, "**Where is God in all this?**" (verse 4, paraphrased). The chapter (and division) ends without Agur finding the answer to his quest. His agnosticism was not cured, though he *knew* there was a God.

Division VII: The last division—chapter 31—was written by an unknown king called Lemuel: "**The words of King Lemuel, the prophecy that his mother taught him**" (31:1).

This Lemuel—which some believe was another name for Solomon—became so distraught with life in the end of his days that he was driven to drink (31:2–9). This could well describe Solomon in his final years (Eccl. 12:1–7). Solomon blamed his downfall on the many foreign women that he had in his harem (Eccl. 7:26–29)—but the problem was that they were the *wrong kind* of women for a righteous ruler of Israel. If Lemuel is a cipher for Solomon, it might help to explain why the last part of this division (22 verses in length) describes the perfect and honest woman—the type Solomon never found (31:10–31).

Summary: The primary reason for God inspiring the compilation of the book of Proverbs was to show how one can and should "rule" his life. Proverbs was arranged by a ruler himself, King Solomon. If Joseph was the author of Division I—and perhaps instrumental in composing Division III—he did so as a ruler in Egypt. Also, it was King Hezekiah who copied out proverbs to help him show justice to his people. Lemuel was a king, and Agur appears to have been someone in authority. Proverbs is indeed a book designed for those who *rule*—or, more importantly, for those who wish to rule their *own* lives.

Appendix D

The New Testament Was Originally Written in Greek

The New Testament was originally written in Greek, the commonly used language in Palestine well before the first century AD. As the universal language of commerce and trade, Koiné Greek was the primary language of Jesus, the apostles and the early New Testament Church.

Some erroneously teach that the New Testament was originally written in the Hebrew language and was later translated into Greek. They fail to realize, however, that in Jewish communities Hebrew had been virtually replaced by Greek many centuries before the New Testament era.

Under the Babylonian and Medo-Persian empires, Aramaic exerted its greatest influence. The Persians ruled Palestine from the time of Ezra until its invasion by Alexander the Great in 333 BC. From that time, the influence of Aramaic was overshadowed by Greek. Biblical scholar Samuel G. Green describes this significant change: "[As] a direct result of the conquests of Alexander the Great and his successors, the Greek tongue had been carried into almost all the countries of the civilized world, and had become the medium of commercial intercourse, the language of the courts, and, in fact, **the universal literary tongue** of the provinces afterwards absorbed in the Roman Empire…" (*Handbook to the Grammar of the Greek Testament*, p. 155; emphasis added).

The Influence of Greek in Jewish Society

Noted German scholar Martin Hengel wrote that by Jesus' time "Greek had already been established as a language for more than three hundred years … [and had] long been accepted not only in the former Philistine or Phoenician areas on the coast and (in the third century BCE) in the 'Graeco-Macedonian' cities in the interior, but also (though not so intensively) in areas settled by Jews and Samaritans" (*The Hellenization of Judaea in the First Century after Christ*, pp. 7-8).

Greek was the official language of Jerusalem in New Testament times—the language not only of the priestly aristocracy, but also of business and commerce. Its influence was most noticeable in the city of Jerusalem. Hengel adds, "The most important centre of the Greek language in Jewish Palestine was of course the capital, Jerusalem. We again have a good deal of epigraphical evidence [from historical inscriptions] to support this" (Ibid., p. 9).

The importance of Greek in Jewish life is evidenced by the fact that the Temple had a fully staffed Greek secretariat. Such offices were typically vital to the diplomatic, commercial and banking interests of the nation. Hengel believed that "an institution like **the temple must have had a well-staffed Greek secretariat for more than two centuries**" (Ibid., p. 17, emphasis added). It was not difficult to find Greek-speaking Jews to serve as members of the Temple secretariat. Many Levitical and priestly families had contact with Greek-speaking areas outside Palestine, and some families lived in these areas. In fact, the high priests appointed by Herod came from Greek-speaking families.

In New Testament times, Greek was spoken not only by the elite of Jerusalem but also by those who copied manuscripts in the scriptoria, by the middle-class businessmen who ran the bazaars, and by the bankers who served as money changers in the Temple. The monetary exchange that was centered at the Temple and all business transactions in Jerusalem required fluency in Greek. This was the language of business and commerce in every province of the Roman Empire, including Palestine. Hengel adds that "**Greek was no less established among the leading families of Jerusalem than in the scriptoria and the bazaars of the city or at the tables of the money changers in the temple forecourt**" (Ibid., p. 14, bold emphasis added).

Greek Was Spoken in Galilee in New Testament Times

While Jerusalem was the commercial, cultural and banking center of Palestine, the region of Galilee did not fall far behind. Galilee was perfectly positioned at the crossroads of trade entering and

exiting Palestine. The entire region was bustling with commerce, and the language of that trade and commerce was Greek.

Hengel relates that by the time of Christ the prominent cities of Sepphoris and Tiberias in Galilee had Greek schools ranked among the best (*The Hellenization of Judaea in the First Century after Christ*, p. 24). As carpenters, Joseph and Jesus might have worked in Sepphoris, which was only four or five miles from Jesus' home. The Greek-speaking city of Tiberias—center of a thriving fishing industry—was also near their home. As centers of commerce and trade, those from Galilee needed to be fluent in Greek in order to deal with visiting merchants and tradesmen. Hengel states that in economic terms "Galilee was to a large extent dependent on the completely Hellenized Phoenician cities, especially Acco/Ptolemais and Tyre" (Ibid., p. 15).

Members of the priestly families were well trained in both Hebrew and Greek. Hebrew continued to be spoken by the priests in the Temple and by the scribes in the synagogues for religious events and discussions only. When at home with their families or conducting business in the market, they spoke Greek. The common people—who had long since lost their knowledge of Hebrew—spoke Aramaic in general, but those who dealt in commerce and trade also spoke Greek. According to Hengel, "Judaea, Samaria and Galilee were bilingual (or better, trilingual) areas. While Aramaic was the vernacular of ordinary people, and Hebrew … [was still the] language of religious worship and of scribal discussion, Greek had largely become established as the linguistic medium for trade, commerce and administration" (Ibid., p. 8).

Historical inscriptions attest to the fact that Galilee in the early Christian era was a bilingual society. Hengel adds that the "constant discovery of new inscriptions confirms this picture of a fundamentally multilingual society" (Ibid., p. 9).

Evidence That Greek Was Spoken by Jesus and the Apostles

In addition to the above evidence, Samuel Green wrote concerning the language spoken by Jesus and the apostles. "It was in the Greek of the Septuagint thus modified that, in all probability, our Lord and His apostles generally spoke. The dialect of Galilee (Matt. xxvi. 73) was not a corrupt Hebrew, but a provincial Greek" (*Handbook to the Grammar of the Greek Testament*, p. 156).

The Gospel accounts verify that Jesus and His disciples, who were Galileans, spoke the Greek dialect of Galilee and not a corrupted Hebrew; hence Jesus' words to the scribes and Pharisees at the temple: "Therefore, Jesus said to them, 'If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. **Why don't you understand My speech?** Because you cannot *bear* to hear My words' " (John 8:42-43).

In recording Jesus' words, John shows that the scribes and Pharisees had difficulty understanding Jesus' Galilean dialect. John's choice of the Greek word translated "speech" is *lalia* (lalia), which means "dialect." The Pharisees had a problem with the Greek dialect of Jesus and His apostles throughout their ministries. As further evidence of this, Matthew comments that it was Peter's Galilean Greek that gave him away during Jesus' trial: "Truly, you also are one of [Jesus' followers], for even **your speech** [dialect] **shows *that* you *are***" (Matt. 26:73).

As the Greek of Peter's Epistles testifies, he was speaking and writing a better "quality" of Greek than those at Jerusalem. The Greek Jesus and the apostles spoke would be the Greek that would carry the Gospel to the world and would be recorded for all time in the New Testament.

The very names of Jesus' apostles are Greek: "Among the twelve disciples of Jesus, two, Andrew and Philip, bear purely Greek names, and in the case of two others the original Greek name has been Aramaized" (*The Hellenization of Judaea in the First Century after Christ*, p. 16). Hengle adds, "At all events, Simon Peter must have been bilingual, since otherwise he could not have engaged so successfully in missionary work outside Judaea…. It is remarkable that Luke does not know of Peter having any problems with language—say in connection with Cornelius" (Ibid., p. 16).

Early Christians in Jerusalem Spoke Greek

As we find in historical records and in Scripture, those who responded to the preaching of the Gospel were primarily Greek-speaking people. It is logical, therefore, to conclude that Jesus and the apostles spoke *to* them in Greek. Luke records that some of the earliest members of the Church at Jerusalem were Greek-speaking Jews.

In the book of Acts, Luke gives us insight into this early community of Greek-speaking Jews from which the first evangelists were chosen and by which the Gospel spread to all Judea. Luke wrote: "Now in those days, when the number of the disciples was multiplied, **there arose a complaint by the Greeks against the Hebrews** [Jews whose native tongue was Aramaic], because their widows were neglected in the daily ministration" (Acts 6:1). Note that the term "Greeks" used here (translated "Grecians" in the *KJV*) is from the Greek word that means *Hellenist*—or one who follows the customs of the Greeks, including speaking their language. These Hellenized Jewish disciples clearly spoke Greek as their native language.

The seven who were chosen in the account (verses 3-5) each bear **Greek names**. It is quite evident that Greek was the mother tongue of these original seven evangelists who spread the Gospel far and wide into Greek-speaking communities. Hengel calls them the original "spokesmen of the Hellenist community" (*The Hellenization of Judaea in the First Century after Christ*, p. 18).

Hengel believes that because Greek was spoken almost exclusively among this group of Hellenist Jews in Jerusalem, Jesus and His apostles must have evangelized them in Greek: "[The] message of Jesus also reached Diaspora **Jews in Jerusalem who almost only spoke Greek or spoke it exclusively**…. [The] roots of the … Greek-speaking Jewish Christian community in which **the message of Jesus was formulated in Greek for the first time clearly extend back to the very earliest community in Jerusalem**, and accordingly the first linguistic development of its kerygma [preaching of the Gospel] and its Christology [the study of Christ] must have already taken place there" (Ibid., p. 18, bold emphasis added).

It is evident that Paul—selected by God to preach to the Gentiles—also spoke Greek. Luke recorded that shortly after Saul's conversion, he became involved in a dispute with the Greek-speaking Jews of Jerusalem (Acts 9:26-31). In his Epistle to the Philippians, Paul described himself as a "Hebrew of Hebrews" (Phil. 3:5). Paul had been trained at the feet of Gamaliel, the leading rabbi of that period in Jewish history, and Paul was fully capable of speaking Hebrew to the Pharisaic Jews of Jerusalem (Acts 21:40). However, Paul did not customarily speak Hebrew. He was equally knowledgeable in the Greek language, as Acts 21 also shows. Paul could hardly have preached throughout the areas of Asia—or written Epistles to Gentile-area churches—without being fluent in Greek. Thus, the New Testament demonstrates that the Gospel was preached almost exclusively in Greek.

The Gospel Was Recorded in Greek

The books of the New Testament were written between 26 and 96 AD, a period of almost seventy years. As internal evidence reveals, Jesus' disciples recorded His message and began to circulate these writings throughout Palestine and the Empire at a very early date—later collecting them into the Gospel accounts. Matthew's account may have appeared as early as 31 AD, and Mark's account in 42 AD. Luke's account appears around 59 AD. The Gospel of John was written about 42 AD as well.

In 50 AD Paul wrote the first of his Epistles that would appear in Scripture—the rest being written between 51 and 67 AD. James' Epistle was written around 40-41 AD, and the Epistles of Peter between 63 and 66 AD. Jude was written sometime around 67 AD. The letters of I, II and III John were written about 63-64 AD. The book of Hebrews was written from Rome about 61 AD. Thus the basic canon of the New Testament was completed by the time the Jewish Wars began in about 66 AD. Finally, the book of Revelation was written by the aged apostle John about 95-96 AD.

These early New Testament texts—copied and preserved by the Church in Asia Minor—were generally adopted by Christians in the 4th century as the official text of the New Testament. From that time forward the documents became known as the Byzantine text—of which the King James Version is a translation—the most authoritative Greek text of the New Testament. Its role as the leading Greek text dates back to the beginning of the Byzantine period, for which the text is named: "The Byzantine text is found in the vast majority of the Greek New Testament manuscripts. It is called *Byzantine* because it was the Greek New Testament text in general use throughout the greater part of the Byzantine Period (312-1453)…. Even today it is the text which most Protestants know best, since the King James Version and other early Protestant translations were made from it" (Hills, *The King James Version Defended*, p. 40).

The New Testament Was Originally Written in Greek

No Original Hebrew Manuscripts of the New Testament

Some claim the New Testament was originally written in Hebrew, then translated into Greek. However, the records of early church history do not support this assertion. Tatian, Papias, Tertullian and Irenaeus, to name but a few writers of the early church, describe the original writings and quote from them. Yet not a single quote is taken from a Hebrew text—all are taken from Greek texts. Although Papias asserts that Matthew compiled his early reports in Hebrew, no evidence is given.

Early translations of the New Testament are all based on Greek texts. *The Harmony of Tatian*, translated in 170 AD, is based on a Greek original, as is *The Muratorian Canon*. The *Old Latin Version* translated in 180 AD is based on a Greek original. Early Gothic, Egyptian, Ethiopian, Armenian and Palestinian versions are all based on Greek originals. Even the Aramaic versions of the New Testament are translations from the Greek (see *The Books and the Parchments*, by F. F. Bruce, p. 189). **No evidence of a Hebrew original has been found in all the centuries that have followed the writing of the New Testament**.

Internal Evidence in the New Testament

If the New Testament had originally been written in Hebrew or Aramaic, there would have been no need for the apostles to interpret the meaning of certain Hebrew and Aramaic words for their readers. However, the Gospel accounts contain many such necessary interpretations. For example, when two of John the Baptist's disciples were following Jesus, they asked, " '**Rabbi'** (which is to say, being interpreted, 'Teacher'), 'where do You dwell?' " Andrew, one of the two, went and found his brother Simon and said, " 'We have found the **Messiah'** (which is, being interpreted, 'the Christ')." Later, Jesus said to Simon, " 'You are Simon the son of Jona. You shall be called **Cephas'** (which is, *being* interpreted, 'a stone')" (John 1:39, 42-43).

In this example, "Rabbi" and "Messiah" are Hebrew, and "Cephas" is Aramaic. If John had written his Gospel in Hebrew or Aramaic, these words would not have needed to be translated and interpreted in Greek for Greek-speaking readers.

"Rabbi" is an English transliteration of the Greek Ραββι, which is a transliteration of the Hebrew רבי and literally means "Lord" or "Master." The Greek *didaskale* ("teacher") is a paraphrase of the Greek Rabbi. John interprets this term for the sake of his Greek readers who were not familiar with the Hebrew "Rabbi," and therefore would not have understood the Greek transliteration Ραββι.

"Messiah" is a transliteration of the Greek *Messian* (Μεσσιαν), which is a Hellenized transliteration of the Hebrew *Meshiach* (משיח). The Hellenized Jews, to whom John was writing, were not acquainted with this Hebrew term. Thus, John translated it into the Greek word *Christos* ("the Christ") which means "the Anointed One." If John had written in Hebrew to a Hebrew-speaking people, it would make no sense to translate these words into Greek.

"Cephas" is Aramaic for "little stone" or "pebble." John felt it necessary to translate this word for the Hellenized Jews, who were no more familiar with Aramaic than with Hebrew.

Numerous other examples can be found in the Gospels, such as "Siloam" being interpreted as "sent" (John 9:7)—and in Matthew, where the name "Emmanuel" is a transliteration of the Greek *Εμμανουηλ*, which is in turn a transliteration of the Hebrew עִמָּנוּ אֵל (Matt. 1:23). The fact that these Hebrew terms had to be interpreted illustrates that John and Matthew were writing in Greek to a Greek-speaking audience.

Further evidence that Matthew wrote in Greek to a people who spoke Greek, and not in Hebrew, is furnished by two grammatical structures unique to the Greek: the articular infinitive and the genitive absolute. Neither of these grammatical structures has a comparable structure in Hebrew—but represent a higher quality of formal Greek. Numerous examples of Matthew's use of these two grammatical structures demonstrate his mastery of literary Greek. His usage of the articular infinitive, in particular, illustrates the fact that Matthew not only grew up speaking Greek but that he also had formal training in Greek rhetoric.

It is clear that Hebrew was not the primary language of Palestine during the days of Jesus' ministry; neither was it the language of the apostles. Therefore, it can be concluded that Jesus and all of the apostles spoke fluent Greek, and that the entire New Testament was originally written and preserved in *Koiné* Greek.

Appendix E

When Was Jesus Christ Born?

The date of Jesus Christ's birth has been a topic of controversy for centuries. Various theories place His birth from 6 BC to 1 AD. As to the season of the year, some claim He was born in the spring, while others feel He was born in the fall. Overwhelmingly, most believe He was born in the winter.

Although an abundance of scriptural and historical evidence proves Jesus was not born on December 25, the majority of professing Christians observe this date as His birthday. Few realize, however, that this date is actually linked to pagan traditions that predate Jesus' birth by thousands of years. Age-old customs of pagan origin entered the Christian churches many centuries ago and are now viewed as an essential part of Christian worship. Most church-goers today have never thought to ask, "Where does Christmas come from anyway?"

Still, Jesus' birth is a foundational cornerstone of true Christianity—and fulfilled a number of significant prophecies that are recorded in the Old Testament. A proper understanding of the true circumstances of His birth will provide deeper insight into the meaning of His life and the ultimate purpose of His first coming.

Jesus Was Born During the Reign of Herod the Great

The Gospel of Matthew records that the birth of Jesus Christ occurred during the reign of Herod the Great. Shortly after Jesus' birth, Herod heard that the prophesied King of the Jews had been born and feared the Jews would begin to revolt against his rule (Matt. 2:1-3). God warned Joseph in a dream that Herod would attempt to kill the infant Jesus and instructed him to take Mary and Jesus and flee to Egypt (verse 13). Matthew's account indicates that Herod died not long after they fled to Egypt. After the death of Herod, Joseph brought Jesus and Mary back to Nazareth, a city in the district of Galilee (Matt. 2:19-23).

This scriptural record offers conclusive evidence that **the birth of Jesus occurred a short time before the death of Herod**. Through the historical writings of the noted historian Josephus, we can determine precisely when Herod reigned and when he died. Josephus reveals the specific year that Herod was crowned king at Rome: "And thus did this man receive the kingdom, having obtained it on the hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus was consul the second time and Caius Asinius Pollio [the first time]" (Josephus, *Antiquities of the Jews,* 14:14:5).

An Olympiad is four years in length and is reckoned from July to July. The 184th Olympiad extended from July 1, 44 BC, to June 30, 40 BC. Records of this period show that Calvinus and Pollio were consuls in the year 714 AUC (years from the founding of Rome), which was 40 BC (Finegan, *Handbook of Biblical Chronology*, p. 96). Thus, we know that Herod became king in 40 BC. While the Olympiad was reckoned from July 1 to June 30, the calendar year for consuls was reckoned from January 1 to December 31. Since the 184th Olympiad ended on June 30, 40 BC, and the consuls did not take office until January 1 of that year, we know that Herod was made king sometime during the six-month period from January through June of 40 BC.

Although Herod was crowned at Rome in 40 BC, three years passed before he conquered Jerusalem and began to reign there: "When the rigour of winter was over, Herod removed his army, and came near to Jerusalem and pitched his camp hard by the city. Now this was the third year since he had been made king at Rome…" (Josephus, *Ant*., 14:15:14).

While Herod launched his attack in the spring, it was not until the summer of that year that he was able to take the city of Jerusalem. Josephus reveals the specific date of this event: "[It] was summer time…. This destruction befell the city of Jerusalem when Marcus Agrippa and Canninius Gallus were consuls of Rome, on the hundred eighty and fifth Olympiad, on the third month, on the solemnity of the fast…" (Ibid., 14:16:2, 4).

The 185th Olympiad extended from July 1, 40 BC, to June 30, 36 BC. Agrippa and Gallus became consuls in 717 AUC, which corresponds to 37 BC. The fast of the third month that Josephus refers to was the 23rd of Sivan, according to the Hebrew calendar, which was June 22 on the Julian calendar. Herod completed the conquest of the city of Jerusalem in the summer of 37 BC, and began to reign as king in Jerusalem at that time.

Josephus provides additional historical records concerning the reign of Herod that enable us to determine the time of his death: "[Herod] died … having reigned since he had procured Antigonus to be slain, thirty-four years; but since he had been declared king by the Romans, thirty-seven" (Ibid., 17:8:1). Josephus records elsewhere in the same book that Antigonus was killed shortly after Herod had conquered Jerusalem (Ibid., 14:16:4).

In linking Antigonus's death with Herod's conquest of Jerusalem in 37 BC, Josephus confirms that Herod did not reign in Jerusalem until three years after his coronation at Rome. Consequently, there are two methods of reckoning the reign of Herod the Great—the Jewish method, which counts thirty-four years from 37 BC, and the Roman method, which counts thirty-seven years from 40 BC. Since the first year of his reign is included in the count, both methods of reckoning arrive at 4 BC as the *end* of Herod's reign. **This date is conclusively established by the records of history as the year that Herod died.**

Josephus' detailed account also enables us to pinpoint the time of the year of Herod's death. Josephus records that Herod died *after* a total eclipse of the moon—but *before* Passover. The lunar eclipses that occurred during this period of history have been recorded in the book *Solar and Lunar Eclipses of the Ancient Near East* by M. Kudler and E. Mickler (published by Neukirchen-Bluyn: Verlas Butson & Bercker Kevelaer, 1971). Here is a listing of relevant lunar eclipses:

7 BC - No eclipses
6 BC - No eclipses
5 BC - Total eclipse, March 23, 8:30 PM
5 BC - Total eclipse, September 15, 10:30 PM
4 BC - Partial eclipse, March 13, 2:20 AM
3 BC - No eclipses
2 BC - No eclipses

The first lunar eclipse to occur during this period was a total eclipse on March 23 in the year 5 BC. In this year the Passover, Nisan 14, was observed by the Jews on March 22. Because the scriptural reckoning of days is from sunset to sunset, the Passover day extended from sunset March 21 to sunset March 22. Since the total eclipse that occurred at 8:30 PM on the night of March 23 was *after* Passover, this was not the eclipse that Josephus refers to in conjunction with Herod's death.

The second total eclipse of the moon during this period took place on September 15, 5 BC, which was a significant day by scriptural reckoning. According to the Hebrew calendar, September 15 was the 14th of Tishri (the seventh month). The moon was totally eclipsed at 10:30 PM that night, which was the beginning of the 15th of Tishri, the first day of the Feast of Tabernacles. For a total lunar eclipse to occur twice in the same year—such as those in 5 BC—is extremely rare. In fact, such an event only occurs once in about 2717 years (*Canon of Lunar Eclipses, 1500 B.C.-A. D.* by Bao-Lin and Alan D. Faila).

Josephus' account of this period of Jewish history includes a number of events which point to this eclipse as the one that occurred shortly before the death of Herod. In recounting the final months of Herod's reign, Josephus gives us an accurate time frame for establishing the date of Jesus' birth.

Historical Records of Herod's Death Reveal the Year of Christ's Birth

Josephus gives us detailed records of the events that took place before the death and burial of Herod. These events are listed chronologically in the synchronized Hebrew/Roman calendar beginning on page 1263. Events that are not specifically dated by historical records have been given approximate dates based on the evidence that is available in history. This calendar accurately depicts the sequence of events that took place during that time period.

Josephus relates that shortly before his death, Herod sent ambassadors to Rome. As noted on the synchronized Hebrew/Roman calendar, this is estimated to have occurred during the week ending August 26, 5 BC. Sometime during the next week, a group of zealots stormed the Temple and proceeded to chop down the golden idol that Herod had erected over one of its gates. Herod learned that Matthias, the high priest, had incited the zealots to undertake this action in the mistaken belief that Herod was dead. Herod punished Matthias by removing him from the office of high priest and burning him alive. In his writings, Josephus shows that these events took place in the fall of the year and were marked by an eclipse of the

moon. Josephus' gives this detailed account: "He deprived Matthias of the high priesthood, as in part an occasion of this action, and made Joazar, who was Matthias' wife's brother, high priest in his stead. Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observe as a fast day [the day of Atonement, the 10th day of Tishri, the seventh month] 'the great day of expiation.' The occasion was this: Matthias the high priest, on the night before the day when the fast was to be celebrated, seemed in a dream to have conversation [sexual relations] with his wife: and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But Herod deprived this Matthias of the high priesthood, and [later] burnt the other Matthias [on Tishri 14], who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon [Tishri 15]" (*Ant*., 17:6:4).

This eclipse was obviously an autumnal eclipse, as it occurred in Tishri, the seventh month of the Hebrew calendar, which corresponds to September/October on the Julian calendar. As documented in the record of lunar eclipses by Kudler and Mickler, only one autumnal eclipse occurred during that period of history. This was the eclipse of September 15, 5 BC, on the evening beginning the Feast of Tabernacles—the 15th day of Tishri.

Josephus records the decline of Herod's health after this autumnal eclipse and the state of insanity that preceded his death. Shortly after the Feast of Tabernacles, Herod's "distemper" increased, and he sought the help of the warm mineral baths at Callirrhoe, which was located beyond the Jordan River. It has been estimated that he went there the week ending November 4. There is no record of the exact length of his stay; but since his funeral procession and burial took place after the winter, he must have stayed there approximately eight or nine weeks. He then went to Jericho, probably arriving by January 13. Josephus describes Herod's deplorable mental state at that time: "[Herod] came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman; and though he was near his death, he contrived the following wicked designs" (Ibid., 17:6:5).

Herod commanded the principal men of his government to come to Jericho, intending to have them killed after his death. It is estimated that these men arrived at Jericho by January 20 to 27. A few days later, Herod received letters from Rome. Although the news was good and seemed to revive him, he attempted suicide soon afterward. His attempt was not successful, as he was restrained by Achiabus. In his rage he ordered his son Antipater to be killed, and he himself died five days later. Josephus writes: "When he had done these things, he died, the fifth day after he had caused Antipater to be slain; having reigned, since he had procured Antigonus to be slain, thirty-four years; but since he had been declared king by the Romans, thirty-seven" (Ibid., 17:8:1).

Herod died thirty-seven years from the time of his coronation at Rome in the spring of 40 BC. Although his reign began near the end of the 184th Olympiad (reckoned from July 1 to June 30), it is included as the first year in Josephus' count. Based on the records of Josephus and other historical evidence, Herod's death is estimated to have occurred during the week ending February 17, 4 BC.

After Herod's death, Archelaus succeeded him as king. He carried out Herod's wishes for an extended period of mourning and a long funeral before his burial. The time needed for these ceremonies was approximately twenty-five days, not counting Sabbaths. As illustrated in the synchronized Hebrew/Roman calendar, the funeral procession finished with the arrival of Herod's body in Jerusalem during the week ending March 24, 4 BC, at which time Archelaus began his rule in Jerusalem.

The records of Josephus clearly contradict the commonly held theory that the eclipse of March 13, 4 BC, was the eclipse before Herod's death. If Herod had died after March 13, the extended mourning and funeral procession could not possibly have been completed by March 24. As Josephus shows, these extended ceremonies began many weeks before the Passover day and ended with Herod's burial in the middle of the Feast of Unleavened Bread. To further substantiate the time of Herod's burial, Josephus records that at that time Archelaus slaughtered 3,000 people who had crowded into the Temple area to celebrate the Feast of Unleavened Bread. This slaughter occurred during the week which ended April 14, 4 BC, confirming that Herod's burial took place about two months after his death.

According to the Gospel of Matthew, Jesus was born in Bethlehem during the reign of Herod. After His birth, Jesus was taken to Egypt and remained there for a period of time before Herod died. Matthew's record of these events indicates that the birth of Jesus occurred several months before the death of Herod. **Since Herod's death occurred very early in 4 BC—about mid-February—it is evident that Jesus was born sometime during the preceding year. Thus Herod's death places Christ's birth in the year 5 BC.** The Gospel of Luke provides additional evidence that enables us to know the specific season of the year in which Christ was born.

When Was Jesus Christ Born?

Scriptural Evidence of the Season of Jesus Christ's Birth

In his account of the birth of Jesus Christ, Luke records a major historical event of that time. "Now it happened in those days *that* a decree went out from Caesar Augustus that all the world should be registered" (Luke 2:1). The taxation and census decree by Caesar Augustus was carried out according to the Jewish custom which required that such taxes be collected after the fall harvest (See *Unger's Bible Dictionary*, Chronology, New Testament, pp. 199-200). Thus, Luke's record of this taxation reveals that **the birth of Jesus took place during the autumn**. When we combine Luke's record with Matthew's account of Herod's death, it is evident that Jesus was born in the fall of 5 BC.

Luke gives us additional evidence that Jesus was born during the fall harvest season by recording that there were no guest rooms available at the inn when Joseph and Mary arrived in Bethlehem. The scarcity of room was due not only to the taxation but also to the festival days that followed the fall harvest. Many thousands of people were already in the Jerusalem area to observe the fall festival season. Bethlehem was extremely crowded because of its proximity to Jerusalem. Since there was no room at the inn, Joseph and Mary were resigned to lodge in a stall, where Jesus was born.

In addition, Luke makes it clear that Jesus was *not* born in the winter by noting that shepherds were tending their flocks in the fields that night (Luke 2:8). Shepherds in that region of Palestine always brought their flocks out of the fields before the onset of winter. Flocks were never left to graze during winter because the cold weather prevented grass from growing.

Records of John's Ministry Confirm Jesus' Birth in the Fall of 5 BC

In Luke's account of the beginning of John the Baptist's ministry, he gives another historical reference that helps to verify the date of Christ's birth. He tells us that John began his ministry in the fifteenth year of Tiberius Caesar (Luke 3:1-3).

Tiberius began his co-rulership with Augustus in 12 AD, two years before the death of Augustus. Counting from this date, we arrive at 26 AD as the fifteenth year of Tiberius and the beginning of John's ministry. Other scriptural and historical records confirm that John began his ministry in the spring of 26 AD and that Jesus began His ministry six months later in the fall.

Additional supporting evidence is found in the Gospel of John, which details the first Passover of Christ's ministry. During this particular Passover season, the Jews stated that the Temple had been forty-six years in building (John 2:20). We can determine the date of this Passover, and the first year of Christ's ministry, by counting from the year that the building of the Temple began.

Josephus records that the building of the Temple began during the eighteenth year of Herod's reign (*Ant*., 15:11:1). The eighteenth year of Herod's reign in Jerusalem was from the summer of 20 BC to the summer of 19 BC. Counting forward, the forty-sixth year of building was from the summer of 26 AD to the summer of 27 AD. The only Passover that occurred during this period of time was the Passover of 27 AD. Thus, scriptural and historical records place the first Passover of Christ's ministry in the spring of 27 AD. Since His ministry began in the fall of the year, we can date its beginning to the autumn of 26 AD.

The Birth of John the Baptist a Key to the Day of Christ's Birth

In the first chapter of the Gospel of Luke, we find a detailed account of the circumstances and events that preceded the birth of Jesus Christ. In this account, Luke reveals that the conception of Jesus by the virgin Mary occurred six months after the conception of John by Mary's aunt, Elizabeth, the wife of Zacharias. Zacharias was a priest of God who served at the Temple in Jerusalem.

Luke records: "There was in the days of Herod, the king of Judea, a certain priest of ***the* course of Abijah**, Zacharias by name…. And it came to pass *that* in fulfilling his priestly service before God in the order of his course, according to the custom of the priestly service, it fell to him by lot to burn incense when he entered into the Temple of the Lord" (Luke 1:5, 8-9).

Zacharias was executing his priestly duties according to the order and course of Abijah. This information is most helpful in establishing the time frame of Luke's account. In ancient Israel, King David divided the duties of the priests into twenty-four working courses, or shifts (I Chron. 24:7-19). Each course or shift was assigned to work one full week, from noon Sabbath to noon Sabbath (Talmud, *Sukkah*). The Old Testament records the exact rotation and time order of the priestly

courses, which continued down to New Testament times. Zacharias was of the course of Abijah, which was the eighth course or shift in the series of yearly assignments for the priesthood.

Josephus—the noted Jewish historian—was a priest of the first course or shift. He confirms that the priestly courses established by King David were still functioning in New Testament times: "He [King David] divided them also into courses ... and he found [or established] of these priests, twenty-four courses ... and he ordained that one course should minister to God eight days, from sabbath to sabbath ... and this partition hath remained to this day" (*Ant*., 7:14:7). This record confirms that the courses of priests remained in effect down to the time of Zacharias and the birth of Christ. These courses undoubtedly continued until the Temple was destroyed in 70 AD.

The Talmud reveals that the first priestly course, or shift, began in the first full week of the first month of the Calculated Hebrew Calendar. The second course worked the second week. This rotation continued on a week-by-week basis through all twenty-four courses. Each priestly course served a one-week shift twice each year. In addition, all courses were required to work during the three weeks in the year that coincided with the three festival seasons: Passover, Pentecost, and Tabernacles. Thus, all the priests shared equally in the priestly responsibilities for the entire year.

We know that the angel Gabriel delivered the promise of John's birth while Zacharias was serving in the Temple. The Gospel of Luke reveals that John was born six months before Jesus (Luke 1:35-36). Our examination of both the scriptural and historical records has established that Jesus was born in the fall of 5 BC. Accordingly, John the Baptist was born in the spring of 5 BC and was conceived nine months earlier in the summer of 6 BC. Knowing the year that John was conceived enables us to determine the exact period of time that Zacharias was serving in the Temple.

In the year 6 BC, the first day of the first month (the month of Nisan according to the Hebrew calendar) was a weekly Sabbath. According to calculations synchronizing the Hebrew calendar and the Julian calendar, this Sabbath was March 20. Projecting forward, the course-by-course assignments were: Course 1, the first week; Course 2, the second week; all courses for the Passover and Feast of Unleavened Bread, the third week; Course 3, the fourth week; Course 4, the fifth week; Course 5, the sixth week; Course 6, the seventh week; Course 7, the eighth week; Course 8, the ninth week; and all courses the tenth week, which was the week of Pentecost.

Because Zacharias was of the course of Abijah, the eighth course, he was assigned the ninth and tenth weeks from the beginning of the year. These weeks of service were counted from noon Sabbath to noon Sabbath. The ninth week was from Iyar 27 through Sivan 5, which corresponds to May 15 through May 22 on the Julian calendar. The tenth week, Sivan 5 through Sivan 12, or May 22 through May 29, was the week of Pentecost. Sometime during these two weeks, the angel Gabriel appeared to Zacharias in the Temple and prophesied the birth of John.

Although the exact time of Gabriel's appearance is not recorded, it is reasonable to conclude that Gabriel delivered this message from God on the day of Pentecost. The announcement that Zacharias's wife Elizabeth would bear a son came during the two weeks in which Zacharias served at the Temple, and the day of Pentecost occurred on Sivan 6, in the middle of the two-week period. Since John the Baptist's birth was a major fulfillment of prophecy, it is appropriate that God would send Gabriel on a holy day to announce the promise of his conception to Zacharias. Luke records Gabriel's message to Zacharias as he was in the Temple offering incense (Luke 1:9-17).

Because Zacharias did not believe God's promise, Gabriel pronounced a sign from God. Zacharias would be unable to speak until the child was born and given the name John, which God had chosen (Luke 1:13, 19-20). After completing his service at the Temple, Zacharias returned to his house, and John was conceived in the following days: "Now it came to pass *that* when the days of his service were fulfilled, he departed to his house. And after those days, Elizabeth his wife conceived, but hid herself *for* five months…" (Luke 1:23-24).

The Gospel account indicates that Elizabeth became pregnant shortly after Zacharias returned home. Since he returned on May 29, it is reasonable to assume that she became pregnant between May 30 and June 12 (Sivan 13-26) in the year 6 BC. This estimated time allows a two-week conception period.

Luke was inspired to record that Elizabeth was in the sixth month of her pregnancy when the virgin Mary was miraculously impregnated through the power of the Holy Spirit and conceived Jesus: "Now behold, Elizabeth your kinswoman has also conceived a son in her old age; and this is *the* sixth month for her who *was* called barren" (Luke 1:36). Based on the estimated time of conception, the sixth month of Elizabeth's pregnancy was November/December by Roman reckoning.

Luke gives additional details that indicate Mary became pregnant in the last two weeks of Elizabeth's sixth month. Mary was told by the angel Gabriel that Elizabeth was already in the sixth month of her pregnancy. Mary then visited Elizabeth and stayed with her almost three months (Luke 1:39-40, 56). Soon after Mary left, Elizabeth reached her full term of nine months, and John was born sometime between Adar 19 and Nisan 3, or February 27 and March 11, in 5 BC.

As illustrated by the synchronized Hebrew/Roman calendar, Mary's probable conception period coincides with the last two weeks of Elizabeth's sixth month. That two-week period was Keslev 17-30, or November 28-December 11. Projecting forward nine months from the estimated time of Mary's conception, we arrive at the two-week period during which Christ was probably born. This two-week time period was Elul 24-Tishri 8, or August 27-September 9. As the synchronized Hebrew/Roman calendar shows, the Feast of Trumpets was the middle day of this two-week period.

Many passages in the Bible show that the Feast of Trumpets pictures the second coming of Christ. The Day of the Lord and the angelic trumpets in the book of Revelation clearly project this symbolism and meaning. Is it not reasonable to conclude that God also chose the Feast of Trumpets as the day of Jesus' birth? The apostle Paul reveals that the prophesied birth of Jesus was fulfilled at a set time. Paul wrote, "But when the time for the fulfillment came, God sent forth His own Son, born of a woman…" (Gal. 4:4). While the Gospels do not reveal the specific day, the birth of Jesus Christ on the Feast of Trumpets would be in harmony with God's "Master Plan" as portrayed through His annual holy days.

Although the Scriptures do not record the exact date of His birth, the biblical and historical evidence makes it abundantly clear that Jesus Christ was not born in the middle of winter. All the evidence clearly points to the two-week period around the Feast of Trumpets, in the fall of 5 BC, as the time of the birth of Jesus Christ.

The Calculated Hebrew Calendar with the Julian Roman Calendar

This synchronized calculated Hebrew/Julian calendar illustrates the time period from March 6 BC to April 4 BC. The sequence of scriptural, historical and astronomical events depicted in this calendar reveals the actual year, season, and the most likely day of Jesus Christ's birth. **Note: The columns read downward—left column first**.

Also see Appendix F, "A Synchronized Chart of Historical and Scriptural Records that Establish the Year of Christ's Birth," page 1267.

6 B.C.

NISAN

MARCH S	M	T	W	T	F	APRIL SAB	
						20 / *1*	1st Course begins - noon Sabbath
21 / *2*	22 / *3*	23 / *4*	24 / *5*	25 / *6*	26 / *7*	27 / *8*	1st Course works - 2nd Course begins noon Sabbath
28 / *9*	29 / *10*	30 / *11*	31 / *12*	1 / *13*	2 / **14*	3 / *15*	2nd Course works - All courses begin at Passover
4 / *16*	5 / *17*	6 / *18*	7 / *19*	8 / *20*	9 / *21*	10 / *22*	All work - 3rd Course begins noon Sabbath
11 / *23*	12 / *24*	13 / *25*	14 / *26*	15 / *27*	16 / *28*	17 / *29*	3rd Course works - 4th Course begins noon Sabbath
18 / *30*							**14th - Passover* *15th-21st - Feast of Unleavened Bread*

6 B.C.

IYAR

APRIL S	M	T	W	T	F	MAY SAB	
	19 / *1*	20 / *2*	21 / *3*	22 / *4*	23 / *5*	24 / *6*	4th Course works - 5th Course begins noon Sabbath
25 / *7*	26 / *8*	27 / *9*	28 / *10*	29 / *11*	30 / *12*	1 / *13*	5th Course works - 6th Course begins noon Sabbath
2 / *14*	3 / *15*	4 / *16*	5 / *17*	6 / *18*	7 / *19*	8 / *20*	6th Course works - 7th Course begins noon Sabbath
9 / *21*	10 / *22*	11 / *23*	12 / *24*	13 / *25*	14 / *26*	15 / *27*	7th Course works - 8th Course begins noon Sabbath
16 / *28*	17 / *29*						8th Course works

Appendix E

6 B.C.

SIVAN

MAY						JUNE
S	M	T	W	T	F	SAB
		18	19	20	21	22
		1	*2*	*3*	*4*	*5*
23	24	25	26	27	28	29
**6*	*7*	*8*	*9*	*10*	*11*	*12*
30	31	1	2	3	4	5
13	*14*	*15*	*16*	*17*	*18*	*19*
6	7	8	9	10	11	12
20	*21*	*22*	*23*	*24*	*25*	*26*
13	14	15	16			
27	*28*	*29*	*30*			

8th Course works - All courses begin at noon Sabbath

9th Course begins noon Sabbath
Zacharias leaves

Elizabeth's probable two-week conception period ends

**6th - Day of Pentecost (probably day that Gabriel appeared to Zacharias)*

6 B.C.

TISHRI

SEPTEMBER				OCTOBER		
S	M	T	W	T	F	SAB
	13	14	15	16	17	18
	1	*2*	*3*	*4*	*5*	*6*
19	20	21	22	23	24	25
7	*8*	*9*	*10*	*11*	*12*	*13*
26	27	28	29	30	1	2
14	**15*	*16*	*17*	*18*	*19*	*20*
3	4	5	6	7	8	9
21	*22*	*23*	*24*	*25*	*26*	*27*
10	11	12				
28	*29*	*30*				

1st of Tishri - Feast of Trumpets

10th of Tishri - Day of Atonement

End of 4th month of Elizabeth's pregnancy

**15th-21st - Feast of Tabernacles*
22nd - Last Great Day

6 B.C.

TAMMUZ

JUNE						JULY
S	M	T	W	T	F	SAB
				17	18	19
				1	*2*	*3*
20	21	22	23	24	25	26
4	*5*	*6*	*7*	*8*	*9*	*10*
27	28	29	30	1	2	3
11	*12*	*13*	*14*	*15*	*16*	*17*
4	5	6	7	8	9	10
18	*19*	*20*	*21*	*22*	*23*	*24*
11	12	13	14	15		
25	*26*	*27*	*28*	*29*		

End of 1st month of Elizabeth's pregnancy

6 B.C.

HESHVAN

OCTOBER			NOVEMBER			
S	M	T	W	T	F	SAB
			13	14	15	16
			1	*2*	*3*	*4*
17	18	19	20	21	22	23
5	*6*	*7*	*8*	*9*	*10*	*11*
24	25	26	27	28	29	30
12	*13*	*14*	*15*	*16*	*17*	*18*
31	1	2	3	4	5	6
19	*20*	*21*	*22*	*23*	*24*	*25*
7	8	9	10	11		
26	*27*	*28*	*29*	*30*		

End of 5th month of Elizabeth's pregnancy

6 B.C.

AB

JULY						AUGUST
S	M	T	W	T	F	SAB
					16	17
					1	*2*
18	19	20	21	22	23	24
3	*4*	*5*	*6*	*7*	*8*	*9*
25	26	27	28	29	30	31
10	*11*	*12*	*13*	*14*	*15*	*16*
1	2	3	4	5	6	7
17	*18*	*19*	*20*	*21*	*22*	*23*
8	9	10	11	12	13	14
24	*25*	*26*	*27*	*28*	*29*	*30*

End of 2nd month of Elizabeth's pregnancy

6 B.C.

KISLEV

NOVEMBER				DECEMBER		
S	M	T	W	T	F	SAB
					12	13
					1	*2*
14	15	16	17	18	19	20
3	*4*	*5*	*6*	*7*	*8*	*9*
21	22	23	24	25	26	27
10	*11*	*12*	*13*	*14*	*15*	*16*
28	29	30	1	2	3	4
17	*18*	*19*	*20*	*21*	*22*	*23*
5	6	7	8	9	10	11
24	*25*	*26*	*27*	*28*	*29*	*30*

The angel Gabriel is sent to the virgin Mary. The power of the Holy Spirit overshadows her and she is impregnated. Then Mary visits Elizabeth.

End of 6th month of Elizabeth's pregnancy

6 B.C.

ELUL

AUGUST				SEPTEMBER		
S	M	T	W	T	F	SAB
15	16	17	18	19	20	21
1	*2*	*3*	*4*	*5*	*6*	*7*
22	23	24	25	26	27	28
8	*9*	*10*	*11*	*12*	*13*	*14*
29	30	31	1	2	3	4
15	*16*	*17*	*18*	*19*	*20*	*21*
5	6	7	8	9	10	11
22	*23*	*24*	*25*	*26*	*27*	*28*
12						
29						

End of 3rd month of Elizabeth's pregnancy

6 B.C. / 5 B.C.

TEBETH

DECEMBER				JANUARY		
S	M	T	W	T	F	SAB
12	13	14	15	16	17	18
1	*2*	*3*	*4*	*5*	*6*	*7*
19	20	21	22	23	24	25
8	*9*	*10*	*11*	*12*	*13*	*14*
26	27	28	29	30	31	1
15	*16*	*17*	*18*	*19*	*20*	*21*
2	3	4	5	6	7	8
22	*23*	*24*	*25*	*26*	*27*	*28*
9						
29						

End of 1st month of Mary's pregnancy

End of 7th month of Elizabeth's pregnancy

When Was Jesus Christ Born?

5 B.C.

SHEBAT

JANUARY						FEBRUARY
S	M	T	W	T	F	SAB
	10	11	12	13	14	15
	1	*2*	*3*	*4*	*5*	*6*
16	17	18	19	20	21	22
7	*8*	*9*	*10*	*11*	*12*	*13*
23	24	25	26	27	28	29
14	*15*	*16*	*17*	*18*	*19*	*20*
30	31	1	2	3	4	5
21	*22*	*23*	*24*	*25*	*26*	*27*
6	7	8				
28	*29*	*30*				

End of 2nd month of Mary's pregnancy
End of 8th month of Elizabeth's pregnancy

5 B.C.

SIVAN

MAY						JUNE
S	M	T	W	T	F	SAB
7	8	9	10	11	12	13
1	*2*	*3*	*4*	*5*	*6*	*7*
14	15	16	17	18	19	20
**8*	*9*	*10*	*11*	*12*	*13*	*14*
21	22	23	24	25	26	27
15	*16*	*17*	*18*	*19*	*20*	*21*
28	29	30	31	1	2	3
22	*23*	*24*	*25*	*26*	*27*	*28*
4	5					
29	*30*					

**Day of Pentecost*

End of 6th month of Mary's pregnancy

5 B.C.

ADAR

FEBRUARY						MARCH
S	M	T	W	T	F	SAB
			9	10	11	12
			1	*2*	*3*	*4*
13	14	15	16	17	18	19
5	*6*	*7*	*8*	*9*	*10*	*11*
20	21	22	23	24	25	26
12	*13*	*14*	*15*	*16*	*17*	*18*
27	28	29	1	2	3	4
19	*20*	*21*	*22*	*23*	*24*	*25*
5	6	7	8			
26	*27*	*28*	*29*			

End of 3rd month of Mary's pregnancy
End of 9th month of Elizabeth's pregnancy
John the Baptist born

5 B.C.

TAMMUZ

JUNE						JULY
S	M	T	W	T	F	SAB
		6	7	8	9	10
		1	*2*	*3*	*4*	*5*
11	12	13	14	15	16	17
6	*7*	*8*	*9*	*10*	*11*	*12*
18	19	20	21	22	23	24
13	*14*	*15*	*16*	*17*	*18*	*19*
25	26	27	28	29	30	1
20	*21*	*22*	*23*	*24*	*25*	*26*
2	3	4				
27	*28*	*29*				

End of 7th month of Mary's pregnancy

5 B.C.

NISAN

MARCH						APRIL
S	M	T	W	T	F	SAB
				9	10	11
				1	*2*	*3*
12	13	14	15	16	17	18
4	*5*	*6*	*7*	*8*	*9*	*10*
19	20	21	22	23	24	25
11	*12*	*13*	**14*	*15*	*16*	*17*
26	27	28	29	30	31	1
18	*19*	*20*	*21*	*22*	*23*	*24*
2	3	4	5	6	7	
25	*26*	*27*	*28*	*29*	*30*	

23 Total eclipse on March 23 at 8:30 PM
**14th-Passover*
15th-21st-Feast of Unleavened Bread

End of 4th month of Mary's pregnancy

5 B.C.

AB

JULY						AUGUST
S	M	T	W	T	F	SAB
			5	6	7	8
			1	*2*	*3*	*4*
9	10	11	12	13	14	15
5	*6*	*7*	*8*	*9*	*10*	*11*
16	17	18	19	20	21	22
12	*13*	*14*	*15*	*16*	*17*	*18*
23	24	25	26	27	28	29
19	*20*	*21*	*22*	*23*	*24*	*25*
30	31	1	2	3		
26	*27*	*28*	*29*	*30*		

End of 8th month of Mary's pregnancy

5 B.C.

IYAR

APRIL						MAY
S	M	T	W	T	F	SAB
						8
						1
9	10	11	12	13	14	15
2	*3*	*4*	*5*	*6*	*7*	*8*
16	17	18	19	20	21	22
9	*10*	*11*	*12*	*13*	**14*	*15*
23	24	25	26	27	28	29
16	*17*	*18*	*19*	*20*	*21*	*22*
30	1	2	3	4	5	6
23	*24*	*25*	*26*	*27*	*28*	*29*

End of 5th month of Mary's pregnancy

5 B.C.

ELUL

AUGUST			SEPTEMBER			
S	M	T	W	T	F	SAB
					4	5
					1	*2*
6	7	8	9	10	11	12
3	*4*	*5*	*6*	*7*	*8*	*9*
13	14	15	16	17	18	19
10	*11*	*12*	*13*	*14*	*15*	*16*
20	21	22	23	24	25	26
17	*18*	*19*	*20*	*21*	*22*	*23*
27	28	29	30	31	1	
24	*25*	*26*	*27*	*28*	*29*	

End of 9th month of Mary's pregnancy

Probable two-week period for the birth of Jesus

Appendix E

5 B.C.

TISHRI

SEPTEMBER				OCTOBER		
S	M	T	W	T	F	SAB
						2 *1
3 *2*	4 *3*	5 *4*	6 *5*	7 *6*	8 *7*	9 ***8*
10 *9*	11 *10*	12 *11*	13 *12*	14 *13*	15 *14*	16 *15*
17 *16*	18 *17*	19 *18*	20 *19*	21 *20*	22 *21*	23 *22*
24 *23*	25 *24*	26 *25*	27 *26*	28 *27*	29 *28*	30 *29*
1 *30*						

Probable two-week period for the birth of Jesus

Feast of Trumpets, Tishri 1, middle day of two-week period

**Probable day of Jesus' circumcision

15 Total eclipse on September 15, at 10:30 PM.

**1st - Feast of Trumpets*
10th - Day of Atonement
15th-21st - Feast of Tabernacles
22nd - Last Great Day

5 B.C. / 4 B.C.

SHEBAT

DECEMBER				JANUARY		
S	M	T	W	T	F	SAB
						30 *1*
31 *2*	1 *3*	2 *4*	3 *5*	4 *6*	5 *7*	6 *8*
7 *9*	8 *10*	9 *11*	10 *12*	11 *13*	12 *14*	13 *15*
14 *16*	15 *17*	16 *18*	17 *19*	18 *20*	19 *21*	20 *22*
21 *23*	22 *24*	23 *25*	24 *26*	25 *27*	26 *28*	27 *29*
28 *30*						

Herod orders principal men to come to Jericho.

5 B.C.

HESHVAN

OCTOBER						
S	M	T	W	T	F	SAB
	2 *1*	3 *2*	4 *3*	5 *4*	6 *5*	7 *6*
8 *7*	9 *8*	10 *9*	11 *10*	12 *11*	13 *12*	14 *13*
15 *14*	16 *15*	17 *16*	18 *17*	19 *18*	20 *19*	21 *20*
22 *21*	23 *22*	24 *23*	25 *24*	26 *25*	27 *26*	28 *27*
29 *28*	30 *29*	31 *30*				

Wise men arrive and meet with Herod.

Probable two-week period for the presentation and blessing of Jesus at the temple. Wise men find Jesus and present their gifts. Joseph, Mary and Jesus escape into Egypt.

Herod orders the slaughter of all male children two years and younger.

4 B.C.

ADAR I

JANUARY				FEBRUARY		
S	M	T	W	T	F	SAB
	29 *1*	30 *2*	31 *3*	1 *4*	2 *5*	3 *6*
4 *7*	5 *8*	6 *9*	7 *10*	8 *11*	9 *12*	10 *13*
11 *14*	12 *15*	13 *16*	14 *17*	15 *18*	16 *19*	17 *20*
18 *21*	19 *22*	20 *23*	21 *24*	22 *25*	23 *26*	24 *27*
25 *28*	26 *29*	27 *30*				

Herod locks up principal men in Hyppodrome.

Letters come from Rome. Herod attempts suicide. Antipater is killed.

Herod dies. Principal men released from Hyppodrome.

Herod's funeral preparations and 7 days of mourning in Jericho.

Archelaus becomes king. Herod's funeral procession begins.

5 B.C.

KISLEV

NOVEMBER						
S	M	T	W	T	F	SAB
			1 *1*	2 *2*	3 *3*	4 *4*
5 *5*	6 *6*	7 *7*	8 *8*	9 *9*	10 *10*	11 *11*
12 *12*	13 *13*	14 *14*	15 *15*	16 *16*	17 *17*	18 *18*
19 *19*	20 *20*	21 *21*	22 *22*	23 *23*	24 *24*	25 *25*
26 *26*	27 *27*	28 *28*	29 *29*	30 *30*		

Herod goes beyond Jordan

4 B.C.

ADAR II

FEBRUARY				MARCH		
S	M	T	W	T	F	SAB
			28 *1*	1 *2*	2 *3*	3 *4*
4 *5*	5 *6*	6 *7*	7 *8*	8 *9*	9 *10*	10 *11*
11 *12*	12 *13*	13 *14*	14 *15*	15 *16*	16 *17*	17 *18*
18 *19*	19 *20*	20 *21*	21 *22*	22 *23*	23 *24*	24 *25*
25 *26*	26 *27*	27 *28*	28 *29*			

Funeral procession slowly heads from Jericho to Jerusalem.

Herod's body arrives at Herodium in Bethlehem via Jerusalem.

Archelaus begins reign in Jerusalem.

5 B.C.

TEBETH

DECEMBER						
S	M	T	W	T	F	SAB
					1 *1*	2 *2*
3 *3*	4 *4*	5 *5*	6 *6*	7 *7*	8 *8*	9 *9*
10 *10*	11 *11*	12 *12*	13 *13*	14 *14*	15 *15*	16 *16*
17 *17*	18 *18*	19 *19*	20 *20*	21 *21*	22 *22*	23 *23*
24 *24*	25 *25*	26 *26*	27 *27*	28 *28*	29 *29*	

Herod still beyond Jordan

4 B.C.

NISAN

MARCH				APRIL		
S	M	T	W	T	F	SAB
				29 *1*	30 *2*	31 *3*
1 *4*	2 *5*	3 *6*	4 *7*	5 *8*	6 *9*	7 *10*
8 *11*	9 *12*	10 *13*	11 **14*	12 *15*	13 *16*	14 *17*
15 *18*	16 *19*	17 *20*	18 *21*	19 *22*	20 *23*	21 *24*
22 *25*	23 *26*	24 *27*	25 *28*	26 *29*	27 *30*	

Revolt by Jews over the lack of mourning for Mathias, the high priest who was burned to death by Herod on September 15, 5 BC.

Revolt grows as thousands of Jews arrive for Passover and the Feast of Unleavened Bread.

Archelaus orders the slaughter of 3,000 in the middle of the Feast of Unleavened Bread. Herod's burial takes place.

**14th - Passover,*
15th-21st - Feast of Unleavened Bread.

Appendix F

A Synchronized Chart of Historical and Scriptural Records That Establish the Year of Christ's Birth

Few Bible students realize that a vast amount of evidence is available with which to *prove* the year of Jesus' birth. In keeping with the biblical principle that a matter should be established by the testimony of two or three witnesses (Deut. 17:6; Matt. 18:16; etc.), we find that there are indeed *three* witnesses—history, Scripture and astronomy—which corroborate the year of Christ's birth. These three witnesses combined build a valid case, proving conclusively that Jesus was born in the fall of 5 BC.

The primary scriptural records are those provided by Matthew and Luke. The astronomical evidence includes the full lunar eclipse of September 15, 5 BC, used to pinpoint the time of Herod's death. (See Appendix E, "When Was Jesus Christ Born?", p. 1258.)

The primary historical references that enable us to determine when Christ was born are those of Roman historians and of the Jewish historian Josephus, who lived from about 37 AD to 100 AD. These secular records can be used to establish the reign of Herod the Great, who attempted to kill the infant Jesus. Josephus records the names of the consuls who ruled in Rome at the time that Herod began his reign. Lists of all the consuls who ruled during the years from 509 BC to 337 AD have been preserved by Roman historians, giving us an exact time frame for dating the reign of Herod, which is essential to identifying the year of Christ's birth.

Josephus records that Herod received the kingdom in Rome in the 184th Olympiad (*Antiquities*, 14:14:5). Each Olympiad was four years in length, with the years being reckoned from July 1 through June 30. The 184th Olympiad was from July 1, 44 BC, to June 30, 40 BC. Josephus also records that Herod began his reign when Calvinus and Pollio were consuls of Rome. Calvinus and Pollio were consuls from January 1, 40 BC, to December 31, 40 BC. Since the 184th Olympiad ended on June 30, 40 BC, it is evident that the reign of Herod as king in Rome began sometime between January 1, 40 BC, and June 30, 40 BC.

According to Josephus, Herod reigned thirty-seven years from the time of his coronation in Rome (*Antiquities of the Jews*, 17:8:1; *Wars of the Jews*, 1:33:8). Consequently, the end of his reign occurred sometime between January 1, 4 BC, and June 30, 4 BC. Since Jesus was born during the final months of Herod's reign, the historical facts limit the time of His birth to the period from June 30, 5 BC, to June 30, 4 BC. Because the Gospels place His birth during the fall festival season, the time is further limited to the year 5 BC.

The historical and scriptural records are presented in chart form on the following pages.

Greek Olympiad		Year of Rome	Year BC - AD	Hasmonian Rule	Reign of Herod	
					Roman Count	Jewish Count
179	1	691	63*	100		
	2	692	62	101		
	3	693	61	102		
	4	694	60	103		
180	1	695	59	104		
	2	696	58	105		
	3	697	57	106		
	4	698	56	107		
181	1	699	55	108		
	2	700	54	109		
	3	701	53	110		
	4	702	52	111		
182	1	703	51	112		
	2	704	50	113		
	3	705	49	114		
	4	706	48	115		
183	1	707	47	116		
	2	708	46	117		
	3	709	45	118		
	4	710	44	119		
184	1	711	43	120		
	2	712	42	121		
	3	713	41	122		
	4	714	40•	123	1	
185	1	715	39	124	2	
	2	716	38	125	3	
	3	717	37†	126	4	1
	4	718	36		5	2
186	1	719	35		6	3
	2	720	34		7	4
	3	721	33		8	5
	4	722	32		9	6

* 63 BC Jerusalem captured by Roman general Pompey during 179th olympiad. Antonius and Cicero are Roman consuls (Josephus, *Ant*., 14:4:3).

• 40 BC Herod receives kingdom in Rome during 184th olympiad. Calvinus and Pollio are Roman consuls (Josephus, *Ant*., 14:14:5).

† 37 BC Hasmoneans' 126-year rule of Jerusalem ends during 185th olympiad. Herod receives kingdom in Jerusalem. Agrippa and Gallus are Roman consuls (Josephus, *Ant*., 14:16:4).

Synchronized Chart Establishing the Year of Christ's Birth

Greek Olympiad		Year of Rome	Year BC - AD	Life of Christ	Reign of Augustus	Reign of Herod		Temple Rebuilt
						Roman Count	Jewish Count	
187	1	723	31*		1	10	7	
	2	724	30		2	11	8	
	3	725	29		3	12	9	
	4	726	28		4	13	10	
188	1	727	27		5	14	11	
	2	728	26		6	15	12	
	3	729	25•		7	16	13	
	4	730	24		8	17	14	
189	1	731	23		9	18	15	
	2	732	22		10	19	16	
	3	733	21†		11	20	17	
	4	734	20§		12	21	18	1
190	1	735	19		13	22	19	2
	2	736	18		14	23	20	3
	3	737	17		15	24	21	4
	4	738	16		16	25	22	5
191	1	739	15		17	26	23	6
	2	740	14		18	27	24	7
	3	741	13		19	28	25	8
	4	742	12		20	29	26	9
192	1	743	11		21	30	27	10
	2	744	10		22	31	28	11
	3	745	9		23	32	29	12
	4	746	8		24	33	30	13
193	1	747	7		25	34	31	14
	2	748	6		26	35	32	15
Jesus Born	3	749	5★	0	27	36	33	16
	4	750	4Ω	1	28	37	34	17

* 31 BC Battle of Actium, seventh year of Herod's reign, 187th olympiad (Josephus, *Ant*., 15:5:1; 15:5:2).

• 25 BC Two-year famine begins in Herod's thirteenth year (Josephus, *Ant*., 15:9:1).

† 21 BC Augustus visits Syria during seventeenth year of Herod's reign; Apuleius and Silvius are Roman consuls (*Dio's Roman History*, LIV:7:4-6; Josephus, *Ant*., 15:10:3).

§ 20 BC Construction of Herod's temple begins in Herod's eighteenth year (Josephus, *Ant*., 15:11:1).

★ 5 BC Jesus born during fall festival season—most likely on the Feast of Trumpets.

Ω 4 BC Herod dies in thirty-seventh year of having received kingdom in Rome and thirty-fourth year of having received kingdom in Jerusalem (Josephus, *Ant*., 17:8:1; *Wars*, 1:33:8).

Greek Olympiad		Year of Rome	Year BC - AD	Life of Christ	Reign of Augustus	Reign of Tiberius	Pilate Governs Judea	Temple Rebuilt
194	1	751	3	2	29			18
	2	752	2	3	30			19
	3	753	1 BC	4	31			20
There is no year zero		There is no year zero		There is no year zero		There is no year zero	There is no year zero	
	4	754	1 AD	5	32			21
195	1	755	2	6	33			22
	2	756	3	7	34			23
	3	757	4	8	35			24
	4	758	5	9	36			25
196	1	759	6	10	37			26
	2	760	7	11	38			27
	3	761	8	12	39			28
	4	762	9	13	40			29
197	1	763	10	14	41			30
	2	764	11	15	42			31
	3	765	12	16	43	1		32
	4	766	13	17	44	2		33
198	1	767	14	18	45	3		344
	2	768	15	19		4		35
	3	769	16	20		5		36
	4	770	17	21		6		37
199	1	771	18	22		7		38
	2	772	19	23		8		39
	3	773	20	24		9		40
	4	774	21	25		10		41
200	1	775	22	26		11		42
	2	776	23	27		12		43
	3	777	24	28		13		44
	4	778	25	29		14		45
201	1	779	26*	30		15	1	46
	2	780	27	31		16	2	
	3	781	28	32		17	3	
	4	782	29	33	Crucified Nisan 14	18	4	
202	1	783	30★	33½		19	5	
	2	784	31			20	6	
	3	785	32			21	7	
	4	786	33			22	8	

* 26 AD Pontius Pilate assumes governance of Judea (Luke 3:1). Jesus begins ministry at about age thirty (Lk. 3:23). Herod's temple 46 years in building (John 2:20).

★ 30 AD Jesus crucified, Wednesday, April 5, 30 AD – The Passover Day, Nisan 14.

Synchronized Chart Establishing the Year of Christ's Birth

Greek Olympiad		Year of Rome	Year AD	Reign of Tiberius	Pilate Governs Judea
203	1	787	34	23	9
	2	788	35	24	10
	3	789	36	25	
	4	790	37	26	
204	1	791	38		
	2	792	39		
	3	793	40		
	4	794	41		
205	1	795	42		
	2	796	43		
	3	797	44		
	4	798	45		
206	1	799	46*		
	2	800	47		
	3	801	48		
	4	802	49		
207	1	803	50		
	2	804	51		
	3	805	52		
	4	806	53		
208	1	807	54		
	2	808	55		
	3	809	56		
	4	810	57		
209	1	811	58		
	2	812	59		
	3	813	60		
	4	814	61		
210	1	815	62		
	2	816	63		
	3	817	64		
	4	818	65		
211	1	819	66•		
	2	820	67		
	3	821	68		
	4	822	69		
212	1	823	70†		

* 46 AD The apostle Paul begins his missionary journeys.
• 66 AD Jewish wars begin.
† 70 AD Destruction of Temple occurs.

Appendix G

Jesus Christ Was Taught Directly by God the Father

The Gospels of Matthew and Luke record Jesus' physical genealogy and verify that He was of the direct line of David, of the tribe of Judah. Although He was born of the virgin Mary and was human in every respect, it was through His divine begettal by God the Father that Jesus was the Son of God. We find no evidence in the Gospels that Jesus was educated by the rabbis in Jewish schools or synagogues, or that He was taught to observe the religion of Judaism and practice Jewish traditions. As the Son of God, it is certain that His education was *unique*.

In order to understand how and from Whom Jesus received His education, one needs to examine His words and teachings, as well as *what* He did. Christ always kept and taught the commandments of God—and *never* observed the traditions of Judaism. Such Jewish traditional practices are *not* based on the Law of God, but originated in the minds of men. Remember, as the God of the Old Testament, **Jesus was the one Who had delivered the Ten Commandments** in the first place.

It is a *great error* to assume that Jesus was brought up according to Jewish traditions or practiced the religion of Judaism. The claim that Jesus was thoroughly Jewish in habit, custom, tradition, religion and outlook is patently *false*. Throughout the Gospels, we find **Jesus strongly denounced the traditions of the Jews**. Jesus often condemned the scribes and Pharisees for rejecting the commandments of God in order to keep their *own* traditions. He said, "Why do you also **transgress the commandment of God for the sake of your tradition**? … 'This people draw near to Me with their mouths, and with their lips they honor Me; but their hearts are far away from Me. But they worship Me in vain, teaching *for* doctrine *the* commandments of men' " (Matt. 15:3, 8-9).

Indeed, the Scriptures tell us that Jesus kept His Father's commandments: "If you keep My commandments, you shall live in My love; just as **I have kept My Father's commandments and live in His love**" (John 15:10). Going beyond the letter of the Law, Jesus always kept the Law in its full spiritual intent—in order to truly please the Father. "And He Who sent Me is with Me. The Father has not left Me alone because **I always do the things that please Him**" (John 8:29).

At the age of twelve, Jesus was found in the Temple "sitting in *the* midst of the teachers, both hearing them and questioning them. And all those who were listening to Him were amazed at *His* understanding and His answers" (Luke 2:46-47). How was it possible for Jesus to have such an extraordinary understanding of God's Word at such a young age? First, Jesus had the Spirit of God without measure. "He Whom God has sent speaks the words of God; and **God gives not the Spirit by measure *unto Him***" (John 3:34).

Second, the Scriptures record that Jesus was taught *directly* by God the Father. Once, when Jesus was teaching in the Temple, the Jews said, "How does this man know letters, having never been schooled?" (John 7:15) The phrase "having never been schooled" means that **He was not taught in their rabbinical schools**. Notice Jesus' answer: "**My doctrine is not Mine, but His Who sent Me**" (verse 16). Jesus was taught directly and personally by God the Father. Jesus said, "[He] Who sent Me is true, and **what I have heard from Him, these things I speak to the world**…. **I do nothing of Myself** [or of any man]. **But as the Father taught Me, these things I speak**" (John 8:26, 28).

Isaiah prophesied of Jesus' education by God the Father: "The Lord GOD has given Me the tongue of the learned, to know to help the weary *with* a word. He awakens *Me* morning by morning, He awakens my ear to hear as one being taught. The Lord GOD has opened My ear, and I was not rebellious, nor turned away backwards." (Isa. 50:4-5).

Jesus had *direct*, instant communication with God the Father at all times. As the Son of God, sent to be the Savior of mankind, Jesus had to have a *perfect* and *complete* understanding of the Father's will. If He had failed even once to do the will of the Father, this sin would have brought Him under the death penalty, and we would have no Savior. In order to know the Father's will in all things, Jesus had to be taught *directly* by God the Father. No man—no scribe, no Pharisee, no learned sage or rabbi—could have imparted this divine knowledge to Jesus.

Appendix H

How Did Jesus Christ Fulfill the Law and the Prophets?

Throughout the Bible, there is a *contrast* between the physical and the spiritual. The apostle Paul wrote that the physical comes *first*, then the spiritual (I Cor. 15:45-47). The first man, Adam, came from the earth and was physical. The second Adam, Jesus Christ, came from heaven and is spiritual. Likewise, the Old Covenant was physical, and has been superseded by the New Covenant, which is spiritual. God established the Old Covenant with the children of Israel by proclaiming the Ten Commandments from the top of Mount Sinai. The event was so terrifying to the people that they pleaded with Moses to no longer have God speak *directly* to them (Ex. 20:18-19).

Because the children of Israel were fearful of God's voice and power, Moses stood as mediator between God and the people to bring them God's spoken words. Moses went to the top of Sinai to meet with God, where he received the statutes, judgments and other laws to deliver to the children of Israel. Moses was considered lawgiver and mediator of the Old Covenant (Ex. 20-24).

Moses' office as mediator and lawgiver was a physical *type* of the coming spiritual Lawgiver, Jesus Christ. When the children of Israel were about to enter the Promised Land, God gave this prophecy of the coming Messiah: "And the LORD said to me, 'They have spoken well what they have spoken [that they wanted Moses to speak to them, instead of God]. I will raise them up a Prophet from among their brethren, *one* like you [Moses], and will put My words in His mouth. And He shall speak to them all that I shall command Him. And it shall come to pass, whatever man will not hearken to My words which He shall speak in My name, I will require *it* of him' " (Deut. 18:17-19).

This prophecy of the coming Messiah reveals that those who reject the words of Christ will be held accountable by God on the day of judgment. During His ministry, Jesus confirmed that He was that Prophet and that His words are the *standard* by which all will be judged: "But if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world, but to save the world. **The one who rejects Me and does not receive My words has one who judges him; the word which I have spoken, that shall judge him in the last day. For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak**" (John 12:47-49).

Obviously, the spiritual office of Jesus far overshadows the physical office of Moses. Christ was God manifested in the flesh—the Lord God of the Old Testament Who had established the Old Covenant with the children of Israel. His death ended the Old Covenant with its "administration of death," and established the New Covenant which offers the gift of eternal life (II Cor. 3:6-11).

Unlike the Old Covenant, which required obedience only to the letter of the Law, the New Covenant is based on obedience to the spiritual intent of the Law. For this reason, Christ came as the spiritual Lawgiver to amplify and magnify the laws of God: "The LORD is well pleased for His righteousness' sake; He will magnify the Law and make *it* glorious" (Isa. 42:21). The Gospel accounts of Jesus' life and ministry reveal that God requires obedience to His commandments not only in the letter of the Law, but in the spirit of the Law as well. Throughout His ministry, Jesus taught repentance from *sin*—which is clearly defined as the transgression of the laws of God (I John 3:4).

In spite of Jesus' clear teachings which magnify the laws and commandments of God, most professing Christians have been taught that Christ came to abolish the laws of God. Jesus, however, emphatically denounced this idea: "**Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled**" (Matt. 5:17-18).

How Did Jesus Fulfill the Law?

To comprehend how Jesus fulfilled the Law, we must first understand the meaning of the word *fulfill*, translated in Matthew 5:17 from the Greek verb *pleeroo* (πληροω). Depending on the context, *pleeroo* is understood as either 1) *fulfill* (do, carry out); 2) *bring to full expression*, i.e., show forth the

true spiritual meaning; or 3) *fill up*, as in "to complete" (Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*).

As our spiritual Lawgiver, **Christ fulfilled the Law of God by bringing it to its full expression, thus revealing its complete spiritual meaning and intent**. He "filled the Law to the full" by teaching obedience in the spirit of the Law. That is how He magnified the laws and commandments of God and made them honorable.

To fulfill the Law of God by amplifying its meaning and application is the exact *opposite* of abolishing the Law. If Jesus had come to abolish the laws of God, He would not have magnified and expanded their meaning, making them even more binding.

Jesus taught His disciples the spiritual meaning and application of every one of God's laws and commandments. For example, He magnified the Sixth Commandment by showing that murder begins in the heart and is rooted in hatred and anger (Matt. 5:21-22). The spiritual amplification of the Sixth Commandment extends far beyond the letter of the Law, which judges only physical acts of violence. Under the New Covenant, hatred in one's heart is judged as murder (1 John 3:15). This spiritual standard also applies to hatred for an enemy (Matt. 5:43-44).

Christ also taught the spiritual meaning and application of the Seventh Commandment. "You have heard that it was said to those *in* ancient *times*, 'You shall not commit adultery.' **But I say to you** [as the spiritual Lawgiver], **everyone who looks upon a woman to lust after her has already committed adultery with her in his heart**" (Matt. 5:27-28). Jesus made the Seventh Commandment far more binding than did the letter of the Law. Thus, every individual is held accountable for his or her adulterous thoughts, even if no physical act is committed.

A thorough study of the teachings of the Sermon on the Mount, as recorded in Matthew 5-7, will show that Jesus revealed the full spiritual meaning of all the commandments of God.

Jesus Brought the Physical Rituals of the Law to Completion

A second meaning of *pleeroo*—translated "to fulfill" in Matthew 5:17—is "to complete," or "bring to completion." Christ came to bring the entire system of animal sacrifices, temple rituals and laws for the Aaronic priesthood to completion. Through His death, Jesus *ended* the Old Covenant, which had imposed a system of ritual laws on the children of Israel. In its place, He established the New Covenant, replacing the old requirements of the Law with a higher spiritual application.

The sacrificial laws were brought to completion through the superior sacrifice of Jesus Christ. The sacrifice of Jesus as the "Lamb of God Who takes away the sin of the world" superseded and replaced all the animal sacrifices and other physical rituals and ceremonies that were performed at the Temple of God in Jerusalem. The apostle Paul confirms the consummation of the sacrificial and ritual system through the one perfect sacrifice of Christ (Heb. 10:5-12).

With the destruction of the Temple in 70 AD, the priesthood of Aaron and the Levites came to an end as well. Indeed, a physical priesthood was no longer required because Christ was serving as High Priest in heaven, making intercession for the saints before God the Father.

In the same way, the spiritual Temple in heaven has superseded the physical Temple that was on earth. Under the New Covenant, true believers have direct access through prayer to the heavenly throne of God the Father. Jesus sits at the right hand of the Father, where He carries out His spiritual work as High Priest (Heb. 10:16-22).

***Physical Circumcision Brought to Completion*:** With the end of the Old Covenant, the requirement for circumcision of the flesh was superseded by spiritual circumcision of the heart. The apostle Paul makes this clear: "For he is not a Jew who *is one* outwardly, neither *is* that circumcision which *is* external in *the* flesh; rather, he *is* a Jew who *is one* inwardly, and **circumcision *is* of *the* heart, in *the* spirit** *and* not in *the* letter; whose praise *is* not from men but from God" (Rom. 2:28-29).

Spiritual circumcision brings conversion of the mind and heart, which physical circumcision in the flesh cannot accomplish. To be circumcised in the heart, a person must repent of his or her sins and be baptized by *full immersion* in water. The act of baptism is a **type of circumcision** because the sins of the flesh are removed. Then, through the laying on of hands, the believer receives the Holy Spirit, converting the heart and mind. The apostle Paul describes the spiritual circumcision that takes place at baptism: "For in Him [Jesus Christ] dwells all the fullness of the Godhead bodily; and you are complete in Him, Who is the Head of all principality and power in Whom **you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision**

of Christ; having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses" (Col. 2:9-13).

***Tithing Transferred Under the New Covenant*:** Under the Old Covenant, God gave authority to the priests and Levites to collect tithes and offerings from the children of Israel. Under the New Covenant, there is no priesthood of men—only the *one* High Priest, Jesus Christ, Who is "a High Priest forever after the order of Melchisedec" (Heb. 6:20). The apostle Paul explains that Melchisedec was Priest of God at Jerusalem in the days of Abraham. In describing how Abraham paid tithes to Melchisedec, Paul reveals that He was the one Who later came to earth as Jesus Christ (Heb. 7:5-13).

As Paul reiterates, the entire Levitical priesthood has been superseded by Jesus. However, there is still a need to teach the true worship of God and to preach and publish the Word of God. Through His Church, Christ has provided a ministry that is able to teach the Word of God and to preach the gospel to the world. Christ has also provided a way to support the ministry. Under the New Covenant, the authority to receive tithes and offerings has been transferred from the Levitical priesthood *to* the ministry of Jesus Christ. The apostle Paul makes this very clear: "Don't you know that those who are laboring *in* the sacred things of the temple live *of the things* of the temple, *and* those who are ministering at the altar are partakers with the altar? **In the same way also, the Lord did command that those who preach the gospel are to live of the gospel**" (I Cor. 9:13-14).

How Did Christ Fulfill the Prophets?

During Jesus' life in the flesh, all the Old Testament prophecies concerning His first coming were fulfilled. These prophecies included His miraculous conception and birth from the virgin Mary, the flight to Egypt to escape Herod, the return to Galilee and dwelling in Nazareth, the announcing of His ministry by John the Baptist, the healings and mighty works during His ministry, the preaching of the Gospel throughout the land of Judea and Galilee, the persecution and suffering that followed, His death by crucifixion, the place of His burial, and the time of the resurrection. Many of the prophecies that were fulfilled concern His suffering and death on the Passover day.

Although nearly two thousand years have passed since these prophecies were completed, the many prophecies in both the Old and New Testaments about Christ's second coming have yet to be fulfilled. To be sure, every prophecy in the Word of God will be fulfilled in its set time as determined by God the Father (Acts 1:7). Jesus did not abolish a single prophecy or even a single word of the Old Testament. Again, Jesus said concerning the Scriptures: "For truly I say to you, **until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled**" (Matt. 5:18).

The Spirit and Intent of the Law and the Prophets

The purpose of the Law and the Prophets and all the writings of the Old Testament is to teach people to love, worship and obey God, and Him alone. Christ revealed the spirit and intent of the Law and the Prophets when He was asked by a scribe to name the "greatest" commandment. Jesus replied, " 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind.' This is *the* first and greatest commandment; and *the* second *one is* like it: 'You shall love your neighbor as yourself.' **On these two commandments hang all the Law and the Prophets**" (Matt. 22:35-40). And again, "Therefore, everything that you would have men do to you, so also do to them; for this is the Law and the Prophets" (Matt. 7:12).

Under the New Covenant, true worship and love toward God is made possible through the indwelling of the Holy Spirit, which enables the believer to reverence God and obey Him from the heart. Through deep faith in Jesus Christ and the indwelling of the Holy Spirit, the believer learns to obey every command of God in the full spirit and intent of the Law, as magnified by Jesus Christ. This is the manner in which every true believer will keep the laws and commandments of God, because he or she loves God the Father and Jesus Christ with all the heart, mind, soul and strength.

Appendix I

A Comparison Between the Old and New Covenants

OC: A physical covenant based on physical promises. Ex. 19:5-6; Deut. 28; Lev. 26
NC: A spiritual covenant based on spiritual promises and eternal life. John 3:16; Heb. 8:6; 9:15; Rom. 8; Luke 18:29-30

OC: Required physical circumcision. Gen. 17:9; Ex. 12:48; John 7:22
NC: Circumcision is of the heart through baptism. Acts 2:38; 3:19; Rom. 2:25-29; Phil. 3:3; Jer. 4:4; Col. 2:11-13

OC: Holy Spirit generally not available; obedience was to the letter of the Law. Rom. 7:6; Heb. 8:7-9; Matt. 5:21-45
NC: Believers have the gift of the Holy Spirit and obey in the spirit of the Law. Rom. 7:6; Heb. 8:10-12; 10:16; Matt. 5:21-48; 6:1-34; Acts 2:38; Rom. 8:9-10; Gal. 2:20

OC: Worship at the earthly tabernacle through human priest/mediator. Heb. 9:13; Gal. 3:12; Lev. 18:5; II Cor. 3:16
NC: Directly worship God the Father in heaven through Christ. John 4:23-24; 16:23-27; Heb. 6:20; 10:23; Rom. 8:9-39; Eph. 2:18-22; II Cor. 3:6

OC: Had animal sacrifices, offerings and ritual works of the law. Lev. 1-7
NC: Have the ultimate sacrifice of Christ, fruits of the Holy Spirit, prayer and good works. Heb. 9:10; Heb. 10:12; Gal. 5:22-24; Eph. 2:10; Rom. 12:1-2; Rev. 8:3-5; Heb. 13:15; Matt. 19:17; Mark 15:15-18

OC: Transgression of the Law required physical atonement for certain sins, death penalty for others. Heb. 9:7-10; II Cor. 3
NC: Forgiveness for sins upon repentance; second death for unpardonable sin. Heb. 8:5; 9:1-5; 9:2-28; 10:16-31; Rev. 20:14-15; 21:8; II Cor. 3

OC: Had physical ordinances of divine service and an earthly sanctuary. Heb. 9:1-5
NC: Has actual divine service and a heavenly sanctuary. Heb. 8:5; 9:1-5, 24-28; 10:16-31; Rev. 8:3-4

OC: Earthly tabernacle consecrated with animal blood. Heb. 9:18-23; Ex. 24:3-8; 40:1-38
NC: Heavenly tabernacle consecrated with the blood of Jesus Christ. Luke 22:19-22; I Cor. 11:23-32; Heb. 9:14-28; 10:5-14

OC: Sons of Aaron were high priests of earthly tabernacle. Heb. 8:3-5; Ex. 28:1
NC: Christ is now High Priest of heavenly tabernacle. Heb. 4:14-16; 5:1-9; 7:17; 8:1-2; 9:11

OC: Priests offered animal sacrifices for physical justification and purifying of the flesh; high priest went into Holy of Holies once a year. Heb. 5:1-3; 9:1-13
NC: Christ offered Himself *once* as the sacrifice for sin; spiritual justification is now possible for all. Heb. 7:25-27; 9:23-28; Acts 11:18; Gal. 2:20; Rom. 3:24-25

OC: No direct access to God the Father. Heb. 9:6-8; 10:19
NC: Direct access to the Father through Christ. Matt. 27:51; Heb. 4:14-16; 7:25-27; John 16; Gal. 4:6-7; Rom. 8:15; Eph. 2:18

OC: Could not make one perfect as pertaining to conscience. Heb. 9:9; 10:4, 11
NC: Sin is spiritually forgiven; the conscience is purged through the Holy Spirit. Heb. 10:14-17; II Cor. 3:9; Col. 1:27; Phil. 2:5; 3:9-17; Matt. 5:48; Eph. 4

OC: Sacrifices and oblations ceased to be effective at the time the new spiritual order was established by Christ. Heb. 9:9-10
NC: Christ's supreme sacrifice applies to all who accept it (from time of Adam to the end of humanity). Heb. 10:10-14

OC: The Old Covenant was made obsolete by the death of Christ. Heb. 8:13; 10:9; Matt. 27:51
NC: The New Covenant was established after Christ's death, resurrection and ascension. Heb. 8:13; Matt. 27:51

Appendix J

Jesus' Three Days and Three Nights of Entombment and His Resurrection

Many prophecies in the Old Testament foretold of the death and resurrection of Jesus Christ. The prophet Daniel foresaw that Jesus' life would be taken (Dan. 9:26), and both David and Isaiah described the suffering and humiliation that He would endure before His death (Psa. 22; Isa. 53). Other prophecies pointed to His resurrection to immortality (Psa. 16:10-11; Dan. 7:13-14; Isa. 9:6-7). However, there is *no* passage in the Old Testament that foretells the length of time that the Messiah would be in the tomb before He was resurrected. This prophecy is found only in the Gospel accounts, spoken by Jesus Himself: "Then some of the scribes and Pharisees answered, saying, 'Master, we desire to see a sign from You.' And He answered *and* said to them, 'A wicked and adulterous generation seeks after a sign, but no sign shall be given to it except the sign of Jonah the prophet. For just as Jonah was in the belly of the whale three days and three nights, in like manner **the Son of man shall be in the heart of the earth three days and three nights**' " (Matt. 12:38-40).

The fulfillment of this sign—the *only* sign Jesus gave that He was the Messiah—was a testimony not only to that generation, but to all future generations that He was, and is, the Christ.

Nearly all churches within Christendom have misinterpreted or rejected the scriptural record. The majority of Christians today believe that Jesus was crucified and laid in a tomb on a Friday, and that He was resurrected on Sunday morning. Thus, according to their reasoning, He was not actually in the tomb for *three* days and *three* nights, as He had prophesied, but for two nights and one full day—which, if true, would discredit Him as our Savior.

However, the Gospel accounts do *not* support the traditional belief in a "Good Friday" crucifixion and an "Easter Sunday" morning resurrection. The facts recorded by the Gospel writers reveal a significantly different time frame for the death and resurrection of Jesus Christ.

The Scriptural Definition of a Day

Most Orthodox Christian scholars claim Jesus was using an idiomatic expression when He declared that He would remain in the tomb for "three days and three nights"—suggesting that His words should be interpreted as referring to *parts* of days rather than to *whole* days. But when the scriptural use of the term "day" is examined, one finds that it is very *specific*. The Old Testament shows that a day consists of an evening and a morning (Gen. 1). An entire day has two portions—the night portion, which begins at evening or sunset, and the day portion, which begins at sunrise or morning. These consecutive periods are identified as one complete day, reckoned from sunset to sunset, or evening to evening (Lev. 23:32).

According to Scripture, each day has an average of 12 hours in the night portion and 12 hours in the day portion, making a complete day of 24 hours. Jesus Himself verified that the day portion is about 12 hours long (John 11:9.) This scriptural method of reckoning time had been used by the Hebrews for centuries.

"Three Days and Three Nights" in the Book of Jonah

Christ's own prophecy that He would be in the grave for three days and three nights is a direct reference to Jonah 1:17, which speaks of Jonah's symbolic entombment in the belly of a great fish: "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish **three days and three nights**."

The construction of the Hebrew text here does not allow the expression "three days and three nights" to be interpreted in any manner except the literal sense of three 24-hour days. In Hebrew, the phrase "a day and a night" denotes a full day of 24 hours. In the same way, the expression "three days and three nights" denotes three whole days of 24 hours each.

The Hebrew terminology cannot be interpreted as an idiomatic expression describing *part* of a day and *part* of a night. To denote incomplete units of time, the Hebrew uses a word that means "to

divide"—such as in Daniel 12:7, where the term is translated "half a time." However, this word is not found in the expression "three days and three nights" recorded in Jonah 1:17. It is evident that the text is describing *three* complete 24-hour periods of time. Fully aware of this fact of Scripture, Jesus declared to the Jews that He would be in the heart of the earth for "**three days and three nights**" (Matt. 12:40).

Jesus Said That He Would Rise Three Days after His Death

The Gospel writers record that Jesus made specific statements to His disciples concerning the length of time that He would be in the tomb and when He would be resurrected: "And He began to teach them that it was necessary for the Son of man to suffer many things, and to be rejected by the elders and chief priests and scribes, and **to be killed, but after three days to rise *from the dead***" (Mark 8:31; see also Matt. 16:21 and Mark 9:31). Jesus proclaimed to His disciples that He would not rise from the dead until **three days after He had been killed**.

Jesus' statement that **He would rise three days after He had died** is acutely significant. According to Jewish law, to be declared *legally* dead, a person had to be dead for *three full days* or more. Therefore, if Jesus had risen from the dead *before* 3 PM on the afternoon of Nisan 17, a weekly Sabbath, He would not have been considered legally dead. As a result, His return to life would not have been considered a true resurrection from the dead.

If He had been crucified on a Friday and restored to life on Sunday morning at sunrise, His death would not have been "valid" since only two nights and one day would have passed between Friday sunset and Sunday morning. In order for His death to be publicly recognized and acknowledged, it was necessary for Jesus to remain in the grave for three nights and three days before He was raised from the dead.

The Scriptures reveal that Jesus died at the ninth hour, or 3 PM, on the Passover day, Nisan 14, which fell on Wednesday, April 5, in 30 AD (Matt. 27:46; Mark 15:34). He was placed in the tomb just before sunset at about 6 PM. Matthew describes His burial by Joseph of Arimathea: "And **when evening was coming on**, a rich man of Arimathea came, named Joseph, who was himself a disciple of Jesus. After going to Pilate, he begged *to have* the body of Jesus. Then Pilate commanded the body to be given over *to him.* And after taking the body, Joseph [with the help of Nicodemus (John 19:39)] wrapped it in clean linen cloth, and placed it in his new tomb, which he had hewn in the rock; and after rolling a great stone to the door of the tomb, he went away" (Matt. 27:57-60). Luke records that "*a* Sabbath was coming on" (Luke 23:54), which means that by the time they had closed the entrance of the tomb with a huge stone—at about 6 PM—a Sabbath was nearly upon them. Since all Sabbaths are reckoned from sunset to sunset, it is clear that the sun was about to set.

Jesus was resurrected from the dead precisely three days and three nights later, when the sun was setting at the end of the weekly Sabbath, or Saturday, Nisan 17. As He had prophesied, He remained in the tomb for three full days and three full nights. **Jesus Christ was raised from the dead just before sunset on the weekly Sabbath, the seventh day of the week. He had *already* been resurrected for nearly twelve hours when the sun rose on Sunday, the first day of the week**.

Two Sabbaths During the Three Days and Three Nights

According to religious tradition, Jesus was crucified on a Friday—which *appears* to be supported by the statement in John 19:31 that the day of His death "was the preparation [day]." Most have assumed that this statement refers to the Jews' preparation on Friday for the weekly Sabbath. However, they fail to realize that the Passover day, on which Jesus died, has always been a preparation day for the Feast of Unleavened Bread, which immediately follows (Lev. 23:4-6). The first day of this feast, Nisan 15, is observed as a *high day*—an annual Sabbath. The day portion of the Passover (Nisan 14) is always used as a *day of preparation* for this yearly holy day. It is erroneous to interpret "the preparation *day*" in John 19:31 as evidence that the day of the crucifixion was a Friday.

The Scriptures clearly reveal that during the crucifixion week there were *two* Sabbaths. The first Sabbath was an annual holy day, the first day of Unleavened Bread, which fell on Thursday that year. The second Sabbath was the weekly Sabbath, the seventh day of the week, or Saturday. Thus, that week there were *two* preparation days. The day portion of Nisan 14, the Passover day, was the preparation day for the first day of the Feast of Unleavened Bread, the 15th, which was an annual Sabbath. The following day, the 16th, which was a Friday, was the preparation day for the weekly Sabbath, the 17th.

In reading the Gospel of John, it is evident that the Sabbath following the day Jesus died was an annual Sabbath. "The Jews therefore, so that the bodies might not remain on the cross on the Sabbath, because it was **a preparation *day* (for that Sabbath was a high day**)…" (John 19:31). The term "high day" is never used to refer to the weekly Sabbath, but only to annual Sabbaths. John's use of this term makes it clear that the Sabbath which was about to begin was the first day of the Feast of Unleavened Bread, Nisan 15.

The women who followed Jesus observed the annual Sabbath, as commanded by God. They could not purchase spices on that day because all the businesses were closed in observance of the command to rest (Lev. 23:6-7). After the end of that high day, they bought spices and aromatic oils to anoint Jesus. "Now **when the Sabbath had passed**, Mary Magdalene and Mary, the *mother* of James, and Salome bought aromatic oils, so that they might come and anoint Him" (Mark 16:1).

The women bought the spices "when the Sabbath had passed" and prepared them on the same day. When they had finished, they observed a **second Sabbath**. "And they returned *to the city*, *and* prepared spices and ointments, and *then* **rested on the** [weekly] **Sabbath** according to the commandment" (Luke 23:56). The Gospel accounts clearly reveal the observance of *two* Sabbaths during the crucifixion week.

"Today Is the Third Day Since These Things Took Place"

Those who embrace a Sunday resurrection point to a statement in Luke 24:21 as evidence that Jesus rose from the dead at sunrise on the first day of the week. This statement was made by two of Jesus' disciples as they walked along with a "stranger"—not knowing that the stranger was actually the resurrected Christ. As Jesus listened to their conversation, He asked what "things" they were talking about. They answered, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and **beside all this, today is the third day since these things were done**" (Luke 24:13-21 *KJV*).

Because this statement was made on the first day of the week, many have incorrectly assumed that Jesus rose from the dead early Sunday morning. However, the Gospel accounts clearly show that Jesus **had already risen** from the dead before the women came to the tomb at sunrise. There is no question that Jesus was in the tomb for "three days and three nights"—beginning at sunset on Wednesday, Nisan 14, and ending at sunset on the weekly Sabbath, Nisan 17. Jesus rose at the end of three full days and three full nights, exactly as He had declared.

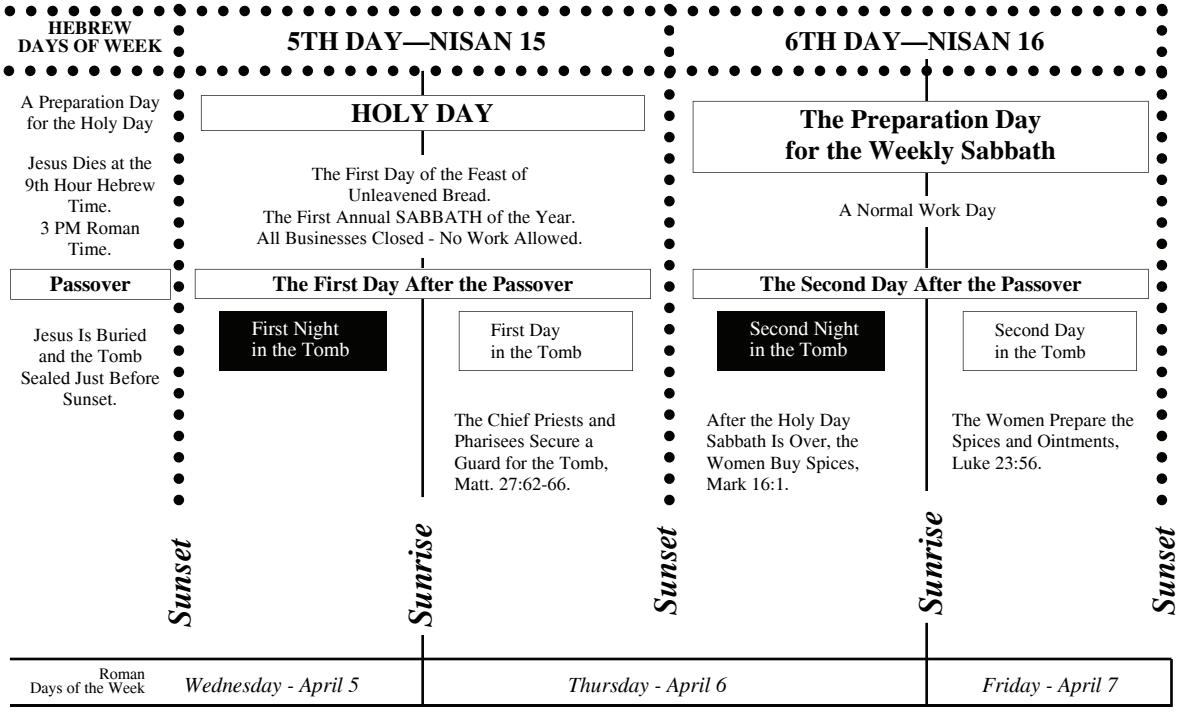
The problem with Luke 24:21, according to A. T. Robertson, is that the phrase "today is the third day" is an idiomatic expression—and is most difficult to translate into English (Robertson, *Word Pictures in the New Testament*, s.v. Luke 24:21). Because the phrase is idiomatic, its actual meaning cannot be understood by a literal translation—which only serves to distort the true meaning.

With this in mind, scholars and translators have studied how such idiomatic expressions were used by various writers of that era—such as the historian Josephus and others who used classical Greek. What they have discovered is that the idiom is an expression of *completed time*. In other words, "today is the third day" actually indicates "as of today, three days have already passed."

Berkley's translation, for example, renders the phrase as "three days have already passed;" Moffat translates the phrase as "three days ago." Both of these translations properly convey the idiom to show a period of time which has been completed. Based on this information, a precise translation of Luke 24:21 would be: "But besides all these things, **as of today, the third day has already passed since these things took place.**"

Thus, Luke 24:21 in no way supports the teaching that Jesus was raised from the dead on the first day of the week at sunrise.

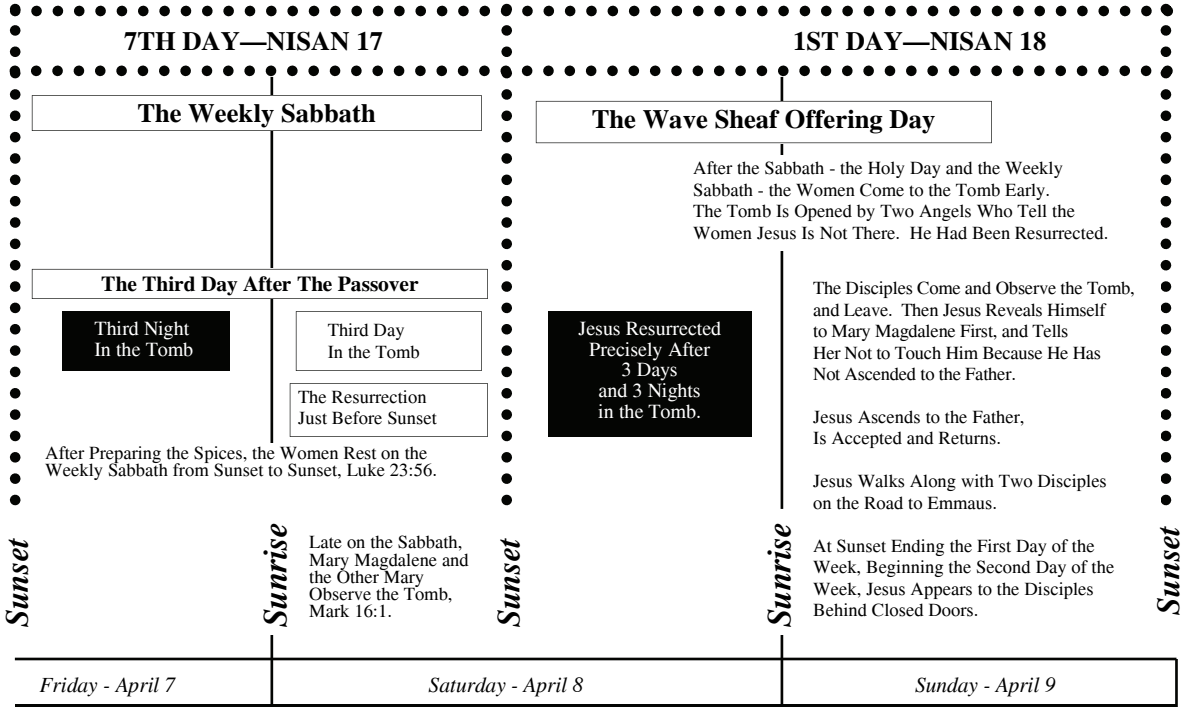
The Three Days and Three Nights in After Three Days



The Key to the Time Period from the Burial to the Resurrection:
Jesus Said He Would Be in the Heart of the Earth (the Tomb)
Three Days and Three Nights; A Complete 72-Hour Period

Matt. 12:38-40; 27:63	John 2:18-22
Mark 8:31; 9:31	Acts 10:40
Luke 13:32; 18:33; 24:7, 46	1 Cor. 15:4

the Tomb and the Resurrection and Three Nights



Knowledge of a Wednesday crucifixion was passed down for at least three centuries after the founding of the apostolic Church. The *Didascalia*, which dates from the third century, offers historical evidence that the belief in a Friday crucifixion was a change from the original teaching. The following description of the day of Jesus' crucifixion appears in Book V of the *Apostolic Constitutions*, which contains the original words of the *Didascalia*:

"**For they began to hold a council against the Lord on the second day of the week**, in the first month, which is Xanthicus; and the deliberation continued on the third day of the week; **but on the fourth day [Wednesday] they determined to take away His life by crucifixion**" (*Apostolic Constitutions—Didascalia Apostolorum*, book V, section I, paragraph xiv). A church historian explains the significance of this record in the *Didascalia*: "…the only reason can have been that **Jesus' passion began on a Wednesday, i.e., the day when He was arrested [and crucified]**" (Lietzmann, *A History of the Early Church*, p. 69).

Appendix K

Exegesis for the Translation of the Phrase "the Holy Spirit" as Antecedent in John 14, 15 and 16

In this translation, the true scriptural understanding of the Holy Spirit is presented. The Greek New Testament reveals that the Holy Spirit is not a person. Rather, it is the power of God, which is imparted as the gift of God to everyone who repents of sin and accepts the sacrifice of Jesus Christ for the forgiveness of sin. Upon true repentance, baptism and the laying on of hands, God the Father puts the power of the Holy Spirit within each true Christian, thereby making him or her His begotten child. This process is called conversion. However, it is not until the resurrection, when Jesus Christ returns to the earth, that all those who have died in the faith, together with those truly converted Christians who are still alive, will be born again. They will be transformed from fleshly human beings to glorified children of God and will reign with Jesus Christ as kings and priests in the Kingdom of God.

In his account of the begettal and birth of Jesus Christ, Luke clearly describes the function of the Holy Spirit as the power of God. Note the angel Gabriel's message to the virgin Mary: " 'And behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end.' But Mary said to the angel, 'How shall this be, since I have not had sexual relations with a man?' And the angel answered *and* said to her, '***The* Holy Spirit** [Greek πνευμα αγιον *pneuma agion*] **shall come upon you, and *the* power** [Greek δυναμις *dunamis*] **of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God**' " (Luke 1:31-35).

Just before Jesus Christ ascended into heaven, He told His disciples that they would receive power from the Father: "And while *they* were assembled with *Him*, He commanded them not to depart from Jerusalem but to 'await the promise of the Father, which,' *He said*, 'you have heard of Me. For John indeed baptized with water, but, you shall be baptized with *the* Holy Spirit [Greek πνευματι αγιω *pneumati agioo*] after not many days … **But you yourselves shall receive power** [Greek δυναμις *dunamis*] **when the Holy Spirit** [Greek του αγιου πνευματος *tou hagiou pneumatos,* neuter gender] **has come upon you**, and you shall be My witnesses, both in Jerusalem and in all Judea and Samaria, and unto *the* ends of the earth' " (Acts 1:4-5, 8).

In the New Testament, the Greek noun *pneuma*, which is translated "spirit," is in the neuter gender. Likewise, the Greek noun phrases that are translated "the Spirit," "the Holy Spirit," and "the Holy Ghost" are always and only in the neuter gender. No masculine gender noun is used anywhere in the New Testament to designate the Holy Spirit, but only the Father and the Son. The use of the neuter gender in every Scripture reveals that the Holy Spirit is not a person but the power that emanates from both the Father and the Son.

The forms of the noun *pneuma* that are found in the Greek text of the New Testament are as follows:

1) πνευμα *pneuma* spirit
2) το πνευμα *to pneuma* the spirit
3) το πνευματος *to pneumatos* the spirit
4) πνευμα αγιον *pneuma hagion* spirit holy
5) το αγιον πνευμα *to hagion pneuma* the holy spirit
6) το αγιον πνευματος *to hagion pneumatos* the holy spirit
7) το πνευμα το αγιον *to pneuma to hagion* the spirit the holy

Exegesis for the Translation of "The Holy Spirit"

The Greek noun *pneuma*, in all its various forms, is always and only neuter in gender. Likewise, all pronouns that refer to *pneuma* are always and only neuter in gender. If the Holy Spirit were a person, the nouns and pronouns in the Greek text would have to be written in the masculine gender, as are all the nouns

and pronouns that refer to God the Father and Jesus Christ. However, nowhere in the Greek text of the New Testament is the Holy Spirit ever designated by a noun or pronoun in the masculine gender.

It is absolutely incorrect to translate any form or pronoun of πνευμα *pneuma* in the masculine gender. Unfortunately, because most translators believe in the doctrine of the trinity, they have deliberately and wrongly used the English masculine gender when translating the Greek neuter gender nouns and pronouns pertaining to the Holy Spirit. They have not made such a flagrant, determined mistranslation of the Greek neuter gender for any other word in the New Testament.

Following are five key verses in the Gospel of John that have been incorrectly translated in the *King James Version*:

1) John 14:17, *KJV*: "*Even* **the Spirit of truth**; **whom** the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you."

"**The Spirit of truth**" is translated from the Greek phrase το πνευμα της αληθειας *to pneuma tees aleetheias*—literally, "the Spirit of the truth." This noun phrase is in the neuter gender. The pronoun "**whom**" is translated from the neuter relative pronoun ο, and should accordingly be translated "which." If the Greek text were expressing the masculine gender, the masculine relative pronoun ος would have been used instead of the neuter relative pronoun ο.

The three personal pronouns translated "**him**" are incorrectly translated into the masculine gender from the Greek neuter personal pronoun αυτο *auto*, which is properly translated "it." If "the Spirit" were a person rather than the power of God, the verse would read ο πνευματος, rather than the neuter το πνευμα. However, there is no such masculine noun anywhere in the Greek New Testament. If there were such a masculine gender noun, the masculine pronoun αυτος *autos* would be used instead of the neuter pronoun αυτο *auto.* Translators who know and understand the rules of Greek grammar do not mistake the neuter pronoun αυτο *auto* for the masculine pronoun αυτος. Thus, the translation of the neuter pronoun αυτο in John 14:17 into the masculine personal pronoun "**him**" is completely incorrect. The neuter pronoun αυτο is used twice in this verse: "because it [the world] perceives **it** [αυτο *auto*] not, nor knows **it** [αυτο *auto*]."

The *KJV* translation of John 14:17 also violates another rule of Greek grammar. In the Greek text, a noun that serves as the subject of a verse often governs a number of verbs. In John 14:17, the noun phrase το πνευμα της αληθειας *to pneuma tees aleetheias*, meaning "the Spirit of the truth," is the subject. Since the noun *pneuma* is neuter in gender, the subjects of all verbs that it governs should be translated in the neuter gender. In John 14:17, two third person verbs are governed by this noun. In the first instance, the translators have incorrectly translated the third person verb μενει *memei* as "**he dwelleth**," rather than "**it dwelleth**." In the second instance, the subject of the verb εσται *estai*, "**[it] shall be**," was not translated, making it appear that "**he**" is the subject of both Greek verbs.

A correct translation of John 14:17 should read: "*Even* the Spirit of the truth, **which** [ο] the world cannot receive because it perceives **it** [αυτο *auto*] not, nor knows **it** [αυτο *auto*]; but you know **it** [αυτο *auto*] because **it dwells** [verb μενει *memei*] with you, and **shall be** [verb εσται *estai*] within you."

2) John 15:26, *KJV*: "But when **the Comforter** is come, **whom** I will send unto you from the Father, *even* **the Spirit of truth**, **which** proceedeth from the Father, **he** shall testify of me."

The word "which," referring to "**the Spirit of truth**," is correctly translated from the neuter pronoun ο. In John 14:17, the translators of the *KJV* had incorrectly rendered this neuter pronoun as "whom." However, in John 15:26, they have correctly rendered the neuter relative pronoun ο as "which."

The descriptive noun "**the Comforter**" is correctly translated from the masculine Greek noun ο παρακλητος *ho parakleetos*. While this masculine noun is used to describe a vital function of the Holy Spirit, it does not designate the Holy Spirit, or "**the Spirit of the truth**," as a person. A descriptive noun never changes the gender of the principal noun. For example: Jesus said that He is "the true vine" (John 15:1). The Greek word translated "vine" is the feminine noun η αμπιλος *he ampilos.* The use of this feminine noun to describe Jesus Christ does not change His masculine gender to the feminine gender. In exactly the same way, the use of the masculine noun ο παρακλητος *ho parakleetos* to describe a function of the Holy Spirit does not alter the fact that the Holy Spirit is neuter. Because the Holy Spirit is neuter in gender—not masculine—there is no basis in the New Testament Greek text for mistranslating and interpreting the Holy Spirit as a person.

Although the Holy Spirit is not a person, it is in accord with Greek grammar to translate the pronoun ον *on* as "**whom**" because its antecedent is the masculine descriptive noun ο παρακλητος *ho*

parakleetos, "**the Comforter**." However, it is misleading to translate the personal pronoun ον *on* as "whom" when the principal noun is το πνευμα της αληθειας *to pneuma tees aleetheias,* which is neuter in gender.

The last part of this verse has been translated: "… **he** shall testify of me." The use of the personal pronoun "**he**" once again gives the impression that the Holy Spirit is a person. However, that is not the meaning of the Greek text. The word "**he**" is translated from the Greek word εκεινος *ekeinos,* which means "that" or "that one." As with the pronoun ον *on*, the antecedent of εκεινος *ekeinos* is ο παρακλητος *ho parakleetos*, "the Comforter," which is a descriptive noun. Although it is masculine in gender, the principal noun is το πνευμα της αληθειας *to pneuma tees aleetheias*, which is neuter. The gender of the principal noun always takes precedence over the gender of the descriptive noun. Therefore, εκεινος *ekeinos* has been translated "… **that one** shall bear witness of Me" in order to reflect the true meaning of the Greek text.

The translation of John 15:26 should read: "But when the Comforter has come, **which** I will send to you from the Father, *even* **the Spirit of the truth**, **which** proceeds from the Father, **that one** shall bear witness of Me."

3) John 14:26, *KJV*: "But the Comforter, *which is* the Holy Ghost, **whom** the Father will send in my name, **he** shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." As in John 15:26, the descriptive noun *ho parakleetos*, "the Comforter," is used with the principal noun *to pneuma*, "the Spirit." In the Greek text, the verse begins with these words: ο δε παρακλητος, το πνευμα το αγιον, ο ... *ho de parakleetos, to pneuma to hagion, o* ... The noun phrase το πνευμα το αγιον *to pneuma to hagion*, "the Holy Spirit," is the antecedent of the neuter pronoun ο, which has been incorrectly translated "whom" in the *KJV*. Since ο is a neuter relative pronoun, it should be translated "which." If the Greek text contained the masculine pronoun ος, it should be proper to translate it as "whom" to reflect the masculine gender. However, the Greek text uses the neuter form of the pronoun, not the masculine form.

The pronoun "**he**" in this verse is translated from the Greek εκεινος *ekeinos* and should be translated "**that one**."

The following translation of John 14:26 conveys the precise meaning of the Greek text: "But *when* the Comforter *comes*, *even* the Holy Spirit, **which** the Father will send in My name, **that one** shall teach you all things, and shall bring to your remembrance everything that I have told you."

The translators of the *KJV* have also used the masculine pronoun "**he**" in verse 16 of this same chapter: "And I will pray the Father, and he shall give you another **Comforter**, that **he** may abide with you for ever" (John 14:16, *KJV*). As verse 17 shows, "the Comforter" is describing the Holy Spirit, or "the Spirit of truth," which is translated from *to pneuma tees aleetheias*, the same noun phrase that is used in John 15:26. Since *pneuma* is the principal noun, the meaning of the pronoun is governed by its neuter gender, not by the masculine gender of *parakleetos*, or "Comforter," which is a descriptive noun. This translation of John 14:16 accurately conveys the meaning of the Greek text: "And I will ask the Father, and He shall give you another **Comforter**, that **it** may be with you throughout the age."

4) John 16:13, *KJV*: "Howbeit when **he**, the Spirit of truth, is come, **he** will guide you into all truth: for **he** shall not speak of himself; but whatsoever **he** shall hear, *that* shall **he** speak: and **he** will show you things to come."

All six occurrences of the pronoun "**he**" in this verse refer to "the Spirit of truth," which is translated from το πνευμα της αληθειας *to pneuma tees aleetheias*. Since *pneuma* is neuter in gender, all six pronouns should accordingly be translated in the neuter gender. The first "**he**" is an incorrect rendering of the Greek εκεινος *ekeinos* and should be translated "that one." The remaining five occurrences of "**he**" are all subjects of verbs that are governed by the neuter noun *pneuma* and should be translated "**it**."

The correct meaning of John 16:13 is reflected in this translation: "However, when **that one** has come, *even* the Spirit of the truth, **it will lead** [verb οδηγησει *odeegeesei*] you into all truth because **it shall** not **speak** [verb λαλησει *laleesei*] from itself, but whatever **it shall hear** [verb ακουση *akousee*] **it shall speak** [verb λαλησει *laleesei*]. And **it shall disclose** [verb αναγγελει *anaggelei*] to you the things to come."

5) John 16:14, *KJV*: "**He** shall glorify me: for **he shall receive** of mine, and **shall show** it unto you."

As in John 16:13, the first "**he**" is translated from the Greek εκεινος *ekeinos*, meaning "that one." Since the antecedent of *ekeinos* is "the Spirit of truth" in verse 13, both the noun and its pronoun are neuter in gender. The second "**he**," which is the subject of the verb "**shall receive**," is governed by

"the Spirit of truth," or το πνευμα της αληθειας *to pneuma tees aleetheias*, and should also be translated in the neuter gender. The verb "**shall show**," which the translators of the *KJV* have rendered as a compound verb with "**shall receive**," is also governed by "the Spirit of truth," and should accordingly be translated in the neuter gender.

This translation of John 16:14 correctly follows the Greek text: "**That one** shall glorify Me because **it shall disclose** [verb αναγγελει *anaggelei*] to you *the things that* **it receives** [verb ληψεται *leepsetai*] from Me."

As the New Testament reveals, the Holy Spirit is not a person; rather it is the power of God. All references to the Holy Spirit in the Greek text are in the neuter gender. The use of the descriptive noun "the Comforter," which is masculine in gender, does not alter the neuter gender of the Holy Spirit. There is no basis in the New Testament for the claim that the Holy Spirit is a third person in a trinity.

Eminent Greek Scholar Refutes
Personality of the Holy Spirit

The use of the pronoun εκεινος *ekeinos*, "that one," does not affirm that the Holy Spirit has personality or is a person. The arguments concerning *ekeinos,* attempting to make the Holy Spirit a third person in the Godhead, are only unsubstantiated theological theories that are not based on the true meaning of the Greek. In fact, there is no place in the New Testament where the Holy Spirit is designated as a third person of a trinity. These fallacious arguments begin with the premise that the Godhead is a so-called "trinity"—a word found nowhere in the New Testament. Rather than seeking the truth of the Scriptures, the proponents of this theory must resort to twisted interpretations of Scripture in order to give a plausible, but false, explanation. However, the Greek New Testament does not teach that the Holy Spirit is a person, nor a third member of a triune Godhead. Rather, it teaches that the Holy Spirit is the power of God that He uses to accomplish His will.

The advocates of attributing personality to the Holy Spirit use several key Scriptures to attempt to prove their theory. One verse in question is John 15:26, which reads: "But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the truth, which proceeds from the Father, **that one** shall bear witness of Me."

In a detailed refutation of their claims, the eminent New Testament Greek scholar and syntax expert, Daniel B. Wallace wrote of this verse: "The use of εκεινος [a masculine pronoun, *that one*] here [in John 15:26] is frequently regarded by students of the NT to be an affirmation of the personality of the Spirit. Such an approach is based on the assumption that the antecedent of εκεινος [*that one*] is πνευμα [*spirit* a neuter noun]: [It is claimed], 'the masculine pronoun εκεινος [*that one*] is [also] used in John 14:26 and 16:13-14 to refer to the neuter noun πνευμα [*spirit*] to emphasize the personality of the Holy Spirit' " (Wallace, *Greek Grammar Beyond the Basics*, p. 331). In Footnote 42, Wallace noted: "The view is especially popular among theologians, not infrequently becoming the mainstay [the only basis] in their argument for the personality of the Spirit" (Ibid., p. 331).

"But this [conclusion] is erroneous. In all these Johannine passages, πνευμα [*spirit*] is appositional to a masculine noun. The gender of εκεινος [*that one*] thus has nothing to do with the natural [neuter] gender of πνευμα [*spirit*]. The antecedent of εκεινος, [*that one*] in each case, is παρακλητος [*comforter*, a masculine noun], not πνευμα [*spirit*, a neuter noun]. John 14:26 reads: ο παρακλητος, το πνευμα το αγιον ο πεμψει ο πατηρ εν τω ονοματι μου, εκεινος υμας διδαξειπαντα … ('the Comforter, the Holy Spirit whom [which] the Father sends in my name, **that one** will teach you all things'). πνευμα [*spirit*] not only is appositional to παρακλητος [*comforter*] but the relative pronoun that follows it [πνευμα (*spirit*)] is neuter! This hardly assists the grammatical argument for the Spirit's personality. In John 16:13-14 the immediate context is deceptive: οταν δε ελθη εκεινος, το πνευμα της αληθειας, οδηγη σει υμας εν τη αληθεια παση .... εκεινος εμε δοξασει ... ('whenever **that one** comes—the Spirit of truth—he [*it*] will guide you in all truth….**he** [*that one*] will glorify me …'). The εκεινος [*that one*] [in these verses] reaches back to v 7, where παρακλητος [*comforter*] is mentioned. Thus, since παρακλητος [*comforter*] is masculine, so is the pronoun [εκεινος "that one" is masculine]. Although one might argue that the Spirit's personality is in view in these passages, the view must be based on the nature of a παρακλητος [*comforter*] and the things said about the Comforter, not on any supposed grammatical subtleties [concerning το πνευμα το αγιον "the Spirit of the truth," which is neuter gender]. **Indeed, it is difficult to find *any* text** [in the New Testament] **in which** πνευμα [*spirit*] **is grammatically referred to with the**

masculine gender [because there are not any]" (Wallace, *Greek Grammar Beyond the Basics*, pp. 331-332, some bold emphasis and all bracketed comments added).

Wallace added further comments in related footnotes. Concerning John 16:13, he wrote: "Although translations of v. 13 such as that of the *NRSV* may be misleading as to what the subject of the sentence is ('When the Spirit of truth comes, he will guide you…'), their objective is not to be a handbook for Greek students" (Ibid., *Footnote 43*, p. 332). To paraphrase, Wallace is saying that John 16:13 in the *NRSV* is an incorrect translation that does not follow the Greek text.

A correct translation of John 16:13-14 reads: "However, when **that one** has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear it shall speak. And it shall disclose to you the things to come. **That one** shall glorify Me because it shall disclose to you *the things that* it receives from Me."

Wallace further refuted the notion that personality of the Holy Spirit can be found in the Greek New Testament. In another extended footnote he wrote: "Besides the Johannine texts, three other passages are occasionally used for this: Eph 1:14; 2 Thess 2:6-7; and 1 John 5:7. All of these have problems. In Eph 1:14 ος εστιν αρραβων [*which is* the *earnest*] refers back to τω πνευματι [*the spirit*] (v 13), but the masculine relative pronoun [ος *he/which*] (*v.l.*) is easily explained without resorting to seeing the theological motifs [of attempting to prove personality of the Spirit] … In 2 Thess 2:6-7 πνευμα [*spirit*] is nowhere mentioned; το κατεχον/ο κατεχων [*holding back/one Who is restraining*] are often assumed to both refer to the Holy Spirit. But in spite of the fact that there is much to commend this view, it certainly cannot use clear natural-gender passages in support [of personality for the Holy Spirit], nor can such a known *crux interpretum* [critical interpretation] become the basis for such a syntactical point. [In other words, such an interpretation is contrary to the Greek.] First John 5:7 is perhaps the most plausible of the passages enlisted. The masculine participle in τρεις εισιν οι μαρτυρουντες [*three that bear witness*] refers to το πνευμα και το υδωρ και το αιμα [*the Spirit and the water and the blood*] (v 8), all neuter nouns. Some see this as an oblique reference to the Spirit's personality … but the fact that the author [John] has personified water and blood, turning them into witnesses along with the Spirit, may be enough to account for [the use of] the masculine gender [plural participle μαρτυρουντες—*bear witness*]. This interpretation also has in its behalf the allusion to Deut. 19:15 (the necessity of 'two or three witnesses'), for in the OT the testimony only of males was acceptable. Thus, the elder [the apostle John] may be subtly indicating (via the masculine participle) that the Spirit, water and blood are all valid witnesses" (Ibid., *Footnote 44*, p. 332, bracketed comments and some bold emphasis added).

When the context of I John 5:6-9 is included, it is clear that Wallace is quite correct: "This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood. And it is the Spirit that **bears witness** [neuter singular participle] because the Spirit is the truth. For there are **three that bear witness** [masculine plural participle] on the earth: the Spirit, and the water, and the blood [all neuter nouns]; and these three *witness* unto the one *truth* [that Jesus was God manifested in the flesh and died for the sins of the world]. If we accept the witness of men, the witness of God is superior. For this is the witness of God, which He has witnessed [through the Spirit, the water and the blood] concerning His Son."

In I John 5:6 "the Spirit **that bears witness**" is translated from the neuter singular participle, μαρτυρουν *marturoun*. If John had intended to attribute personality to the Holy Spirit, he would have used a masculine participle, but he did not. Therefore, the shift to the masculine plural participle μαρτυρουντες *marturountes* in verse 7 does not by any means constitute attributing personality to the Spirit. Moreover, if the use of the masculine plural participle in verse 7 did, in fact, attribute personality to the Holy Spirit, then it would also have attributed personality to the water and the blood. However, no such argument has ever been made. Wallace's analysis of the three witnesses in verse 7 with John's use of the masculine participle is correct.

Proper analysis and exegesis of these critical verses clearly reveals that the Holy Spirit does not have personality. Therefore, the Holy Spirit cannot be a third person in a triune Godhead. The doctrine that the Godhead is a trinity of three persons is found nowhere in the Old or New Testaments.

Finally, the New Testament reveals that there are only two Persons in the Godhead—God the Father and Jesus Christ. The Holy Spirit is revealed to be the power by which God accomplishes His will. There is no basis in the New Testament for the claim that the Holy Spirit is the third person in a trinity.

Appendix L

A Summary of Proofs That God Is Not a Trinity

Historical Proof

1) The trinity teaching originated in the latter half of the second century—a hundred years *after* the New Testament had been written and canonized.

2) The trinity doctrine was officially adopted at the Council of Constantinople in 381 AD.

3) A 4th-century spurious addition was made to I John 5:7: "…in heaven, the Father, the Word, and the Holy Ghost: and these three are one…." *Peake's Commentary* says, "No respectable Greek [manuscript] contains it. Appearing first in a late 4th century Latin text, it entered the *Vulgate* and finally the NT of Erasmus [and eventually the *KJV*]" (p. 1038). Numerous Bible commentaries agree; most modern translations omit the passage.

I John 5:6-8 should read: "This is He Who came by water and blood—Jesus the Christ; not by water only, but by water and blood. And it is the Spirit that bears witness because the Spirit is the truth. For there are three that bear witness on the earth: the Spirit, and the water, and the blood; and these three *witness* unto the one *truth*."

Biblical Proof

1) The word "trinity" is not in the Bible.

2) The Holy Spirit was "poured out" on Pentecost (Acts 2:18)—and was "poured out" upon Gentiles (Acts 10:45). A person is not "poured out."

3) Acts 2:2: "And suddenly *there* came from heaven a sound like *the* rushing of a powerful wind, and filled the whole house... " A person doesn't sound like a mighty wind, and cannot fill a house.

4) The Holy Spirit appeared as cloven tongues—something a person cannot do (Acts 2:3).

5) Christ was conceived by the Holy Spirit (Matt. 1:18, 20). If the Holy Spirit were a person, that would make the Holy Spirit Christ's Father!

6) The Holy Spirit is not a person; it is the *power* God uses to accomplish His work.

7) Sometimes Scripture *personifies* a thing or quality as if it were a person: "Wisdom cries outside; she utters her voice in the streets." (See Prov. 1:20-33.) Another example refers to "understanding": "Lift up your voice for understanding; if you seek her as silver, and search *for* her as for hidden treasures…" (See Prov. 2:3-4.) The use of "she" and "her" does not make wisdom or understanding a person. Nor can the use of "he" in the *KJV*, etc. make the Holy Spirit a person.

8) Christ said, "I and My Father are one" (John 10:30; 17:21-22). He never mentioned the Holy Spirit as being one with Him and His Father.

9) "The Son of man … came to the Ancient of Days, and they brought Him near before Him" (Dan. 7:13). Daniel, a loyal servant of God, spoke of only *two* members of the Godhead.

10) "The LORD said to my Lord, 'Sit at My right hand…' " (Psalm 110:1). David, a man after God's own heart (Acts 13:22), spoke of only *two* members of the Godhead.

11) In most of his letters Paul gave salutations from God the Father and Christ—but never included the Holy Spirit. If the Holy Spirit were a person and a member of a triune Godhead, Paul would have sent greetings from the Holy Spirit as well.

12) In three of Paul's letters, God the Father and Christ are referred to as persons—but the Holy Spirit is never referred to as such (Col. 1:3; I Thess. 1:1; Hebrews 1:1-2).

13) Matthew 28:19 reads: "Go … baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The use of "Holy Spirit" here in no way makes it a person.

14) In John's vision of the throne of God (Rev. 4-5), he saw only the Father and the Son. He did not see a third person designated as "God, the Holy Spirit."

15) Satan's religions teach the doctrine of the *trinity*; God teaches the *Family*.

16) God is an open *Family*—not a closed, triangular trinity. Converted, begotten believers can be *born into* the *Family of God* at the first resurrection.

Appendix M

Beliefs and Doctrines of the New Testament Church

The True Teachings and Doctrines of Jesus Christ and His Apostles as Revealed in the Holy Bible

The apostolic New Testament Church, also known as the Primitive Church of God, believed and practiced the true teachings and doctrines of Jesus Christ and His chosen apostles as revealed in the Holy Bible—The Old Testament and the New Testament. The New Testament Church of God has never ceased to exist, though it has always been a scattered "little flock," despised and hated by the world and its great religious organizations. The New Testament records many of the persecutions that the true believers of Jesus Christ suffered during the time of the apostles at the hands of the unbelieving Jews and Romans. Later, after the death of the apostle John in 98-100 AD, a great apostate, counterfeit Christian church arose, 100 AD-325 AD. It continued to persecute the brethren of the true Church of God. Beginning in the time of the Roman Emperor Constantine, under orders from the emperor and the apostate Church leaders—its bishops and later popes—the civil government of the Roman Empire persecuted, killed and drove the true Christians beyond the bounds of the Empire. The histories written about the scattered brethren of God's true Church, preserved by Romish and Orthodox historians, refer to them as heretics, because they steadfastly rejected the usurped ecclesiastical authority of the Roman Church and refused to believe or accept its false paganized teachings and doctrines. Rather, they have always submitted to the authority of God the Father, Jesus Christ and the Word of God, believing and practicing the true doctrines and teachings of the Bible. The following doctrinal statements are the biblical teachings and doctrines of the true Church of God from the Old and New Testaments, which are the same scriptural teachings and doctrines that the apostles of Jesus Christ taught the primitive Church of God and wrote in the New Testament. Today, the Christian Biblical Church of God derives all its teachings and doctrines from the Scriptures, as did the early New Testament Church of God. These statements are designed to give a brief summary of each doctrinal belief and are not intended to be exhaustive treatises. The scriptural references, which follow each statement, are by no means a complete listing of the many Scriptures that support these doctrines.

I. The Nature of God

The God Family

God—the Hebrew word is *Elohim*, a plural noun inherently meaning more than one—is a holy Family of intelligent Beings, composed of spirit. The God Family is eternal and all-powerful. The God Family is perfect in love, purpose and character. The God Family is Lawgiver, Creator and Sustainer of all substance and life, and upholds and controls the universe. The Scriptures reveal that the God Family created mankind "after Our image and after Our likeness." Therefore, God is the reality of the "image and likeness" from which man was created. The God Family presently consists of God the Father and God the Son. These two members of the God Family have the same form, or "image and likeness," which They have given to human beings, though They are composed of spirit. One of Their purposes is to increase the God Family. According to this plan and purpose, They will share Their eternal spiritual existence and Their vast creation with those human beings who will be born again by the resurrection from death into the God Family, thereby inheriting Their magnificent love, glory and power as sons and daughters of God throughout eternity.

Scriptural References

Gen. 1:26	Eph. 3:9-21	I John 4:8
Dan. 7:9-10	Eph. 1:3-5, 9-10	Rev. 1:14-16
Col. 1:12-27	John 4:24	Psa. 19:1-7
Psa. 8:1-6	Isa. 40:12-28; 57:15	Rom. 1:20

God the Father

God the Father is the supreme, glorious, divine Spirit Being Who is the Sovereign Ruler of the universe. God the Father accomplishes His will through the power of His Holy Spirit. God the Father, Who has all power and all authority, is love. He has perfect, holy character and is full of grace and mercy. God the Father is greater than His Son Jesus Christ but shares all that He has with His Son. God the Father sent Jesus Christ, His Son, to reveal the Father's love and grace and His magnificent plan for all mankind. God the Father directly calls each individual to salvation, grants repentance, and imparts the Holy Spirit as a begettal, so that the individual becomes a child of God the Father. God the Father Himself personally loves each one He calls and is directly involved in the life of each individual, continually imparting His love, grace, mercy and blessings so that he or she can develop His loving, perfect, righteous character. He personally hears and answers the prayers of all His begotten children.

Scriptural References

I John 4:8, 16	John 6:44	John 8:16-18
John 1:1-2, 17-18	John 14:28	Eph. 3:14-19
John 16:27	Heb. 1:1-2; 2:3-9	Eph. 4:4-6
Matt. 11:27	I Cor. 15:24-28	Rev. 21:22

God the Son, Jesus Christ of Nazareth

Prior to His human birth, the *Elohim* of the God Family, Who became the Son, eternally existed with the *Elohim* of the God Family Who became the Father. All things were created by God the Father through God the Son. The Son is revealed in the Old Testament as the Lord God and Lawgiver and in the New Testament as the Word of God. In order to become the Savior of all mankind, He willingly divested Himself of His position in the God Family, giving up His majesty, glory and power, to become a fleshly human being, born of the virgin Mary and begotten of God the Father, Who directed that He be named Jesus. His full New Covenant name is Jesus Christ of Nazareth. As a human being having sinful human flesh, He was subject to the same temptations as every human being, yet He never sinned. As the perfect Lamb of God, He gave Himself to be God the Father's special, unique sacrifice through the crucifixion as an atonement for the sins of all mankind. After being dead in the grave for three days and three nights, He was resurrected to eternal life through the power of God the Father, becoming the Firstborn from among the dead. He was again invested with the full divine nature and power of the God Family. He ascended into heaven to sit at the right hand of God the Father as mankind's High Priest, Advocate and Intercessor and Head of His Church. Jesus Christ will return to earth in the power and glory of His Father to establish the Kingdom and government of God on the earth. As King of kings and Lord of lords, He will rule the earth forever with His brothers and sisters, the children of God the Father. (See *Salvation, The Nature of Mankind* and *The Resurrections*.)

Scriptural References

John 1:1-3	Phil. 2:6-11	Eph. 1:6-23
Heb. 2:9-14	Heb. 4:14-16	Heb. 5:7-9
Rom. 8:3, 29	Rev. 1:5, 13-16	Rev. 5:9-10
Rom. 5:8	John 3:16	John 17:1-26
I John 2:1-2	Rev. 13:8	Col. 1:14-20

II. The Nature of Mankind

The *Elohim* of the God Family Who later became Jesus Christ personally created Adam and Eve with His own hands. He created them in the image and likeness of God, or *Elohim*, but a little lower than God. Human beings are made of flesh and blood and do not have inherent immortality. (See *Salvation*.) However, at creation God gave a spirit essence to the human brain called the "spirit of man." This spiritual dimension in the human brain imparts reasoning power and intellect and gives human beings the capacity to think, speak, learn, write, plan, devise, create, build, control, teach, choose, worship, build character, and, experience every emotion. God made male and female with the

capacity to express intimate, personal love for each other as husband and wife, and through this physical union, to create children after their own kind, producing families, clans, tribes and nations. Adam and Eve were created sinless but with a nature that was subject to temptation. God gave them freedom to choose between obedience and life, or disobedience and death. After they sinned by eating from the tree of the knowledge of good and evil, God sentenced them to suffer the pain and sorrow of living with a sinful nature and finally to reap the penalty of death. This penalty of death was passed on to all mankind by the physical inheritance of sinful human nature. Human nature is inherently and naturally hostile to God and is not subject to His laws and commandments. From birth, human nature is a mixture of good and evil. When a person dies, his or her conscious thoughts cease. The body returns to the dust of the earth, and the spirit of man goes back to God. Only through God the Father's gracious and merciful plan of salvation through Jesus Christ is it possible for a person to be redeemed and saved from this sinful nature of death. God's ultimate purpose for each human being is complete reconciliation with God the Father through Jesus Christ so that he or she may enter into the Family of God as a literal son or daughter of God, sharing the same eternal existence as God. (See following entries: *The Holy Spirit, Salvation* and *The Resurrections*.)

Scriptural References

Gen. 1:26-27	Psa. 8:3-6	Zech. 12:1
Gen. 2:7-25; 3:1-19	I Cor. 2:11	Ezek. 18:4, 20
Mark 7:21-22	Rom. 8:7-8	Heb. 9:27
Eccl. 3:19-21	I Cor. 15:21-22, 44-56	Rev. 21:7
I John 3:1-3	Phil. 3:21	

III. The Love of God

God's Love Toward Us

The love of God is revealed in that the God Family created mankind in Their image and Their likeness and gave them dominion over the entire earth, which They had bountifully created for them. God the Father's profound spiritual love is fully manifested to mankind through His overall plan as revealed in the New Testament in the life, death and resurrection of His Son Jesus Christ. In His supreme love, God the Father offers every human being the opportunity to be born into the God Family through the resurrection from death, becoming a literal child of God the Father, with the same form and spiritual composition as God the Father and God the Son. God's love and reconciliation is now extended to those He is calling and will be extended to all mankind according to His plan. God the Father's love is manifested toward those He has now called by His grace and mercy daily bestowed through Jesus Christ, His continuing intervention and blessings, and the care with which He chastens them.

Scriptural References

Deut. 4:37	John 3:16	Rom. 5:7-8
I John 3:1	Psa. 145:8	I John 4:8-10, 16
Heb. 12:6	John 16:27; 14:21	Eph. 2:4-10

Our Love Toward God

We love God because He first loved us. Our love for God is a result of God the Father's calling through the power of the Holy Spirit, which opens our minds to understand the greatness and goodness of God's love and the sinfulness of our own nature. God the Father leads us to genuine repentance and acceptance of the sacrifice and blood of Jesus Christ for the forgiveness of our sins. We manifest our repentance and our faith in Jesus Christ by being baptized in water, symbolically burying the old self into the death of Jesus Christ and rising to walk in newness of life. Through the laying on of hands, the gift of the Holy Spirit is given to us as a spiritual begettal from God the Father, imparting the love of God into our hearts. The capacity to truly love God comes through His Spirit within us. We are individually to love God the Father and Jesus Christ with all our heart, all our mind, all our soul, all our strength and all our being. Jesus said that anyone who does not love God more than all others is not

worthy of Him. Our love and our complete devotion to God the Father and Jesus Christ are manifested by our willingness to live by every word of God and to keep all His commandments.

Scriptural References

I John 4:16-19; 5:2-3	Matt. 22:37-38	Eph. 5:1-2
Rom. 5:5	I John 2:5, 15	II John 6
John 14:15-24	Gal. 5:22	Psa. 97:10
Deut. 6:5	Deut. 13:3	Matt. 10:37-38

Our Love Toward Brethren

Christians are to have a special love for one another because God the Father and Jesus Christ have individually called and personally love each one. As the begotten children of God, with the Holy Spirit shed abroad into their hearts, all true Christians share a special fellowship with God the Father and Jesus Christ. This fellowship is the foundation for the new commandment that Jesus gave to His disciples to "love one another as I have loved you." This true Christian love is a sign by which all people can recognize the followers of Jesus Christ.

Scriptural References

John 13:34-35	John 15:9-10	I John 3:16-17
I John 2:6-11; 5:1-2	I John 4:19-21	II John 4-6

IV. The Holy Bible

The Holy Bible is the Word of God. God directly inspired His chosen servants by the power of His Holy Spirit to record the Scriptures for all mankind. The Holy Bible consists of both the Old Testament and the New Testament. The Old Testament was written in the Hebrew language and preserved by the Masoretes, the Levites who were appointed by Ezra as the official guardians of the Old Testament. The New Testament was written and preserved in the *Koiné* Greek language by the original apostles of Jesus Christ. The apostle John completed the New Testament just before his death, writing the book of Revelation as the final book of the Bible. God has preserved the New Testament text through the Greek-speaking Church. Called the *Byzantine Text*, it was the official text of the Greek-speaking Church, after the days of the apostles, from 312-1453 AD. This text, also known as *The Stephens Text of 1550,* was used to translate the New Testament into English for the *King James Version* in 1611.

The Holy Bible contains vital spiritual knowledge revealed by God, which man cannot discover for himself. It also records the essential outline of history from the beginning of creation to Abraham, from Abraham to the birth of Jesus Christ, and from the birth of Jesus Christ to the end of the apostolic era in approximately 100 AD. The book of Revelation reveals major events prophesied to take place from the end of the apostolic era to the return of Jesus Christ and the establishment of the Kingdom of God on earth.

The Bible is the very foundation of knowledge, imparting understanding of salvation through Jesus Christ and showing mankind how to live God's way of life in both the letter and the spirit of His Law. True Christianity is based on the entire Word of God as it applies to the individual Christian and to the Church.

Scriptural References

II Tim. 3:16-17	II Pet. 1:20-21	Deut. 8:3
Psa. 111:7-10	Psa. 119	Psa. 12:6; 19:7-9
Prov. 30:5	Matt. 1:1-17, 4:4	Gal. 1:8-12
Eph. 2:19-20	Luke 4:4	Rev. 1:1-3; 22:18-19
John 6:63	II Tim. 1:9-14	I Cor. 14:37

V. The Laws and Commandments of God

The Nature of God's Laws

The laws and commandments of God as revealed in both the Old Testament and the New Testament are a holy and perfect set of principles based on the love of God. God's laws and commandments are designed to teach man how to love and worship God and how to love his neighbor. God has made known His laws and commandments to the world from the beginning and requires all mankind to keep them. The laws and commandments of God define what sin is, and where there is no law there is no sin. No one could be counted as a sinner, or under sin, if God did not require all the people of the world to keep His laws and commandments. The Scriptures show that God judges all nations according to their obedience or disobedience to His laws, bringing blessings for obedience and curses for disobedience or sin. Because of sin and wickedness in Noah's time, God destroyed the world with the Flood. The men of Sodom and Gomorrah were destroyed because they were sinners before God. The Ninevites were a Gentile nation not in covenant with God, but God warned them through His prophet Jonah of His impending judgment for their sins. The inhabitants of the land of Canaan were expelled because of their religious and sexual sins. The people of Israel, God's chosen nation, also sinned grievously against God and were sent into captivity. Through sin and disobedience to God's laws and commandments, the whole world has become guilty before Him. Generation after generation has yielded to the sinfulness of human nature and has utterly failed to meet even the minimum requirements of the letter of the Law.

While God has always required mankind to keep His laws and commandments in the letter of the Law, He desires that every human being learn to worship Him in the spirit of the Law. The full spiritual intent of God's laws is that each one learn to love God with all the heart, mind, soul, being and strength; and to love one's neighbor as oneself. The Scriptures reveal that obedience to God's laws in the spirit is a condition for receiving eternal life. Only through the gift of the Holy Spirit is this obedience made possible. Through the power of the Holy Spirit, each Christian can have the laws and commandments of God written in his or her heart and mind and can learn to walk daily in the spiritual obedience that God desires. The laws and commandments of God are not contrary to grace and faith but are truly established by faith.

Scriptural References

Gen. 3:11-13; 4:7-11	Gen. 6:5-13; 15:16	Lev. 18:5
Jer. 18:7-10	Ezek. 20:11, 13, 21	Prov. 4:4
Deut. 28:1-13	Deut. 4:1-13; 6:1-4	Gal. 3:11
Rom. 10:5	Rom. 3:9-22; 4:13-16	Rom. 2:11-13
Matt. 22:36-40	Psa. 19:1-7	Psa. 111:10
John 14:15-24	Psa. 119	I John 2:4-6
Matt. 4:4	Isa. 42:21	I John 3:4
Mat. 5:17-20	I John 5:2-3	II Tim. 3:16
Heb. 8:10-12; 10:16-22	Rev. 22:14	Rev. 12:17; 14:12

The Ten Commandments

The Ten Commandments, spoken by God to Israel, are the foundation of all of God's laws. They have been in effect from the beginning of mankind, over 3,000 years before their pronouncement at Mt. Sinai. Their written form is the summation of the spiritual laws which function at all times, whether a person is aware of them or not. Obedience to these commandments brings blessings, and disobedience brings curses. The Ten Commandments teach us how to express love toward God and our fellowman. They must be obeyed as a condition for receiving eternal life.

Scriptural References

Ex. 20:1-17	Deut. 5:6-21	Deut. 30:15-20
Matt. 19:16-22	Rom. 7:7-14	Matt. 22:36-40
I John 3:22-24	Rom. 13:8-10	II John 6-10

The Weekly Sabbath

The weekly Sabbath, known as Saturday today, is the seventh day of the week. In the beginning, the Sabbath was created by God. He blessed and sanctified the seventh day at creation as a special day for rest and fellowship with Him. The Sabbath is a memorial of creation and was made for all mankind. It was the commanded day of weekly worship for 3,000 years before the Ten Commandments were given to Israel. The Fourth Commandment is a reminder to observe and to keep the Sabbath day holy.

As Lord God of the Old Testament, Jesus Christ created the Sabbath by resting on the very first seventh day and by blessing and sanctifying it. In the New Testament, Jesus Christ proclaimed that He is Lord of the Sabbath day. During His ministry on earth, He reaffirmed the sacredness of the Sabbath and taught its proper observance. Jesus Christ Himself showed by example that it is right to do good on the Sabbath day, in addition to resting from one's physical labor and secular business. The apostles of Jesus Christ and the early New Testament Church observed the Sabbath and taught Gentile Christians to observe it.

The keeping of the seventh-day Sabbath is a special sign of the covenant between God and His people. God commands that it be observed from sunset Friday to sunset Saturday. During this holy time, Christians are commanded to rest from their labor and to assemble to worship God and to receive instruction from His Word. Observance of the seventh-day Sabbath is essential for salvation and for true fellowship with God the Father and Jesus Christ.

Scriptural References

Gen. 2:1-3	Mark 2:27-28	Ex. 20:8-10
Ex. 31:13-17	Isa. 58:13-14	Isa. 56:1-7
Isa. 66:23	Ezek. 20:12, 20	Lev. 23:1-3
Luke 4:4	Acts 13:42-44	Acts 17:2
Acts 18:4, 11	Acts 19:8-10	Heb. 4:4-10

The Annual Feasts and Holy Days

The Scriptures teach that there are seven annual feasts and holy days, which were ordained by God to be observed as special commanded convocations. These feasts and holy days portray God's plan of salvation for mankind. The observance of these holy convocations is a sign between God and His people. God's annual feasts and holy days were observed by His people during Old Testament times. In the New Testament, Jesus Christ's entire ministry was centered around the spiritual meaning of these holy days. The New Testament apostolic Church faithfully observed these annual feasts and holy days. The Scriptures reveal that they will be observed by all mankind after the return of Jesus Christ.

As the holy days are annual Sabbath days, they may fall on any day of the week (except Pentecost, which always falls on a Sunday). When a holy day falls on a weekly Sabbath, the special observance of the annual holy day takes precedence. God's feasts and holy days are to be observed from sunset to sunset in accordance with the Calculated Hebrew Calendar as preserved by the Levitical Jews. The seven annual feasts and holy days are as follows:

Feast or Holy Day	Commanded Scriptural Date of Observance
1) Passover	14th day of the first month*
2) Unleavened Bread (7 days)	15th through 21st days of the first month (the 15th & 21st are holy days)
3) Pentecost	Counted annually**
4) Trumpets	1st day of the seventh month
5) Atonement	10th day of the seventh month
6) Tabernacles (7 days)	15th through 21st days of the seventh month (the15th is a holy day)
7) Last Great Day	22nd day of the seventh month (a holy day)

*Not a holy day

**Fifty days are counted, beginning with the first day of the week during the Days of Unleavened Bread. The feast is observed on the fiftieth day, which always falls on the first day of the week.

Scriptural References

Lev. 23	Ex. 23:14-17; 31:13	Ex. 12:1-20
John 7:37	Matt. 26:17-18	I Cor. 5:7-8
Acts 2:1	Acts 18:21	Acts 20:16
I Cor. 16:8	Zech. 14:16-19	Isa. 66:23

VI. Sin

Sin is the transgression of the holy laws and commandments of God, whether in the letter or the spirit of the Law. Therefore, sin is lawlessness or anti-law. Sin is also a defilement of one's conscience. When a person knows to do good and doesn't do it, it is sin. The ultimate penalty for sin is eternal death. Upon deep and sincere repentance toward God, one's sins will be forgiven by faith in the blood and sacrifice of Jesus Christ for the payment of those sins through the mercy of God the Father. The only unpardonable sin is persistent, knowledgeable and willful transgression of the commandments and laws of God. This sin cannot be forgiven because it is willful rejection of God's salvation, willful rejection of and blasphemy against the Holy Spirit of God the Father, and despising the sacrifice of Jesus Christ as an unholy thing. Blasphemy against the Holy Spirit is the sin of condemning the works of God the Father, accomplished through the power of His Holy Spirit, and attributing such works to Satan the devil. When a person has committed the unpardonable sin, his or her conscience is seared with a hot iron, and it is impossible to be convicted by the Holy Spirit and be led to repentance. God's judgment for the unpardonable sin is the second death, or eternal death, from which there is no resurrection.

Scriptural References

I John 3:4	Rom. 7:12-14	I John 1:5-2:2
Acts 2:38	Eph. 1:7	Eph. 1:7; 2:1-10
I John 5:17	Jas. 2:10-11; 4:12	Gal. 5:19-21
Rom. 6:23	Rom. 14:23	Acts 3:19
Matt. 12:31-32	Heb. 6:4-6	Gal. 1:8-9
Heb. 10:26-27	Rev. 20:14-15	Rev. 21:8

VII. The Holy Spirit

The Holy Spirit is not a person or a third member of a so-called trinity. The Holy Spirit is the power by which God the Father and God the Son accomplish Their will. The impregnation of the Holy Spirit from God the Father as a spiritual begettal is granted freely to each believer upon repentance of sins, baptism by immersion, and the laying on of hands. This begettal of the Holy Spirit is the earnest and assurance of the promise of eternal life through Jesus Christ. It is the power of God, which makes each begotten child of God a partaker of the divine nature and imparts the ability to develop the love of God. The fruits of the Holy Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and self-control. The indwelling of the Holy Spirit imparts the power to each individual to live in accordance with God's will and to overcome the temptations of human nature, the world, and Satan. As the spiritually begotten believer seeks to serve and obey God the Father and Jesus Christ, the Holy Spirit will lead him or her into all Truth that is contained in the Word of God and is essential for salvation.

Scriptural References

Gen. 1:2	Acts 2:38	John 14:16, 26
Rom. 8:9-14	I Cor. 2:9-10	Acts 8:15-17; 19:6
Gal. 5:22-23	II Tim. 1:6-7	Eph. 1:13-14
II Cor. 1:21-22	Isa. 55:1-3	John 7:37-39
I John 3:9-11	I John 4:4-8	II Pet. 1:1-11

VIII. The Grace of God

Grace is the free and undeserved gift of God the Father through Jesus Christ. The grace of God is the greatest expression of God the Father's love and all-encompassing mercy. Grace is more than the forgiveness of sins. To be under grace means to be continually receiving God's divine love, favor, blessing, gracious care, help, goodwill, benefits, gifts and goodness. God the Father is the source from which grace comes to the believer. The ONLY MEANS by which grace is granted to the believer is through the birth, life, crucifixion, death and resurrection of Jesus Christ as the perfect sacrifice of God the Father. The believer enters the grace of God through faith in the sacrifice of Jesus Christ for the forgiveness of his or her sins. God the Father grants His grace to each believer upon repentance of sins and baptism by immersion, which is the outward manifestation of repentance. Through grace, the believer's sins are forgiven and the righteousness of Jesus Christ is imputed to him or her.

Grace establishes a new spiritual relationship between the believer and God the Father and Jesus Christ. Through the unearned and unmerited gift of grace, the believer is not only chosen, called, forgiven and accepted by God the Father through His Beloved but is also begotten with the Holy Spirit, making him or her a child of God and an heir of eternal life. From this point, the spiritually begotten believer begins a new life under grace. Grace does not grant a license to practice sin by ignoring or rejecting the commandments of God. Only those who keep His commandments can abide in His love and remain under His grace. Every believer who receives the grace of God has a personal obligation to God the Father and Jesus Christ to forsake his or her old, sinful thoughts and practices and to live a new life, daily growing in the grace and knowledge of Jesus Christ. For every believer who lives under grace, Jesus Christ acts as Redeemer, High Priest and Advocate. If the believer commits a sin, He intercedes to propitiate the Father and to obtain His mercy and grace. The grace of God, which comes through Jesus Christ, keeps the repentant believer in a continual state of blamelessness and sinlessness.

Scriptural References

Eph. 2:4-10, 4:7	I John 3:6-8	Rom. 5:1-11, 15-18
Rom. 3:22-25; 2:4	Gal. 2:20	Rom. 4:1-13
Psa. 103:2-4	Gal. 1:15	Gal. 5:1-4
Isa. 55:6-7	Jude 4, 21	Gen. 6:8
II Tim. 1:9	I Cor. 15:10	Rom. 11:5-6
Eph. 1:3-9	Eph. 3:1-21	I Pet. 5:10

IX. Repentance

Repentance is complete remorse and sorrow for one's sins, which are the transgressions of the laws and commandments of God. Repentance is the first step in the sinner's reconciliation with God the Father and Jesus Christ. True repentance begins when God the Father opens a person's mind to understand that he or she is a sinner against God the Father, and that his or her own sins had a part in crucifying Jesus Christ. The graciousness of God the Father leads each sinner to repentance. Repentance moves each one to confess his or her sins to God the Father and to ask forgiveness, remission and pardon for those sins through the blood of Jesus Christ. True, deep, godly repentance will produce a profound change in a person's mind and attitude, called conversion, which will result in a continuing desire to live by every Word of God. The truly repentant person will turn from evil thoughts and ungodly practices and will seek to conform his or her life to the will of God as revealed in the Holy Bible and as led by the Holy Spirit. Confession and repentance of sins is an ongoing process in a Christian's spiritual growth toward the perfection of Jesus Christ.

Scriptural References

Rom. 2:4	Acts 2:37-38	Luke 24:47
II Cor. 5:17	Rom. 8:5-9	II Cor. 7:9-11
Acts 3:19	Jer. 17:5-9	Mark 1:15
Luke 13:3, 5	II Tim. 2:25	Psa. 51
Acts 11:18	I John 1:6-2:2	John 6:44-45

X. Water Baptism

Upon genuine, godly repentance and acceptance of Jesus Christ as personal Savior, the believer must be baptized by complete immersion in water for the remission of his or her sins. Water baptism symbolizes the death and burial of each repentant believer—a spiritual conjoining into the death of Jesus Christ. Through this baptismal death, the believer becomes a partaker of the crucifixion and death of Jesus Christ, and His blood is applied as full payment for his or her sins. Rising up out of the water is symbolic of being conjoined into the resurrection of Jesus Christ. When the believer comes up out of the watery grave of baptism, he or she rises to newness of life. In order to become a new person, each baptized believer must be begotten with the Holy Spirit through the laying on of hands. The believer is then led by the Holy Spirit to walk in loving obedience to God the Father and faith in Jesus Christ.

Scriptural References

Acts 2:38	Matt. 3:13-16	Matt. 28:19-20
Col. 2:12	Acts 8:12-17	Rom. 6:3-13

XI. Justification

Justification is freely granted to the called and repentant believer by God the Father through the sacrifice of Jesus Christ. Justification takes place when the believer's sins are removed by the blood of Jesus Christ and he or she is put into right standing with God the Father. In order to receive God's gift of justification, a person must repent toward God, believe in the sacrifice and blood of Jesus Christ for the remission of sins, and be baptized by immersion. The believer is then cleansed from sin and is without condemnation, placing him or her in right standing with God the Father. This state of justification is called the "gift of righteousness" because God the Father freely imputes the righteousness of Jesus Christ to the believer.

Scriptural References

Rom. 2:13	Rom. 4:5-8, 24-25	Rom. 5:1-10, 17-21
Rom. 3:24-31	I Cor. 6:11	Rom. 8:28-30

XII. Righteousness

The Righteousness of the Law

God is both Creator and Lawgiver. When God created mankind, He also established righteous laws that govern man's relationship with Him and with his fellowman. The laws of God draw a clear line between actions that are good and righteous in God's eyes as opposed to acts that are evil and sinful. Without God's laws, there would be no sin. The Scriptures declare that "where there is no law there is no sin....for by the Law is the knowledge of sin." The Biblical record of the sins of Adam and Eve, and the nations that descended from them, makes it clear that God's laws have been obligatory upon mankind from the beginning.

In Old Testament times, a man or woman who kept the commandments of God, fulfilling His requirements in the letter of the Law, was counted righteous before God. This type of righteousness, which was earned by doing the works of the law, brought many physical and material blessings from God—health and prosperity, deliverance from enemies, peace and long life. When God covenanted with Israel, He proclaimed through Moses that those who kept His laws and commandments "shall live in them" because they would be spared the punishment and curses that were appointed for lawbreakers—including death by capital punishment.

Although the righteousness of the Law resulted in many blessings to the obedient, fulfilling the letter of the Law did not and could not earn eternal salvation. The promise of salvation and eternal life is God's free and undeserved gift and is offered only through the righteousness of faith. The required righteousness of the letter of the Law was a "schoolmaster" or tutor to reveal the sinfulness and weakness of human nature and to point to the need for a higher righteousness—the righteousness of faith.

Scriptural References

Gen. 3:11-13; 4:7-11	Gen. 6:5-13; 15:16	Lev. 18:5
Jer. 18:7-10	Ezek. 20:11, 13, 21	Prov. 4:4
Deut. 28:1-13	Deut. 4:1-13; 6:1-4	Gal. 3:11
Rom. 10:5	Rom. 3:9-22; 4:13-16	Rom. 2:11-13

The Righteousness of Faith

The righteousness of faith is the gift of righteousness, which the believer receives through the abundance of the Father's grace. It is called "the righteousness of faith" because only through the faith of Jesus Christ is it possible to partake of this righteousness. When a believer is justified by faith in Jesus Christ and receives the gift of the Holy Spirit as a begettal from God the Father, the Father imputes to the believer the very righteousness of Jesus Christ so that "grace might reign through righteousness into eternal life, through Jesus Christ." This imputed righteousness is the gift of God through faith in Jesus Christ and cannot be earned by doing works of law. The righteousness of Jesus Christ, which is imputed to the believer by God the Father, far exceeds the righteousness required by the letter of the Law. In His perfect righteousness, Jesus Christ not only observed the letter of the Law but also fulfilled every one of His Father's commandments in the full spirit of the Law. His spiritual obedience was so perfect, pure and wholehearted that He always did those things that pleased God the Father. This perfect righteousness was accomplished through the power of the Holy Spirit, which He received without measure from the Father.

By His personal example and His teachings, Jesus magnified the laws and commandments of God and revealed the fullness of their intent and meaning. He showed that the spirit of the Law does not nullify the letter of the Law but requires a fuller, spiritual obedience. This spiritual obedience is beyond the capability of the natural mind and human will and can only be accomplished through Jesus Christ. The Scriptures reveal that when the believer is begotten with the Holy Spirit of God the Father, he or she begins to receive the very mind of Christ. With Christ's mind, the believer is strengthened to live by every word of God in the full spirit of the Law, not just in the letter. With "Christ in you, the hope of glory," the believer begins to have the laws and commandments of God written upon his or her mind. Thus the laws and commandments of God are established with their full, true spiritual meaning through grace and the gift of the righteousness of faith. This gift of spiritual righteousness, which God grants to the believer, gives him or her the power to bring forth the fruits of the Spirit unto eternal life. Through the righteousness of faith, the believer is truly fulfilling the Scripture, "The just shall live by faith."

Scriptural References

Rom. 4:3-8, 13-24	Rom. 5:17-21	Rom. 3:20-31
Rom. 6:1-19	Gal. 2:20-21	Gal. 5:16, 18, 22-25
Col. 1:27-28	Rom. 7:6	Heb. 8:10
Heb. 10:16	Phil. 2:5, 13	

XIII. Sanctification

Sanctification is the act of setting someone or something apart for a holy purpose and use. Christians are in a continuing state of sanctification after repentance, baptism by immersion, and the receiving of the Holy Spirit as a begettal from God the Father. In the Scriptures, Christians are referred to as "saints", meaning those who have been made holy by the sanctification of God the Father.

Scriptural References

I Cor. 1:2	Eph. 5:25-27	II Thes. 2:13-14
I Cor. 6:11	Ex. 31:13; 40:9-13	Lev. 21:1, 8
Eph. 1:3-4	Jer. 1:5	John 17:15-19

XIV. The Baptism of the Spirit

The baptism of the Spirit is the act of receiving the Holy Spirit as a begettal from God the Father. This spiritual begettal is granted to each believer through the laying on of hands after baptism by full immersion in water. Upon receiving the gift of the Holy Spirit, the believer becomes a begotten child of God the Father. The baptism of the Holy Spirit places the believer into the spiritual Church of God, the Body of Jesus Christ, of which all begotten children of God are members.

Scriptural References

Matt. 3:11	Acts 2:38	Acts 8:15
Acts 19:6	I Cor. 2:12	Rom. 8:9-16
I Pet. 1:3	I John 3:9, 24	

XV. Faith

Faith is the knowledge of and active belief in the existence and power of the living God and His only begotten Son Jesus Christ. Faith is a gift from God and a fruit of the Holy Spirit. Through the gift of the Holy Spirit as a begettal from God the Father, true believers are granted the indwelling presence of Jesus Christ and the very faith of Jesus Christ. This faith is the actual spiritual substance of God's Holy Spirit, which gives the believer the assurance and the confidence that what God has promised, He will perform. The fruits of righteousness in the believer's life will continually manifest the true faith of Jesus Christ that is imparted by God to each believer. Faith is made perfect by doing the good works that God the Father has ordained through Jesus Christ. This active and living faith is absolutely essential for salvation through grace. Without good works, faith is dead. Without faith, good works are of no value in God's sight. Good works alone cannot bring salvation and eternal life. While true faith will produce good works in the believer's life, these good works do not earn salvation. The good works that are done through faith are not the cause but the result of God's gift of salvation to the believer.

Scriptural References

Heb. 11:1-6	Gal. 5:22	Gal. 2:20; 3:1-14
Eph. 2:4-10	Rom. 4:20-21	Jas. 2:14-22
I Pet. 1:1-9	Rom. 1:17	Phil. 1:6; 3:3-19
I Cor. 13:2	Tit. 1:16	Rev. 14:12
Luke 7:50	Matt. 8:1-13	Jas. 5:14-15

XVI. Salvation

Salvation is the gift of God the Father by His grace and is granted to the believer through faith in Jesus Christ. Salvation cannot be earned by works of law, for there are conditions that must be met in order to receive the gift of salvation. God requires that one repent of sin, which is the transgression of His laws and commandments, and believe in His Son Jesus Christ, Whose blood paid the penalty for the sins of all mankind. Jesus Christ, the Son of God, is the Author and Finisher of eternal salvation for all who believe on Him. Through the blood of Jesus Christ and the acceptance of His sacrifice, the believer is reconciled to God the Father, having his or her sins completely forgiven and forgotten. By the grace of God, the believer is saved from the penalty of sin, which is eternal death, and is granted the gift of eternal life through the begettal of the Holy Spirit from God the Father.

Salvation begins when God the Father opens a person's mind to spiritual understanding, which leads to repentance toward God and faith in Jesus Christ as personal Savior. After being baptized by full immersion in water, the believer is granted the gift of the Holy Spirit through the laying on of hands. The believer then begins a new life of obedience to God through faith, working out his or her own salvation by the indwelling power of the Holy Spirit and in harmony with God's Word. It is a lifelong process of spiritual growth. The Scriptures reveal that there are three distinct stages in the process of salvation: 1) The believer has been saved from past sins and from Satan the devil

(Eph. 2:1-10). 2) The believer is then being saved as he or she continues in the Word of God—the Gospel—in loving obedience by faith (I Cor. 1:18; 15:2). 3) The believer will ultimately be saved at the resurrection (Rom. 7:24-25; I Cor. 15:12-57; I Tim. 3:14-16). The believer's salvation will not be completed until he or she is resurrected from the dead through the power of God and is born again as a spirit being into the Family of God. In God's time and plan, everyone will have an opportunity for salvation.

Scriptural References

Eph. 2:4-10	Rom. 6:23	II Cor. 7:10
John 6:44-45	Rom. 2:4	Rom. 6:4-6
I Thes. 4:14-17	Heb. 11:6	I Cor. 15:42, 52
Acts 8:12, 15-17	Acts 11:18	I Tim. 2:4
Mark 16:16	Rom. 5:6-10	Rom. 4:21-25
Acts 19:5-6	Heb. 12:1-4	Rev. 20:6

XVII. Laying On of Hands

The laying on of hands is a special act performed by ordained elders (with the exception of baptism which can be performed by senior men who have been designated by elders to baptize), in the churches of God while asking God the Father in prayer to confer a spiritual gift or blessing upon someone. The laying on of hands is required for the receiving of God's Holy Spirit following water baptism, for anointing the sick with oil for healing, for ordination of those selected for spiritual or physical service to the Church, for blessing little children, for a special blessing during a marriage ceremony, and for other special blessings.

Scriptural References

Acts 8:15-17	Acts 19:5-6	Jas. 5:14-15
Matt. 19:13-15	Mark 16:17-18	Acts 6:6; 13:3

XVIII. Healing

The Scriptures reveal that God sometimes allows sickness to afflict individuals for a special purpose. With this exception, the sickness that we suffer is the result of physical or spiritual sins. Divine healing is God's forgiveness of those sins. God the Father personally intervenes when He extends healing to those who call upon Him in times of sickness or injury. This divine intervention can be directed toward anyone at any time, as God wills, because Jesus Christ paid the price for healing from every sickness with the stripes of scourging that He received before His crucifixion. When God heals us, our sins are forgiven through the stripes of the sufferings of Jesus Christ. Miracles of healing are often granted. The Scriptures teach that one who desires to be healed by God should call for the elders of the Church to anoint him or her with oil in the name of Jesus Christ and to pray for God's healing and intervention. Trusting God in faith for healing is a personal matter between each individual and God.

Scriptural References

Ex. 15:26	Psa. 103:2-3	Matt. 9:27-30
I Pet. 2:24	I Cor. 11:23-30	Matt. 8:1-17
Jas. 5:14-16	Isa. 53:4-5	Mark 16:15-18
II Cor. 12:7-10	John 9:1-11	

XIX. The Church of God

The Spiritual Body of Christ

The Church of God is portrayed in the Bible as the spiritual Body of Jesus Christ. God the Father has appointed Jesus Christ as the Head of the Church in all things. The true Church of God is

made up of all who have been called by God the Father, who have accepted His Son Jesus Christ as personal Savior, who have repented of their sins, who have been baptized by immersion, and who have received the Holy Spirit of God as a begettal from God the Father. These individuals are spiritual brethren and members of one Church—the spiritual Body of Jesus Christ—although they may be widely scattered throughout the world. It is by one and the same Spirit—the Holy Spirit of God the Father—that each one has been baptized into the Body of Jesus Christ. This spiritual relationship with Jesus Christ and God the Father is the basis of all true Christian fellowship. Jesus described Himself to His disciples as "the true vine" and the Father as "the husbandman." All true Christians are branches of the true Vine and must remain attached to the Vine in order to grow spiritually.

While there is only one spiritual Body of Christ, its members are scattered in numerous local fellowships and individual ministries around the world. Since all members of the Body of Christ have the Spirit of God, God does not limit Himself to work through any single organization. Every group or ministry that is part of the Body of Christ will manifest the fruit of God's Holy Spirit, bear the name of God, and will be keeping His commandments as magnified by Jesus Christ. The primary function of the Church is to nurture the brethren of Jesus Christ with spiritual food from God's Word so that they may grow up into the fullness of the stature of Jesus Christ. The Church also has a commission from God to preach repentance and salvation through Jesus Christ in all the world and to preach the good news of the coming Kingdom and government of God in preparation for the return of Jesus Christ to rule on the earth.

Scriptural References

Eph. 1:22-23	John 21:15-17	Eph. 4:4-6, 11-16
Matt. 28:18-20	I Cor. 12:6-13	Acts 2:47
Matt. 24:14	Rom. 8:9, 28-29	John 15:1-8
Heb. 2:9-18	Rev. 1:12-20	

The Ministry of the New Testament Church of God

The New Testament Church of God has a ministry patterned after the instructions of Jesus Christ as recorded in the New Testament. Those who serve in this ministry do not exalt themselves over their brethren by exercising authority or rank but strive to serve their brethren in humility and love. The ordained elders of the New Testament Church of God understand that they have been called by God to spiritual service to fulfill the needs of their brethren. An elder may serve as a minister, teacher, pastor, evangelist, or in other needed capacities. The function that each elder fulfills varies according to the measure of the gift of Jesus Christ. The qualifications for elders are found in I Timothy 3 and Titus 1. His love of the brethren and of God the Father and Jesus Christ is evidence that God has called a man to be an elder. An ordained elder must maintain an attitude of true conversion and dedication to God the Father and Jesus Christ. He must have a deep desire to serve the brethren of God and the ability to teach the Gospel of Jesus Christ. The purpose of the ministry is to edify or build up the body of Christ. It is the responsibility of the ministry to teach and preserve the true doctrines of the Bible, to serve the spiritual needs of the brethren, and to provide leadership within the local congregations. Those who are ordained to evangelize also have a responsibility to proclaim the Gospel of Jesus Christ to unbelievers, to teach all who will listen, and to baptize in all nations.

Scriptural References

John 15:16	Matt. 20:20-28	Matt. 28:19-20
Tit. 1:5-9	I Tim. 3:1-7	I Pet. 5:1-10
John 21:15-17	Matt. 24:14	Eph. 4:11-13
John 13:14-16	Heb. 13:7, 17	Luke 22:24-26
Acts 13:3, 14:23	I Tim. 5:22	II Tim. 1:6-14
II Tim. 2:1-4, 14-26	II Tim. 3:14-4:4	Jer. 23:28

XX. Christian Financial Responsibility

Responsibility to Family

The Scriptures teach that Christians should be diligent to provide for their families. Any Christian who is able to work but makes no effort to support his or her family "is worse than an infidel". Jesus Christ Himself taught that a Christian should first provide for his or her family before using personal income for other purposes, including offerings to God. Jesus condemned the Jews who gave offerings, or "corban," to the Temple treasury while neglecting their needy parents. God does not want Christians to neglect the basic needs of their families in order to give tithes and offerings. Those Christians who have a limited income and are able only to meet their basic needs have no actual increase from which to tithe. God desires mercy and not sacrifice.

Scriptural References

I Tim. 5:4, 8, 16	Mark 7:10-13	Prov. 31:10-28
Prov. 27:23-27	Prov. 28:19	

Responsibility to the Needy

Christians are commanded by Jesus Christ to support the poor and needy among them with compassion and understanding. A Christian attitude of true love and service should be the basis for all giving. God desires each one whom He has prospered to give cheerfully and willingly from the heart as he or she is able. Those who have an abundance but do not give because of a selfish attitude are guilty of covetousness and are sinning before God.

Scriptural References

Acts 2:44-45	Acts 4:34-35	Psa. 41:1-3
Prov. 28:27	Prov. 19:17	Matt. 26:11
II Cor. 9:1-9	Gal. 2:10	Jas. 2:14-17

Responsibility to the Church

In today's world, money is required to fulfill the commands of Jesus Christ to preach the Gospel, to feed the flock of God and to care for the needs of the Church. Therefore, Christians are directed by the Lord Jesus Christ to share their financial resources with those who serve in the ministry of God. Paul wrote, "Don't you know that those who are laboring *in* the sacred things of the temple live *of the things* of the temple, *and* those who are ministering at the altar are partakers with the altar? In the same way also [Greek *houtoos,* likewise, in the same manner] **the Lord did command** [Greek *diata*ssoo, to order, to direct, to command] that those who preach the gospel are to live of the gospel" (I Cor. 9:13-14).

Those who receive support from their brethren are accountable to God and to the brethren as to how these tithes and offerings are used. Any minister who merchandises the brethren by using intimidation, compulsion or fear in order to extract tithes and offerings from them will receive stern judgment from God.

God warns His servants against exploiting the poor of His flock and taking from the meager provisions of the needy. However, God honors and blesses the poor who give as they are able, no matter how small the amount, even as Jesus commended the poor and needy widow who gave her mite.

Scriptural References

I Cor. 9:1-14	Luke 21:1-4	Luke 19:12-17
Luke 16:10-13	Zech. 7:7-13	I Tim. 5:17-18
Luke 10:17	Matt. 24:45-51	Matt. 6:19-21

Appendix M

The Scriptural Principle of Tithing

God created the earth and all the resources of the earth from which physical wealth is derived. Although God owns all the resources of land and sea, He has given all these things to mankind to use and to enjoy. By using what God has created, mankind is able to grow food, raise animals, harvest the forests, mine the earth and fish the seas. Because God has given all these things to mankind, He requires that men acknowledge Him as the Almighty Provider and Sustainer. The Scriptures reveal that God instituted the principle of tithing in addition to freewill offerings as a perpetual way for mankind to honor Him. The Old Testament declares that tithes and offerings belong to God and are "holy unto the Lord." Jesus reaffirmed this truth when He said, "Render ... unto God the things that are God's." The account of Abel's offering in the book of Genesis makes it clear that this practice existed from the beginning of mankind and was not restricted to God's covenant with Israel at Sinai.

Before the establishment of the Old Covenant, tithes and offerings to God were given to Melchizedek, the Priest of the Most High God. The book of Genesis records that Abraham gave tithes to Melchizedek. Isaac and Jacob undoubtedly gave tithes and offerings to Melchizedek as well. When God established His covenant with Israel, the tithes and offerings were transferred to the Levitical priesthood. God said, "And behold, I have given the children of Levi all the tenth in Israel." Under the Old Covenant, God required His people to give Him the firstfruits of their harvest and the firstborn of their livestock as well as a tenth of the increase they derived from their crops, livestock, mining precious minerals from the earth, and profit from merchandising.

God said through the prophet Malachi that the priests were violating God's commands by offering polluted offerings and robbing God. Likewise, those who did not give the tithes and offerings to the Levites as God had commanded were robbing God.

Under the New Covenant, the priesthood of Melchizedek has replaced the Levitical priesthood, and the scriptural authority to receive the tithes and offerings of God has been transferred back to the order of Melchizedek. Jesus Christ, sitting at the right hand of God the Father, now holds the eternal office of High Priest of the order of Melchizedek. Christians today give their tithes and freewill offerings to support the work of Jesus Christ through His Church, or they are robbing God.

In following the scriptural principle of tithing, each Christian is individually responsible to determine his or her true increase. Jesus said, "Render unto Caesar the things which are Caesar's," thus revealing that taxes should be paid to "Caesar" (civil governments). Taxes are excluded in determining one's increase. Also excluded are expenses related to one's business or employment, which reduce actual net income. Christians whose incomes are so limited that their entire net income is required to meet basic living expenses have no true increase in God's eyes on which to tithe. The giving of money is not required for salvation. However, if God has financially blessed a Christian, he or she should willingly give as led by the Holy Spirit. Each Christian should give from the heart in a willing attitude of love and service, according to the blessings that God has bestowed—both spiritually and physically. God has promised to bless those who tithe and give offerings with all sufficiency in all things.

Scriptural References

Gen. 1:26-28	Deut. 8:1-18	Gen. 4:3-7
Num. 18:1-29	Mal. 3:7-11	Heb. 7:1-10
I Sam. 2:12-17	Mal. 1:6-14	Mal. 2:1-10
Matt. 22:21	Matt. 5:17-20	Matt. 6:19-21

XXI. The Gospel

The word Gospel means "good news." The Gospel is the wonderful message of God's plan of salvation for all mankind through the life, death and resurrection of Jesus Christ, His only begotten Son. The New Testament calls this message the Gospel of grace. The Gospel of grace is the good news that Jesus Christ is the Savior of the world and that through His blood all who repent and believe in Him may have their sins forgiven and may enter into the Family of God. The Gospel is also a message about the coming Kingdom of God on earth. It is the good news that when Jesus Christ returns to the earth, He will set up the Kingdom of God and the Government of God. He will rule all nations as King of kings and Lord of lords. The saints who are given immortality at the first resurrection will

inherit the Kingdom with Jesus Christ and will rule and reign with Him as kings and priests. The Gospel must be preached to all nations as a witness before Jesus Christ returns to set up His Kingdom. Through the preaching of the Gospel, God is preparing saints for His Kingdom by calling those whom He chooses to repentance and conversion.

Scriptural References

Acts 20:24	John 3:16	I John 2:1-2
Mark 1:14-15	Matt. 24:14	Rom. 10:8-18
Mark 16:15-16	Matt. 28:19-20	Isa. 9:6-7
Acts 11:19-21	Rom. 8:16-17	I Cor. 15

XXII. The Kingdom of God

The Kingdom of God is the Government of the Family of God. The Kingdom of God currently rules the universe. Although the Kingdom of God is not now ruling the earth, all those who have the Spirit of God are under the rule of God the Father through the lordship of Jesus Christ. The Kingdom of God will be reinstituted on the earth at the return of Jesus Christ as King of kings and Lord of lords. At that time, the Millennium will begin and the immortal saints, as the sons of God, will rule as kings and priests with Jesus Christ in the Kingdom of God. After God the Father brings the New Jerusalem from heaven to the new earth, the Kingdom of God will rule the entire universe from the New Jerusalem for all eternity.

Scriptural References

Rev. 2:26	Dan. 2:44	Mic. 4:1-4
Rev. 3:12, 21	Heb. 11:13-16	I Cor. 15:50-54
Rev. 5:10	Isa. 11:1-10	Col. 1:13
Rev. 21	Isa. 66:22-23	John 3:3-7

XXIII. The Resurrections

The Bible reveals two distinct types of resurrection from the dead: 1) restoration to physical life as a fleshly human being, and 2) transformation to eternal life as an immortal spirit being.

The Scriptures record the resurrection of individual persons to physical life at various times by the will of God. In Old Testament times, a widow's son was restored to life through the prayer of Elijah the prophet. Jesus' raising of Lazarus from the dead is a well-known example from New Testament times. These were special acts of mercy by God which extended the physical life of the individuals. Those whom God resurrected in this manner were not given immortality, and all died again.

Jesus Christ was the first to be resurrected to immortality by the power of God the Father. To become a human being, Jesus divested Himself of His glory and power as the Lord God of the Old Testament. When He was resurrected, He was restored to His full glory, power and honor as God. Jesus Christ is called the Firstborn from among the dead because He is the first of multiple millions who will be resurrected to immortality. When Jesus Christ returns to the earth, all true Christians who have died will be raised to eternal life as immortal spirit beings. Those Christians who are alive at the return of Jesus Christ will be changed instantaneously from flesh to spirit. This transformation to spirit is the new birth, when the saints of God—both dead and living—are truly "born again" into the Family of God. All the saints will be composed of spirit, as God is composed of spirit, and will be full members of God's divine Family. They will rule with Jesus Christ as kings and priests on the earth. This resurrection is described in the Bible as the first resurrection.

After the 1,000-year reign of Jesus Christ and His saints, there will be a resurrection to physical life of all who have died without having received the opportunity for salvation. During this second physical life, each person will have his or her first and only opportunity for salvation through Jesus Christ. Those who fully accept the salvation of God will enter into the Family of God as spirit beings. Those who reject salvation through Jesus Christ will be condemned to eternal death. They will be joined by all the incorrigible wicked who have died throughout history, who will also be resurrected to

physical life. All who have refused to accept salvation and have knowingly and willfully committed the unpardonable sin—blasphemy against the Holy Spirit of God the Father—will be resurrected to receive the final judgment of God. Their sentence will be to die in the Lake of Fire. This death is the second and final death, from which there is no resurrection.

Scriptural References

I Ki. 17:17-24	John 11:20-44	Mark 5:35-42
I Cor. 15:3-4, 20-23	Rom. 1:4	Heb. 2:9-10
John 5:28-29	I Cor. 15:23, 35-55	Rev. 20:4-6
Matt. 27:52-53	Rev. 20:11-12	Ezek. 37:1-14
Rev. 20:11-15	II Pet. 3:10-12	Matt. 25:41-46

XXIV. Eternal Judgment

God is now judging every believer who has been called at this time. God's judgment of each individual begins when God opens his or her mind to understand God's way of life. With His love, grace and mercy, God gives each one who yields to His Holy Spirit the strength and the power to grow in love, faith and grace and to overcome human nature, the world and Satan the devil. God the Father holds each believer personally responsible to grow in the knowledge of His Word and in the spiritual stature and fullness of His Son Jesus Christ. If the believer loves God with all their heart and is living in faithful obedience to His Word, he or she will have the righteousness of Jesus Christ imputed to him or her as the gift of God. The believer will then be judged as wholly righteous and blameless before God the Father. All who remain in this imputed righteousness of faith will be in the first resurrection and will receive eternal life at the return of Jesus Christ.

Those individuals through the ages who have had no opportunity for salvation during their lifetime will be restored to physical life in the second resurrection, which will take place after the 1,000-year reign of Jesus Christ and the saints. Everyone who is raised in the second resurrection will have the same opportunity for salvation as those who were in the first resurrection. Each one will be taught the way of salvation and will have the opportunity to repent and to accept the sacrifice of Jesus Christ for the remission of his or her sins. Each will be granted the same period of time to choose God's way of salvation. This period, called the Great White Throne Judgment, will apparently last for 100 years. During this time, all who learn to live in accordance with God's will, growing in grace and in the knowledge and character of Jesus Christ, will receive eternal life.

By the end of this period of judgment, all those who have chosen salvation will have entered into the Kingdom of God as spirit sons of God. At that time, all who have rejected their opportunity for salvation will be sentenced to the second death—their eternal judgment. All the incorrigible wicked from past ages who have committed the unpardonable sin, willfully rejecting the salvation of God, will be resurrected to physical life to join the living wicked in receiving the sentence of the second death as their eternal judgment. God will destroy all the incorrigible wicked at the same time in the Lake of Fire. This is the second death from which there is no resurrection.

Scriptural References

I Pet. 4:17	Mic. 4:1-4	Heb. 10:26-27
Rom. 2:16	Acts 10:42	Rev. 20:11-14
Rom. 14:10-12	II Pet. 2:9	Rev. 20:5-6
I Sam. 16:7	II Tim. 4:8	Ezek. 37:12-14

XXV. Baptism of Fire

The baptism of fire is not a baptism to be sought by spiritually begotten believers, as some teach, but a baptism that is reserved for the incorrigibly wicked. The Scriptures reveal that the baptism of fire is the eternal destruction of the wicked by immersion into the Lake of Fire and brimstone. Those who are cast into the Lake of Fire will not be tormented forever but will be burned up. This is the second and permanent death and God's final judgment for the unrepentant, who have committed

the unpardonable sin by willfully rejecting His way of salvation through Jesus Christ. All who have hardened their hearts in their iniquities and their rebellion against God and who have committed the unpardonable sin by knowingly resisting and blaspheming the Holy Spirit, making it impossible for them to be led to repentance, are incorrigibly wicked and will be destroyed together in the Lake of Fire.

Scriptural References

Matt. 3:11-12	Rev. 20:14-15	Mal. 4:1-3
Matt. 12:31-32	Rev. 21:8	

XXVI. Clean and Unclean Meats

As Creator, God has provided not only plants but also animals to be food for mankind. However, God did not create all animal flesh to be eaten by human beings. Because God desires mankind to sustain good health, He has revealed to mankind which animal flesh He has specifically created for food. This knowledge was made known from creation as shown in the account of Noah and the Flood. In Leviticus 11 and Deuteronomy 14, God clearly specified which meats are fit for human consumption and which are not. The classification of clean or unclean is easily identifiable by the characteristics that God created in the animals. Any warm-blooded mammal that has split hooves and chews the cud is clean to eat. All other warm-blooded animals are unclean. Of the creatures that live in the waters, only fish with fins and scales are clean to eat; all others are unclean. Of the fowl, God forbids eating the flesh of fowl that are scavengers. All reptiles are unclean, as are all insects except locusts, grasshoppers and certain beetles.

Contrary to the belief of many professing Christians, the New Testament does not nullify God's laws of clean and unclean meats. The dispute between Jesus Christ and the Pharisees in Mark 7 was not about the eating of clean or unclean meats. Rather, it concerned His disciples eating food with unwashed hands. The vision that Peter saw which is recorded in Acts 10, was given to reveal that no human is to be called "common or unclean". It was not a divine authorization to change God's laws of clean and unclean meats.

The apostle Paul upheld the laws of clean and unclean meats as a requirement for Christians. He described the meats that Christians are permitted to eat as those "meats, which God created to be received with thanksgiving by the faithful, even *by* those who know the truth [the Word of God is Truth—John 17:17]" (I Tim. 4:3). Paul was clearly showing that some meats were created to be eaten, and others were not created to be eaten. Paul continued, "For every creature of God *that He designated for human consumption is* good, and nothing to be refused, *if* it is received with thanksgiving, because it is sanctified [set apart] by the Word of God [as revealed in the Scriptures] and prayer" (verse 4).

Scriptural References

Lev. 11:1-31	Deut. 14:3-20	Mark 7:1-16
Acts 10:1-28	I Tim. 4:3-5	Isa. 66:17
Gen. 7:2; 8:20		

Appendix N

Rome's Challenge to the Protestants

Rome's Challenge—Why Do Protestants Keep Sunday??

Most Christians assume that Sunday is the biblically approved day of worship. The Roman Catholic Church protests that, indeed, it is not. The Roman Catholic Church itself without any Scriptural authority from God transferred Christian worship from the Biblical Sabbath (Saturday) to Sunday, and to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings only on the Bible, *it should worship on Saturday.*

Over one hundred years ago the *Catholic Mirror* ran a series of articles discussing the right of the Protestant churches to worship on Sunday—exposing their claim that the New Testament taught Sunday keeping to be false. The articles stressed that unless one was willing to accept the authority of the Catholic Church to designate the day of worship, the Christian should observe Saturday, the true Christian Sabbath, as both the Old and New Testaments teach. Those articles are presented here in their entirety.

For ready reference purposes, here are links to verses quoted in the article below.

FEBRUARY 24, 1893, the General Conference of Seventh-day Adventists adopted cer-

New Testament verses relating to the apostles assembling the "first day of the week"	All New Testament references to "the Lord's day" or "day of the Lord"
1. Luke 24:33-40 John 20:19 2. John 20:26-29 3. Acts 2:1 4. Acts 20:6-7 Acts 2:46 5. I Cor. 16:1-2 Acts 18:4	1. Acts 2:20 2. I Cor. 1:8 3. I Cor. 5:5 4. 2 Cor. 1:13-14 5. Phil. 1:6 6. Phil. 1:10 7. 2 Pet. 3:10 8. 2 Pet. 3:12 9. Rev. 1:10

tain resolutions appealing to the government and people of the United States from the decision of the Supreme Court declaring this to be a Christian nation, and from the action of Congress in legislating upon the subject of religion, and remonstrating against the principle and all the consequences of the same. In March 1893, the International Religious Liberty Association printed these resolutions in a tract entitled *Appeal and Remonstrance.* On receipt of one of these, the editor of the *Catholic Mirror* of Baltimore, Maryland, published a series of four editorials, which appeared in that paper September, 2, 9, 16, and 23, 1893. The *Catholic Mirror* was the official organ of Cardinal Gibbons and the Papacy in the United States.

These articles, therefore, although not written by the Cardinal's own hand, appeared under his official sanction, and as the expression of the Papacy to Protestantism, and the demand of the Papacy that Protestants shall render to the Papacy an account of *why* they keep Sunday and also of *how* they keep it.

The following article (excepting the notes in brackets/minor formatting and section headings for readability and the two [internal] Appendixes) is a reprint of these editorials, including the title on the next page. [From the *Catholic Mirror* of Sept. 2, 1893](Bold emphasis added throughout).

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THE CHRISTIAN SABBATH

[Catholic Sunday]

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY SPIRIT AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTORY, AND SUICIDAL

Our attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, published by the International Religious Liberty Association, entitled, "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists (Feb. 24, 1893). The resolutions criticize and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher, who can find no warrant in its pages for the change of the day from the seventh to the first. Hence their appellation, "Seventh-day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God Himself, repeatedly reiterated in the sacred books of the Old and New Testaments, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the *same* Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time-honored practice of the Jewish people before their eyes, have rejected the day named for His worship by God, and assumed, in apparent contradiction of His command, a day for His worship never once referred to for that purpose, in the pages of that Sacred Volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath [Catholic Sunday] violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land against opening the gates of the World's Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and noisy remonstrance could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expressions of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition [meaning Sunday].

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became a "spectacle to the world, to angels, and to men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Purpose of Article

Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshiping God on *the first day* of the week.

The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular, the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

[***Note:*** There have *always* been seventh day Sabbath-keepers in the world since the First Century AD (other than the Seventh Day Adventists (SDA's)). Today, not only do SDA's number in the millions, but there are thousands of churches, groups and home fellowships that keep a Saturday Sabbath.]

Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old: viz., an inspired record also. He finds that the Bible, his teacher, is consistent in both parts, that the Redeemer, during His mortal life, never kept any other day than Saturday. The Gospels plainly evidence to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act canceling the Saturday arrangement can be found.

The Adventists, therefore, in common with Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsed fully by the life and practice of the Redeemer and His apostles' teaching of the Sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church, in keeping "holy," not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice of over 300 years, must help toward placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible, the sole recognized teacher of both litigants, being the umpire and witness. If however, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both cases of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other [recourse] left than the admission that they have been teaching and practising *what is Scripturally false for over three centuries,* by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this Scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to His servant, man: "Remember the Sabbath day, to keep it holy."

No Protestant living today has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher the Bible, which, from Genesis to Revelation, *teaches no other doctrine*, should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and, whereas a false position on this all-important question involves terrible penalties, threatened by God Himself, against the transgressor of this "perpetual covenant," we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions easy of solution:

1. **Which day of the week does the Bible enjoin to be kept holy?**
2. **Has the New Testament modified by precept or practice the original command?**
3. **Have Protestants, since the sixteenth century, obeyed the command of God by keeping**

"**holy**" **the day enjoined by their infallible guide and teacher, the Bible? And if not, why not?**

To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

[From the *Catholic Mirror* of Sept. 9, 1893]

"But faith, fanatic faith, one wedded fast to some dear falsehood, hugs it to the last."
—*Moore.*

Conformably to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the Bible rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher, save the "infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly, and with the unreserved confidence, to the voice of his church, so, too, the Protestant recognizes *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith, and his practice. The language of Chillingworth, "*The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants*," is only one form of the same idea multifariously convertible into other forms, such as "the Book of God," "the Charter of Our Salvation," "the Oracle of Our Christian Faith," "God's Text-Book to the race of Mankind," etc. It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue.

Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity—the Seventh-day Adventists excepted—on the one hand, and that of the Jewish people on the other, both observing different days of the week for the worship of God, we will proceed to take the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the Sacred Word, is found in Genesis 2:2 "**And on the seventh day He [God] rested from all His work which He had made.**" The next reference to this matter is to be found in Exodus 20, where God commanded the seventh day to be kept, *because* He had himself rested from the work of creation on that day; and the sacred text informs us that *for that reason* He desired it kept, in the following words; "***wherefore*, the Lord blessed the seventh day and sanctified it.**" (1) Again we read in chapter 31, verse 15: "**Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord**"; sixteenth verse: "***it is an everlasting covenant,***" "**and a perpetual sign**," "**for in six days the Lord made heaven and earth, and in the seventh He ceased from work.**" [***Note:*** Scriptures quoted throughout these editorials are from the Douay, or Catholic, Version of the Bible.]

Saturday Always the Sabbath

In the Old Testament, reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself *first kept it,* making it obligatory on all as "*a perpetual covenant.*" Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the law, A.M. 2514 to A.D. 1893, a period of 3383 years. With the example of the Israelites before our eyes today, there is no historical fact better established than that referred to; viz., that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved the weekly practice, the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept "holy to the Lord," which tradition they have extended by their own practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point, for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day to be "kept holy to Him,"—that the day was Saturday, and that any violation of that command was punishable with death. "**Keep you My Sabbath, for it is holy unto you; he that shall profane it**

shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people." Ex 31:14.

[***Note***: In other words, the people of Israel (made up of 12 tribes—*one* of which is Judah, which the term "Jew" comes from) anciently maintained the correct day of the Sabbath—and the Jews (who did not lose their identity) to this day STILL keep the correct time of God's Sabbath given to them through Moses! **Time has not been "lost"—we know that Saturday IS God's Sabbath Day!**]

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the Biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday School and pulpit, than that of keeping "holy" the Sabbath day.

Having secured the absolute certainty the will of God as regards the day to be kept holy, from His Sacred Word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for His worship; for it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation; viz., the New Testament, for the command of God canceling the old Sabbath, Saturday.

Investigating the Sabbath in the New Testament

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher—the New Testament—contains a decree canceling the mandate of the old law, and, at the same time, substituting a day for the divinely instituted Sabbath of the old law, viz., Saturday; for, inasmuch as Saturday was the day kept and ordered to be kept by God, *divine authority alone*, under the form of a canceling decree, could abolish the Saturday covenant, and another divine mandate, appointing by name another day to be kept "holy," other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the Biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept "holy" by the Biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new divine decree repealing that of Saturday and substituting that of Sunday, kept by the Biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance the Redeemer refers to Himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke,[(2)] but during the whole record of His life, whilst invariably keeping and utilizing the day (Saturday), *He never once hinted at a desire to change it*. His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after His death*, and, whilst His body was yet in tomb, Luke (23:56) informs us: "**And they returned and prepared spices and ointments, *and rested on the sabbath day according to the commandment* ... but on the first day of the week, very early in the morning, they came, bringing the spices they had prepared."** The "spices" and "ointments" had been prepared Good Friday evening, because "the Sabbath drew near." (Verse 54.) This action on the part of the personal friends of the Saviour, proves beyond contradiction that *after His death* they kept "holy" the Saturday, *and regarded the Sunday as any other day of the week.* Can anything, therefore, be more conclusive than the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

[***Note*** [(2)]: It is also referred to in Mark 2:28.]

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the canceling act can be discovered in the practice of the Apostles during that protracted period.

But, alas! We are once more doomed to disappointment. *Nine*[(3)] *times* do we find the Sabbath referred to in the Acts, but it is the *Saturday* (the old Sabbath). Should our readers desire the

proof, we refer them to chapter and verse in each instance. Acts 13:14, 27, 42, 44. Once more, Acts 15:21; again, Acts 16:13; 17:2; 18:4. "**And he** [Paul] **reasoned in the synagogue *every Sabbath,* and persuaded the Jews and Greeks";** *thus the Sabbath (Saturday) from Genesis to Revelation!!!* Thus, it is impossible to find in the New Testament the slightest interference by the Saviour or his Apostles with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement; nay a *plenary indorsement* by Him, whilst living; and an unvaried, active participation *in the keeping of that day and not* [*any*] *other by the apostles,* for thirty years after His death, as the Acts of the Apostles has abundantly testified to us.

[*Note* (3): This should be eight.**]**

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

[From the *Catholic Mirror* of Sept. 16, 1893.]

When his satanic majesty, who was "a murder from the beginning," "and the father of lies," undertook to open the eyes of our first mother, Eve, by stimulating her ambition, "You shall be as gods, knowing good and evil," his action was but the first of many plausible and successful efforts employed later, in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from allegiance to God. Nor does the subject matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since, he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a "new departure," by the abandonment of the Church instituted by the Son of God, as their teacher, and the assumption of a new teacher—*the Bible alone*—as their newly fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him his satanic majesty soon found in the apostate monk, Luther, who himself repeatedly testifies to the close familiarity that existed between his master and himself, in his "Table talk," and other works published in 1558, at Wittenberg, under the inspection of Melancthon. His colloquies with Satan on various occasions are testified to by Luther himself—a witness worthy of all credibility. What the agency of the serpent tended so effectually to achieve in the garden, the agency of Luther achieved in the Christian world. (4)

"Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit;
Whose hand adventurous shall their helm misguide
To hostile shores, or 'whelm them in the tide."

As the end proposed to himself by the evil one in his raid on the church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to insure his success therein. So far, they have been found to be misleading, self-contradictory, and fallacious. We will now proceed with the further investigations of this imposture.

[*Note* (4): Of course, one would expect a Catholic to demonize someone such as Luther, a person who fought for reforms in the church. If Luther had continued his reforms by accepting the Bible's Sabbath day, papists would not now be taunting "Protestants" with the inconsistency of professing to accept the Bible alone yet following the traditions of the Catholic Church in regards to God's day of worship.]

Did Jesus Change the Sabbath Day?

Having proved to a demonstration that the Redeemer, *in no instance,* had, during the period of His life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four evangelists fifty-one times, although He had designated Himself "Lord of the Sabbath," He never having *once,* by command or practice, hinted at a desire on His part to change the day by the substitution of

another and having called special attention to the conduct of the apostles and the holy women, the very evening of His death, securing beforehand spices and ointments to be used in embalming His body the morning after the Sabbath (Saturday), as St. Luke so clearly informs us (Luke 24:1), thereby placing beyond peradventure, the divine action and will of the Son of God during [His physical] life [on the earth] by keeping the Sabbath steadfastly; and having called attention to the action of His living representatives after his death, as proved by St. Luke; having also placed before our readers *the indisputable fact* that the apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as St. Luke (Acts 18:4) assures us: "**And he** [Paul] **reasoned in the synagogues *every Sabbath*** [Saturday], **and persuaded the Jews and the Greeks.**" The Gentile converts were, as we see from the text, equally instructed with the Jews, to keep the Saturday, having been converted to Christianity on that day, "the Jews and the Greeks" collectively.

Having also called attention to the texts of the Acts bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour as the *only* day of the week observed by Christ and His apostles, which period *exhausts the inspired record,* we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege, by calling attention to *every instance* wherein the sacred record refers to the first day of the week.

References to Sunday after Resurrection of Christ

The first reference to Sunday after the resurrection of Christ is to be found in St. Luke's Gospel, chapter 24, verses 33-40, and St. John 20:19.

[***Note***: Luke 24:33-40 reads "**And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, 'The Lord is risen indeed, and hath appeared to Simon.' And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, 'Peace be unto you.' But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them 'Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' And when he had thus spoken, he shewed them his hands and his feet.**" (King James Version)]

[***Note:*** John 20:19 says "**Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.'** " (KJV)]

The above texts themselves refer to the sole motive of this gathering of the part of the apostles. It took place on the day of the resurrection (Easter Sunday)[according to Catholic tradition], not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation, or the reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem "*for fear of the Jews,"* as St. John, quoted above, plainly informs us.

The second reference to Sunday is to be found in St. John's Gospel, 20th chapter, 26th to 29th verses: "**And after eight days, the disciples were again within, and Thomas with them.**" The resurrected Redeemer availed Himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all His apostles, but we state the simple fact that, on this occasion, as on Easter day, not a word is said of prayer, praise, or reading of the Scriptures.

The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts 2:1: "**The apostles were all of one accord in one place.**" (Feast of Pentecost—Sunday.) Now, will this text afford to our Biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping *this Sunday* for 1500 years, and have been keeping it for eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day, was the chief day of the entire festival, necessarily Sunday. [The count for Pentecost does not

begin with the Passover day, but it begins with the first day of the week during the Feast of Unleavened Bread, making Pentecost always fall on a Sunday.] What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week in his festival of Pentecost, that has been kept by him yearly for over 3,000 years? Who but the Biblical Christian, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath, always kept by Christ and His apostles, would have resorted to the Jewish festival of Pentecost for his act of rebellion against his God and his teacher, the Bible?

Once more, the Biblical apologists for the change of day call our attention to the Acts, chapter 20, verses 6 and 7: *"**and upon the first day of the week,*** **when the disciples came together to break bread,**" etc. To all appearances, the above text should furnish some consolation to our disgruntled Biblical friends, but being Marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: *"Quod probat nimis, probat nihil"*—"What proves too much, proves nothing." Let us call attention to the same Acts 2:46: "**And they, continuing *daily* in the temple, and breaking bread from house to house,**" etc. Who does not see at a glance that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when placed in juxtaposition with the 46th verse of the same chapter? What Biblical Christian claims by this text for *Sunday alone* the same authority, St. Luke, informs us was *common to every day of the week:* "**And they, continuing *daily* in the temple, and breaking bread from house to house.**"

One text more presents itself, apparently leaning toward a substitution of Sunday for Saturday. It is taken from St. Paul, 1 Cor. 16:1, 2: "**Now concerning the collection for the saints,**" "**On the first day of the week, let every one of you lay by him in store,**" etc. Presuming that the request of St. Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Saviour's life and continued for thirty years after, as the book of Acts informs us.

The followers of the Master met *"every Sabbath"* to hear the word of God; the Scriptures were read "*every Sabbath day."* "**And Paul, as his manner was to reason in the synagogue *every Sabbath*, interposing the name of the Lord Jesus Christ,**" etc. Acts 18:4. What more absurd conclusion that to infer that reading of the Scriptures, prayer, exhortation, and preaching, which *formed the routine duties of every Saturday,* as had been abundantly proved, were overslaughed by a request to take up a collection on *another day of the week?*

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles and holy women on Good Friday before sundown. They brought spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath "holy to the Lord" had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus.

Why, may we ask, did they not proceed to complete the work of embalming on Saturday?—Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount; and until it can be shown that the Sabbath day *immediately preceding the Sunday of our text* had not been kept (which would be false, inasmuch *as every Sabbath had been kept*), the request of St. Paul to make the collection *on Sunday* remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day; viz., Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday); and having shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the Sacred Volume for the Biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions "Lord's Day," and "day of the Lord," to be found in the New Testament, which we propose to do in our next article, and conclude with apposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory, and suicidal.

[From the *Catholic Mirror* of Sept. 23, 1893]

"Halting on crutches of unequal size,
One leg by truth supported, *one by lies,*
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race."

In the present article we propose to investigate carefully a new (and the last) class of proof assumed to convince the Biblical Christian that God had substituted Sunday for Saturday for His worship in the new law, and that the divine will is to be found recorded by the Holy Ghost in apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression, "the day of the Lord," or "the Lord's day," is to be found.

The class of texts in the New Testament, under the title "Sabbath," numbering sixty-one in the Gospels, Acts, and Epistles; and the second class, in which "the first day of the week," or Sunday, having been critically examined (the latter class numbering nine); and having been found not to afford the slightest clue to a change of will on the part of God as to His day of worship by man, we now proceed to examine the third and last class of texts relied on to save the Biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

References to "Day of the Lord" or "Lord's Day"

The first text of this class is to be found in the Acts of the Apostles 2:20: "**The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come.**" How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment day to Sunday!

The second text of this class is to be found in 1 Cor. 1:8: "**Who shall also confirm you unto the end, that you may be blameless *in the day of our Lord Jesus Christ.*"** What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle, chapter 5:5: "**To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved *in the day of the Lord Jesus.***" The incestuous Corinthian was, of course, saved on *the Sunday next following!!* How pitiable such a makeshift as this! The fourth text, 2 Cor. 1:13,14: "**And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of the Lord Jesus.**"

Sunday or the day of judgment, which? The fifth text is from St. Paul to the Philippians, chapter 1, verse 6: "**Being confident of this very thing, that He who hath begun a good work in you, will perfect it *until the day of Jesus Christ.***" The good people of Philippi, in attaining perfection *on the following Sunday,* could afford to laugh at our modern rapid transit!

We beg to submit our sixth of the class; viz., Philippians, first chapter, tenth verse: "**That he may be sincere without offense unto *the day of Christ.***" That day was *next Sunday,* forsooth! Not so long to wait after all. The seventh text, 2 Peter 3:10: "**But *the day of the Lord* will come as a thief in the night.**" The application of this text to Sunday passes the bounds of absurdity.

The eighth text, 2 Peter 3:12: "**Waiting for and hastening unto *the coming of the day of the Lord,* by which the heavens being on fire, shall be dissolved,**" etc. This day of the Lord is the same referred to in the previous text, the application of both of which *to Sunday next* would have left the Christian world sleepless the next Saturday night.

We have presented to our readers eight of the nine texts relied on to bolster up by text of Scripture the sacrilegious effort to palm off the "Lord's day" for Sunday, and with what result? Each furnishes *prima facie* evidence of the last day, referring to it directly, absolutely, and unequivocally.

The ninth text wherein we meet the expression "the Lord's day," is the last to be found in the apostolic writings. The Apocalypse, or Revelation, chapter 1:10, furnishes it in the following words of John: "**I was in the Spirit on the Lord's day**"; but it will afford no more comfort to our Biblical friends than its predecessors of the same series. Has St. John used the expression previously in his Gospel or Epistles?—Emphatically, NO. Has he had occasion to refer to Sunday hitherto?—Yes, twice. How did he designate Sunday on these occasions? Easter Sunday was called by him (John 20:1) *"the first day of the week."*

Again, chapter twenty, nineteenth verse: "**Now when it was late that same day, *being the first day of the week.***" Evidently, although inspired, both in his Gospel and Epistles, he called Sunday "the first day of the week." On what grounds, then, can it be assumed that he dropped that designation? Was he *more inspired* when he wrote the Apocalypse, or did he adopt a new title for Sunday, because it was now in vogue?

A reply to these questions would be supererogatory especially to the latter, seeing that the

same expression had been used eight times already by St. Luke, St. Paul and St. Peter, *all under divine inspiration,* and surely the Holy Spirit would not inspire St. John to call Sunday the Lord's day, whilst He inspired Sts. Luke, Paul, and Peter, collectively, to entitle the day of judgment "the Lord's day." Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression, it can have only the same meaning when uttered the ninth time, especially when we know that on the nine occasions the expressions were *inspired by the Holy Spirit.*

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, containing the same meaning. St. John (Rev. 1:10) says "**I was in the Spirit on the Lord's day**"; but he furnishes us the key to this expression, chapter four, first and second verses: "**After this I looked and behold a door opened in heaven.**" A voice said to him: "**Come up hither, and I will show you *the things which must be hereafter.***" Let us ascend in spirit with John. Whither?—through that "door in heaven," to heaven. And what shall we see?—"The things that must be hereafter," chapter four, first verse. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to, and concomitantly with, "the Lord's day," or the day of judgment; the expression "Lord's day" being confined in Scripture to the day of judgment exclusively.

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law canceling the Sabbath day of the old law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third [(6)] commandment was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral 1874, and quoted by the New York *Herald* of the same date, of the following tenor:

"The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets *has never been abrogated.* A part of the moral law, not a part or tittle of its sanctity has been taken away." The above official pronouncement has committed that large body of Biblical Christians to the permanence of the third commandment under the new law.

[***Note*** [(6)]: In their catechisms, Catholic enumeration of Exodus 20, the Sabbath commandment is the third of the Ten Commandments.]

We again beg to leave to call the special attention of our readers to the twentieth of "the thirty -nine articles of religion" of the Book of Common Prayer; "It is not lawful for the church to ordain anything that is contrary to *God's written word."*

CONCLUSION

We have in this series of articles, taken much pains for the instruction of our readers to prepare them by presenting a number of *undeniable facts* found in the word of God to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the sixteenth century, it not only seized on the temporal possessions of the Church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its Founder, of the holy sacrifice, etc., retaining nothing but the Bible, which its exponents pronounced *their sole teacher* in Christian doctrine and morals.

Chief amongst their articles of belief was, and is today, the permanent necessity of keeping the Sabbath [Catholic Sunday] holy. In fact, it has been for the past 300 years the only article of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath [Catholic Sunday] in Catholic countries, as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers throughout the length and breadth of our country, from every Protestant pulpit, as long as yet undecided; and who does not know today, that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of unco-good people [the scribes and Pharisees] in the days of the Redeemer, who haunted Him night and day, distressed beyond measure, and scandalized beyond forbearance, because He did not keep the [seventh day] Sabbath in as straight-laced manner as themselves.

Protestants Have *Never* Kept God's Sabbath

They hated Him for using common sense in reference to the day, and He found no epithets expressive enough of His supreme contempt for their Pharisaical pride. And it is very probably that the divine mind has not modified its views today anent the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all this the fact that whilst the Pharisees of old kept the *true Sabbath,* our modern Pharisees, counting on the credulity and simplicity of their dupes, *have never once in their lives kept the true Sabbath* which their divine Master kept to His dying day, and which His apostles kept, after His example, for thirty years steward, according to the Sacred Record. The most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept, is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath [Catholic Sunday] constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible against their Sabbath* [Protestant Sunday]. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives.

The Israelites and Seventh-day Adventists [and Sabbath keeping churches of God] are witnesses of their weekly desecration of the day named by God so repeatedly, and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, *enjoining Saturday to be kept,* which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," whilst the disciples of that teacher have not once for over three [now four] hundred years observed the divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the twentieth article of religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything *"contrary to God's written word."* God's written word enjoins His worship to be observed on *Saturday* absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! *"Iniquitas mentita est sibi"*—"Iniquity hath lied to itself." Proposing to follow *the Bible only* as teacher, yet before the world, *the sole teacher* is ignominiously thrust aside, and the teaching and practice of the Catholic Church—"the mother of abomination," when it suits their purpose so to designate her—[they have] adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, "Remember to keep holy the Sabbath."

Sunday As Day of Worship Is Catholic Creation

Before closing this series of articles, we beg to call the attention of our readers once more to our caption, introductory of each; viz., 1. The Christian Sabbath [Catholic Sunday], [is] the genuine offspring of the union of the Holy Spirit with the Catholic Church His spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because He who called Himself the "Lord of the Sabbath," endowed her with His own power to teach, "he that heareth you, heareth Me"; commanded all who believe in Him to hear her, under penalty of being placed with "heathen and publican"; and promised to be with her to the end of the world. She holds her charter as teacher from Him—a charter as infallible as perpetual [which is a lie]. The Protestant world at its birth found the Christian Sabbath [Catholic Sunday] too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the [Catholic] Church's right to change the day, for over three [now four] hundred years. The Christian Sabbath [Catholic Sunday] is therefore *to this day,* the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost,

without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons.* The command calls for a *"perpetual covenant."* The day commanded to be kept by the teacher *has never once been kept,* thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.

Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught in the written word.* They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion, and a snare."

[**EDITORS' NOTE** (Written by Michael Scheifler) — It was upon this very point that the Reformation was condemned by the Council of Trent. The Reformers had constantly charged, as here stated, that the Catholic Church had "apostatized from the truth *as contained in the written word."* "The written word," "The Bible and the Bible only," "Thus saith the Lord," were their constant watchwords; and "the Scripture, as in the written word, the sole standard of appeal," was the proclaimed platform of the Reformation and of Protestantism. "The Scripture *and tradition."* "The Bible as interpreted by the Church and according to the unanimous consent of the Fathers," was the position and claim of the Catholic Church. This was the main issue in the Council of Trent, which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers.

The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party even of the Catholics within the council who were in favor of abandoning tradition and adopting *the Scriptures only* as the standard of authority. This view was so decidedly held in the debates in the council that the pope's legates actually wrote to him that there was "a strong tendency to set aside tradition altogether and to make Scripture the sole standard of appeal." But to do this would manifestly be to go a long way toward justifying the claims of the Protestants. By this crisis there was developed upon the ultra-Catholic portion of the council the task of convincing the others that "Scripture *and tradition"* were the only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day, until the council was fairly brought to a standstill. Finally, after a long and intensive mental strain, the Archbishop of Reggio came into the council with substantially the following argument to the party who held for Scripture alone:

"The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written word and follows tradition. Now the Protestant claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith is false. PROOF: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day but reject it. If they do truly hold the scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of 'Scripture alone as the standard,' *fails;* and the doctrine of 'Scripture *and tradition'* as essential, is fully established, the Protestants themselves being judges."

[The Archbisop of Reggio (Gaspar [Ricciulli] de Fosso) made his speech at the last opening session of Trent, (17th Session) reconvened under a new pope (Pius IV), on the 18th of January, 1562 after having been suspended in 1552.—J. H. Holtzman, *Canon and Tradition*, published in Ludwigsburg, Germany, in 1859, page 263, and Archbishop of Reggio's address in the 17th session of the Council of Trent, Jan. 18, 1562, in Mansi SC, Vol. 33, cols. 529, 530. Latin.]

There was no getting around this, for the Protestants' own statement of faith—the Augsburg Confession, 1530—had clearly admitted that "the observation of the Lord's day" had been appointed by "the Church" only [meaning the Catholic Church].

The argument was hailed in the council as of Inspiration only; the party for "Scripture alone,"

surrendered; and the council at once unanimously condemned Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546, "to the promulgation of two decrees, the first of which, enacts under anathema, that Scripture *and tradition* are to be received and venerated equally, and that the deutero-canonical [the apocryphal] books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supersede the original texts; forbids the interpretation of Scripture contrary to the sense received by the Church, 'or even contrary to the unanimous consent of the Fathers,' " etc. [(7)]

[*Note:* [(7)]: See the proceedings of the Council; Augsburg Confession; and Encyclopaedia Britannica, article "Trent, Council of."]

This was the inconsistency of the Protestant practice with the Protestant profession that gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against the Church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church.

And this is today the position of the respective parties to this controversy. Today, as this document shows, this is the vital issue upon which the Catholic Church arraigns Protestantism and upon which she condemns the course of popular Protestantism as being "indefensible," "self-contradictory, and suicidal." (end of editor's note)**]**

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the *Bible Sabbath,* think well of entering a protest against our logical and Scriptural dissection of their mongrel pet [that Sunday keeping is taught in the Bible], we can promise them that any reasonable attempt on their part to gather up the *disjecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this antiscriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

APPENDIX I

These articles are reprinted, and this leaflet is sent forth by the publishers, because it gives from an undeniable source and in no uncertain tone, the latest phase of the Sunday-observance controversy, which is now, and which indeed for some time has been, not only a national question with the leading nations, but also an international question. Not that we are glad to have it so; we would that Protestants everywhere were so thoroughly consistent in profession and practice that there could be no possible room for the relations between them and Rome ever to take the shape which they have now taken.

But the situation in this matter is now as it is herein set forth. There is no escaping this fact. It therefore becomes the duty of the International Religious Liberty Association to make known as widely as possible the true phase of this great question as it now stands. Not because we are pleased to have it so, but because it is so, whatever we or anybody else would or would not be pleased to have.

It is true that we have been looking for years for this question to assume precisely the attitude which it has now assumed, and which is so plainly set forth in this leaflet. We have told the people repeatedly, and Protestants especially, and yet more especially have we told those who were advocating Sunday laws and the recognition and legal establishment of Sunday by the United States, that in the course that was being pursued they were playing directly into the hands of Rome, and that as certainly as they succeeded, they would inevitably be called upon by Rome, and Rome in possession of power too, to render to her an account as to why Sunday should be kept. This, we have told the people for years, would surely come. And now that it *has* come, it is only our duty to make it known as widely as it lies in our power to do.

It may be asked, Why did not Rome come out as boldly as this before? Why did she wait so long? It was not for her interest to do so before. When she should move, she desired to move with power, and power as yet she did not have. But in their strenuous efforts for the national, governmental recognition and establishment of Sunday, the Protestants of the United States were doing more for her than she could possibly do for herself in the way of getting governmental power into her hands. This

she well knew and therefore only waited. And now that the Protestants, in alliance with her, have accomplished the awful thing, she at once rises up in all her native arrogance and old-time spirit, and calls upon the Protestants to answer to her for their observance of Sunday. This, too, she does because she is secure in the power which the Protestants have so blindly placed in her hands. In other words, the power which the Protestants have thus put into her hands she will now use to their destruction. Is any other evidence needed to show that the *Catholic Mirror* (which means the Cardinal and the Catholic Church in America) has been waiting for this, than that furnished on page 21 of this leaflet? Please turn back and look at that page, and see that quotation clipped from the New York *Herald* in 1874, and which is now brought forth thus. Does not this show plainly that that statement of the Methodist bishops, the *Mirror,* all these nineteen years, has been keeping for just such a time as this? And more than this, the Protestants will find more such things which have been so laid up, and which will yet be used in a way that will both surprise and confound them.

This at present is a controversy between the Catholic Church and Protestants. As such only do we reproduce these editorials of the CATHOLIC MIRROR. The points controverted are points which are claimed by Protestants as in their favor. The argument is made by the Catholic Church; the answer devolves upon those Protestants who observe Sunday, not upon us. We can truly say, "This is none of our funeral." If they do not answer, she will make their silence their confession that she is right, and will act toward them accordingly. If they do answer, she will use against them their own words, and as occasion may demand, the power which they have put into her hands. So that, so far as she is concerned, whether the Protestant answer or not, it is all the same. And how she looks upon them henceforth is clearly manifested in the challenge made in the last paragraph of the reprint articles.

There is just one refuge left for the Protestants. That is to take their stand squarely and fully upon the "written word only," "the Bible and the Bible alone," and thus upon the Sabbath of the Lord. Thus acknowledging no authority but God's, wearing no sign but His (Eze. 20:12, 20), obeying His command, and shielded by His power, they shall have the victory over Rome and all her alliances, and stand upon the sea of glass, bearing the harps of God, with which their triumph shall be forever celebrated. (Revelation 18, and 15:2-4.)

It is not yet too late for Protestants to redeem themselves. Will they do it? Will they stand consistently upon the Protestant profession? Or will they still continue to occupy the "indefensible, self-contradictory, and suicidal" position of professing to be Protestants, yet standing on Catholic ground, receiving Catholic insult, and bearing Catholic condemnation? Will they indeed take the written word only, the Scripture alone, as their sole authority and their sole standard? Or will they still hold the "indefensible, self-contradictory, and suicidal" doctrine and practice of following the authority of the Catholic Church and of wearing the sign of her authority? Will they keep the Sabbath of the Lord, the seventh day, according to Scripture? Or will they keep the Sunday according to the tradition of the Catholic Church?

Dear reader, which will YOU do?

Appendix N-*a*

The True Meaning of *Sabbatismos* in Hebrews 4:9

"There remaineth therefore a **rest** to the people of God" (*King James Version*). As we will see this is an incorrect translation, rooted in bias against the holy Sabbath day of God.

Because of this erroneous translation, and Protestant hostility against the seventh-day weekly Sabbath—the Fourth Commandment—in preference to Sunday, this verse is almost universally misinterpreted and misunderstood. In fact, the true meaning of Hebrews 4:9 is the *very opposite* of the false interpretation assumed and taught by many churches, ministers and theologians.

Today, mainstream "Christianity" teaches that Christians are no longer required to observe the seventh-day Sabbath, because they deliberately misconstrue this verse to mean, "Christ has given them 'rest' (or, as some say, a 'release') from commandment-keeping." This false claim feeds the premise that Jesus has "fulfilled the Law" *for* them. As a result, people are told, the Christian has entered into a "spiritual rest" from sin, and that Jesus Himself *is* their "spiritual Sabbath."

Such absurd reasoning is completely contrary to the Word of God. Jesus Himself said that He did not come to abolish or "do away with" the laws and commandments of God, but "to fulfill them" (Matt. 5:17-18). Nor did Christ fulfill any commandment in order to release Christians from their obligation to keep God's laws. Indeed, He set the perfect example for us to *free us* from committing sin, which is the transgression of the Law (I Pet. 2:21-22, I John 3:4). Jesus did not come to keep the commandments in our stead. Years into his ministry, the apostle Paul said that he was still zealous for the laws of God (Acts 22:3)—which would certainly include the Sabbath commandment.

When we understand and absorb the full meaning of the Greek text of Hebrew 4:9, there is no question that the New Testament upholds the authority of the Fourth Commandment. The Greek word used here for "rest" is *sabbatismos* (σαββατισμος), which means "Sabbath rest, Sabbath observance" (Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*).

This definition is confirmed by other historical works: "The words 'sabbath rest' is from the [Greek] noun *sabbatismos*, [and is] a unique word in the NT. This term appears also in Plutarch (*Superset. 3 [Moralia 166a]*) for sabbath observance, and in four post-canonical Christian writings which are not dependent on Heb. 4:9" (*The Anchor Bible Dictionary*, Vol. 5, p. 856). This is historical evidence that true Christians were observing the seventh-day Sabbath long after Emperor Constantine declared that Sunday was the "Christian" day of worship in 325 AD.

While *sabbatismos* is a noun, the verb form of the word is *sabbatizo* (σαββατιζω), which means, "to keep the Sabbath" (*A Greek-English Lexicon of the New Testament*).

This definition of *sabbatizo* is confirmed by its use in the *Septuagint*, a Greek translation of the Old Testament dating from third century BC. Jews used the *Septuagint* in synagogues throughout the Roman Empire; Greek-speaking Jewish and Gentile coverts to Christianity used this translation throughout the early New Testament period. This is why the apostle Paul quotes extensively from the *Septuagint* in his Epistle to the Hebrews, which went to all the true churches of God—Jew and Gentile.

When Paul used *sabbatismos* in Hebrews 4:9, he did so knowing that its meaning was **well known** to the Greek-speaking believers of that day. After all, its verb form (*sabbatizo*) is widely employed in the *Septuagint*—which, as a translation, was as familiar to the Greek-speaking Jews and Gentiles of the early Church as the *King James Bible* is to Christians today.

For example, the use of the verb *sabbatizo* in Leviticus 23:32 in the *Septuagint* substantiates its meaning. *The Greek English Lexicon of the Septuagint* defines *sabbatizo* as "to keep [a] sabbath, to rest" (Lust, Eynikel, Hauspie). The English translation of this verse in the *Septuagint* reads: "It [the Day of Atonement] shall be a holy sabbath [literally, 'a Sabbath of Sabbaths'] to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening **shall ye keep your sabbaths**" (*The Septuagint With the Apocrypha*, Brenton).

The phrase "shall ye keep your sabbaths" is translated from the Greek phrase, *sabbatieite ta sabbata* (σαββατιειτε τα σαββατα)—which literally means, "you shall **sabbathize** the Sabbaths." The form of the Greek verb *sabbatizo* is the second person plural *sabbatieite*, which means, "ye shall keep"—"you all," meaning everyone shall keep the Sabbath. Throughout the entire *Septuagint*, the verb *sabbatizo* is never used except in relation to "Sabbath-keeping." Understanding this definition, the *KJV* translators translated *sabbatieite* as, "shall ye celebrate your sabbath." However, they deliberately did not translate *sabbatismos* that way in Hebrews 4:9 because of Sunday keeping bias—following the lead of the Roman Catholic Church, as *Rome's Challenge* so forcefully argues.

There is no question that the Greek verb *sabbatizo* in Leviticus 23:32 is specifically referring to Sabbath observance. This meaning equally applies to the noun form *sabbatismos,* used by Paul. Thus, the continuity of the *Septuagint's* use of *sabbatizo* and the use of *sabbatismos* in Hebrews 4:9 confirms that Paul was upholding the observance of the seventh-day Sabbath for all true Christians.

The use of *sabbatismos* in Hebrews 4:9 directly contradicts any false teaching that the Fourth Commandment has been abolished. As the context of Hebrews Four shows, the observance of the seventh-day Sabbath as a day of rest and worship is as binding for the people of God today as it was since creation, the days of King David and for all Israel of old.

It becomes clear that Hebrews 4:9 does not mean that Christians have entered into some sort of "spiritual rest" which exempts them from their obligation to keep the Sabbath, or any other commandments of God. Rather, this verse must be taken as *instructive*—that Christians are indeed commanded to keep the Sabbath day. Consequently, this verse should be translated correctly as the original Greek meant, "**There remains, therefore, Sabbath-keeping for the people of God**"—Jew and Gentile alike.

Appendix O

Binding and Loosing in the New Testament
Matthew 16:19 and 18:18

The Roman Catholic Church claims that Jesus gave to the apostle Peter and his future successors the powers of binding and loosing so that whatever they would bind or loose on earth, would be bound or loosed in heaven. They further contend that this authority grants an infallible pope the power to bind and loose contrary to the Word of God—thus making the Word of God void—and that this authority was given to Peter by Jesus Christ as recorded in Matthew 16:19 and 18:18. However, an exegetical study of the Greek does not support such claims.

In *Basics of Biblical Greek Grammar*, William D. Mounce gives a clear and insightful explanation of the underlying Greek text showing that what Jesus taught is entirely different from what many religious authorities assume, teach and practice. He writes, "In some translations of Matthew [16:19 and] 18:18, it sounds like Jesus promised his disciples that whatever they bound on earth would be bound in heaven, and whatever they loosed on earth would be loosed in heaven. In other words, they had the power to bind and loose, and Heaven (i.e. God) would simply back up their decrees. But the matter is not quite so simple; the actions described in heaven are future perfect passives—which could be translated 'will have already been bound in heaven … will have already been loosed in heaven.' In other words, the heavenly decree confirming the earthly one is based on a prior verdict [God had already made—"Forever, O LORD, Your word is settled in the heavens" (Psa. 119:89).]

"This is the language of the law court. Jewish legal issues were normally decided in Jesus' day by elders in the synagogue community (later by rabbis). Many Jewish people believed that the authority of Heaven stood behind the earthly judges when they decided cases based on a correct understanding of God's law. (This process came to be called 'binding and loosing.') Jesus' contemporaries often envisioned God's justice in terms of a heavenly court; by obeying God's laws, the earthly court simply ratified the decrees of the heavenly court" (p. 121, bracketed comments added).

Jesus **did not** give His apostles and disciples the authority to make binding decisions regarding anything on earth that had not already been decreed in heaven. Jesus specifically taught that He did not come to abolish the Law or the Prophets (Matt. 5:17). Therefore, whatever is bound or loosed cannot be contrary to the laws and commandments of God, the revelation of the prophets or the teachings of Jesus Christ. Jesus Christ **did not** give His apostles the authority to loose any of the Ten Commandments or any of God's laws that are not connected with the priesthood and Temple ritual. However, Jesus **did** give His apostles the authority to loose man-made religious **traditions** of the Jews (Mark 7:1-13; Acts 10:28) as well as pagan religious traditions (I Pet. 1:18; Acts 14:8-18). New Testament teachings that were foreshadowed and prophesied in the Old Testament and were "bound" or decreed in heaven before Jesus Christ came in the flesh are as follows: to love the Lord God with all one's heart, soul and might (Deut. 6:4-6; Matt. 22:37-40); for Jesus to magnify the Law and make it glorious (Isa. 52:14; Matt. 5-7); for Christ to die for the sins of the world (Psa. 22; Isa. 53; John 1:36; Rev. 13:8); forgiveness of sin, upon repentance, without temple animal sacrifices (Psa. 32:1-2; 51:1-17; Rom. 3:20-24; Heb. 10:1-17); circumcision of the heart (Deut.10:16; Rom. 2:28-29; Col. 2:2-13); Sabbath and holy day keeping for uncircumcised Gentiles (Isa. 56:1-6), taught by Paul (Acts 13:42-44; Heb. 4:9; I Cor. 5:8); and many others.

Any Christian-professing ministry or church that promotes sin—the transgression of the Law—in its binding or loosing decisions is operating contrary to the Word and will of God. Its decisions are simply **inventions of men** and do not have the authority of heaven behind them. Examples of these are: adding to or taking away from the Word of God (Deut. 12:30-32; Rev. 22:18-19); worshiping other gods or goddesses (Ex. 20:2-3; I Cor. 10:20-21); endorsing the making and worshiping of idols (Ex. 20:4-6; Isa. 42:8, 17; 44:9-20; I Cor. 10:14; 12:2; Rev. 9:20-21; 21:8); worshiping the dead "saints" (Isa. 8:19-20); apostate Christendom exchanged the Sabbath and holy days of God for pagan Sunday worship and occult holidays: such as Halloween, Christmas, New Years, Lent, Easter, etc., or any other so-called holidays of the religions of this world.

All binding and loosing decisions made by the ministry and brethren of Jesus Christ must be in complete accord with the Word of God and the teachings of Jesus Christ. These decisions are authoritative because they have "already been bound or loosed in heaven." As Jesus said, "**All authority in heaven and on earth has been given to Me**" (Matt. 28:18). All binding and loosing **must be based** on the authority of Jesus Christ and the Word of God.

Appendix P

What Does It Mean to Be "Born Again"?

It is apparent that the early Latin church fathers made a deliberate alteration of the text in John 3:5 that, to this day, has obscured the true meaning of the phrase "born again." This alteration has remained a part of the *Latin Vulgate* and is the basis of the Catholic doctrine of the "sacrament of baptism." During the Reformation, Protestants rejected the Catholic sacrament and developed a slightly different doctrine regarding "born again." The teachings of what it means to be "born again" and "born of God" are perhaps some of the most misunderstood teachings of the New Testament. Tragically, this has resulted in millions of false conversions.

The Catholic sacrament of baptism evolved into a religious work while various Protestant versions led to a perverted, lawless grace that rejects Jesus' teachings that a Christian is required to keep the commandments of God. Compounding these doctrinal errors is the unscriptural belief in the immortality of the soul and the practice of infant baptism.

There is no scriptural example of infants or children being baptized. Jesus Christ was not "christened" nor was He baptized when He was a baby; in fact, He was not baptized until He was about thirty years old. Neither do the New Testament accounts show that John the Baptist or the apostles baptized infants or children. The New Testament teaches that when one repents of his or her sins to God the Father and by faith accepts the sacrifice and blood of Jesus Christ for the remission of sins, one must be baptized by full immersion in water (Acts 2:38; 3:19; 8:35-36; Rom 3:23-25; 4:7-8, 24-25; 5:9-10; 6:1-6). Repentance and baptism are decisions and commitments that only an adult can make. The true New Testament teachings of what it means to be born again and born of God differ entirely from Catholic or Protestant beliefs.

The Babylonian Pagan Origin of a Counterfeit "Born Again" Doctrine

In his epoch book, *The Two Babylons*, Alexander Hislop conclusively demonstrates that pagan religions, which had their roots in ancient Babylon, had a counterfeit belief and practice of being born again, or "twice born." Hislop wrote: "The Brahmins make it their distinguishing boast that they are 'twice-born' men, and that, as such, they are sure of eternal happiness. Now, the same was the case in [ancient] Babylon, and there **the new birth was conferred by baptism**. In the Chaldean mysteries, before any instruction could be received, it was required first of all, that **the person to be initiated** [into the mysteries] **submit to baptism in token of blind and implicit obedience**" (Hislop, *The Two Babylons*, p. 132, bold emphasis added).

When God scattered the people from the Tower of Babel, disbursing them throughout the world, they took with them their idolatrous pagan religion. Instead of worshiping the true God, they continued to worship Nimrod and Semiramis and their son Tammuz. However, because God confused mankind's language into many languages, these false deities took many names. Regardless of their various names in ancient and even modern languages, they are these three pagan deities: Nimrod—the father god, Semiramis—the mother goddess, and Tammuz—the son and false savior. The spiritual power behind these human deities is none other then Satan the devil, who deceives the whole world (Rev. 12:9).

In the ancient Chaldean mystery religion there was a perverted myth connected with the flood of Noah about being twice-born. The pagan priests twisted the truth to fit their religious beliefs as Hislop notes: "Whatever primitive truth the Chaldean priests held, they utterly perverted and corrupted it. They willingly overlooked the fact that it was 'the righteousness of the faith' which Noah 'had *before*' the flood that carried him safely through the avenging waters of that dread catastrophe and ushered him, as it were, from the womb of the ark, by a new birth, into a new world, when on the ark resting on Mount Ararat, he was released from his long confinement. They led their votaries to believe that, if they only passed through the **baptismal waters**, and the penances therewith connected, that of itself would make them like the second father of mankind, 'Diphueis,' '**twice-born**,' or '**regenerate**,' [and] would entitle them to all the privileges of 'righteous' Noah, and give them that '**new birth**'… which their consciences told them they so much needed. The Papacy acts on precisely the same principle; and from this very

source has its doctrine of baptismal regeneration been derived, about which so much has been written and so many controversies been waged. Let men contend as they may, **this, and this only, will be found to be the real origin of the anti-Scriptural dogma**" (Hislop, *The Two Babylons*, p. 137, bold emphasis added).

Infant Baptism: With the scattering of the people from the Tower of Babel, the Babylonian religion was spread around the world. Consequently, it is no surprise that infant baptism was practiced in Mexico thousands of years before the Spanish conquest. When the Spanish invaded Mexico, they were stunned at observing an infant baptism that mirrored the Catholic ritual. Hislop explains: "The same doctrine of baptismal regeneration [as the Babylonian Mysteries and Catholic practice] was found in full vigour among the natives, when Cortez and his warriors landed on their shores. The ceremony of Mexican baptism, which was beheld with astonishment by the Spanish Roman Catholic missionaries, is thus strikingly described in Prescott's *Conquest of Mexico*: 'When everything necessary for the baptism had been made ready, all the relations of the child were assembled, and the midwife, who was the person that performed the rite of baptism, was summoned. At early dawn [showing sun worship derived from ancient Babylon and Egypt], they met together in the courtyard of the house. When the sun had risen, the midwife, taking the child in her arms, called for a little earthen vessel of water, while those about her placed the ornaments, which had been prepared for baptism, in the midst of the court. To perform the rite of baptism, she placed herself with her face toward the west [the infant facing east], and immediately began to go through certain ceremonies … After this she sprinkled water on the head of the infant, saying, "O my child, take and receive the water of the Lord of the world [who is Satan the devil II Cor. 4:4], which is our life, which is given for the increasing and renewing of our body. It is to wash and to purify. I pray that these heavenly drops may enter into your body, and dwell there; that they may destroy and remove from you all the evil and sin which was given you before the beginning of the world, since all of us are under its power" ... She then washed the body of the child with water, and spoke in this manner: "Whencesoever thou comest, thou [the evil spirit] that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is BORN ANEW; now he is purified and cleansed afresh, and our mother Chalchivitlycue [the goddess of water] bringeth him into the world." Having thus prayed, the midwife took the child in both hands, and, lifting him towards heaven [with the infant facing the rising sun] said, "O Lord, thou seest here thy creature, whom thou hast sent into the world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts and inspiration, for thou art the Great God, and with thee is the great goddess." ' Here is the opus operatum without mistake. Here is baptismal regeneration and exorcism too, as thorough and complete as any Romish priest or lover of Tractarianism could desire" (Hislop, *The Two Babylons*, p. 133, bold emphasis added).

In ancient Greece, the pagan Athenians made their baptismal waters holy by plunging a flaming torch, symbolizing the power of the sun god, into the water used for baptism. Likewise, the baptismal waters used in Romish baptisms are made holy by plunging a flaming torch into the water. Referring to Catholic justification of such practices, Hislop wrote: "Of what avail is it for Bishop Hay to say, with the view of sanctifying superstition and 'making apostasy plausible,' that this is done 'to represent the fire of Divine love, which is communicated to the soul by baptism and the light of good example, which all who are baptised ought to give.' This is the fair face put on the matter; but the fact still remains [sic] that while the Romish doctrines in regard to baptism is purely Pagan, in the ceremonies connected with the Papal baptism one of the essential rites of the ancient fire-worship is still practiced at this day, just as it was practised by the worshippers of Bacchus, the Babylonian Messiah. As Rome keeps up the remembrance of the fire-god passing through the waters and giving virtue to them, so when it speaks of the 'Holy Ghost *suffering* for us in baptism,' it in like manner commemorates the part which Paganism assigned to the Babylonian goddess when she plunged into the waters. The sorrows of Nimrod, or Bacchus, when in the waters were meritorious sorrows. The sorrows of his wife, in whom the Holy Ghost miraculously dwelt, were the same. The sorrows of the Madonna, then when in these waters, fleeing from Typhon's rage, were the birth-throes by which children were born to God [born again by water]. And thus, even in the Far West, Chalchivitlycue, the Mexican '**goddess of the waters**,' **and 'mother' of all the regenerate**, **was represented as purging the new-born infant from original sin**, **and 'bringing it anew into the world**.' Now, the Holy Ghost was idolatrously worshipped in Babylon under the form of a 'Dove.' Under the same form, and with equal idolatry, the Holy Ghost is worshipped in Rome. When, therefore, we read, in opposition to every Scripture principle, that '*the Holy Ghost suffered for us in baptism*,' surely it must now be manifest who is that Holy Ghost that is really intended. It is no other than Semiramis, the very incarnation of lust and all uncleanness.

"The reader has seen already how faithfully Rome has copied the Pagan exorcism [of evil spirits] in connection with baptism. All the other peculiarities attending the Romish baptism, such as the use of salt, spittle, chrism, or anointing with oil, and marking the forehead with the sign of the cross, are equally Pagan. Some of the continental advocates of Rome have admitted that some of these at least have not been derived from Scripture" (Ibid., pp. 137-138, 143-144). Hence, the doctrine and practice of infant baptism originated in ancient Babylon, and the belief that one is born again of water by baptism is derived from heathen paganism.

How did these anti-scriptural, heathen, pagan practices become part of Christendom?

The Gnostic Connection, the Great Apostasy and the Early Latin Church Fathers

Jesus Christ repeatedly warned the apostles and believers about false christs, false apostles and false teachers who would come and if possible deceive the very elect (Matt. 24:5, 11, 15, 24; see parallel accounts in Mark and Luke). The apostles likewise warned the brethren to be on guard against false apostles and teachers (II Cor. 4;11; I and II Timothy; Titus 1; II Pet. 2; I, II and III John; Jude; Rev. 2, 3, 13 and 17). The New Testament is replete with warnings against false apostles and teachers who would come in "sheep's clothing" but inwardly would be "ravening wolves," seeking to pervert and destroy the truth.

Paul warned the Thessalonians in 51 AD that this apostate system, which he called the "mystery of lawlessness," was beginning to penetrate the Church. He forewarned that some were writing counterfeit epistles in his name. Furthermore, he prophesied that this apostate system would grow and continue until the final antichrist would arise, whom Jesus would destroy at His second coming: "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, that you not be quickly shaken in mind, nor be troubled—neither by spirit, nor by word, nor by epistle, as if from us, *saying* that the day of Christ is present.

"Do not let anyone deceive you by any means because *that day will not* come unless **the apostasy shall come first**, and the man of sin shall be revealed—the son of perdition, the one who opposes and exalts himself above all that is called God, or that is an object of worship; so that he comes into the temple of God and sits down as God, proclaiming that he himself is God. Do you not remember that when I was still with you, I told you these things? And now you understand what is holding *him* back in order for him to be revealed in his own set time.

"**For the mystery of lawlessness is already working**; only *there is* one Who is restraining at the present *time* until it arises out of *the* midst. And then the lawless one will be revealed (whom the Lord will consume with the breath of His mouth, and will destroy with the brightness of His coming); *even* **the one whose coming is according to *the* inner working of Satan, with all power and signs and lying wonders**, and with all deceivableness of unrighteousness in those who are perishing because they did not receive the love of the truth, so that they might be saved. And for this cause, God will send upon them a powerful deception that will cause them to believe *the* lie; so that all may be judged who did not believe the truth, but who took pleasure in unrighteousness" (II Thes. 2:1-12, bold emphasis added).

Thus, Satan the devil inspired his ministers of iniquity to develop a great apostate "Christianity" that Jesus Christ also identified as "BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH" (Rev. 17:5). They preached a false christ, propagated false doctrines, wrote false letters, and even falsified and altered the holy Scriptures of God (II Pet. 3:16) in order to promulgate their pagan Babylonian teachings. The early leaders of this neo-gnostic Christianized apostate church established many false teachings, among them the doctrine of being born again, which is the focus of this Appendix.

The Latin Vulgate: When examining John 3:3-5 in the *Latin Vulgate* Bible—originally translated by Jerome in 383 AD—one finds a deliberate insertion of the word "again" into verse 5, making it read "born **again** of water." No Greek manuscript has the word "again" added to the phrase "born of water." What follows is the *Latin Vulgate* with an English translation. Note that the Latin syntax must be reordered into English syntax most of the time and punctuation added:

3. *Respondit Iesus et dixit ei amen amen dico tibi nisi quis **natus** fuerit **denuo** non potest videre regnum Dei*
3. Jesus responded and said to him, "Amen, amen, I say to you unless anyone be **born anew**, he cannot see the kingdom of God."

4. *Dicit ad eum Nicodemus quomodo potest homo **nasci** cum senex sit numquid potest in ventrem matris suae iterato introire et **nasci***
4. Nicodemus says to him, "How can a man be **born** *already* being old? Can he enter into his own mother's belly again and be **born**?"

5. *Respondit Iesus amen amen dico tibi nisi quis **renatus** fuerit **ex aqua** et Spiritu non potest introire in regnum Dei*
5. Jesus answered, "Amen, amen, I say to you unless one is **reborn** [**born again**]
of water and Spirit, he cannot enter into the kingdom of God."

In verse 3 the Latin *natus* means "born" and *denuo* means "anew" or "again." But, *denuo* is not found in verse 5, which reads differently. Instead, the prefix *re* has been added to *natus*, making it read *renatus*, which means "reborn" or "born again." This addition makes the phrase read, "born **again** of water and Spirit." This phrase is not found in any of the Greek manuscripts, which universally read: γεννηθη εξ υδοτος και πνευματος, correctly translated, "born of water and of spirit." Moreover, the Greek word ανωθεν *anothen* "again" or "anew," found in the Greek text in verse 3, is not found in verse 5.

Since the Greek word ανωθεν *anothen* does not appear in verse 5 in any Greek manuscript, the Latin text is not an accurate translation from the Greek. Also, the addition of the prefix *re* to *natus* changes the entire meaning of verse 5. It is likely that these changes were made in order to substantiate the mistaken belief that when one is baptized, one is "**reborn** of water," or "born **again** of water." From this doctrine the practice of infant baptism was developed.

***Coverdale's Latin and English New Testament*:** In 1538, Miles Coverdale published a side-by-side Latin Vulgate and English version of the New Testament. The Latin Vulgate he used in his day is different from the Latin Vulgate of today. The following is John 3:3-5 in Coverdale's Latin Vulgate and his English translation printed in Southwarke, England by James Nicolson in 1538:

3. *Respondit IESVS, et dixit ei: amen amen dico tibi nisi quis **renatus** fuerit **denuo** non potest uidere regnum Dei*
3. Jesus answered, and said unto him: "Verily, verily I say unto you, without [unless] a man be born anew, he cannot see the kingdom of God."

4. *Dicit ad eum Nicodemus: quomodo potest homo **renasci** cusit senex nunquid potest in uetrem matris suae iterato introire & **renasci***
4. Nicodemus says to him, "How can a man be **reborn** *already* being old? Can he enter into his own mother's belly again and be **reborn**?"

5. *Respondit IESVS: amen amen dico tibi nisi quis **renatus** fuerit **ex aqua** et Spiritu non potest introire in regnum Dei*
5. Jesus answered: "Verily, verily I say unto you, without [unless] a man be **born again of water** and the holy ghost, he cannot enter into the kingdom of God."

From *Coverdale's Latin-English* version, it is clear that the *Latin Vulgate* of his day had *renatus* and *renasci*, making it read "reborn" or "born again" in verses 3, 4 and 5. Likewise, he translated the Latin *renatus* and *renasci* as "born again" in verses 3, 4 and 5 in his English rendition; whereas, today's *Latin Vulgate* has *renatus* only in verse 5. Therefore, all the evidence from the *Latin Vulgate* and the English translations makes it apparent that John 3:3, 4 and 5 was altered to support the false doctrine that one is born again at baptism.

***Erasmus' Greek-Latin Version of 1535*:** With his final version of the Greek Text, Erasmo Roterodamo (Erasmus of Rotterdam) translated the Byzantine Greek into Latin. His purpose was to

provide a new uncorrupted Latin version of the New Testament. In his translation, he did not incorporate the mistranslations and deliberate errors of the *Latin Vulgate* into his Latin translation. Erasmus' Latin translation from the Greek, with an English translation provided, is as follows:

3. *Respondit Iesus, et dixit ei amen ame dico tibi nisi quis* ***natus*** *fuerit* ***esupernis*** *non potest videre regnum Dei*
3. Jesus responded and said to him, "Amen, amen, I say to you unless anyone be **born again**, he cannot see the kingdom of God."

4. *Dicit ad eum Nicodemus: Quomodo potest homo* ***nasci*** *cum sit senex*? *Num potest in uentrem matris suae iterato introire, ac* ***nasci***?
4. Nicodemus says to him, "How can a man be **born** *already* being old? Can he enter into his mother's womb again and be **born**?"

5. *Respondit Iesus amen amen dico tibi nisi quis* ***natus*** *fuerit* ***ex aqua et*** *Spiritu non potest introire in regnum Dei*
5. Jesus answered, "Amen, amen, I say to you unless one is **born of water** and Spirit, he cannot enter into the kingdom of God."

Erasmus' Latin translation from the Greek is correct. In verse 5, he translated the Greek word γεννηθη *gennethe* as *natus*, "born" of water, not as the Vulgate *renatus,* "born again" of water. Erasmus' translation reveals that the *Latin Vulgate* was deliberately corrupted.

How Did It All Begin?

How did the false interpretation and teaching of John 3:5 develop into a deliberate mistranslation as found in the *Latin Vulgate*? The seeds of this teaching are rooted in one of the heresies that the apostle Paul had to address when he wrote to the Corinthians in 56 AD. Some within the Corinthian congregations were claiming that there was no resurrection of the dead, reflecting the pagan belief in the immortality of the soul. To counter this outrageous claim, Paul wrote: "**But if Christ is being preached, that He rose from *the* dead, how *is it that* some among you are saying that there is no resurrection of *the* dead**? **For if there is no resurrection from *the* dead, neither has Christ been raised**. And if Christ has not been raised, then our preaching *is* in vain, and your faith *is* also in vain. And we are also found *to be* false witnesses of God; because we have testified of God that He raised Christ, Whom He did not raise, if indeed *the* dead are not raised.

"For if *the* dead are not raised, neither has Christ been raised. But if Christ has not been raised, your faith *is* vain; you are still in your sins, and those who have fallen asleep in Christ have then perished. If in this life only we have hope in Christ, we are of all people most miserable. But now Christ has been raised from *the* dead; He has become the firstfruit of those who have fallen asleep" (I Cor. 15:12-20).

The apostles were witnesses that Jesus Christ was resurrected from the dead, which is the whole foundation of the Gospel of Jesus Christ. Moreover, the Old and New Testaments teach about a resurrection of the dead, which will take place when Jesus Christ returns and establishes the kingdom of God on earth. At that time, the resurrected saints will reign with Him as kings and priests (Dan. 12:2-3; Rev. 5:9-10; 20:6).

While rejecting the truth of the resurrection of the dead, false teachers assumed the Babylonian antiscriptural belief in the immortality of the soul. To this day, many, if not most, within Christendom are taught that at death the soul goes to heaven for doing good or to purgatory or hell for committing various degrees of evil.

The Bible does not teach the immortality of the soul; rather, it reveals, "The soul that sins, it shall die" (Ezek. 18:4, 20). Neither does the Bible teach that when one dies, the soul goes to heaven or hell. Rather, it clearly shows that when one dies, he or she awaits the resurrection of the dead—both of the righteous and the wicked (Dan. 12:2; John 5:25-29; I Cor. 15; Rev. 20:14-15; 21:8).

The belief in the immortality of the soul fueled the doctrine of infant baptism, for if an infant were to die what would happen to its soul? Therefore, this belief necessitated baptism or christening to remove the "stain of original sin" so that if the infant died, its soul would go to heaven; if the infant

lived to adulthood, salvation and heaven was assured. From *The Oxford Dictionary of the Christian Church,* there is the following entry on infant baptism: "Although from the first, baptism was the universal means of entry into the Christian community, the NT contains no specific authority for its administration to infants. But by a tradition at least as old as the 3rd cent., and virtually universal until the Reformation, children born to Christian parents have been baptized in infancy. In the 16th cent. this practice (pseudobaptism) was rejected by the Anabaptists and since the early 17th cent. also by the Baptists and later by the Disciples of Christ.

"Ireneaus (*Haer.,* ii. 33) speaks of Christ as 'giving salvation to those of every age'… who are 'regenerated' … through Him, and expressly includes 'infants and little children' … among these. Explicit statements concerning infant baptism are made by Origen, who refers to it as an established custom, which the Church has received from the Apostles (*Hom. In Lev.,* viii. 4, *Comm. in Rom.,* v. 9). In both passages he finds the practice justified by the need which infants, no less than adults, have for liberation from original sin. Opposition to infant baptism (implying the prior existence of the practice) is voiced by Tertullian, who urges (*De Bapt.,* 18) that the baptism of children be deferred (despite Mt. 19. 14) until they can 'know Christ'. This advocacy of delaying baptism for infants, as well as spiritually immature adults, appears to spring from Tertullian's ideas of the impossibility or great difficulty of the remission of post-baptismal sin. Such considerations led to a widespread deferment of baptism in the 4th cent., e.g. in the cases of Constantine and of St. Augustine…. On the other hand, by the middle of the 3rd cent. infant baptism was regularly performed, as is attested by Cyprian (*Ep.* 64), where it is stated to convey remission not only of actual sins but also of original sin. From then onwards evidence for the practice is ample" (*The Oxford Dictionary of the Christian Church,* p. 701).

"In defending the propriety of Infant Baptism against the Pelagians, he [Augustine] also maintained that one of the chief effects of the Sacrament was the removal of the stain of Original Sin on the soul which bars even the new-born child from the Kingdom of Heaven [i.e., its immortal soul going to heaven], thereby developing earlier teaching from NT times, acc. to which the remission of Actual Sins, the infusion of grace, and the incorporation into the Church had been generally recognized as results of Baptism" (Ibid., p. 127).

Quotations from the Early Latin Church Fathers

In rejecting the simultaneity of the resurrection of the dead and being born again and accepting the belief in the immortality of the soul, the early Latin Church fathers thus changed the meaning of when one is born again to apply to one's baptism. The following statements reveal that this false doctrine was formalized within fifty years after the apostolic age ended with the death of John in 98-100 AD.

St. Justin Martyr (inter 148-155 AD): "Whoever is convinced and believes that what they are taught and told by us is the truth, and professes to be able to live accordingly, is instructed to pray and to beseech God in fasting for the remission of their former sins, while we pray and fast with them. Then they are led by us to a place where there is water; and there they are reborn in the same kind of rebirth in which we ourselves were reborn: In the name of God, the Lord and Father of all, and of our Savior Jesus Christ, and of the Holy Spirit, they receive the washing with water. For Christ said, '**Unless you be reborn**, you shall not enter into the kingdom of heaven.' ... The reason for doing this, we have learned from the Apostles" (*The First Apology* 61).

Since the apostles of Jesus Christ never taught infant baptism, they never learned it from them. It is more likely that they were taught it by various false apostles, who were active even during Paul's ministry (II Cor. 11:13-15).

St. Irenaeus (c. 190 AD): "And [Naaman] dipped himself ... seven times in the Jordan [II Kings 5:14]. It was not for nothing that Naaman of old, when suffering from leprosy, was purified upon his being baptized, but [this served] as an indication to us. For as we are lepers in sin, we are made clean, by means of the **sacred water** and the invocation of the Lord, from our old transgressions, being spiritually regenerated as new-born babes, even as the Lord has declared: 'Except a man be **born again** [*renatus*] **through water** and the Spirit, he shall not enter into the kingdom of heaven' " (*Fragment* 34).

Recognitions of Clement (c. 221 AD): "But you will perhaps say, 'What does the baptism of water contribute toward the worship of God?' In the first place, because that which has pleased God is fulfilled. In the second place, because when you are **regenerated and born again of water** and of God, the frailty of your former birth, which you have through men, is cut off, and so ... you shall be able to

attain salvation; but otherwise it is impossible. For thus has the true Prophet [Jesus] testified to us with an oath: "Verily, I say to you, that unless a man is **born again** [*renatus*] **of water** ... he shall not enter into the kingdom of heaven" ' " (*Recognitions* 6:9).

St. Cyprian of Carthage (c. 200-258 AD): "But afterwards, when the stain of my past life had been **washed away by means of the water of re-birth**, a light from above poured itself upon my chastened and now pure heart; afterwards through the Spirit which is breathed from heaven, **a second birth made of me a new man**.…Thus it had to be acknowledged that what was of the earth and was born of the flesh and had lived submissive to sins, had now begun to be of God, inasmuch as the Holy Spirit was animating it. (*To Donatus* 4).

"[When] they receive also the Baptism of the Church ... then finally can they be fully sanctified and be the sons of God ... since it is written, 'Except a man be **born again** [*renatus*] **of water** and of the Spirit, he cannot enter into the kingdom of God' " (*Letters* 71[72]:1).

Seventh Council of Carthage (c. 256 AD): "And in the gospel our Lord Jesus Christ spoke with his divine voice, saying, 'Except a man be **born again** [*renatus*] **of water** and the Spirit, he cannot enter the kingdom of God.' ...Unless therefore they receive saving Baptism in the Catholic Church, which is one, they cannot be saved, but will be condemned with the carnal in the judgment of the Lord Christ."

St. Ambrose of Milan (c. 333-397 AD): "The Church was redeemed at the price of Christ's blood. Jew or Greek, it makes no difference; but if he has believed, he must circumcise himself from his sins [in Baptism—Col. 2:11-13] so that he can be saved ... for no one ascends into the kingdom of heaven except through the sacrament of Baptism.... 'Unless a man be **born again** [*renatus*] **of water** and the Holy Spirit, he cannot enter the kingdom of God.' (*On Abraham* 2:11:79, 84)" (*This Rock* magazine, excerpts from August 1992 and October 1994).

From these quotes it is evident that the early Latin Church fathers had a corrupted Latin translation with the altered text of John 3:5, reading *renatus* instead of *natus.* Later, Jerome, who translated the Scriptures into Latin (383 AD), also retained the altered version of *renatus* and *renasci* in verses 3, 4 and 5, as evidenced by the *Latin Vulgate* of Coverdale's day—1538 AD.

A Comparison of Other Early English Translations of John 3:3, 5

William Tyndale, a Bible scholar and the first man to translate the New Testament from the Greek into English, translated John 3:3, 5 correctly. However, in his other writings, he taught that when one is converted and receives the Holy Spirit, one has been born again. Perhaps he carried this misunderstanding from the *Latin Vulgate* into his theology, while rendering the correct translation of "born again" and "born anew" in John 3.

Tyndale rendered the Greek words γενναω ανωθεν *gennao anothen* in John 3:3 as "born from above" and "born anew." The Greek word γενναω *gennao* means: Of a man, "to beget, to become a father"; of a woman, "to conceive, to bear." In some cases, according to the context, *gennao* does mean "born." However, *gennao* predominantly means "begotten" rather than "born." The Greek word *anothen*, means: "from above, again, anew" (Arndt & Gingrich, *A Greek-English Lexicon of the New Testament*).

From *The English Hexapla* (1841) we can compare Tyndale's translation of the critical verses in John 3 with five other English translations. It is evident that other translators also had problems interpreting *gennao* and *gennao anothen*. The following four versions were translated into English from the Greek Text:

1) *Tyndale 1534*: "born anew," verse 3; "born again," verses 4, 7; "born," verses 4, 5, and 6.
2) *Great Bible*, Cramner 1539: "born from above," verses 3, 7; "born again," verse 4; "born," verses 4, 5, and 6.
3) *Geneva 1557*: "begotten again," verses 3, 7; "begotten," verses 4, 5 and 6.
4) *KJV 1611*: "born again," verses 3, 7; "born," verses 4, 5 and 6.

The translators of the *1557 Geneva Bible* translated *gennao* as "begotten." In many instances, "begotten" is a correct translation of *gennao*. However, in John 3 "begotten" is an **incorrect** rendering. The translators of the *1599 Geneva Bible* corrected this error to make it read "born" instead of "begotten."

The following two versions were translated from the *Latin Vulgate* into English:

1) Wycliffe 1380: "born again," verses 3, 7; "born" verses, 4, 6, and 7; "born **again** of water," verse 5.
2) Rheims 1582: "born again," verses 3, 7; "born," verses, 4, 6, and 7; "born **again** of water," verse 5.

It is reported that it was Wycliffe who coined the English phrase "born again," but both Wycliffe and the translators of the Rheims version used the *Latin Vulgate* for their English versions.

The True Scriptural Meaning of "Born Again"

In order to fully comprehend the true scriptural meaning of when one is born again, Jesus' teachings in John 3:1-12 must be examined. The context of these verses proves that being born again does not mean a conversion or baptismal experience. Rather, it means a literal transformation from flesh to spirit: "Now there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night and said to Him, 'Rabbi, we know that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing, unless God is with him.'

"Jesus answered and said to him, 'Truly, truly I say to you, **unless anyone is born again**, he cannot see the kingdom of God.' Nicodemus said to Him, 'How can a man who is old be born? Can he enter his mother's womb a second time and be born?' Jesus answered, 'Truly, truly I say to you, **unless anyone has been born of water and of Spirit**, he cannot enter the kingdom of God. That which has been **born of the flesh is flesh**; and that which has been **born of the Spirit is spirit**. Do not be amazed that I said to you, "It is necessary for you to be born again." **The wind blows where it will**, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; **so *also* is everyone who has been born of the Spirit.**' "

"Nicodemus answered and said to Him, 'How can these things be?' Jesus answered and said to him, 'You are a teacher of Israel, and you do not know these things? Truly, truly I say to you, We speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?' " (John 3:1-12).

It is clear that Jesus was not talking about a conversion or baptismal experience in this dialogue. Rather, he was comparing one's physical birth—a fleshly existence—to that of being born anew or born again—to an actual spiritual existence. Jesus describes two births: one of water and one of the spirit, "...unless anyone has been **born of water** and **of Spirit** ..."(John 3:5). Next, Jesus shows the comparison between a birth of flesh and a birth of the spirit: "That which has been **born of the flesh is flesh**; and that which has been **born of the Spirit is spirit**" (John 3:6).

Physical Birth: When a human being is born, he or she is born of flesh—a physical being. Further, every human being has been "born of water" from the womb. **The one that has been born of water has been born of the flesh and is flesh.** (John 3:5-6).

Spiritual Birth: Nicodemus missed the point when Jesus referred to a new or second birth of the Spirit: "...**unless anyone has been born … of Spirit.**" What kind of existence does one have who has been born of the Spirit? Jesus answered that question when He said, "… that which has been **born of the Spirit is spirit.**" Jesus clearly meant that anyone who has been born of the Spirit is, in fact, a spirit being. The new, spiritual birth means that one who has been born again is a spirit being, no longer composed of human flesh. Since one who "...has been born of the flesh is flesh;" then it follows, as Jesus said, "that which has been born of the Spirit is spirit..." (John 3:6).

Every human is limited by fleshly existence and physical environment. However, as a spirit being, one is not bound by the flesh or limited by the physical realm. Jesus stated that one who "...has been born of the Spirit..." cannot necessarily be seen, just as the wind cannot be seen: "**The wind blows where it wills**, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; **so *also* is everyone who has been born of the Spirit**" (verse 8). Therefore, one who has been "born again," "born of the Spirit," must be invisible to the human eye, having the ability to come and go as the wind. That is hardly the case of one who has been baptized and converted; he or she is still in the flesh and is limited by the flesh—subject to death. Jesus said that a fleshly human being "cannot see" or "enter into the kingdom of God" (John 3:3, 5). Paul reiterated this when he emphatically

stated: "Now this I say, brethren, that flesh and blood cannot inherit *the* kingdom of God" (I Cor. 15:50).

When Is One Actually Born Again? Since one is not born again at baptism or conversion, when is one literally born again, or born anew? It is through the birth, life, death and resurrection of Jesus Christ that the New Testament reveals when a person is born again. Matthew wrote that Jesus was the "firstborn" of the Virgin Mary (Matt. 1:25). Jesus' human birth was by water. He was flesh (I John 4:1-2) as any other human being, but He was "God manifested in *the* flesh" (I Tim. 3:16).

When Jesus was resurrected from the dead by the glory of the Father, He was the "firstborn from the dead." Therefore, Jesus was born again—born of the Spirit—at the time He was resurrected from the dead, exactly as He told Nicodemus, "That which has been born of the Spirit is spirit."

The apostle Paul clearly showed that Jesus was born again when he wrote: "Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him. And He is before all, and by Him all things subsist. And He is the Head of the body, the church; **Who is *the* beginning, *the* firstborn from among the dead**, so that in all things He Himself might hold the preeminence. For it pleased *the Father* that in Him all the fullness should dwell" (Col. 1:16-19). The apostle John also verified this when he wrote that **Jesus was "the Firstborn from the dead**" (Rev. 1:5).

After His resurrection and ascension to heaven to be accepted by God the Father as the perfect sacrifice for the sins of the world, Jesus returned to the earth and appeared to the apostles who were assembled together in a room behind closed doors. Since a spirit being is not limited by the physical realm, the resurrected Jesus walked through doors and walls, suddenly appearing to the apostles and disciples: "Afterwards, as evening was drawing near that day, the first *day* of the weeks, and the doors were shut where the disciples had assembled for fear of the Jews, Jesus came and stood in the midst, and said to them, 'Peace *be* to you.' And after saying this, He showed them His hands and His side. Then the disciples rejoiced, *because* they had seen the Lord" (John 20:19-20).

As a spirit being, Jesus also had the ability to manifest Himself in human form, which He did when He walked with the two disciples to Emmaus (Luke 24:13-31). Furthermore, Jesus was able to restrain their eyes, so they did not realize that it was He, until He broke and blessed the bread. Then He immediately disappeared. This account shows that as one born again—born of the Spirit—Jesus was like the wind, as He had said to Nicodemus. He went where He wanted to go, and no one could see Him, unless He made it possible for them to see Him by manifesting Himself as a man with flesh and bone.

After Jesus vanished, the two disciples went back to Jerusalem: "And they rose up that very hour *and* returned to Jerusalem; and they found the eleven and those with them assembled together, saying, 'In truth, the Lord has risen! And He has appeared to Simon.' Then they related the things that had happened *to them* on the road, and how He was known to them in the breaking of the bread.

"Now as they were telling these things, **Jesus Himself** [suddenly appearing] **stood in their midst** and said to them, 'Peace *be* to you.' But they were terrified and filled with fear, thinking *that* they beheld a spirit [a demon]. Then He said to them, 'Why are you troubled? And why do doubts come up in your hearts? See My hands and My feet, that it is I. Touch Me and see *for yourselves*; for a spirit [a demon] does not have flesh and bones, as you see Me having.' And after saying this, He showed them *His* hands and *His* feet. But while they were still disbelieving and wondering for joy, He said to them, 'Do you have anything here to eat?' Then they gave Him part of a broiled fish and a *piece* of honeycomb. And He took these *and* ate in their presence" (Luke 24:33-43).

As a divine spirit being, the firstborn from the dead, Jesus was able to manifest Himself as a man, with an appearance that looked like flesh and bone. A demon spirit may at times be able to manifest itself as an apparition to human beings, but it is not able to manifest itself with flesh and bone. It is little wonder that the disciples were afraid when Jesus first appeared to them.

What Is the Appearance of Christ in Glorified Form? When Jesus began to give the apostle John visions for the book of Revelation, He revealed to John how He appeared in His full glory, as a spirit being: "I was in *the* Spirit on the day of the Lord; and I heard a loud voice like a trumpet behind me, saying, '**I am the Alpha and the Omega, the First and the Last**'; and, 'What you see, write in a book, and send *it* to the churches that *are* in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.' And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands; and in *the* midst of the seven lampstands *one* like ***the*** **Son of man**, clothed in *a garment* reaching to the feet, and girded about the chest with a

golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire; and His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance *was* as the sun shining in its *full* power [Matt 17:2]. And when I saw Him, I fell at His feet as if dead; but He laid His right hand upon me, saying to me, 'Do not be afraid; I am the First and the Last, even the one Who is living; for I was dead, and behold, I am alive into the ages of eternity. Amen" (Rev. 1:10-18).

Jesus Christ Is the Firstborn Among Many Brethren to Be Resurrected at His Coming

Not only is Jesus Christ the firstborn from the dead, He is also the "firstborn among many brethren" (Rom 8:29). The true body of believers is called "the church of the firstborn," as Paul wrote: "But you have come to Mount Sion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels; *to the* joyous festival gathering; and to ***the* church of *the* firstborn**, registered *in the book of life* in heaven; and to God, *the* Judge of all" (Heb. 12:22-23). It is called the church of the firstborn because believers will be resurrected, or born again—born of the Spirit—in the first resurrection when Jesus returns (Rev. 20:4-6).

***Christ the Firstfruit*:** Paul wrote that the resurrected Jesus Christ is also called "the firstfruit" of those raised from the dead. Furthermore, he explained that the rest of the true Christians would be resurrected at Jesus' second coming: "But now Christ has been raised from *the* dead; He has become **the firstfruit** of those who have fallen asleep. For since by man *came* death, by man also *came the* resurrection of *the* dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ ***the* firstfruit; then, those who are Christ's at His coming**" (I Cor. 15:20-23).

The apostle James, the brother of the Lord, referred to true Christians as "firstfruits" unto God: "Do not deceive yourselves, my beloved brethren. Every good act of giving and every perfect gift is from above, coming down from the Father of lights, with Whom there is no variation, nor shadow of turning. According to His own will, He begat us by *the* Word of truth, that **we might be a kind of firstfruits** of all His created beings" (Jas. 1:16-18).

Jesus taught His disciples that the harvest of the firstfruits would be at the end of the age when He returns, as He explained in the parable of the wheat and tares: "And He answered *and* said to them, 'The one Who sows the good seed is the Son of man; **and the field is the world; and the good seed, these are the children of the kingdom**; but the tares are the children of the wicked *one*. Now the enemy who sowed them is the devil; and **the harvest is *the* end of the age**, and the reapers are the angels. Therefore, as the tares are gathered and consumed in the fire, so shall it be in the end of this age. The Son of man shall send forth His angels, and they shall gather out of His kingdom all the offenders and those who are practicing lawlessness; and they shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. **Then shall the righteous shine forth as the sun** [glorified spirit beings, who are born again of the Spirit at the first resurrection] in the kingdom of their Father" (Matt. 13:37-43).

From these Scriptures it is clear that one's soul does not go to heaven, purgatory or hell when one dies but after death awaits the resurrection. No one has ascended to heaven except Jesus (John 3:13; Acts 2:22-24), Who is at the right hand of God the Father to intercede as High Priest (Heb. 4:14-16; I John 2:1-2). At the appointed time Jesus Christ will return to the earth, and the resurrection of the saints will occur at His coming.

Because some in Corinth claimed that there was no resurrection from the dead, the apostle Paul wrote in great detail about it. He presented overwhelming evidence of the resurrection and proved the souls of dead people do not go to heaven, purgatory or hell when they die: "Nevertheless, someone will say, 'How are the dead raised? And with what body do they come?' Fool! What you sow does not come to life unless it dies. And what you sow *is* not the body that shall be; rather, *it is* bare grain—it may be of wheat, or one of the other *grains*; and God gives it a body according to His will, and to each of the seeds its own body.

"*Likewise*, not all flesh *is* the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory* of the earthly *is* different. *There is* one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for *one* star differs

from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

"It is sown **a natural body** [that which has been born of the flesh is flesh]; it is raised **a spiritual body** [that which has been born of the spirit is spirit]. **There is a natural body**, and **there is a spiritual body**; accordingly, it is written, 'The first man, Adam, became a living soul; the last Adam *became* an ever-living Spirit.' However, **the spiritual *was* not first, but the natural—then the spiritual**" (I Cor. 15:35-46).

These Scriptures reveal that at the resurrection one will be born again of the Spirit and receive a glorious spirit body, shining as the sun. Paul continued his explanation of the resurrection of the dead in verses 47-55: "The first man *is* of the earth—made of dust. The second man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those who are heavenly. And as we have borne the image of the *one* made of dust, **we shall also bear the image of the heavenly *one*** [at the resurrection].

"Now this I say, brethren, that flesh and blood cannot inherit *the* kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, but **we shall all be changed** [born again of the Spirit], in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and **the dead shall be raised incorruptible**, and **we shall be changed**. For this corruptible must put on incorruptibility, and this mortal must put on immortality. **Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory.**"

It is evident that the resurrection of the saints has not yet occurred. All who have died in the faith will be resurrected as immortal spirit beings. But, when will the resurrection occur?

When Are the Saints Resurrected?

The prophet Isaiah foretold the day of the first resurrection for those who are Christ's. He prophesied that it would be the birth of a nation out of the earth. At that time the saints would be born again, born of the Spirit: "Who has heard such a thing? Who has seen such *things* like these? **Shall the earth be made to bring forth *in* one day**? *Or* will a nation be born at once? For as soon as Zion travailed, she also gave birth to her children" (Isa. 66:8). The apostle Peter called Christians a royal priesthood and a holy nation: "But you *are* a chosen stock, a royal priesthood, a holy nation, a people for a possession *of God...*" (I Pet. 2:9). When the first resurrection occurs, a holy nation of kings and priests will be born in one day, and they will rule and reign with Jesus Christ for a thousand years (Rev. 20:4-6) and live forever.

In his First Epistle to the Thessalonians in 50 AD, Paul explained that the resurrection of the saints would not take place until the return of Jesus Christ to the earth: "For if we believe that Jesus died and rose again, in exactly the same way also, those who have fallen asleep in Jesus will God bring with Him [because they will ascend into the air to meet Him in the clouds]. For this we say to you by *the* Word of *the* Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep; because the Lord Himself shall descend from heaven with *a* shout of command, with *the* voice of an archangel and with *the* trumpet of God; and **the dead in Christ shall rise first** [born again of the Spirit]; **then we who are alive and remain** [will be changed and] **shall be caught up together with them in *the* clouds for *the* meeting with the Lord in *the* air**; and so shall we always be with *the* Lord" (I Thes. 4:14-18).

Jesus Christ also taught that the resurrection of the saints would occur when He returned to earth: "For as the light of day, which comes forth from *the* east and shines as far as *the* west, so also **shall the coming of the Son of man be**….But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming upon the clouds of heaven with power and great glory. And **He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds** [from around the world and bring them up in the air to meet Christ] **from one end of heaven to *the* other**" (Matt. 24:27, 29-31).

Revelation 15 shows that the resurrected saints will meet Jesus Christ in the air, in the clouds, and stand on the Sea of Glass: "Then I saw another sign in heaven, great and awesome: seven angels

having the seven last plagues, for in them the wrath of God is filled up. **And I saw a sea of glass mingled with fire, and those who had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, standing on the sea of glass, having *the* harps of God. And they were singing the song of Moses, *the* servant of God** [symbolizing the righteous prophets and kings who were saved], **and the song of the Lamb** [symbolizing those who were saved from Christ's first coming until the resurrection], saying, 'Great and awesome *are* Your works, Lord God Almighty; righteous and true *are* Your ways, King of the saints. Who shall not fear You, O Lord, and glorify Your name? For *You* only *are* holy; and all the nations shall come and worship before You, for Your judgments have been revealed' " (Rev. 15:1-4).

After the pouring out of the seven last plagues and God's judgment against Babylon the Great (Rev. 16, 18), the glorified saints will return with Jesus Christ to the earth: "And I saw heaven open; and behold, a white horse; and He Who sat on it *is* called Faithful and True, and in righteousness He does judge and make war. And His eyes *were* like a flame of fire, and on His head *were* many crowns; *and* He had a name written that no one knows except Him. And *He was* clothed with a garment dipped in blood; and **His name is The Word of God**. And the armies in heaven [the resurrected faithful who were raised to meet Christ in the air on the Sea of Glass] were following Him on white horses; *and* they were clothed in fine linen, white and pure [which is the righteousness of the saints]. And out of His mouth goes a sharp sword, that with it He might smite the nations; and He shall shepherd them with an iron rod; and He treads the winepress of the fury and the wrath of the Almighty God. And on *His* garment and on His thigh He has a name written: **King of kings and Lord of lords.**

"Then I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds that fly in *the* midst of heaven, 'Come and gather yourselves together to the supper of the great God; so that you may eat *the* flesh of kings, and *the* flesh of chief captains, and *the* flesh of mighty men, and *the* flesh of horses, and of those who sit on them, and *the* flesh of all, free and bond, and small and great.' And I saw the beast and the kings of the earth and their armies, gathered together to make war with Him Who sits on the horse, and with His army. And the beast was taken, and with him the false prophet who worked miracles in his presence, by which he had deceived those who received the mark of the beast and those who worshiped his image. Those two were cast alive into the lake of fire, which burns with brimstone; and the rest were killed by the sword of Him Who sits on the horse, *even the sword* that goes out of His mouth; and all the birds were filled with their flesh" (Rev. 19:11-21).

With the destruction of the beast and the false prophet and their armies, Jesus Christ, King of kings and Lord of lords, will return to the earth in great power and glory. In that day, he will once again place His feet on the Mount of Olives from where He ascended into heaven as the apostles watched, nearly two thousand years ago: "And after saying these things, *as* they were looking at *Him*, He was taken up, and a cloud received Him out of their sight. Now while they were gazing intently up into heaven as He was going up, two men in white apparel suddenly stood by them, who also said, 'You men of Galilee, why do you stand *here* looking up into heaven? This *same* Jesus, Who was taken up from you into heaven, shall come in exactly the same manner as you have seen Him go into heaven.' Then they returned to Jerusalem from *the mountain* called Mount of Olives, which is near Jerusalem" (Acts 1:9-12).

Just as Jesus ascended to heaven from the Mount of Olives, the prophet Zechariah foretold that He would descend from heaven with all the saints to war against all the nations gathered at Jerusalem: "Behold, the day of the LORD comes, and your spoil shall be divided in your midst, for I will gather all nations to battle against Jerusalem; and the city shall be taken, and the houses plundered, and the women raped. And half of the city shall go into exile, and the rest of the people shall not be cut off from the city. **And the LORD shall go out and fight against those nations**, as when He fought in the day of battle.

"**And His feet shall stand in that day upon the Mount of Olives**, which *is* before Jerusalem on the east, and the Mount of Olives shall split in two, from the east and to the west, and make a very great valley. And half of the mountain shall move toward the north, and half of it toward the south. And you shall flee to the valley of My mountains; for the valley of the mountains shall reach to Azal. And you shall flee as you fled from before the earthquake in the days of Uzziah king of Judah. And **the LORD my God shall come, and all the saints with You**. And it shall come to pass in that day, that the light shall not be clear, nor dark. And it will be one day which shall be known to the LORD, neither day nor night; but it shall come to pass that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them shall go toward the eastern sea, and half of them

toward the western sea. In summer and in winter it shall be. **And the LORD shall be King over all the earth**; in that day there shall be one LORD, and His name shall be one" (Zech. 14:1-9).

In summary, all the scriptural evidence presented clearly reveals that one is not "born again, born of the Spirit" until the resurrection at the return of Jesus Christ. Being born again has nothing to do with baptism or conversion. When one has been born again, he or she will be a spirit being—composed of spirit. The resurrected saints will inherit the glory of Jesus Christ, Who will transform their bodies to be like His glorified body: "But for us, the commonwealth *of God* exists in *the* heavens, from where also we are waiting for *the* Savior, *the* Lord Jesus Christ; **Who will transform our vile bodies, that they may be conformed to His glorious body**, according to the inner working of His own power, *whereby He is able* to subdue all things to Himself" (Phil. 3:20-21).

This is the true meaning of "born again."

Appendix Q

What Does It Mean to Be "Born of God"?

There is great confusion about what it means to be "born again," and similarly, "born of God." In John 3:2-12 Jesus taught that to be born again literally means to be born of the Spirit, to become a spirit being, which will take place at the first resurrection when Jesus Christ returns. Jesus Christ is the Firstborn from the dead. No one else has been resurrected to eternal life—no one has been born again. In addition, the phrase "born of God" is the result of two mistranslated Greek words, the result of the misinterpretation that one is born again when converted.

A Mistranslation of I John 3:9

The faulty translation of two Greek words in I John 3:9 in the *KJV*, as well as in other versions, is at the heart of the problem. The *KJV* reads: "Whosoever is **born** of God **doth not commit** sin; for his seed remaineth in him: and **he cannot sin,** because he is **born** of God." This verse as translated presents irreconcilable contradictions with other verses within the Epistle of First John, as well as the rest of the New Testament.

Contrary to this incorrect translation, John wrote that Christians who have the Holy Spirit do indeed sin, and they need to confess their sins to Jesus Christ for forgiveness: "However, if we walk in the light, as He is in the light, *then* we have fellowship with one another, and **the blood of Jesus Christ, His own Son, cleanses us from every sin**. If **we say that we do not have sin, we are deceiving ourselves**, and the truth is not in us. **If we confess our own sins**, He is faithful and righteous, to **forgive us our sins**, and to **cleanse us from all unrighteousness**. **If we say that we have not sinned, we make Him a liar**, and His Word is not in us. My little children, **I am writing these things to you so that you may not sin. And *yet*, if anyone does sin**, we have an Advocate with the Father; Jesus Christ *the* Righteous; and He is *the* **propitiation for our sins**; and not for our sins only, but also for *the sins of* the whole world" (I John 1:7-10; 2:1-2).

In the same Epistle, John wrote that if anyone should see a brother sin a sin not unto death [a sin that is repentable], he should pray for that brother, and God would give him life; that is, God would grant him forgiveness: "**If anyone sees his brother sinning a sin *that is* not unto death, he shall ask, and He will give him life for those who do not sin unto death**. There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God.* All unrighteousness is sin, and there is a sin not unto death" (I John 5:16-17).

Listed below are phrases that John wrote in the first, second and fifth chapters of his First Epistle, which directly contradict I John 3:9 in the *KJV*, which reads, "Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he cannot sin because he is born of God." The following verses *cannot* be reconciled with the above translation:

I John 1:7-10; 2:1-2 and 5:16-17:

1) The blood of Jesus Christ cleanses us from every sin.
2) If we say that we do not have sin, we are deceiving ourselves.
3) If we confess our own sins … to forgive us our sins ...
4) He cleanses us from all unrighteousness.
5) If we say that we have not sinned, we make Him a liar.
6) I am writing these things to you so that you may not sin.
7) Yet, if anyone does sin, we have an Advocate with the Father; Jesus Christ.
8) He is the propitiation for our sins.
9) … Not for our sins only, but also for *the sins of* the whole world ...
10) If anyone sees his brother sinning a sin *that is* not unto death, he shall ask ...
11) He will give life for those who do not sin unto death.
12) There is a sin unto death: ...
13) All unrighteousness is sin.
14) There is a sin not unto death.

It would be completely incongruous for John to write in the first and last part of his short Epistle about how converted brethren do sin and need forgiveness, and at the same time to write in I John 3:9 that one who has been "born of God doth not commit sin" and "he cannot sin." Since the Scriptures cannot contradict one another, what is the solution?

***Two Mistranslated Words in I John 3:9*:** Only Jesus Christ has been born again by the resurrection from the dead. No one else will be born again by the resurrection from the dead until Jesus Christ's Second Coming. Furthermore, verse 9 as translated in the *KJV* does not apply to Jesus Christ and cannot apply to Christians because none of them have been resurrected from the dead. A further examination of this verse reveals two incorrectly translated Greek words.

"***Born of God*":** The first mistranslated word is found in the phrase "**born** of God." The word "born" is translated from the Greek verb γενναω *gennao*. In the *KJV*, *gennao* has been translated as "beget, begat" or "begotten" 55 times; as "born," 37 times; and as "conceive, bear, brought forth, deliver," or "gender" 4 times. The scriptural contexts determine whether *gennao* should be translated "begotten" or "born" (Wigram, *Englishman's Greek Concordance of the New Testament*).

In the genealogical table of Jesus Christ's physical lineage, *gennao* is used 42 times and has been correctly translated "begat" because the lineage is reckoned from the father, who begets the son. In these verses, it would have been incorrect to translate *gennao* as "born" because fathers do not give birth; they "beget." Conversely, in Matthew 1:20 in reference to the virgin Mary's pregnancy by the power of the Holy Spirit, *gennao* has been translated in the *KJV* as "conceived," with a marginal note reading "begotten": "But while he [Joseph] thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which **is conceived** [begotten] in her is of the Holy Ghost" (Matt. 1:20). A more accurate translation of this verse would read: "But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary to *be* your wife, because that which **has been begotten** in her is of *the* Holy Spirit.' "

Luke also used the verb *gennao* in his account of the angel Gabriel's announcement to Mary. Luke 1:35 in the *KJV* reads: "And the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that **holy thing which shall be born** of thee shall be called the Son of God.' " In this phrase, *gennao* is not in the future tense. Rather, it is in the present tense, passive participle, singular neuter γεννωμενον *gennomenon.* This would more correctly be translated as follows: "And the angel answered *and* said to her, '*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, **the Holy One being begotten** in you shall be called *the* Son of God.' " The use of the present passive tense participle means that while the angel Gabriel was speaking these words to Mary, God the Father through the power of the Holy Spirit was impregnating her. Therefore, it is incorrect to translate this present tense participle as a future event, as found in the *KJV*. While it was true that a future birth would take place, that is not the literal meaning of *gennomenon.*

With this knowledge, the first part of I John 3:9 can also be corrected by simply translating *gennao* as "begotten," instead of "born." As a result, the correct rendering should read: "Everyone **who has been begotten** by God …" The phrase "who has been begotten" is translated from the Greek participle γεγεννημενος *gegennemonos*, which is a perfect passive participle of the verb *gennao*. This participle means that the begettal had already taken place in a past time. As in human life, a begettal is not a birth. The begettal takes place first, then after the gestation period, the birth occurs.

"***Doth Not Commit Sin*":** The second phrase in I John 3:9 that has not been accurately translated in the *KJV* is: "doth not commit sin." There is no question that a converted person does commit sin, but upon true repentance, through the grace of God and by the blood of Jesus Christ, those sins can be forgiven. The key to understanding this phrase is an accurate translation of the Greek verb ποιει *poiei*, translated "commit." As used in Verse 9, ποιει *poiei* is a third person, singular, present tense form of the verb ποιεω *poieo*, which means: "*to do*, generally, i.e., habitually, *to perform, to execute, to exercise,* ***to practice***, i.e., *to pursue a course of action, to be active, to work …*" (Berry, *Greek-English Lexicon of the New Testament*, p. 81).

The context of John's Epistle is not about a Christian's inability to commit sin. Therefore, *poiei* in this context means habitually practicing sin. When *poiei* in verse 9 is rendered "does not practice sin," the contradictions created by the *KJV* are removed. The correct translation of this portion of verse 9 reads: "Everyone who has been begotten by God does not practice sin." This is a true statement and

conveys the original meaning of the Greek. Furthermore, the meaning of *poiei* is retained in the second part of Verse 9 with reference to "cannot sin," which should read, "cannot *practice* sin." Consequently, the entire verse correctly translated should read: "Everyone who has been begotten by God does not practice sin because His seed *of begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God." This rendering harmonizes with the rest of John's Epistle and removes all contradictions.

The Conversion Experience and Process

Jesus said, "Many are called but few are chosen" (Matt. 22:14). Why are only few chosen? It is because the many do not respond to God's calling. Although they hear the Word, they do not yield to God. The few, who do respond, yield to God, and He begins to work with them. Jesus clearly showed this in the parable of the sower and the seed: "Therefore, hear the parable of the sower: When anyone hears the Word of the kingdom and does not understand *it*, the wicked one comes and snatches away that which was sown in his heart. This is the one who was sown by the way. Now the one who was sown upon the rocky places is the one who hears the Word and immediately receives it with joy; but *because* he has no root in himself, *he* does not endure; for when tribulation or persecution arises because of the Word, he is quickly offended. And the one who was sown among the thorns is the one who hears the Word, but the cares of this life and the deceitfulness of riches choke the word, and it becomes unfruitful. But the one who was sown on good ground, this is the one who hears the Word and understands, who indeed brings forth fruit and produces—one a hundredfold, another sixtyfold *and* another thirty-fold" (Matt. 13:18-23).

As a person begins to answer the call, God the Father begins to draw him. Jesus said, "No one can come to Me unless the Father, Who sent Me, draws him; and I will raise him up at the last day" (John 6:44). The drawing of God the Father continues as long as the person continues to believe and obey the Word of God as they learn it. However, if at any time one refuses the calling and drawing of God, at some point, according to God's determination, He does not continue to deal with that individual.

***Repentance*:** The calling of God the Father and Jesus Christ goes out through the preaching of the Gospel and reading of the Word of God. Repentance is the first step toward responding to that call. Though it is the Holy Spirit of God that convicts and leads one to repentance (Rom. 2:4), one must choose to repent (Luke 13:1-5).

When Peter powerfully preached the Gospel, speaking of the death and resurrection of Jesus Christ, he made it clear to all those gathered at the temple in Jerusalem on Pentecost 30 AD that their sins crucified Jesus Christ. This moved three thousand to repent and to be baptized: " 'Therefore, let all *the* house of Israel know with full assurance that God has made this *same* Jesus, Whom you crucified, both Lord and Christ.' **Now after hearing *this*, they were cut to the heart**; and they said to Peter and the other apostles, 'Men *and* brethren, what shall we do?' Then Peter said to them, '**Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit**. For the promise is to you and to your children, and to all those who are afar off, as many as *the* Lord our God may call.' And with many other words he earnestly testified and exhorted, saying, 'Be saved from this perverse generation.' Then those who joyfully received his message were baptized; and about three thousand souls were added that day" (Acts 2:36-41). True godly repentance leads to conversion: "Therefore, repent and be converted in order that your sins may be blotted out, so that *the* times of refreshing may come from *the* presence of the Lord" (Acts 3:19).

***Baptism*:** The second step in responding to God's call is baptism by water. As Peter preached, the repentant believer is to be baptized. Baptism is by full immersion in water, signifying that the repentant believer is conjoined into the death of Jesus Christ for the remission of sins. The apostle Paul wrote of the true meaning of baptism: "We who died to sin, how shall we live any longer therein? Or are you ignorant that we, **as many as were baptized into Christ Jesus, were baptized into His death**? Therefore, we were buried with Him by baptism into death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life.

"For **if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection**. Knowing this, that our old man was co-crucified with *Him* in order **that the body of sin might be destroyed, so that we might no longer be enslaved to sin**; because the one who has died *to sin* has been justified from sin. Now if we died together with Christ, we believe that

we shall also live with Him [at the first resurrection], knowing that Christ, having been raised from *the* dead, dies no more; death no longer has any dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, you should indeed reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord. Therefore, **do not let sin rule in your mortal body** by obeying it in the lusts thereof. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God **as those who are alive from *the* dead**, and your members *as* instruments of righteousness to God" (Rom. 6:2-13).

Those who have been baptized are dead to living in sin as a way of life. They are to walk in newness of life and are not to let sin rule in their "mortal" bodies but fight against it, bringing every thought into captivity to the obedience of Jesus Christ (II Cor. 10:4-5). Since those who have been baptized still have **mortal bodies**, it is evident that they have not been born again as a spirit being. Rather, when they receive the Holy Spirit, they have been "begotten again"—God the Father's "seed" lives in them.

***Receiving the Holy Spirit*:** The third step in responding to God's call is to receive the Holy Spirit, which comes after repentance and baptism. The apostle Peter said, "Repent and be baptized … for the remission of sins and **you shall receive the gift of the Holy Spirit**" (Acts 2:38). The gift of the Holy Spirit is given by the laying on of hands (Acts 8:14-17; 19:5-6).

When one receives the Holy Spirit, he or she is begotten again and receives the "seed" of eternal life from God the Father. The apostle John wrote in I John 3:9, "Everyone who has been **begotten by God** does not practice sin because **His seed *of begettal* is dwelling within him**, and he is not able to *practice* sin because **he has been begotten by God**." The Greek word for "seed" is σπερμα *sperma.* This is the same word used in English for the seed of one's natural father. The father's sperm begets or impregnates the mother's egg, and a new life is conceived—begotten, but not yet born. Likewise, when one receives the Holy Spirit, God the Father begets the repentant believer with His seed of eternal life and a new spiritual life is conceived—begotten, but not yet born. As long as the seed of eternal life from God the Father remains within, the believer will not habitually practice or live a life of sin. God's Spirit will convict of sin in heart and mind, leading him to repentance and restoration.

The Parallels Between Physical and Spiritual Begettal

In the beginning when God created man He said, " 'Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea and over the fowl of heaven and over the livestock and over all the earth and over every creeping thing that crawls upon the earth.' And God created man in His *own* image, in the image of God He created him. He created them male and female. And God blessed them. And God said to them, "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of heaven and over every living thing that moves upon the earth' " (Gen. 1:26-28).

As recounted in the first chapter of Genesis, God blessed mankind with the ability to share in His creation by bringing children into the world—actually reproducing themselves—children made in their own image. He ordained that children would be the result of love and the one flesh union between husband and wife. Thus, the human family has grown great. Likewise, God is reproducing Himself in human beings through the spiritual process of conversion that begins with repentance, baptism and the begettal of the Holy Spirit—the seed of eternal life from God the Father. Those who are faithful to the end will be born again at the first resurrection into His spiritual family—recreated in His spiritual image to share His glory and live forever.

Sealed by the Holy Spirit

How is a person "sealed" with the Holy Spirit? God the Father begets the repentant believer with the seed of eternal life through the power of the Holy Spirit, which unites with the spirit of his or her mind and they are sealed. Paul explained that the begettal of the Holy Spirit is only the earnest of the inheritance of God: "*Yes,* in Him, in Whom we also have obtained an inheritance, having been predestinated according to His purpose, Who is working out all things according to the counsel of His own will; that we might be to *the* praise of His glory, who first trusted in the Christ; in Whom you also trusted after hearing the Word of the truth, the gospel of your salvation; in Whom also, **after believing, you were sealed with the Holy Spirit of promise, which is *the* earnest of our inheritance** until *the* redemption

of the purchased possession, to *the* praise of His glory" (Eph. 1:11-14). And again, "But He Who establishes us with you in Christ, and Who has anointed us, *is* God, **Who has also sealed us and has given the earnest of the Spirit in our hearts**" (II Cor. 1:21-22).

Begotten Again*:** The apostle Peter also wrote of this new begettal: "The elect … *Who have been chosen* according to *the* predetermined knowledge of God *the* Father, by sanctification through *the* Spirit, unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you. **Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again unto a living hope through *the* resurrection of Jesus Christ from *the* dead**; unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us, who *are* being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time….*For* **you have been begotten again, not from corruptible seed, but from incorruptible *seed, by *the* living Word of God, *which* remains forever" (I Pet. 1:1-5, 23). In the Scriptures cited, Peter used the Greek word αναγεννάω *anagennao* which literally means "begotten again."

What Peter wrote concerning being begotten again is exactly what the apostle John meant when he wrote two additional comments about being begotten of God: "Everyone who believes that Jesus is the Christ **has been begotten by God**; **and everyone who loves Him Who begat also loves him who has been begotten by Him**….We know that **anyone who is begotten by God** does not *practice* sin; for the **one who has been begotten by God** keeps himself *by the power of God*, and the wicked one does not touch him" (I John 5:1, 18).

Salvation Is Creation

A newly begotten child in its mother's womb is the beginning of a new creation. During the nine-month gestation period, the newly conceived infant is continually being fashioned according to the pattern of the genes and chromosomes inherited from its father and mother until it is fully developed. The infant must grow physically to full term in order to be born. In the same way, a newly begotten believer must also grow spiritually in order to be born again at the resurrection. A Christian's spiritual growth produces godly character as he or she is being spiritually recreated in the image of God the Father. It is imperative for each begotten Christian to "… be growing in *the* grace and *the* knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18).

Through a loving spiritual relationship with God the Father and Jesus Christ by daily prayer, Bible study, and walking in the commandments of God, one grows spiritually. This new spiritual creation is the work of God the Father and Jesus Christ by the power of the Holy Spirit. The believer's spiritual growth is the result of the ongoing workmanship of God: "**For by grace you have been saved through faith**, and this *especially* is not of your own selves; *it is* the gift of God, not of works, so that no one may boast. **For we are His workmanship, created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them**" (Eph. 2:8-10).

Through the power of the Holy Spirit, the Christian becomes a new person in the putting off the old carnal sinful self and ways of living and being renewed in the spirit of his or her mind. Paul wrote that God is continually at work within the heart and mind of each one He has begotten with His Spirit: "Concerning your former conduct, [that] **you put off the old man**, which is corrupt according to deceitful lusts; and that **you be renewed in the spirit of your mind**; and that **you put on the new man**, which according to God is **created in righteousness and holiness of the truth**" (Eph 4:22-24).

God is perfecting a marvelous new creation within each true Christian through the power of the Holy Spirit: "Therefore, **if anyone *be* in Christ, *he is* a new creation**; the old things have passed away; behold, all things have become new" (II Cor. 5:17). Paul also likens what God is doing within each begotten Christian as having "Christ formed in you" (Gal. 4:19). He wrote that the saints were given understanding of " … the mystery that has been hidden from ages and from generations, but has now been revealed to His saints; to whom God did will to make known what *is* the riches of **the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory**" (Col. 1:26-27).

Although God the Father and Jesus Christ are doing the perfecting work, each newly begotten child of God must submit in loving obedience. Spiritual growth takes place in the heart and mind: "I exhort you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy *and* well pleasing to God, which is your spiritual service. Do not conform yourselves to this world, but be **transformed by the renewing of your mind** in order that you may prove what *is* well pleasing and good, and the perfect will of God" (Rom 12:1-2).

God continually renews the mind through the power of the Holy Spirit by writing His laws and commandments in our hearts: "And the Holy Spirit also bears witness to us; for after He had previously said, 'This *is* the covenant that I will establish with them after those days,' says *the* Lord: '**I will give My laws into their hearts, and I will inscribe them in their minds**' " (Heb. 10:15-16). This operation can be compared to an actual reprogramming of the Christian's heart and mind—the process of conversion.

True Christians who have been begotten again by the seed of eternal life from God the Father are thus being perfected. The old carnal mind and the body of sin must be put to death by the power of God's Holy Spirit: "Therefore, **put to death your members** which *are* on earth—sexual immorality, uncleanness, inordinate affection, evil desires, and covetousness, which is idolatry. Because of these things, the wrath of God is coming upon the sons of disobedience, among whom you also once walked, when you were living in these things. But now, you should also put off all *these* things: wrath, indignation, malice, blasphemy, *and* foul language from your mouth. Do not lie to one another, *seeing that* you have **put off the old man** together with his deeds, and have **put on the new man**, **who *is* being renewed in knowledge** according to *the* image of Him Who created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian *nor* Scythian, slave *nor* free; but Christ *is* all things, and in all" (Col 3:5-11). And again, "For this reason, we do not lose heart; but if our outward man is being brought to decay, yet **the inward *man* is being renewed day by day**" (II Cor. 4:16).

In order to be overcomers, Christians must continually repent and confess their sins to God, asking for forgiveness through heartfelt prayer: "If we walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin. If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. **If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness**" (I John 1:7-9).

As stated, God the Father and Jesus accomplish the purification and cleansing of the believer through the power of the Holy Spirit. Jesus uses the Word of God to cleanse the whole Church because "… Christ also loved the church, and gave Himself for it; so that He might **sanctify it, having cleansed *it* with the washing of water by *the* Word**; that He might present it to Himself *as* the glorious church, not having spot or wrinkle, or any such thing; but that it might be holy and without blame" (Eph. 5:25-27). The "washing of water by the Word" is accomplished through daily Bible study and prayer, coupled with the renewing of the Spirit. Paul wrote of the conversion process and renewing of the Holy Spirit: "For we also were once foolish, disobedient, deceived, serving all kinds of lusts and pleasures, living in malice and envy, hateful *and* hating one another. But when the graciousness and the love of God our Savior toward man appeared, not by works of righteousness which we practiced, but **according to His mercy He saved us, through *the* washing of regeneration** [the washing of the water by the Word] **and *the* renewing of *the* Holy Spirit**, which He richly poured out upon us through Jesus Christ our Savior; so that, having been justified by His grace, **we would become heirs according to *the* hope of eternal life**" (Titus 3:3-7).

The results of the spiritual regeneration and renewal of a Christian's mind is to have the laws and commandments of God written and inscribed upon the heart (Heb. 8:10; 10:16-17) and to grow in spiritual character to have the mind of Jesus Christ: "Now then, if *there be* any encouragement in Christ, if any comfort of love, if any fellowship of *the* Spirit, if any *deep* inner affections and compassions, fulfill my joy, that you be of the same mind, having the same love, being joined together in soul, minding the one thing. *Let* nothing *be* done through contention or vainglory, but in humility, each esteeming the others above himself. Let each one look not *only* after his own things, but *let* each one also *consider* the things of others. **Let this mind be in you, which *was* also in Christ Jesus**" (Phil. 2:1-5).

***The Loving Correction of God*:** Through the circumstances of life, God the Father corrects all His begotten children. Just as children need to be corrected to learn the right way, so God corrects those whom He has received, so they may learn His way. Paul wrote: "And you have already forgotten the admonition that He addresses to you as to sons: 'My son, do not despise *the* chastening of *the* Lord, nor grow weary of being reproved by Him; for whom *the* Lord loves He chastens, and He severely disciplines every son whom He receives.' If you endure chastening, God is dealing with you as *a Father* with *His* sons. For who is the son whom *the* Father does not chasten? But if you are without chastisement, of which all are partakers, then you are bastards and not sons.

"Furthermore, we have had our fleshly fathers who chastened *us*, and we respected *them*; should we not all the more *willingly* be subject to the Father of spirits, and live *forever*? For in the first case, they chastened *us* for a few days in whatever way seemed good to them; but in the second case, He

chastens us for *our own* benefit that we may be partakers of His holiness. **Now truly, no chastisement for the present seems to be joyous, but grievous; nevertheless, afterwards it yields *the* peaceable fruits of righteousness to those who have been exercised by it**. Therefore, lift up the hands that are hanging down, and *revive* the weakened knees; and make straight paths for your feet, lest that which *is* lame be turned aside; but let it rather be healed. Pursue peace with everyone, and sanctification, without which no one will see the Lord" (Heb. 12:5-14).

Correction is an important part of Christian growth and overcoming. Correction signifies God's love. Yielding to the correction of God brings the peaceable fruits of righteousness to create holy, righteous character, enabling one to love God even more and to grow in grace and knowledge. This is part of how God redeems His spiritual family—making each of His begotten children into a new creation.

***Trials in Overcoming the World*:** Christians live in the world but are not part of the world. As a result, they are confronted with trials or tests of their faith. The apostle Peter wrote: "Beloved, do not be surprised at the fiery trial among you *which is* taking place to test you, as if some strange thing *were* happening to you. But to the degree that you have a share in the sufferings of Christ, rejoice; so that, at the revelation of His glory, you also may rejoice exceedingly. If you are reviled for *the* name of Christ, *you are* blessed because the *Spirit* of glory and the Spirit of God is resting upon you; on their part He is blasphemed, but on your part He is glorified. Assuredly, let none of you suffer as a murderer, or a thief, or an evil doer, or as an overlording busybody in other people's lives. Yet if anyone *is suffering* as a Christian, he should not be ashamed; but let him glorify God because of this" (I Pet. 4:12-16).

The purpose of trials is to strengthen and perfect a Christian's faith: "In this you yourselves greatly rejoice; though for the present, if it is necessary, you are in distress for a little while by various trials; in order that the proving of your faith, which is much more precious than gold that perishes, though it is being tested by fire, may be found unto praise and honor and glory at *the* revelation of Jesus Christ; Whom, not having seen, you love; in Whom, *though* at the present time you do not see Him, you believe, *and* rejoice with unspeakable joy, and filled with glory; *and are* receiving the end of your faith—*even the* salvation of *your* souls" (I Pet. 1:6-9).

All the trials that Christians go through and endure are for the perfecting of their faith. In trials, Christians need to seek God and pray to Him, claiming His promises of deliverance and help and intervention. In spite of being faced with trials, God gives each Christian a comforting promise of deliverance, regardless of how severe a trial may be: "No temptation [trial] has come upon you except what is common to mankind. For God, Who *is* faithful, will not permit you to be tempted beyond what you are able *to bear*; but with the temptation, He will make a way of escape, so that you may be able to bear *it*" (I Cor. 10:13). Jesus Christ promised that He would always be with His own (Matt. 28:20), and never forsake them: "He has said, 'In no way will I ever leave you; no—I will never forsake you in any way.' So then, let us boldly say, '*The* Lord *is* my helper, and I will not be afraid. What can man do to me?' " (Heb. 13:5-6).

The Persecutions and Suffering of William Tyndale

William Tyndale was the first man to translate the New Testament from the Greek into English which he published in 1526. He suffered terrible persecution at the hands of the religious and civil authorities. Finally, in 1536 he was burned at the stake for translating and printing the Word of God. As a result of his persecutions and sufferings, he wrote about the purpose of a Christian's trials and tribulations: "This is written [the things in the Old Testament] for our learning: for verily he is a true God; and is our God as well as theirs; and his promises are with us, as well as with them; and he [is] present with us, as well as he was with them. If we ask, we shall obtain; if we knock, he will open; if we seek, we shall find; if we thirst, his truth shall fulfill our lust [desire], Christ is with us until the world's end. Let his little flock be bold therefore. If God be on our side, what matter maketh it who be against us, be they bishops, cardinals, popes, or whatsoever names they will?

"Mark this also, if God send thee to the sea, and promise to go with thee, and to bring thee safe to land, he will raise up a tempest against thee, to prove whether thou wilt abide by his word, and that thou mayest feel thy faith, and perceive his goodness. For if it were always fair weather, and thou never brought into such jeopardy, whence his mercy only delivered thee, thy faith should be but a presumption, and thou shouldest be ever unthankful to God and merciless unto thy neighbour.

"If God promise riches, the way thereto is poverty. Whom he loveth, him he chasteneth: whom he exalteth, he casteth down: whom he saveth, he damneth first … If he promise life, he slayeth first: when he buildeth, he casteth all down first. He is no patcher; he cannot build on another man's foundation. He will not work until all be past remedy, and be brought unto such a case, that men may see, how that his hand, his power, his mercy, his goodness and truth, hath wrought altogether. He will let no man be partaker with him of his praise and glory. His works are wonderful, and contrary unto man's works. Who ever, saving he, delivered his own Son, his only Son, his dear Son, unto the death, and that for his enemies' sake, to win his enemy, to overcome him with love, that he might see love, and love again, and of love to do likewise to other men, and to overcome them with well doing?" (Parker Society, *Obedience of a Christian Man*, pp. 135-136).

The apostle Paul encouraged the brethren in Rome, in spite of any trouble or suffering, always to have the promise of God's gift of sonship in their thoughts: "For as many as are led by *the* Spirit of God, these are *the* sons of God. Now you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, 'Abba, Father.' The Spirit itself bears witness conjointly with our own spirit, *testifying* that we are *the* children of God. Now if *we are* children, *we are* also heirs—truly, heirs of God and joint heirs with Christ—if indeed we suffer together with Him, so that we may also be glorified together with Him. **For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory that shall be revealed in us**" (Rom. 8:14-18).

All the battles against sin, God's correction, trials and tribulations, the sufferings and joys, the growing and overcoming are all a necessary part of Christian growth toward perfection in Christ: "Therefore, do not let sin rule in your mortal body by obeying it in the lusts thereof. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God. For sin shall not rule over you [cannot practice sin], because you are not under law, but under grace. What then? Shall we sin because we are not under law, but under grace? MAY IT NEVER BE! Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness? But thanks *be* to God, that you were *the* servants of sin, but **you have obeyed from *the* heart that form of doctrine which was delivered to you**; and having been delivered from sin, **you became *the* servants of righteousness**. I speak from a human point of view because of the weakness of your flesh; for just as you *once* yielded your members in bondage to uncleanness, and to lawlessness unto lawlessness, so now **yield your members in bondage to righteousness unto sanctification**" (Rom. 6:12-19).

As an unborn infant must come to full term in order to be born, begotten Christians are to develop and grow to full term—perfected for the first resurrection. To this end, God has given the power of His Holy Spirit, His God-breathed Word and teachers. The whole assembly of brethren and elders is called "the Body of Christ," which is the Church of God. God the Father and Jesus Christ use and inspire the ministry to perfect the saints unto the fullness of Jesus Christ: "And He gave some as apostles, and some prophets, and some evangelists; and some, pastors and teachers **for the perfecting of the saints, for *the* work of *the* ministry, for *the* edification of the body of Christ**; until we all come into the unity of the faith and of the knowledge of the Son of God, **unto a perfect man**, unto *the* measure of *the* stature of the fullness of Christ; so that we no longer be children, tossed and carried about with every wind of doctrine by the sleight of men in *cunning* craftiness, with a view to the systematizing of the error; but **holding the truth in love, may in all things grow up into Him Who is the Head, *even* Christ** from Whom all the body, fitly framed and compacted together by *that which* every joint supplies, according to *its* inner working in *the* measure of each individual part, is making the increase of the body unto *the* edifying of itself in love" (Eph. 4:11-16).

The apostle John wrote that we are now the children of God—yet unborn. We are as babes in the womb, and it does not yet appear what we shall be, because the actual spiritual birth will not occur until Jesus returns—then we shall be like Him: "Behold! What *glorious* love the Father has given to us, that **we should be called the children of God**! For this very reason, the world does not know us because it did not know Him. Beloved, **now are we the children of God, and it has not yet been revealed what we shall be**; but we know that when He is manifested [at His return], **we shall be like Him, because we shall see Him exactly as He is**. And everyone who has this hope in him purifies himself, even as He is pure" (I John 3:1-3). This is the reason and hope that gives Christians, who have been begotten again, the strength and inspiration, the love and determination to fulfill God's purpose in their lives.

Appendix R

What Is Meant by "the Works of the Law"?

What is the true scriptural meaning of "the works of the law" in relationship to "justification by faith" and commandment keeping? Traditional Protestant teachings create tremendous problems in understanding the true meaning of critical Scriptures, claiming that when a person has been justified by faith, he or she does not have to keep the commandments of God, and those who keep God's laws and commandments are seeking justification by "the works of the law." They cite Romans 3:20-22, 28 as proof that one who has been "saved" is not required to keep the law. In the *KJV* these verses read: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference….Therefore, we conclude that a man is justified by faith, without the deeds of the law."

The phrase "by the deeds [Greek εργων *ergon,* "works, deeds"] of the law there shall no flesh be justified in His sight," coupled with the phrases "without the law" and "without the deeds [Greek εργων *ergon,* "works, deeds"] of the law," gives the impression that law and commandment keeping is not required for salvation. Among those bolstering this theory, it is claimed that "the righteousness of God, which is by faith of Jesus Christ" means that justification is by faith without any works. Therefore, the commandments of God are no longer binding on those who believe in Jesus because "Christ is the end of the law" (Rom. 10:4).

The confusion created by these scriptural references is further compounded by what Paul wrote in Romans 2: "For not the hearers of the law *are* just before God, but the doers of the law shall be justified" (Rom 2:13). How is it that "the doers of the law shall be justified," when "the deeds of the law" do not justify?

Paul also wrote that the Law is not abolished by faith; rather the Law is established by faith: "Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, **we are establishing law**" (Rom. 3:31). Instead of doing away with the Law, Paul reaffirmed what Jesus Christ taught concerning the Law, when He said: "Do not think that I have come to abolish the Law or the Prophets; **I did not come to abolish, but to fulfill**. For truly I say to you, until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law until everything has been fulfilled" (Matt. 5:17-18). (Please see Appendix H "How Did Jesus Fulfill the Law and the Prophets?")

The problems in understanding these Scriptures, as well as the erroneous interpretation of Romans 3:20-22, began with inaccurate translations and assumptions. The incorrect English translation began with John Wycliffe's 1380 translation from the *Latin Vulgate*. In modern English it reads: "For of the works of the law, each flesh shall not be justified before him, for by the law is the knowledge of sin, but now without the law, the righteousness of God is showed, this is witnessed of the law and the prophets and the righteousness of God is by the faith of Jesus Christ in to all men and on all men that believe in him" (Samuel Bagster, *The English Hexapla*, 1841).

William Tyndale's 1534 translation is slightly different. However, his rendition also gives the strong impression that keeping the commandments and laws was not required: "Because that by the deeds of the law, shall no flesh be justified in the sight of God. For by the law comes the knowledge of sin. Now verily is the righteousness that comes of God declared **without the fulfilling of the law**, having witness yet of the law and of the Prophets. The righteousness no doubt which is good before God, comes by the faith of Jesus Christ unto all and upon all that believe" (William Tyndale's Translation, Samuel Bagster, *The English Hexapla*, 1841; also see *Tyndale's New Testament*, 1536).

Upon examination of these verses, it can be noted that Tyndale added three words, "the fulfilling of," to the phrase "without the law," making it read "without the fulfilling of the law." Tyndale deviated too far from the Greek text by adding these extra words, and the resulting translation gives the impression that no one has to keep the Law. However, while his translation seems to support the teaching that obedience to the laws and commandments of God is not necessary, Tyndale's other writings show that he believed the exact opposite. Nevertheless, his translation further bolstered the Protestant belief that Christians were not required to keep the Law. In fact, this misinterpretation has given rise to a "lawless

grace" that is rampant in Orthodox Protestantism and Catholicism today and is absolutely contrary to the Word of God.

The correct translation from the Greek and the proper interpretation of these verses will reveal what Paul actually meant. But first, the following words and phrases must be defined: sin, law, the letter of the Law, the works of the Law, the spirit of the Law, justification by faith and the righteousness of God.

Definition of Key Words and Phrases

***Sin*:** What is sin? John wrote, "Whoever committeth sin transgresseth the law; for sin is the transgression of the law" (I John 3:4, *KJV*). A literal translation of this verse reads, "Everyone who practices sin is also practicing lawlessness, for sin is lawlessness." Sin cuts a person off from God, and the wages of sin is death (Rom. 3:23). There are outward sins, which are observable and known by others, and there are inward sins, which are the hidden sins of the heart and mind. Many times a person committing an inward sin is not even aware of it. Moreover, no one knows the inner sins of another because no one can read the mind and heart of another. However, since God is a heart-knowing God, He knows the hidden sins of the heart.

The apostle Paul wrote about the evils of human nature, that there is no one who is righteous—all are sinners: "For we have already charged both Jews and Gentiles—ALL—*with* being under sin, exactly as it is written: '**For there is not a righteous one—not even one**! There is not one who understands; there is not one who seeks after God. They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness. No, there is not so much as one! Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips; whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes.' Now then, we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:9-19).

Jesus revealed that sin originates within the heart and mind of man: "And He said, 'That which springs forth from *within* a man, that defiles the man. For from within, out of the hearts of men, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; **all these evils go forth from within, and *these* defile a man**" (Mark 7:20-23).

The prophet Jeremiah said, "The heart *is* deceitful above all *things*, and is desperately wicked: who can know it?" (Jer. 17:9). And again Paul stated, "The carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can it *be*" (Rom. 8:7).

***The Law*:** The term "the law" in the New Testament, in most cases, refers to the laws and commandments of God as found in the five books of Moses. But in some contexts "the law" refers to the covenant that God made with Israel. In the book of Hebrews, "the law" can also refer to the ritual laws of sacrifices that were offered at the temple in Jerusalem. In other cases, "law" refers to a specific law.

The purpose of God's Law is to define sin. It gives the knowledge of what sin is, "for through *the* law *is the* knowledge of sin" (Rom. 3:20). If there were no Law, there would be no sin. Furthermore, if there were no sin, there would be no need for forgiveness, no need for a Savior. This is what Paul meant when he wrote, "For the law works out wrath; because where no law is, *there is* no transgression" (Rom. 4:15). Those who transgress the law, or sin, are under the penalty of sin. The ultimate end of sin is death, for "the wages of sin is death" (Rom 3:23).

The Law defines sin. The law has no power to enforce or compel anyone to obey (Gal. 3:21). Even with the knowledge of the Law, people sin (Rom. 7:7-25); consequently, all the world is under the law and guilty before God, whether acknowledged or not (Rom. 2:11-13; 3:19).

***The Letter of the Law*:** From the beginning of the world, God has required all people to obey His laws and commandments in the letter of the Law (Gen. 4:6-8). Later, in the days of Noah, because of sin and violence, God destroyed all life with the flood (Gen. 6:5-13). After the flood, God incorporated His laws and commandments into the covenant He made with Noah and His family (Gen. 8:20-22; 9:1-17). Later, He established His covenant with Abraham and his seed. Abraham believed God, and his faith was imputed to him as righteousness (Gen 15:4-6). When God transmitted the promises of the covenant He had established with Abraham to Isaac, God declared it was because of Abraham's obedience: "And the LORD appeared to him and said, "Do not go down into Egypt. Live in the land which I shall tell you

of. Stay in this land, and I will be with you and bless you, for to you and to your seed, I will give all these lands; and I will establish the oath which I swore to Abraham your father. And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed, because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws" (Gen. 26:2-5). God's commandments, statutes and laws that Abraham was commended for keeping were the same ones that He later gave to the children of Israel at Mount Sinai.

In God's covenant with Israel, also known as the Old Covenant, the children of Israel were given a choice between life and death, blessing and cursing, dependent upon their adherence to His commandments and laws: "Behold, I have set before you this day life and good, and death and evil, in that I command you this day to love the LORD your God, to walk in His ways, and to keep His commandments and His statutes and His judgments so that you may live and multiply. And the LORD your God shall bless you in the land where you go to possess it. But if your heart turn away so that you will not hear, but shall be drawn away and worship other gods and serve them, I denounce to you this day that you shall surely perish; you shall not prolong *your* days on the land where you pass over Jordan to go to possess it. I call heaven and earth to record this day against you *that* I have set before you life and death, blessing and cursing. Therefore, choose life, so that both you and your seed may live, that you may love the LORD your God, *and* may obey His voice, and may cleave to Him; for He is your life and the length of your days, so that you may dwell in the land which the LORD swore to your fathers—to Abraham, to Isaac, and to Jacob—to give it to them." (Deut. 30:15-20).

In Deuteronomy 28, God listed the blessings for obedience and the curses for disobedience. He expected Israel to obey all His laws and commandments in the letter of the Law. In return, they would receive the physical blessings of God. The covenant with Israel offered no promise of eternal life; that would not come until Jesus Christ. (In the Old Testament, God reveals that certain chosen ones, such as the patriarchs, prophets, and certain of the righteous kings of Israel and Judah, did receive the gift and promise of eternal life. They will be in the first resurrection when Jesus Christ returns.)

***The Works of the Law*:** This phrase, "the works of the law," is perhaps one of the most misunderstood phrases in the Epistles of Paul. The confusion over the meaning of this phrase originates from an inaccurate translation of the Greek term, εργων νομου *ergon nomou* which literally means "works of law." It does not mean "**the** works of **the** law." In the *KJV*, as well as in other versions, translators have inserted two definite articles into this phrase that are not found in the Greek text. One definite article, "the," has been inserted before the word "works" and the other before the word "law," making it incorrectly read "**the** works of **the** law." Translators felt that it was necessary to add the two definite articles to help clarify the meaning, because they thought that the phrase *ergon nomou* referred exclusively to the laws and commandments of God. Thereby, it has been assumed that keeping the commandments of God is not required because "**the** works of **the** law" do not justify anyone with God. While it is true that "works of law" can refer to the laws of God, Paul undoubtedly intended a far broader application of the phrase.

If the apostle Paul had intended the phrase to read "the works of the law," he most certainly would have written it that way in Greek. In fact, there is one verse, and one verse only, where Paul actually did write the entire phrase "the work of the law," when he wrote: "For when *the* Gentiles, which do not have *the* law, **practice by nature the things contained in the law**, these who do not have *the* law are a law unto themselves, who show **the work of the law** written in their own hearts, their consciences bearing witness, and their reasonings also, as they accuse or defend one another" (Rom 2:14-15).

The Greek phrase in verse 15 is <u>το</u> εργον <u>του</u> νομου *to ergon tou nomou* which, when translated into English reads, "the work of the law." Here it is quite evident that Paul was indeed talking about the laws of God.

In seven other places where Paul used this term, he did not use the definite article. Rather, he wrote only the phrase εργων νομου *ergon nomou*, "works of law." In all places where *ergon nomou* appears, it should be translated as "works of law" rather than "**the** works of **the** law." Listed below are the seven additional places where Paul used the phrase εργων νομου *ergon nomou*, "works of law":

1) Rom. 9: 31-32: "But Israel, although they followed after a law of righteousness, did not attain to a law of righteousness. Why? Because *they did* not *seek it* by faith, but by **works of law**; for they stumbled at the Stone of stumbling."

2-4) Gal. 2:14-16: "But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, 'If you, being a Jew, are living like the Gentiles, and not

according to Judaism, why do you compel the Gentiles to judaize? We who are Jews by nature—and not sinners of *the* Gentiles—knowing that a man is not justified by **works of law**, but through *the* faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by **works of law**; because by **works of law** shall no flesh be justified."

5) Gal. 3:2: "This only I desire to learn from you: did you receive the Spirit of God by **works of law**, or by *the* hearing of faith?"
6) Gal. 3:5: "Therefore *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it* by **works of law** or by *the* hearing of faith?"
7) Gal. 3:10: "For as many as are *relying* on **works of law** are under a curse, because it is written, 'Cursed *is* everyone who does not continue in all things that have been written in the book of the law to do them.' "

***The True Meaning of "Works of Law"*:** It is evident in these verses that Paul is including the traditional laws of Judaism in the phrase "works of law." In Galatians 2, Peter and the others were not following a law of God but were observing a traditional law of Judaism to eat separately from Gentiles. Peter knew better because fifteen years earlier, when God sent Peter to Cornelius' house, Peter said to Cornelius, "You know that **it is unlawful for a man who is a Jew** to associate with or come near to anyone of another race. But God has shown me *that* no man should be called common or unclean" (Acts 10:28). Peter was talking about a law of Judaism—a man-made tradition. Therefore, Paul's use of the phrase "works of law" includes all humanly devised religious, traditional laws of Judaism (Mark 7:1-13). It can also refer to Gentile religious rituals and the sacrifices that they offered to their gods (Acts 14:8-18).

In addition, the phrase "works of law" can include all the rituals and sacrifices under the Old Covenant. Paul wrote that it was impossible for those rituals and sacrifices to atone for sin before God the Father in heaven: "For the law, having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come *to worship*. Otherwise, would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins; because *it is* impossible *for the* blood of bulls and goats to take away sins" (Heb. 10:1-4).

In summary, "works of law" refers to the works of any law—the laws of God, the laws of Judaism, and the laws of pagan religions. Paul undoubtedly meant the broadest use of "works of law," which includes all works of law of all religions.

***The Spirit of the Law*:** Isaiah prophesied that Jesus Christ would magnify the law: "The LORD is well pleased for His righteousness sake; He will magnify the law, and make *it* glorious" (Isa. 42:21). The Hebrew word translated "magnify" is *gahdal* and means: "to advance, boast, exceed, to become, do, give, make, wax greater, increase, magnify" (Wigram, *Englishman's Hebrew-Chaldee Concordance of the Old Testament*, 1980).

In all His teachings, Jesus Christ magnified the Law and made it spiritually binding. In His "Sermon on the Mount" Jesus repeatedly said, "You have heard that it was said to those *in* ancient *times* … But I say to you ..." (Matt. 5-7). He declared and taught that the laws and commandments of God must be kept in "the spirit of the law." In order to obey the spirit of the law, people need the Holy Spirit of God, and the laws and commandments of God need to be written in their hearts and minds (Heb. 10:16-17).

Concerning keeping the Law in the spirit, Paul wrote, "… that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter … the law *is* indeed holy, and the commandment holy and righteous and good … For we know that the law is spiritual" (Rom. 7:6, 12, 14). In these verses, Paul is referring to the spiritual intent for keeping the commandments of God, known as "the spirit of the law." True Christians will obey the laws and commandments of God in newness of the spirit. Not only will their obedience come from their hearts, but it will be manifest outwardly in their actions.

All of the Law and Prophets is based on love and are to be kept in the spirit of the Law. This is what Jesus Christ meant when He answered the scribe's question: "And one of the scribes who had come up *to Him*, after hearing them reasoning together *and* perceiving that He answered them well, asked Him, 'Which is *the* first commandment of all?' Then Jesus answered him, '*The* first of all the commandments *is*, "Hear, O Israel. Our one God is *the* Lord, the Lord. And you shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." This *is the* first commandment. And *the* second *is* like this: "You shall love your neighbor as yourself." There

is no other commandment greater than these.' Then the scribe said to Him, 'Right, Master. You have spoken according to truth that God is one, and there is not another besides Him; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *one's* neighbor as oneself, is more than all burnt offerings and sacrifices.' And Jesus, seeing that he answered with understanding, said to him, 'You are not far from the kingdom of God.' And no one dared to question Him any more" (Mark 12:28-34). Matthew also recorded Jesus' declaration regarding the commandments to love God and your neighbor as yourself, "**On these two commandments hang all the Law and the Prophets**" (Matt. 22:40).

Jesus most emphatically taught commandment keeping based on loving God: "If you love Me, keep the commandments—namely, My commandments … The one who has My commandments and is keeping them, that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him … If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father's, Who sent Me….As the Father has loved Me, I also have loved you; live in My love. If you keep My commandments, you shall live in My love; just as I have kept My Father's commandments and live in His love" (John 14:15, 21, 23-24; 15:9-10).

The apostle John wrote that the commandments of God are not burdensome: "And by this *standard* we know that we know Him: if we keep His commandments. The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. On the other hand, *if* anyone is keeping His Word, truly in this one the love of God is being perfected. By this *means* we know that we are in Him….By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome" (I John 2:3-5; 5:2-3).

After a person has been converted, he or she is to walk in newness of life and do the "good works" of loving God and keeping His commandments. Commandment keeping in the spirit of the Law keeps a person from sinning, because "by the law is the knowledge of sin."

***Justification by Faith*:** When one is living in a state of sin, he or she is cut off from God. In order to be made right with God, the sinner must repent to God the Father and accept the sacrifice of the blood of Jesus Christ as full payment for his or her sins. God justifies the repentant sinner apart from commandment keeping. No one can be justified in the sight of God by any work of any law. Rather, justification is given to a believer based on faith. This state of justification is called the "gift of righteousness" which God the Father freely imputes to the repentant believer (Rom. 5:17).

The function of the laws and commandments of God is to show men how to live, as well as to show them what sin is. No law can forgive sin. No law can give eternal life. That is not the function of law. Only God the Father can justify a person from sin through Jesus Christ's sacrifice and blood, which is separate from Law and commandment keeping. However, justification of past sins does not do away with the Law or the good works that God requires of true believers. This is what Paul meant when he wrote: "The hearers of the law *are* not just before God, but the doers of the law shall be justified" (Rom. 2:13).

***The Righteousness of God*:** The righteousness of God is shown by His grace in forgiving sin through the blood and sacrifice of Jesus. This righteousness places the forgiven sinner in right standing with God. Paul wrote: "For all have sinned, and come short of the glory of God; *but* are **being justified freely by His grace** through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through **faith in His blood**, in order to demonstrate **His righteousness**, in respect to the remission of the sins that are past, through the forbearance of God; *yes*, to publicly declare **His righteousness** in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus" (Rom. 3:23-26). The righteousness of God that Paul wrote of is the expression of God's love, mercy, forgiveness and justification through Jesus Christ. In a sense, in this context, the word "justification" could be freely substituted for the word "righteousness" because the righteousness of God means the justification that He freely gives to the repentant sinner.

"***Without the Law*":** The phrase "without the law" in the *King James Version* (Rom. 3:21) is another misunderstood phrase because "without" gives the impression that there is no law at all. In English, the word "without" conveys the meaning "the absence of." Therefore, some believe that those who become Christians no longer need to have any regard for the laws and commandments of God. However, in Romans 3:21, the English word "without" is an incorrect translation of the Greek

word χωρις *choris*. *Choris* means "separately, apart from, by itself, without" (Bauer, Arndt and Gingrich, *Greek English Lexicon of the New Testament*, 1974). The correct translation of χωρις *choris* should be "**separate from** law." Since the laws and commandments of God have not ceased to exist, the phrase "separate from law" is more precise, because it shows that the function of the Law is separate from the function of justification by faith.

The Correct Translation of Romans 3:20-26

With a proper understanding of the words and phrases that the apostle Paul used, it is possible to render a more precise translation of Romans 3:20-26. The correct translation of these difficult Scriptures that Paul wrote makes them easier to understand: "Therefore, by **works of law** there shall no flesh be justified before Him; for through *the* law *is the* knowledge of sin. But now, ***the*** **righteousness** [justification] **of God *that is* separate from law** has been revealed, being witnessed by the Law and the Prophets; even ***the*** **righteousness** [justification] **of God *that is* through *the* faith of Jesus Christ**, toward all and upon all those who believe; for there is no difference. For all have sinned, and come short of the glory of God; ***but*** **are being justified freely by His grace through the redemption that *is* in Christ Jesus**; Whom God has openly manifested *to be* a propitiation through faith in His blood, in order to demonstrate **His righteousness** [justification], **in respect to the remission of the sins that are past**, through the forbearance of God; *yes*, to publicly declare **His righteousness** [justification] in the present time, that He might be **just**, and the one Who **justifies the one who *is* of *the* faith of Jesus**."

Forgiveness of sin and justification to God are only accomplished through the sacrifice and blood of Jesus Christ. These are gifts of God to the repentant sinner and cannot be earned by anyone's works, as Paul wrote: "For by grace you have been **saved through faith**, and this *especially* is not of your own selves; *it is* the gift of God, **not of works**, so that no one may boast. For we are His workmanship, **created in Christ Jesus unto *the* good works** that God ordained beforehand, in order that we might walk in them" (Eph. 2:8-10).

While no work of any law can bring spiritual justification, God the Father and Jesus Christ do require those who have the Spirit of God to obey His laws and commandments in the spirit of the Law. Law keeping and justification by faith have two different purposes. Both are required for salvation.

Appendix S

God's Annual Feasts and Holy Days

The Scriptures teach that there are seven annual feasts and holy days which were ordained by God to be observed as special commanded convocations. These feasts and holy days portray God's plan of salvation for mankind. The observance of these holy convocations is a sign between God and His people. God's annual feasts and holy days were observed by His people during the Old Testament times. In the New Testament, we find that Jesus Christ's entire ministry was centered around the spiritual meaning of these holy days. The New Testament apostolic Church faithfully observed these annual feasts and holy days. The Scriptures reveal that they will be observed by all mankind after the return of Jesus Christ.

As the holy days are annual Sabbath days, they may fall on any day of the week (except Pentecost, which always falls on a Sunday). When a holy day falls on a weekly Sabbath, the special observance of the annual holy day takes precedence. God's feasts and holy days are to be observed from sunset to sunset in accordance with the *Calculated Hebrew Calendar* as preserved by the Levitical Jews. The seven annual feasts and holy days are as follows:

List of All the Commanded Holy Days and Feasts of God

Feasts/Holy Days	**Commanded Scriptural Date of Observance**	**Old Testament (OT) and New Testament (NT) Plans for Mankind**
1) Passover	14th day of the first month (Nisan, also called Abib) • Not a holy day • Observed previous evening.	**OT:** God's promises and covenant with Abraham. God spared the firstborn of Israel and judged the gods of Egypt. **NT:** God's love revealed. Jesus Christ, the only begotten Son of God the Father, died for the sins of the world. Remission of sins through His blood—His death for yours. The New Covenant through Jesus' body and blood—eternal life.
2) Unleavened Bread (7 days)	15th through 21st days of the first month (The 15th and 21st are holy days)	**OT:** God ratified His covenant with Abraham. God led the children of Israel out of Egypt into the Promised Land. **NT:** Christians are unleavened in Christ, overcome sin by the power of the Holy Spirit and walk in newness of life—keeping the commandments of God. They are the spiritual seed of Abraham.
3) Pentecost	Counted Annually * Fifty days are counted, beginning with the first day of the week during the Days of Unleavened Bread. The feast is observed on the fiftieth day, which always falls on the first day of the week.	**OT:** Israel received the Law at Mt. Sinai. The firstfruits harvest of the barley and wheat. **NT:** The church received the Holy Spirit. Christians are the firstfruits unto God—in the first resurrection.
4) Trumpets	1st day of the seventh month	**OT:** Memorial of Trumpets; God putting His presence in the temple. **NT:** God's triumph over Satan and all evil. Christ and the Saints return to earth from the Sea of Glass.

Feasts/Holy Days (Continued)	Commanded Scriptural Date of Observance	Old Testament and New Testament Plans for Mankind
5) Atonement	10th day of the 7th month	**OT:** With special animal sacrifices the High Priest atoned for the sins of Israel. **NT:** Satan removed and bound; the sacrifice of Jesus Christ applied to all people of the world. Saints as spirit beings at one with God the Father and Jesus Christ
6) Tabernacles (7 days)	15th through 21st day of the seventh month (the 15th is a holy day)	**OT:** Memorial of Israel's wandering in the wilderness. Israel's rest in Solomon's time. **NT:** Jesus Christ—God in the flesh—tabernacling with mankind. Christ by God's Spirit dwelling in the saints. Saints waiting for spiritual bodies—physical bodies temporary. 1000 year reign of Christ and the saints.
7) Last Great Day	22nd day of the 7th month (a holy day)	**OT:** The bounty of God's blessings to Israel. **NT:** 1) 2nd resurrection: Phase One—opportunity for salvation; Phase Two—final judgment of wicked cast into the lake of fire. 2) New heaven and earth. 3) New Jerusalem comes to earth. 4) God's plan for rest of eternity begins.

List of All the Commanded Holy Days and Feasts of God from 5 BC to 105 AD

The dates of the Calculated Hebrew Calendar are coordinated with the Julian Calendar

Year	Passover	Unleavened Bread (First)	Unleavened Bread (Last)	Pentecost	Feast of Trumpets	Day of Atonement	Feast of Tabernacles	Last Great Day
5 BC	MAR 22 WED	MAR 23 THU	MAR 29 WED	MAY 14 SUN	SEPT 2 SAB	SEPT 11 MON	SEPT 16 SAB	SEPT 23 SAB
4 BC	APR 11 WED	APR 12 THU	APR 18 WED	JUNE 3 SUN	SEPT 22 SAB	OCT 1 MON	OCT 6 SAB	OCT 13 SAB
3 BC	MAR 30 SAB	MAR 31 SUN	APR 6 SAB	MAY 19 SUN	SEPT 10 TUE	SEPT 19 THU	SEPT 24 TUE	OCT 1 TUE
2 BC	MAR 19 WED	MAR 20 THU	MAR 26 WED	MAY 11 SUN	AUG 30 SAB	SEPT 8 MON	SEPT 13 SAB	SEPT 20 SAB
1 BC	APR 7 WED	APR 8 THU	APR 14 WED	MAY 30 SUN	SEPT 18 SAB	SEPT 27 MON	OCT 2 SAB	OCT 9 SAB
1 AD	MAR 28 MON	MAR 29 TUE	APR 4 MON	MAY 22 SUN	SEPT 8 THU	SEPT 17 SAB	SEPT 22 THU	SEPT 29 THU
2 AD	APR 15 SAB	APR 16 SUN	APR 22 SAB	JUNE 4 SUN	SEPT 26 TUE	OCT 5 THU	OCT 10 TUE	OCT 17 TUE
3 AD	APR 4 WED	APR 5 THU	APR 11 WED	MAY 27 SUN	SEPT 15 SAB	SEPT 24 MON	SEPT 29 SAB	OCT 6 SAB
4 AD	MAR 24 MON	MAR 25 TUE	MAR 31 MON	MAY 18 SUN	SEPT 4 THU	SEPT 13 SAB	SEPT 18 THU	SEPT 25 THU
5 AD	APR 13 MON	APR 14 TUE	APR 20 MON	JUNE 7 SUN	SEPT 24 THU	OCT 3 SAB	OCT 8 THU	OCT 15 THU
6 AD	APR 2 FRI	APR 3 SAB	APR 9 FRI	MAY 23 SUN	SEPT 13 MON	SEPT 22 WED	SEPT 27 MON	OCT 4 MON
7 AD	MAR 21 MON	MAR 22 MON	MAR 28 MON	MAY 15 SUN	SEPT 1 THU	SEPT 10 SAB	SEPT 15 THU	SEPT 22 THU
8 AD	APR 9 MON	APR 10 TUE	APR 16 MON	JUNE 3 SUN	SEPT 20 THU	SEPT 29 SAB	OCT 4 THU	OCT 11 THU

God's Annual Feasts and Holy Days

Year	Passover	Unleavened Bread (First)	Unleavened Bread (Last)	Pentecost	Feast of Trumpets	Day of Atonement	Feast of Tabernacles	Last Great Day
9 AD	MAR 29 FRI	MAR 30 SAB	APR 5 FRI	MAY 19 SUN	SEPT 9 MON	SEPT 18 WED	SEPT 23 MON	SEPT 30 MON
10 AD	APR 16 WED	APR 17 THU	APR 23 WED	JUNE 8 SUN	SEPT 27 SAB	OCT 6 MON	OCT 11 SAB	OCT 18 SAB
11 AD	APR 6 MON	APR 7 TUE	APR 13 MON	MAY 31 SUN	SEPT 17 THU	SEPT 26 SAB	OCT 1 THU	OCT 8 THU
12 AD	MAR 25 FRI	MAR 26 SAB	APR 1 FRI	MAY 15 SUN	SEPT 5 MON	SEPT 14 WED	SEPT 19 MON	SEPT 26 MON
13 AD	APR 14 FRI	APR 15 SAB	APR 21 FRI	JUNE 4 SUN	SEPT 25 MON	OCT 4 WED	OCT 9 MON	OCT 16 MON
14 AD	APR 2 MON	APR 3 TUE	APR 9 MON	MAY 27 SUN	SEPT 13 THU	SEPT 22 SAB	SEPT 27 THU	OCT 4 THU
15 AD	MAR 22 FRI	MAR 23 SAB	MAR 29 FRI	MAY 12 SUN	SEPT 2 MON	SEPT 11 WED	SEPT 16 MON	SEPT 23 MON
16 AD	APR 10 FRI	APR 11 SAB	APR 17 FRI	MAY 31 SUN	SEPT 21 MON	SEPT 30 WED	OCT 5 MON	OCT 12 MON
17 AD	MAR 31 WED	APR 1 THU	APR 7 WED	MAY 23 SUN	SEPT 11 SAB	SEPT 20 MON	SEPT 25 SAB	OCT 2 SAB
18 AD	MAR 19 SAB	MAR 20 SUN	MAR 26 SAB	MAY 8 SUN	AUG 30 TUE	SEPT 9 THU	SEPT 13 TUE	SEPT 20 TUE
19 AD	APR 7 FRI	APR 8 SAB	APR 14 FRI	MAY 28 SUN	SEPT 18 MON	SEPT 27 WED	OCT 2 THU	OCT 9 THU
20 AD	MAR 27 WED	MAR 28 THU	APR 3 WED	MAY 19 SUN	SEPT 7 SAB	SEPT 16 MON	SEPT 21 SAB	SEPT 28 SAB
21 AD	APR 14 MON	APR 15 TUE	APR 21 MON	JUNE 8 SUN	SEPT 25 THU	OCT 4 SAB	OCT 9 THU	OCT 16 THU
22 AD	APR 4 SAB	APR 5 SUN	APR 11 SAB	MAY 24 SUN	SEPT 15 TUE	SEPT 24 THU	SEPT 29 TUE	OCT 6 TUE
23 AD	MAR 24 WED	MAR 25 THU	MAR 31 WED	MAY 16 SUN	SEPT 4 SAB	SEPT 13 MON	SEPT 18 SAB	SEPT 25 SAB
24 AD	APR 12 WED	APR 13 THU	APR 19 WED	JUNE 4 SUN	SEPT 23 SAB	OCT 2 MON	OCT 7 SAB	OCT 14 SAB
25 AD	APR 2 MON	APR 3 TUE	APR 9 MON	MAY 27 SUN	SEPT 13 THU	SEPT 22 SAB	SEPT 27 THU	OCT 4 THU
26 AD	MAR 22 FRI	MAR 23 SAB	MAR 29 FRI	MAY 12 SUN	SEPT 2 MON	SEPT 11 WED	SEPT 16 MON	SEPT 23 MON
27 AD	APR 9 WED	APR 10 THU	APR 16 WED	JUNE 1 SUN	SEPT 20 SAB	SEPT 29 MON	OCT 4 SAB	OCT 11 SAB
28 AD	MAR 29 MON	MAR 30 TUE	APR 5 MON	MAY 23 SUN	SEPT 9 THU	SEPT 18 SAB	SEPT 23 THU	SEPT 30 THU
29 AD	APR 16 SAB	APR 17 SUN	APR 23 SAB	JUNE 5 SUN	SEPT 27 TUE	OCT 6 THU	OCT 11 TUE	OCT 18 TU
30 AD	APR 5 WED	APR 6 THU	APR 12 WED	MAY 28 SUN	SEPT 16 SAB	SEPT 25 MON	SEPT 30 SAB	OCT 7 SAB
31 AD	MAR 26 MON	MAR 27 TUE	APR 2 MON	MAY 20 SUN	SEPT 6 THU	SEPT 15 SAB	SEPT 20 THU	SEPT 27 THU
32 AD	APR 14 MON	APR 15 TUE	APR 21 MON	JUNE 8 SUN	SEPT 25 THU	OCT 4 SAB	OCT 9 THU	OCT 16 THU
33 AD	APR 3 FRI	APR 4 SAB	APR 10 FRI	JUNE 24 SUN	SEPT 14 MON	SEPT 23 WED	SEPT 28 MON	OCT 5 MON
34 AD	MAR 22 MON	MAR 23 TUE	MAR 29 MON	MAY 16 SUN	SEPT 2 THU	SEPT 11 SAB	SEPT 16 THU	SEPT 23 THU
35 AD	APR 11 MON	APR 12 TUE	APR 18 MON	JUNE 5 SUN	SEPT 22 THU	OCT 1 SAB	OCT 6 THU	OCT 13 THU
36 AD	MAR 30 FRI	MAR 31 SAB	APR 6 FRI	MAY 20 SUN	SEPT 10 MON	SEPT 19 WED	SEPT 24 MON	OCT 1 MON
37 AD	MAR 20 WED	MAR 21 THU	MAR 27 WED	MAY 12 SUN	AUG 31 SAB	SEPT 9 MON	SEPT 14 SAB	SEPT 21 SAB
38 AD	APR 7 MON	APR 8 TUE	APR 14 MON	JUNE 1 SUN	SEPT 7 MON	SEPT 16 WED	SEPT 21 MON	SEPT 28 MON

Appendix S

Year	Passover	Unleavened Bread (First)	Unleavened Bread (Last)	Pentecost	Feast of Trumpets	Day of Atonement	Feast of Tabernacles	Last Great Day
39 AD	MAR 27 FRI	MAR 28 SAB	APR 3 FRI	MAY 17 SUN	SEPT 7 MON	SEPT 16 WED	SEPT 21 MON	SEPT 28 MON
40 AD	APR 15 FRI	APR 16 SAB	APR 22 FRI	JUNE 5 SUN	SEPT 26 MON	OCT 5 WED	OCT 10 MON	OCT 17 MON
41 AD	APR 3 MON	APR 4 TUE	APR 10 MON	MAY 28 SUN	SEPT 14 THU	SEPT 23 SAB	SEPT 28 THU	OCT 5 THU
42 AD	MAR 24 SAB	MAR 25 SUN	MAR 31 SAB	MAY 13 SUN	SEPT 4 TUE	SEPT 13 THU	SEPT 18 TUE	SEPT 25 TUE
43 AD	APR 12 FRI	APR 13 SAB	APR 19 FRI	JUNE 2 SUN	SEPT 23 MON	OCT 2 WED	OCT 7 MON	OCT 14 MON
44 AD	APR 1 WED	APR 2 THU	APR 8 WED	MAY 24 SUN	SEPT 12 SAB	SEPT 21 MON	SEPT 26 SAB	OCT 3 SAB
45 AD	MAR 20 SAB	MAR 21 SUN	MAR 27 SAB	MAY 9 SUN	AUG 31 TUE	SEPT 9 THU	SEPT 14 TUE	SEPT 21 TUE
46 AD	APR 8 FRI	APR 9 SAB	APR 15 FRI	MAY 29 SUN	SEPT 19 MON	SEPT 28 WED	OCT 3 MON	OCT 10 MON
47 AD	MAR 29 WED	MAR 30 THU	APR 5 WED	MAY 21 SUN	SEPT 9 SAB	SEPT 18 MON	SEPT 23 SAB	SEPT 30 SAB
48 AD	APR 15 MON	APR 16 TUE	APR 22 MON	JUNE 9 SUN	SEPT 26 THU	OCT 5 SAB	OCT 10 THU	OCT 17 THU
49 AD	APR 5 SAB	APR 6 SUN	APR 12 SAB	MAY 25 SUN	SEPT 16 TUE	SEPT 25 THU	SEPT 30 TUE	OCT 7 TUE
50 AD	MAR 25 WED	MAR 26 THU	APR 1 WED	MAY 17 SUN	SEPT 5 SAB	SEPT 14 MON	SEPT 19 SAB	SEPT 26 SAB
51 AD	APR 14 WED	APR 15 THU	APR 21 WED	JUNE 6 SUN	SEPT 25 SAB	OCT 4 MON	OCT 9 SAB	OCT 16 SAB
52 AD	APR 3 MON	APR 4 TUE	APR 10 MON	MAY 28 SUN	SEPT 14 THU	SEPT 23 SAB	SEPT 28 THU	OCT 5 THU
53 AD	MAR 23 FRI	MAR 24 SAB	MAR 30 FRI	MAY 13 SUN	SEPT 3 MON	SEPT 12 WED	SEPT 17 MON	SEPT 24 MON
54 AD	APR 10 WED	WED 11 THU	APR 17 WED	JUNE 2 SUN	SEPT 21 SAB	SEPT 30 MON	OCT 5 SAB	OCT 12 SAB
55 AD	MAR 31 MON	APR 1 TUE	APR 7 MON	MAY 25 SUN	SEPT 11 THU	SEPT 20 SAB	SEPT 25 THU	OCT 2 THU
56 AD	MAR 19 FRI	MAR 20 SAB	MAR 26 FRI	MAY 9 SUN	AUG 30 MON	SEPT 8 WED	SEPT 13 MON	SEPT 20 MON
57 AD	APR 6 WED	APR 7 THU	APR 13 WED	MAY 29 SUN	SEPT 17 SAB	SEPT 26 MON	OCT 1 SAB	OCT 8 SAB
58 AD	MAR 27 MON	MAR 28 TUE	APR 3 MON	MAY 21 SUN	SEPT 7 THU	SEPT 16 SAB	SEPT 21 THU	SEPT 28 THU
59 AD	APR 16 MON	APR 17 TUE	APR 23 MON	JUNE 10 SUN	SEPT 27 THU	OCT 6 SAB	OCT 11 THU	OCT 18 THU
60 AD	APR 4 FRI	APR 5 SAB	APR 11 FRI	MAY 25 SUN	SEPT 15 MON	SEPT 24 WED	SEPT 29 MON	OCT 6 MON
61 AD	MAR 23 MON	MAR 24 TUE	MAR 30 MON	MAY 17 SUN	SEPT 3 THU	SEPT 12 SAB	SEPT 17 THU	SEPT 24 THU
62 AD	APR 12 MON	APR 13 TUE	APR 19 MON	JUNE 6 SUN	SEPT 23 THU	OCT 2 SAB	OCT 7 THU	OCT 14 THU
63 AD	APR 1 FRI	APR 2 SAB	APR 8 FRI	MAY 22 SUN	SEPT 12 MON	SEPT 21 WED	SEPT 26 MON	OCT 3 MON
64 AD	MAR 21 WED	MAR 22 THU	MAR 28 WED	MAY 13 SUN	SEPT 1 SAB	SEPT 10 MON	SEPT 15 SAB	SEPT 22 SAB
65 AD	APR 8 MON	APR 9 TUE	APR 15 MON	JUNE 2 SUN	SEPT 19 THU	SEPT 28 SAB	OCT 3 THU	OCT 10 THU
66 AD	MAR 28 FRI	MAR 29 SAB	APR 4 FRI	MAY 18 SUN	SEPT 8 MON	SEPT 17 WED	SEPT 22 MON	SEPT 29 MON
67 AD	APR 17 FRI	APR 18 SAB	APR 24 FRI	JUNE 7 SUN	SEPT 28 MON	OCT 7 WED	OCT 12 MON	OCT 19 MON
68 AD	APR 4 MON	APR 5 TUE	APR 11 MON	MAY 29 SUN	SEPT 15 THU	SEPT 24 SAB	SEPT 29 THU	OCT 6 THU

God's Annual Feasts and Holy Days

Year	Passover	Unleavened Bread (First)	Unleavened Bread (Last)	Pentecost	Feast of Trumpets	Day of Atonement	Feast of Tabernacles	Last Great Day
69 AD	MAR 25 SAB	MAR 26 SUN	APR 1 SAB	MAY 14 SUN	SEPT 5 TUE	SEPT 14 THU	SEPT 19 TUE	SEPT 26 TUE
70 AD	APR 13 FRI	APR 14 SAB	APR 20 FRI	JUNE 3 SUN	SEPT 24 MON	OCT 3 WED	OCT 8 MON	OCT 15 MON
71 AD	APR 3 WED	APR 4 THU	APR 10 WED	MAY 26 SUN	SEPT 14 SAB	SEPT 23 MON	SEPT 29 SAB	OCT 5 SAB
72 AD	MAR 21 SAB	MAR 22 SUN	MAR 28 SAB	MAY 10 SUN	SEPT 1 TUE	SEPT 10 THU	SEPT 15 TUE	SEPT 22 TUE
73 AD	APR 9 FRI	APR 10 SAB	APR 16 FRI	MAY 30 SUN	SEPT 20 MON	SEPT 29 WED	OCT 4 MON	OCT 11 MON
74 AD	MAR 30 WED	MAR 31 THU	APR 6 WED	MAY 22 SUN	SEPT 10 SAB	SEPT 19 MON	SEPT 24 SAB	OCT 1 SAB
75 AD	MAR 20 MON	MAR 21 TUE	MAR 27 MON	MAY 10 SUN	AUG 31 THU	SEPT 9 SAB	SEPT 14 THU	SEPT 21 THU
76 AD	APR 6 SAB	APR 7 SUN	APR 13 SUN	MAY 26 SUN	SEPT 17 TUE	SEPT 26 THU	OCT 1 TUE	OCT 8 TUE
77 AD	MAR 26 WED	MAR 27 THU	APR 2 WED	MAY 18 SUN	SEPT 6 SAB	SEPT 15 MON	SEPT 20 SAB	SEPT 27 SAB
78 AD	APR 5 WED	APR 16 TUE	APR 22 WED	JUNE 8 SUN	SEPT 26 SAB	OCT 5 MON	OCT 10 SAB	OCT 17 SAB
79 AD	APR 5 MON	APR 6 TUE	APR 12 MON	MAY 30 SUN	SEPT 16 THU	SEPT 25 SAB	SEPT 30 THU	OCT 7 THU
80 AD	MAR 24 FRI	MAR 25 SAB	MAR 31 FRI	MAY 14 SUN	SEPT 4 MON	SEPT 13 WED	SEPT 18 MON	SEPT 25 MON
81 AD	APR 11 WED	APR 12 THU	APR 18 WED	JUNE 10 SUN	SEPT 22 SAB	OCT 1 MON	OCT 6 SAB	OCT 13 SAB
82 AD	APR 1 MON	APR 2 TUE	APR 8 MON	MAY 26 SUN	SEPT 12 THU	SEPT 21 SAB	SEPT 26 THU	OCT 13 THU
83 AD	MAR 21 FRI	MAR 22 SAB	MAR 28 FRI	MAY 11 SUN	SEPT 1 MON	SEPT 10 WED	SEPT 15 MON	SEPT 22 MON
84 AD	APR 9 FRI	APR 10 SAB	APR 16 FRI	MAY 30 SUN	SEPT 20 MON	SEPT 29 WED	OCT 4 MON	OCT 11 MON
85 AD	MAR 28 MON	MAR 29 TUE	APR 4 MON	MAY 22 SUN	SEPT 8 THU	SEPT 17 SAB	SEPT 22 THU	SEPT 29 THU
86 AD	APR 17 MON	APR 18 TUE	APR 24 MON	JUNE 11 SUN	SEPT 28 THU	OCT 7 SAB	OCT 12 THU	OCT 19 THU
87 AD	APR 6 FRI	APR 7 SAB	APR 13 FRI	MAY 27 SUN	SEPT 17 MON	SEPT 26 WED	OCT 1 MON	OCT 8 MON
88 AD	MAR 26 WED	MAR 27 THU	APR 2 WED	MAY 18 SUN	SEPT 6 SAB	SEPT 15 MON	SEPT 20 SAB	SEPT 27 SAB
89 AD	APR 13 MON	APR 14 TUE	APR 20 MON	JUNE 7 SUN	SEPT 24 THU	OCT 3 SAB	OCT 8 THU	OCT 15 THU
90 AD	APR 2 FRI	APR 3 SAB	APR 9 FRI	MAY 23 SUN	SEPT 13 MON	SEPT 22 WED	SEPT 27 MON	OCT 4 MON
91 AD	MAR 23 WED	MAR 24 THU	MAR 30 WED	MAY 15 SUN	SEPT 3 SAB	SEPT 12 MON	SEPT 17 SAB	SEPT 24 SAB
92 AD	APR 9 MON	APR 10 TUE	APR 16 MON	JUNE 3 SUN	SEPT 20 THU	SEPT 29 SAB	OCT 4 THU	OCT 11 THU
93 AD	MAR 29 FRI	MAR 30 SAB	APR 4 FRI	MAY 19 SUN	SEPT 9 MON	SEPT 18 WED	SEPT 23 MON	SEPT 30 MON
94 AD	MAR 19 WED	MAR 20 THU	MAR 26 WED	MAY 11 SUN	AUG 30 SAB	SEPT 8 MON	SEPT 13 SAB	SEPT 20 SAB
95 AD	APR 8 WED	APR 9 THU	APR 15 WED	MAY 31 SUN	SEPT 19 SAB	SEPT 28 MON	OCT 3 SAB	OCT 10 SAB

Appendix S

Year	Passover	Unleavened Bread (First)	Unleavened Bread (Last)	Pentecost	Feast of Trumpets	Day of Atonement	Feast of Tabernacles	Last Great Day
96 AD	MAR 26 SAB	MAR 27 SUN	APR 2 SAB	MAY 15 SUN	SEPT 6 TUE	SEPT 15 THU	SEPT 20 TUE	SEPT 27 TUE
97 AD	APR 14 FRI	APR 15 SAB	APR 21 FRI	JUNE 4 SUN	SEPT 25 MON	OCT 4 WED	OCT 9 MON	OCT 16 MON
98 AD	APR 4 WED	APR 5 THU	APR 11 WED	MAY 27 SUN	SEPT 15 SAB	SEPT 24 MON	SEPT 29 SAB	OCT 6 SAB
99 AD	MAR 25 WED	MAR 26 THU	APR 1 WED	MAY 19 SUN	SEPT 5 THU	SEPT 14 SAB	SEPT 19 THU	SEPT 26 THU
100 AD	APR 11 SAB	APR 12 SUN	APR 18 SAB	MAY 31 SUN	SEPT 22 TUE	OCT 1 THU	OCT 6 TUE	OCT 13 TUE
101 AD	MAR 31 WED	APR 1 THU	APR 7 WED	MAY 23 SUN	SEPT 11 SAB	SEPT 20 MON	SEPT 25 SAB	OCT 2 SAB
102 AD	MAR 21 MON	MAR 22 TUE	MAR 28 MON	MAY 15 SUN	SEPT 1 THU	SEPT 10 SAB	SEPT 15 THU	SEPT 22 THU
103 AD	APR 10 MON	APR 11 TUE	APR 17 MON	JUNE 4 SUN	SEPT 21 THU	SEPT 30 SAB	OCT 5 THU	OCT 12 THU
104 AD	MAR 29 FRI	MAR 30 SAB	APR 5 FRI	MAY 19 SUN	SEPT 9 MON	SEPT 18 WED	SEPT 23 MON	SEPT 30 MON
105 AD	APR 16 WED	APR 17 TUE	APR 23 WED	JUNE 8 SUN	SEPT 27 SAB	OCT 6 MON	OCT 11 SAB	OCT 18 SAB

Appendix T

The Spirit of Man

The prophet Zechariah wrote that God "forms the spirit of man within him" (Zech. 12:1). The preservation of this phrase in the text demonstrates that this element was vital to God's creation of the human race.

In his book, *Facts and Theories as to a Future State* (p. 48), biblical scholar F.W. Grant wrote: "… along with the formation of the heavens and the earth, as of equal importance with these (the body being moreover passed over in the matter) there is put by the inspired writer this formation of the spirit of man. And this is the complete upsetting of the materialistic theory [i.e., evolution]. The spirit of man is *formed* within him. It is a separate [unique] entity then in each individual man, not (like the breath of life) a common principle shared by all" (Smith, *The New Treasury of Scripture Knowledge*, p. 1020).

When God or *Elohim* created human beings in His image and likeness, He formed the first human Adam out of the dust of the ground (Gen. 1:26-27). Common to all creatures is the breath of life (Eccl. 3:19). God imparted this to Adam and later to Eve at creation (Gen. 2:7; Job 27:3). At the same time, God formed within Adam and Eve a spirit essence unique to each of them called the "spirit of man." (See Job 34:14 and Isaiah 42:5 for proof that humans possess both the breath of life and spirit of man.) When a person dies, his or her conscious thoughts cease, the body returns to dust and the spirit returns to God Who gave it (Psa. 6:5; Eccl. 3:20-21, 9:10, 12:7; Isa. 38:18; Heb. 12:23).

Adam and Eve were initially created sinless with a free will to choose between obedience and life, or disobedience and death. God created the first human beings very good (Gen. 1:31). However, Adam and Eve sinned and their natures were changed to being subject to the lusts of the flesh and desires of the mind (Eph. 2:1-3). All humans thereafter, except Jesus, have sinned; all are in need of forgiveness and God's Spirit (Rom. 3:23; II Cor. 5:21). Natural persons with their five senses, led by a carnal mind, cannot obey God's laws, nor discern His works and plans (Rom. 8:5; I Cor. 2:14). Only God can save men from their sins, and only His Spirit can give them the understanding of spiritual things.

The solution to man's present sinful state is found later in Zechariah 12:10, where the prophet explains the basis of the restoration of Israel in the latter days. Here the LORD God of Israel spoke: "And I will pour upon the house of David, and upon the people of Jerusalem, the spirit of grace [see Heb. 10:29 where the Holy Spirit is known by this name] and of supplication. And they shall look upon Me whom they have pierced [a reference to the crucifixion of Christ], and they shall mourn for Him, as one mourns for his only *son*, and shall be in bitterness over Him, as the bitterness over the first-born" (Zech. 12:10). After His second coming, Jesus will save Judah and Israel, and the remnant of men who are left will seek the LORD, and all who repent will receive the Holy Spirit (Isa. 2:2-3; Zech. 8:22-23, 10:6; John 7:37-39; Acts 15:14-17). The Holy Spirit has now been given to those whom God has called into His Church (Acts 2:38-39).

More information on the spirit of man, human nature, sin, the Holy Spirit and other related topics see Appendix M, page 1288.

Appendix U

Ways God Communicated to the Biblical Writers

The categories that follow are from Kevin Conner and Ken Malmin's book entitled *Interpreting The Scriptures*, in which the authors have identified 20 ways that God has communicated to mankind and in particular to the biblical writers. The accompanying Bible passages have been chosen to reflect a direct connection to the 40 biblical writers. See pages 5-6 of the authors' book for definitions and a full treatment of each of the categories that follow.

How God Revealed His Word	**Some Key Scriptures**
1. Dream	Num. 12:6; I Ki. 3:5, 15; Dan. 7:1
2. Vision	Num. 12:6; I Sam. 3:15; Isa. 1:1; Dan. 2:19; Obad. 1:1; Nah. 1:1; Hab. 2:2-3; Matt. 17:9; Acts 10:3, 16:9-10, 18:9, 26:19; II Cor. 12:1-6; Rev. 9:17
3. Angel(s) of the LORD	Ex. 3:2; Josh. 5:13-15; Dan. 9:20-22; Zech. 1:9; Acts 27:23ff; Rev. 1:1
4. Similitude	Num. 12:8; Dan. 10:16-21; Hos. 12:10
5. Shadow	Ex. 25:40, 26:30; Acts 7:44; Heb. 8:5
6. Example	Heb. 8:5
7. Pattern	Ex. 25:9; I Chr. 28:12; I Tim. 1:16; Heb. 8:5
8. Sign (Token)	Ex. 3:12; II Chr. 32:24; Ezek. 12:6
9. Signifying by the Holy Spirit	Acts 21:10-11; I Pet. 1:11
10. Voice of Words	Ex. 33:11; Num. 7:89; Dan. 10:6, 9
11. Prophecy	Num. 12:6-8; I Pet. 1:10-12; II Pet. 1:19-20
12. Writing	Ex. 31:18, 32:16; I Chr. 28:11-12, 19
Literary Devices	
13. Figure	I Cor. 4:6 (used by Paul as moved by the Spirit)
14. Type	I Cor. 10:11 (example = types)
15. Allegory	Gal. 4:24 (used by Paul as moved by the Spirit)
16. Mystery	Rom. 16:25; Eph. 1:9, 3:3; Rev. 1:20, 10:7
17. Dark Saying	Num. 12:8; Ps. 49:4 (Amos 8:5 is an example)
18. Riddle	Ezek. 17:2 (God told Ezekiel to speak a riddle)
19. Proverb	Prov. 1:1, 6; Isa. 14:4; Ezek. 12:3
20. Parable	Ezek. 24:3

Appendix V

Jesus Christ Was the Lord God of the Old Testament

In order to truly understand the Old Testament, it is critical to realize that the Lord God of the Old Testament was the one Who was *made flesh* and became Jesus Christ, the Son of God.

"God" in the Old Testament is frequently translated from the Hebrew word *Elohim*, which is a collective plural noun that refers to a holy *family* of spirit beings. Scripture reveals that there are at present *two* Who are *Elohim*—members of the **God Family**: **God**, Who is called **the Father** in the New Testament, and the one Who became Jesus Christ, and is thus now **God the Son**.

This truth is verified by the apostle John: "In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life, and the life was the light of men…. And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father)…" (John 1:1-4, 14).

Only by understanding that God is a *family* can one comprehend the intricacies of God's plan for mankind. The following passages demonstrate that Jesus was the God of the Old Testament.

•· "And God [*Elohim*] said, 'Let Us make man in Our image, after Our likeness' " (Gen. 1:26).

•· "Go to, let Us [*Elohim*] go down, and there confound their language, that they may not understand one another's speech" (Gen. 11:7).

•· "The LORD said to my Lord. 'Sit at My right hand until I make Your enemies as Your footstool' " (Psa. 110:1).

•· "I saw visions in the night and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him" (Dan. 7:13).

•· "And *they* all drank *of* the same spiritual drink; for they drank from *the* spiritual Rock that followed *them*. And that Rock was Christ" (I Cor. 10:4).

•· "*He is* the Rock; His work *is* perfect for all His ways *are* just, a God of faithfulness, and without iniquity; just and upright is He" (Deut. 32:4). "You forgot the Rock *Who* brought you forth, and have forgotten the God Who formed you" (verse 18).

•· "Behold, the virgin shall be with child and shall give birth to a son, and they shall call His name Emmanuel"; which is, being interpreted, "God with us" (Matt. 1:23).

•· "Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers; all things were created by Him and for Him. And He is before all, and by Him all things subsist. And He is the Head of the body, the church; Who is *the* beginning, *the* firstborn from among the dead, so that in all things He Himself might hold the preeminence" (Col. 1:16-18).

•· "And God said to Moses, 'I AM THAT I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me unto you' " (Ex. 3:14).

•· "Jesus said unto them, 'Truly, truly I say to you, before Abraham was born, I AM' " (John 8:58).

•· "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His* Son, Whom He has appointed heir of all things, by Whom also He made the ages; Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high;" (Heb. 1:1-2).

•· "He was in the world, and the world came into being through Him, but the world did not know Him" (John 1:10).

•· "I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed. Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because You did love Me before *the* foundation of *the* world" (John 17:4-5, 24).

Appendix W

The Two Jehovahs of the Old Testament

[Editor's note: The following is a combined synopsis of *The Two Jehovahs of the Pentateuch* and *The Two Jehovahs of the Psalms*, both written by Carl Franklin. Complete versions can be found at the Christian Biblical Church of God Web site, www.cbcg.org.]

The name ***Jehovah*** is used countless times in the Old Testament in reference to the true God. This name identifies God as both Creator and the Lord God of Israel. Christians typically view Jehovah as a *singular* name, referring only to one divine being. But the Scriptures show that in Old Testament times there were *two* divine beings known as *Jehovah*.

Both the Old and New Testaments proclaim the eternal pre-existence of Jesus Christ as one of the two *Jehovahs.* From Genesis to Revelation, the Bible is filled with testimonies of His eternal existence as God. [See Appendix V, "Jesus Christ was the Lord God of the Old Testament."]

The Scriptures reveal that from the beginning the Creator was known to mankind as both "God" and "Lord"—or *Elohim* and *Jehovah* respectively. Both names are used numerous times in the first five books of the Bible. *Elohim* identifies God as Creator, while *Jehovah* primarily identifies God as Covenant Maker. The names are frequently used in combination, translated "the Lord God."

Elohim—Proof of the Plurality of the Godhead

In order to grasp the reality of the two Jehovahs, we must first understand the meaning of the highly significant name *Elohim*. *Elohim* is a **plural noun**—the plural form of *El* (with the noun extender *oh* and the suffix *im*, which is the plural indicator in Hebrew). Although it is a plural noun, *Elohim* is found with both singular and plural verbs. When *Elohim* is used as a name of the true God, it is typically found with a singular verb. This use of both singular and plural verbs with the plural noun *Elohim* may be compared to the verb agreement of **collective nouns** in our English language. Collective nouns are used to name a plural number of objects or persons but are generally used with singular verbs. The *New Webster's Dictionary* defines collective nouns as "expressing under the *singular form* a plurality of individual objects or persons, as *herd, jury, clergy,* which as subjects may take their verbs in either the singular or the plural, according to whether they are used to express more prominently the idea of unity or of plurality."

Despite this fact, few are willing to acknowledge that *Elohim* is used to refer to *more than one* divine being. So deeply rooted is the influence of monotheism in our Christian-professing world that most scholars deny any possibility of a plurality of divine beings.

The Book of Genesis contains three passages that clearly refer to a *plural* number of divine beings. In each of these passages, we find the plural pronoun "Us" used in reference to God. The names of God that appear in these passages are translated from either *Jehovah* or *Elohim*, or a combination of the two.

"And God [*Elohim*] said, 'Let **Us** make man in **Our** image, after **Our** likeness' " (Gen. 1:26).

"And the LORD God [*Jehovah Elohim*] said, 'Behold, the man has become like **one of Us**, to decide good and evil' " (Gen. 3:22).

"And the LORD [*Jehovah*] said … 'Come, let **Us** go down and there confuse their language…' " (Gen. 11:6-7).

Many scholars claim that such plural pronouns are only a figure of speech. Such "experts" are guilty, however, of violating the most fundamental rule of biblical interpretation—*taking the text literally* whenever possible. "The basic principle of biblical interpretation is to take words always in their *literal* sense unless there is an unmistakable contextual indication to the contrary" (Gerhard Hasel, *Symposium on Biblical Hermeneutics, Principles of Biblical Interpretation*, p. 176). Yet the context of these passages in Genesis gives *no indication* that the plural pronouns "Us" and "Our" should not be taken literally.

Playing games with the Scriptures, scholars typically deny the literal meaning of "Us" in reference to God in Genesis 11:7 while they acknowledge that "us" is literal when it refers to the men of Babel in verse 4 ("let **us** build **us** a city … let **us** establish a name"). Thus they violate a second rule of biblical interpretation, which states that **a word used more than once in the same context** should be interpreted in a parallel and consistent manner. According to the basic rules of hermeneutics, if one interprets "let us" in verse 4 as *literally* referring to the men, *plural*, of Babel, then one *must* interpret "let Us" in verse 7 as *literally* referring to a plurality of divine beings. Just as the antecedent of "us" in verse 4 is the *men* of Babel, so the antecedent of "Us" in verse seven is *Jehovah* of verse 6. And as the words "let us" in verse four literally refer to *more than one man*, so the words "let Us" in verse 7 literally refer to *more than one Jehovah*! This is the true meaning of the Hebrew, as verified by the strict rules of biblical interpretation.

Elohim—Literal or Figurative?

Having adopted a monotheistic viewpoint, many biblical scholars reject the literal meaning of "Us" in reference to God and claim that the plural pronouns refer to a *single* God and His **angelic host**. This *human reasoning*, however, robs the passage of its vital literal meaning.

In Scripture, a passage may have both a figurative and literal meaning. For example, the fact that the "pillar of cloud" of Exodus 13-14, etc. was a *symbol* of divine guidance in no way implies that the cloud was not real. The figurative meaning of an object does not negate its literal meaning or existence. This principle also applies to the use of the plural pronouns "Us" in Genesis. Whatever symbolism may be implied by "Us" does not negate the existence of *two* Jehovahs!

When questions arise as to whether a word or expression in a scriptural passage should be interpreted literally, it is necessary to *examine the context* in which this word or expression is used. Hasel writes, "A basic principle of interpretation with regard to words is to **investigate the same word or term in its usage in the same book** [for example, comparing the use of 'Us' in Genesis 11:7 with 'us' in verse 4], by the same author, and then beyond in the remaining writers of the Bible" (Ibid., p. 177).

Those who sincerely seek the truth of Scripture will base their interpretation of a word or expression on the *immediate context* and on other passages that use the same wording. This principle will safeguard us from falling prey to the private interpretations of men.

Another theory promoted by a number of biblical writers is that the "Us" passages of Genesis are examples of the "plural of majesty." While the "plural of majesty" is a traditional practice in some cultures, it **cannot be applied to the Hebrew text**. To attempt to do so is mere human reasoning. The respected Hebrew grammarian William Green writes that the pronouns "Us" and "Our" in Genesis 1:26 are "not to be explained as a royal style of speech, nor as associating the angels with God, for they took no part in man's creation, nor a plural of majesty which *has no application to* [Hebrew] *verbs,* but [can only be explained] as one of those indications of the plurality ... [of] the Divine Being which are repeatedly met with in the Old Testament" (*Hebrew Chrestomathy,* p. 84).

Notice the testimony of the Anglican scholar John Oxlee: "To prevent us from taking the words ['let Us make'] literally, and from imbibing the notion that the Godhead exists in a plurality of persons, the modern Jews have instituted two general modes of interpretation; the first of which is: That it is *the regal form of speaking* [the 'plural of majesty'], in which the plural is used for the singular; the other: That it is *the deity conferring with his angels* in council" (*The Christian Doctrines of the Trinity and Incarnation*, p. 96).

These false Jewish interpretations are not based on the Hebrew text. They were introduced by certain rabbis whose opinions were shaped by the monotheistic worship of Babylon. Under the influence of pagan monotheism, such false teachers rejected the knowledge that God had originally revealed in the Old Testament. Denying the plurality of the Godhead proclaimed in the Hebrew name *Elohim*, they claimed that the plural form is used only to show honor to God.

Those who promote this faulty interpretation are not rightly dividing the Word of God. When *Elohim* is used in Scripture to refer to pagan deities, it is understood that the term clearly designates a *plurality* of gods. And no one argues that such false gods are being shown "royal honor." Yet when *Elohim* is used of the true God, it is wrongly claimed that the noun refers to a *single* deity Who is being shown "royal honor." But scholars can't have it both ways. *Elohim* is *plural* and must be consistently understood as such. This contradictory approach is a classic example of how many scholars twist the Scriptures to avoid the truth.

And what of the claim that the "Us" passages are somehow a broad reference to the angelic host? Job 38:4-7 shows that the angels were indeed present when God created the heavens and the earth—thus they were undoubtedly present at the creation of man. But does that mean the angels have the power to create as does God, thus making them part of the "Us" of Genesis 1:26? As we will see, the angels do not have the power to create. That is reserved for God Elohim alone.

One of the keys to understanding the Bible is to realize that the Old Testament cannot be fully understood apart from the New Testament. It this particular case, certain New Testament passages are critical. The apostle Paul made it clear that—as one of the Jehovahs of the Old Testament—Jesus Christ *alone* created *all things*. "[By] Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers; all things were created by Him and for Him" (Col. 1:16). In creating, Christ was acting on behalf of the Jehovah Who would ultimately become God the Father. Thus, the two of Them—the two Jehovahs of the Old Testament, both *Elohim*—were the creative "Us" of Genesis 1:26. This clearly *excludes* the entire angelic host, which had no part in the actual work of creation. Rather, the angels were themselves created *by* the "Us" of Genesis 1:26.

In the book of Hebrews, Paul demonstrates that angels and humans have entirely different purposes in God's plan. He writes: "[Christ] Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high; having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them" (Heb. 1:3-4). Having established Jesus' superior position relative to the angels, Paul then asks in verse 5: "For to which of the angels did He ever say, 'You are My Son; this day I have begotten You'? And again, 'I will be a Father to Him, and He will be a Son to Me'?" As this passage brings out, God has *never* offered angels an opportunity to become *begotten* "sons of God" with a genuine Father/son relationship. Yet this is *exactly* what God has offered to man—the potential to enter into the very Family of God as spirit-born sons and daughters of God.

Paul goes on to explain the intended purpose of the angels: "Are they not all ministering spirits, being sent forth to **minister to those who are about to inherit salvation**?" (Heb. 1:14). Angels were created to *serve* those who are to "inherit salvation"—who are to become members of *Elohim*.

Jesus Himself adds a critical point in John 17, where He uses the word "Us" in a special manner. Here, Christ is praying His final prayer before His death, asking for the Father's blessing on His chosen ones: "I do not pray for these [present disciples] only, but also for those [future disciples] who shall believe in Me through their word; that they all may be one, even as You, Father, *are* in Me, and I in You; that **they also may be one in Us**… (John 17:20-21). At present, the *one* God Family is composed only of the Father and the Son. Through God's awesome plan, however, Christians are begotten through the indwelling of the Holy Spirit, and will ultimately be "born again" in the first resurrection as very sons and daughters of God—thus fulfilling Jesus' prayer that all of those called by the Father would become "one in Us."

True followers of Christ are destined to become members of *Elohim*—members of the divine "Us." But no such possibility exists for angels. They never have been—and never will be—part of *Elohim*, the "Us" of Genesis 1:26.

Jehovah Elohim in Genesis 3:22

The combined name *Jehovah Elohim*—found in Genesis 3:22 with the plural pronoun "Us"—presents a special problem to Trinitarians and monotheists. They cannot explain why the name *Jehovah* (which they believe to be strictly *singular* in number) is joined with the *plural* name *Elohim.*

"And the LORD God [***Jehovah Elohim***] said, 'Behold, the man has become like one of Us...' "

The name *Jehovah Elohim* is a compound term that is composed of two nouns. As in English, Hebrew nouns are divided into two categories: *common* nouns and *proper* nouns. Common nouns refer to a *general* group or class, but proper nouns refer to a *particular* person, place or thing. According to Hebrew rules of grammar, *Jehovah*—as a proper noun—can only be followed by a noun or noun phrase that either *qualifies* Jehovah or is *in apposition* to Jehovah (i.e., a noun or noun phrase that *refers exclusively* to Jehovah). Therefore, when the proper noun *Jehovah* is used with *Elohim*, as in *Jehovah Elohim*, **both nouns must be interpreted as referring to the Godhead**. Thus, it is contrary to the Hebrew rules of grammar to interpret *Elohim* as a reference to the angelic host. In Genesis 3:22—and every passage

that uses the combined name *Jehovah Elohim*—both *Jehovah* and *Elohim* must be grammatically interpreted as names that identify the Godhead.

Does Deuteronomy 6:4 Support a Singular Godhead?

Deuteronomy 6:4 is often quoted by those who promote a monotheistic view of God: "Hear, O Israel: The LORD [*Jehovah*] our God [*Elohim*] *is* one LORD [*Jehovah*]" (*KJV*). This translation of Moses' words in Deuteronomy 6:4 is similar to the Jewish translation, which is known as the "Shema." *Shema* is Hebrew for "hear," the first word in the passage. The Jewish Shema:

"Hear O Israel, the Lord our God, the Lord is One."

The Shema has long been used as a "rallying cry" for monotheistic Judaism, and is often quoted in arguing the singularity of the Godhead. Scholars would have us believe that the Old Testament supports the Jewish view of a monotheistic God. But the truth of Scripture is that Moses' words in Deuteronomy 6:4 *do not limit* the Godhead to a single divine being.

Scholars correctly point out that there is no *verb* in the passage in the original Hebrew. The verb *"is"* in the English translation is added, and is thus placed in *italics* in many translations. The Hebrew wording in this verse is known as a **verbless clause**. Such clauses often require a complex grammatical analysis in order to properly interpret their meaning.

Scholars have arrived at a number of interpretations for Deuteronomy 6:4, and there has been much debate over the meaning of the text. Because there is no other verse in the Old Testament that resembles this passage, scholars are unable to verify that any interpretation of this verse is completely accurate. In *An Introduction to Biblical Hebrew Syntax*, Bruce K. Waltke explains the complex grammatical factors involved in translating a verbless clause (the term YHWH or *Yhwh* is the same as *Jehovah*):

"The problems posed by the Shema (Deut. 6:4) are numerous. After the initial imperative and vocative, שמע ישראל 'Hear, O Israel,' there follow four words [*Jehovah Elohim Jehovah one*]. However they are construed, it is agreed that no closely comparable passage occurs [elsewhere]. The *simplest* solution is to recognize [that we are dealing with] *two* juxtaposed verbless clauses: (*a*) יהוה אלהינו 'YHWH is our God' (identifying clause, S-Pred); (*b*) יהוה אחד 'YHWH is one' (classifying clause, S-Pred, with a numeral). Few scholars favor such a parsing. Andersen takes ... יהוה יהוה [Jehovah, Jehovah] as a discontinuous [split] predicate, with the other two words as a discontinuous [split] subject, [and thus arrives at] '**Our one God [*Elohim*] is YHWH, YHWH**.' Other proposed parsings take the first two words as subject (viz., 'YHWH our God is one YHWH') or the first three words (viz., 'YHWH, our God, YHWH is one') or even the first word alone [as subject]. It is hard to say if אחד [one] can serve as an adjective modifying יהוה [Jehovah]. It is even less clear what the predicate אלהינו יהוה אחד would mean, though some scholars take it adverbially ('YHWH is our God, YHWH alone'). As Gerald Janzen observes, '**the Shema does not conform exactly to any standard nominal sentence pattern**...' " (p. 135; bold emphasis added).

Note that in the above presentation of proposed interpretations of Deuteronomy 6:4, Waltke quotes Francis Andersen, a noted scholar and leading authority on Hebrew verbless clauses. Andersen admits that the passage is uniquely challenging: "Another clause of celebrated difficulty is Deut. 6:4—*yahwe `elohenu yahwe `ehad.* **The many proposed translations face objections of various kinds**" (*The Hebrew Verbless Clause in the Pentateuch: Journal of Biblical Literature Monograph Series XIV*, p. 47; bold emphasis added).

After showing that numerous translations *violate the rules* for interpreting verbless clauses, Andersen explains how *a correct application* of the rules leads to an acceptable interpretation of the disputed passage. "Yahweh is the sole object of Israelite worship. *Yahwe … `ehad* is the (discontinuous) predicate; *`elohenu … `ehad* is the (discontinuous) subject: '**Our one God [*Elohim*] is Yahweh, Yahweh**.' [This rendering is a] grammatically acceptable answer to the **implied question**, '**Who is our god?**' " (Ibid.; bold emphasis added).

Andersen concludes that there exists an *implied* question in Deuteronomy 6:4, based on the first commandment: "You shall have no other gods [*elohim*] before Me" (Ex. 20:3). According to Andersen, the implied question is: "If we shall have no other gods *(elohim*) before You, then *Who* is our God?" Properly rendered, Deuteronomy 6:4 answers this implied question: "**Our one God is *Jehovah Jehovah***."

In other words, the Text is emphatically stating that Israel's *only* God is *Jehovah*. The emphasis is clearly expressed through the use of *Jehovah* in *repetitive apposition.* Waltke adds that repetitive apposition functions to *emphasize* the name (*An Introduction to Biblical Hebrew Syntax,* p. 233).

This double use of the name *Jehovah* is not unique in the Pentateuch. *Jehovah* is also used in repetitive apposition in a significant passage in the book of Exodus which describes the appearance of the God of Israel to Moses on Mt. Sinai when the words of the covenant were being delivered. Notice the name by which Israel's God revealed Himself: "And the LORD [*Jehovah*] passed by before him [Moses] and proclaimed, 'The LORD, the LORD God [*Jehovah*, *Jehovah Elohim*], merciful and gracious, longsuffering, and abundant in goodness and truth' " (Ex. 34:6).

It was *Jehovah* Who had delivered the children of Israel from their bondage in Egypt and had covenanted with them at Sinai. It was *Jehovah* Who had led Israel through the wilderness and had brought them to the land of Canaan. Now, as the children of Israel were preparing to enter the Promised Land, Moses was proclaiming that they were to worship *Jehovah*—and Him only: "Hear, O Israel: Our one God is *Jehovah Jehovah*" (Deut. 6:4). [Editor's note: In *The Holy Bible In Its Original Order*, this passage is rendered: "**Hear, O Israel: Our one God *is the* LORD, *the* LORD**."]

Basing their belief on a monotheistic interpretation of Deuteronomy 6:4, the followers of Judaism reject the truth of the duality of the Godhead and refuse to acknowledge the existence of the *two* Jehovahs of the Old Testament. Yet both the Old and New Testaments reveal that the two *Jehovahs*—Who became the Father and the Son—have always existed. Christ said, "[The] Scriptures cannot be broken…" (John 10:35). Indeed, the New Testament Scriptures uphold the *correct understanding* of Deuteronomy 6:4—as confirmed by Jesus when He quoted the passage in Mark 12:29 (see Appendix X, "Exegetical Analysis of Mark 12:29").

The Two Jehovahs of the Psalms

The two Jehovahs of the Old Testament are clearly revealed in the **original Hebrew** of the book of Psalms. Evidence of two Jehovahs can be found in Psalm 2, 16, 22, 89, 90, 110 and 118.

In all but one of these passages (Psalm 118), the original inspired words were altered in ancient times by the keepers of the Hebrew text. Under the pretense of reverence for the name of God, the name *Adonay* was substituted for *Jehovah* in 134 places—including key verses in the Psalms which reveal that there were two *Jehovahs*. These alterations to the Hebrew text were carefully documented. The ancient Levitical Massorites, custodians of the Hebrew text, noted every passage in which the name *Jehovah* was modified to *Adonay. Adonay* is a variation of the Hebrew word *Adon,* which means "Lord."

The motive behind these alterations is not fully understood. It is possible that during the second and third centuries BC—when the Jewish nation was heavily influenced by Hellenistic religious concepts—the Jews accepted of a form of monotheism which resulted in the rejection of the scriptural truth that there were *two* Jehovahs. Indeed, the selection of the passages which were altered indicates that the Massorites were unwilling to acknowledge the existence of more than one Jehovah.

A contributing factor may have been that the Levites could not accept the scriptural revelation that *one* of the two Jehovahs would become the Messiah and replace their existing priesthood. Thus, they modified passages in the Psalms which referred to *both* Jehovahs and which prophesied that *one* of these Jehovahs would become the Messiah and the High Priest of the New Covenant.

The Two *Jehovahs* of Psalm Two

In Psalm 2, we find a passage which clearly refers to *two* divine beings—identified as the *Jehovah* Who became the **Father** and the *Jehovah* Who became the **Son**. As in other psalms referring to the two *Jehovahs*, the Massorites have modified the Hebrew text, changing *Jehovah* in verse 4 to *Adonay*. This alteration, however, cannot hide the fact that there are *two* Jehovahs in this passage. The use of *Jehovah* in other verses of this psalm shows that this divine name is referring to *two* distinct beings.

"Why do the nations rage and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together against the LORD [*Jehovah*] and against His Christ, saying, 'Let us break Their [*Jehovah* and His Christ] bands asunder and cast away Their cords from us.' He [*Jehovah*] Who sits in the heavens laughs; the LORD [*Adonay,* originally *Jehovah*] scoffs at them. Then He shall speak to them in His wrath, and in His fury He terrifies them. 'Yea, I [*Jehovah*] have set My king [the Christ, or Messiah] on My holy mountain of Zion' " (Psa. 2:1-6).

The Jehovah in the first part of this passage is obviously the divine being Who **became God the Father**. In verse 6 this Jehovah speaks of His future King, the Messiah. In verse 7, a second divine being begins to speak, prophesying that He will become the Son of Jehovah. When we read the following verses, we find that this divine being is **also called *Jehovah***.

" 'I will declare the decree of the LORD [*Jehovah,* the Father of the Messiah]. He has said to Me [the Messiah], "You are My Son; this day I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You [the Son] shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel." ' And now be wise, O kings; be admonished O judges of the earth. Serve the LORD [*Jehovah,* the Son] with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath can flame up in a moment. Blessed are all who take refuge in Him [the Son]" (Psa. 2:7-12).

It is evident that the Jehovah of verse 7 is the one Who would become the **Father of the Messiah,** and that the Jehovah in verse 11 is the one Who would become **the Messiah, His Son.**

The Two Jehovahs of Psalm 110

In the first verse of Psalm 110, David was inspired to prophesy that a divine being called *Adon* would be invited to sit at the right hand of a divine being called *Jehovah.* In the *original Hebrew text*, the same divine being Who is called *Adon* in verse 1 is called *Jehovah* in verse 5. This Psalm is actually describing one Jehovah sitting beside *another* Jehovah! The word *Jehovah* in verse 5, however, was altered anciently by Levitical Massorites to read *Adonay*. The Levites were attempting to hide the truth that the *Adon* of verse 1 was a *second* Jehovah!

Psalm 110 clearly reveals *two* Jehovahs speaking to one another and foretelling future events. This psalm is an explicit prophecy of a *Jehovah*/*Adon* who would become both Messiah and High Priest.

"The LORD [*Jehovah*] said to my Lord [*Adon,* the Messiah], 'Sit at My right hand until I make Your enemies as Your footstool. The scepter of Your strength the LORD [*Jehovah*] shall send out of Zion; and rule in the midst of Your enemies. Your people will offer themselves in the day of Your power, in the beauties of holiness from the womb of the morning: Yours is the dew of Your youth.' The LORD [*Jehovah*] has sworn, and will not repent, 'You [the Messiah] are a priest forever after the order of Melchizedek' " (Psa. 110:1-4).

The following verses continue the prophetic description of this *Adon* Who would become the Messiah. Notice especially verse 5, where the Hebrew name *Jehovah* in the original Hebrew text was changed by the Massorites to read *Adonay*.

"The Lord [Hebrew *Adonay*, originally *Jehovah,* referring to the Messiah] at Your [the *first* Jehovah's] right hand shall strike through kings in the day of His wrath. He [*Jehovah,* the Messiah] shall judge among the nations, He shall fill them with dead bodies; He shall scatter chief men over the broad earth. He shall drink of the brook by the way; therefore He shall lift up the head" (Psa. 110:5-7).

This passage identifies the *Adon* of verse 1 with the *Adonay* of verse 5, which in the *original* Hebrew was *Jehovah*. Thus, *Adon* and *Adonay* are both referring to the same being, the *second* Jehovah Who became the Messiah.

How Christ Interpreted Psalm 110: No interpretation of Psalm 110 is more authoritative than the words spoken by Jesus Himself—for He is the promised Messiah about Whom the psalm was written. What did Psalm 110 mean to Christ? How did He interpret the words, "The Lord said unto my Lord..."?

Christ quoted Psalm 110 in Matthew 22:41-46. In conversation with the Pharisees, Jesus asked, "How then does David in spirit call Him Lord [Greek *Kurios*], saying, 'The LORD [*Kurios*] said to my Lord [*Kurios*], "Sit at My right hand, until I make Your enemies a footstool for Your feet?" ' Therefore, if David calls Him Lord [*Kurios*], how is He his Son?" (Matt. 22:41-46).

In this quote from Psalm 110, we find that the Greek word *Kurios*, or Lord, is used **in place of** the Hebrew Jehovah—thus it is the **equivalent of Jehovah**. But *Kurios* is also used here **in place of** *Adon*. Christ's use of the term *Kurios* for **both** *Jehovah* and *Adon* proves that the name *Jehovah* **applies equally** to the *Adon* of Psalm 110.

[Editor's note: Psalms 16, 22, 89, 90, and 118 are covered in Carl Franklin's *The Two Jehovahs of the Psalms*, found at www.cbcg.org.]

Both the Pentateuch and the book of Psalms clearly proclaim the eternal pre-existence of Jesus as one of the *two* Jehovahs of the Old Testament—proving that the Godhead has from eternity been composed of *two* divine beings, known today as God the Father and Jesus Christ, God the Son.

Appendix X

Exegetical Analysis of Mark 12:29

In Deuteronomy 6:4, the most accurate translation of the Hebrew is: "Our one God [*Elohim*] *is the* Lord [*Yhwh-Jehovah*], *the* Lord [*Yhwh-Jehovah*]." This unique Hebrew clause is a *verbless* clause with split or double predicate nominatives, *Yhwh, Yhwh* (Lord, Lord). The subject is *Elohim* (God), Who is `*ehad*, or "one." However, *Elohim* is a plural noun designating more than one person. Thus, the double predicate nominatives, *Yhwh, Yhwh* (Lord, Lord), answer the implied question, "How many are in the plural noun *Elohim* [God]?" Thus, this passage reveals that there are *two* "Lords" within *Elohim*. The two individuals—Lord, Lord—in the God Family are "one" in essence or existence, as well as purpose. (See Appendix W, "The Two Jehovahs of the Old Testament," for a more detailed explanation.)

In the Greek *Septuagint* (*LXX*), the passage reads: "Κυριος ο Θεος ημων Κυριος εις εστι. " Mark 12:29 is an exact quotation from the *LXX*, and most English versions traditionally translate the clause as "*The* Lord our God is one Lord." As we will see, this clause in New Testament Greek is nearly identical to the underlying Hebrew of Deuteronomy 6:4 which has double predicates that are equative to God. An exegetical analysis of the Greek syntax of Mark 12:29 also shows two predicate nominatives, *Kurios, Kurios* (Lord, Lord), which are likewise equative to God.

***The Predicate Nominative in New Testament Greek*:** "The predicate nominative (PN) is *approximately* the same as the subject (S) and is joined to it by an equative verb, whether stated or implied. The usage is very common" (Wallace, *Greek Grammar—an Exegetical Syntax of the New Testament*, p. 40). We will examine the meaning of two kinds of semantic relationships that PNs convey: 1) The **convertible proposition**, which indicates an identical exchange between the subject and the PN, and 2) The **qualitative proposition** which is the equality of essence or existence that the PN has in relation to the subject (Ibid., p. 41).

The **convertible proposition** of a PN is most clearly seen in the following: "Jesus [subject] is [verb] the son of God [PN]." This definite *convertible* proposition equally means, "Jesus is the Son of God," or "The Son of God is Jesus."

The **qualitative proposition** of a PN is best demonstrated in John 1:1: "In *the* beginning was the Word, and the **Word was with God**, and **the Word was God**." This statement reveals two Who are God, or θεος. Wallace writes, "The *idea* of a qualitative θεος here is that the Word had all the attributes and qualities that 'the God' [ο θεος] had [Whom the Word was with]. In other words, He shared the *essence* of the Father, though they differed in person. *The construction the evangelist chose to express this idea was the most concise way he could have stated that the Word was God and yet was distinct from the Father*" (Ibid., p. 269). The Greek word order of this clause reads, "(God) θεος [preverbal PN], (was) ην [verb], (the Word) ο λογος [subject]." In this case, the PN *God* does not have a definite article and comes before the verb *was*, followed by the subject, *the Word*, which has a definite article. Thus, *the Word* is the subject and *God* is a PN of a qualitative proposition expressing the fact that **the Word was God**, but **separate from God** the Father, Whom the Word was with—and that **the Word had all the qualities and essence of God**.

When we carefully analyze the syntax of Mark 12:29, we find that there is *one* subject and *two* PNs—one preverbal and the other postverbal—that appear to be a combination of a convertible proposition and a qualitative proposition sharing the same verb.

The Greek phrase of Mark 12:29 reads: Κυριος ο θεος ημων Κυριος εις εστιν. A literal translation of this phrase is:

"**Κυριος-Lord**" is a preverbal PN without a definite article.
"**ο θεος-the God**" is the subject, with the definite article "the."
"**ημων-our**" modifies God and answers the implied question, "Whose God is He?"
"**Κυριος-Lord**" is a postverbal PN without a definite article.
"**εις-one**" the number "one," but not necessarily restricted to a single person. Jesus also said, "I and My Father are **one**" (John 10:30), thus making Himself equal to God, as already shown in John 1:1.
"**εστιν-is**" is the shared verb between the subject and the two PNs.

As can be seen, the word order of the Greek is entirely different than what we would expect in English. However, regardless of the word order in the Greek, the meaning of the words is expressed internally. Thus, both the preverbal PN *Lord* and the postverbal PN *Lord* **show two separate individuals** who are *Lord*. Also, both PNs are **definite propositions** because the two Who are *Lord* are equative with God, sharing the same verb "*is*." In both cases, therefore, "*The* Lord is God" and "God is *the* Lord." Yet, at the same time, both are **qualitative propositions** in that each "*Lord*" has the same essence and qualities of God, verifying what John wrote in John 1:1.

Therefore, as the Greek syntax shows, Mark 12:29 can be translated as Deuteronomy 6:4: "Our one God is *the* Lord, *the* Lord." Since this verse is the only direct New Testament quotation of Deuteronomy 6:4, it should be translated accordingly in order to enhance the unity between the Hebrew word *Elohim* (God) and the Greek word *Theos* (God).

***Additional Evidence of Two Who Are Called "Lord" as Well as "God"*:** The New Testament reveals that there are two beings Who are each called "God" and "Lord." Throughout the New Testament the Father is always called God. Additionally, Jesus called God the Father "Lord of heaven and earth" (Matt. 11:25). So Jesus is a "Lord" and the Father is a "Lord," confirming the statement, "Our one God is *the* Lord, *the* Lord" (Mark 12:29). Likewise, the apostle Paul wrote that Jesus was God manifested in the flesh (I Tim. 3:16), and called Him our "**Savior and great God, Jesus Christ**" (Titus 2:13). In nearly all of his epistles, Paul writes a salutation and blessing after this manner: "Grace and peace *be* to you from **God Our Father** and *the* **Lord Jesus Christ**" (Eph. 2:2). Clearly, the New Testament teaches that the **Father is God** *and* that **Jesus is God**.

As one studies the biblical evidence of the true nature of God—with the understanding of the *two* Who are "God" and also "Lord"—one will realize that the Godhead cannot be a trinity, and that the Bible does not teach an exclusive monotheism. Rather, the Scriptures teach the *duality* of God—the Father and the Son. Thus, based on the Greek syntax, the most accurate translation of Mark 12:29 should read, "Our one God is *the* Lord, *the* Lord."

Appendix Y

A CHART SHOWING PROPHECIES OF REIGN OF GENTILE KINGDOMS

Dan. 2 The IMAGE	Dan. 7 The FOUR BEASTS (State)	(Church)	Dan. 8 The RAM And GOAT	Rev. 17 BABYLON and BEAST	EXPLANATION of Symbols	The EVENTS Fulfilled in HISTORY
Head of GOLD v. 32, 29	1st BEAST Like LION v. 4				1st HEAD of Prophetic BABYLON	The CHALDEAN EMPIRE (Babylon) 625-538 B.C.
Chest and Arms of SILVER v. 32, 39	2nd BEAST (BEAR) v. 5		RAM with 2 Horns v. 3, 4, 20		2nd HEAD of Prophetic BABYLON	The PERSIAN EMPIRE (Medo-Persia) 558-330 B.C.
Belly and Thighs of BRASS v. 32, 39	3rd BEAST (LEOPARD) with 4 Heads v. 6		HE GOAT with Great Horn and 4 Notable Ones v. 5-8, 21, 22		3rd, 4th, 5th, 6th HEADS of Prophetic BABYLON	GREECE, under Alexander the Great, and Four Divisions, Began 333 B.C. Ended 31 B.C.
Two Legs of IRON v. 33, 40-43	4th BEAST Strong Like IRON with 10 HORNS v. 7, 23, 24				7th HEAD of Prophetic BABYLON, With Ten HORNS	The ROMAN EMPIRE 31 B.C. – A.D. 476, in 2 Divisions, West and East
						Fall of WESTERN PAGAN ROME A.D. 476
	1st HORN (Rooted up)	ROMAN PAPACY LITTLE HORN Among the Ten Horns. It Plucked up 3 Horns by Roots v. 8, 20-22, 24-27		GREAT WHORE Mystery Babylon the Great, the Mother of Harlots and the Abominations of the Earth	Three Horns, Were Over-Thrown at Behest of Papacy	The VANDALS A.D. 429-533
	2nd HORN (Rooted up)					The HERULI Odoacer's Government A.D. 476-493
	3rd HORN (Rooted up)					The OSTROGOTHS A.D. 493-554
				SCARLET WOMAN Who Rode the BEAST v. 1-6	ROME Great City That Rules over the Kings of the Earth, Rev. 17:18	PAPACY and ROMAN CATHOLIC CHURCH
	4th HORN			1st HEAD of BEAST Ridden by Woman	Since the "Great Whore" Never Rode Any of the 7 Heads of the 1st 4 Beasts of Dan. 7, but Did Mount and Ride the Last 7 Horns of the 4th Beast of Dan. 7, It Follows That the Last 7 Horns Are the Same as the 7 HEADS of Rev. 17. (5 Fallen at Collapse of Napoleon).	"IMPERIAL RESTORATION" of Empire by Justinian A.D. 554. He Recognized Supremacy of the Pope in the West.
	5th HORN			2nd HEAD Ridden by Woman		FRANKISH KINGDOM Began 774. Charlemagne Crowned by Pope A.D. 800
	6th HORN			3rd HEAD Ridden by Woman		HOLY ROMAN EMPIRE (German head) Otto the Great Crowned by Pope, A.D. 962
	7th HORN			4th HEAD Ridden by Woman		HAPSBURG dynasty (Austrian head). Charles the Great Crowned by Pope, A.D. 1530
	8th HORN			5th HEAD Ridden by Woman		NAPOLEON'S KINGDOM (French head), Crowned by Pope, A.D. 1805.
	9th HORN			6th HEAD Ridden by Woman	The "One That Is" Has Occurred Rev. 17:10	BISMARCK-GERMANY 1871 to End of WW I A.D. 1918
	10th HORN			7th HEAD Ridden by Woman	The "One Is to Come" Has Occurred Rev. 17:10	GERMANY-ITALY Mussolini-Hitler A.D. 1929-1945
The TEN TOES of Iron and Clay v. 36, 41-45 Fight Against the LAMB and Are Destroyed without Human Hands		PAPACY, Beast with two Horns (Rev. 13:11) False Prophet Cast into Lake of Fire Rev. 19:20	Dan 8:23-25 The man of sin, Son of Perdition II Thess. 2:3 and the Main Head of Rev. 13:1-8. Receives Deadly Wound and Is Healed and Is Later Cast into Lake of Fire Rev. 19:20.	8th ONE: BEAST "That Was, and Is Not and yet Is" Becomes the BEAST of Rev. 13:1-8 with 7 HEADS and 10 HORNS. These Fight Against the LAMB Rev. 17:12-14.	(Yet to Occur)	Final World Government (Reformed UN Located in Europe?)

Appendix Z

Understanding Paul's Difficult Scriptures Concerning the Law and Commandments of God

Introduction

By Phil Neal

First-century Pharisaism was a *works based* religion that could only bring a *form* of "righteousness" to its followers (Rom. 10:3)—the "pseudo-righteousness" to which Jesus alluded in Matthew 5:20. Having lived much of his life as a Pharisee—the *strictest* sect of Jewish religion (Acts 26:5)—the apostle Paul was intimately familiar with Judaic "works of law." (The Greek word for *strict* means *rigorous* and *exacting*, hence Jesus' reference in Matthew 23:4 to Pharisaic "burdens.") Years after his conversion, Paul found himself having to confront various "Judaizers"—those with Pharisaic beliefs who were intent on pushing traditional "works of law" on newly-converted Christians.

The churches of Galatia faced just such an affront. Scholars have long recognized that Paul's epistle to the Galatians primarily addresses the issue of Judaizers who wanted the Galatian believers to adopt Jewish customs, become circumcised, and even follow the traditions of the Pharisees. However, by confusing Pharisaism with the "religion" of the Old Testament, such scholars have *assumed* that the Galatians were being pressured to adopt the "religion of Moses" as opposed to the so-called "enlightened" Gospel they had already learned from Paul. But such was not the case; the Judaizers were attempting to seduce the Galatians into practicing Pharisaic "works of law"—which, have *nothing* to do with the true "religion" of Moses and the Old Testament.

Because of this erroneous association of Pharisaism with Moses, the phrase "works of law" (especially in Galatians) is quite misunderstood in mainstream Christianity—particularly considering the Protestant belief that the Law has been somehow nullified by Jesus' sacrifice. According to such skewed theology, on one side of the fence is Moses and the Torah—and, of course, the Pharisees, as representatives of that "Old Testament religion." On the other side is Jesus, Paul and grace. The poor Galatians were caught in the middle. Teaching a "gospel of liberation," Paul had supposedly *freed* the Galatians from the "yoke of bondage" to the Law, while the overzealous Pharisaic Judaizers were bent on bringing the converts squarely back "under the Law" of Moses.

But as we will see, the truth is far different. Paul had clearly taught the Galatians to carefully obey the laws and commandments of God—the true "religion" or *way of life* of the Old Testament—while living under the grace of God made possible by Jesus' sacrifice. Expressing dismay at how easily the Judaizers had led them astray, Paul asks, "O foolish Galatians, who has bewitched you?... Did you receive the Spirit of God by **works of law**, or by the hearing of faith?" (Gal. 3:1-2). Clearly, such Judaizers were Pharisaic in origin and sought only to promote their brand of pseudo-righteousness based on *traditional*, ritual "works of law." Understanding Paul's use of the phrase "works of law" is the all-important *key* (Please see Appendix R, What Is Meant By Works of Law, p. 1343).

For example, in a vital passage generally misunderstood by mainstream Christians, Paul writes, "For as many as are **of the works of the law** are under the curse; for it is written, 'Cursed is everyone who does not continue in all things which are written in the Book of the Law, to do them' " (Gal. 3:10; *NKJV*). Most people misunderstand this verse to say that those who keep the Mosaic Law are cursed. After all, did not Jesus come to free man from that *harsh* Old Testament set of laws?

But is God's Law a curse? Stop and think. Could the same Law that David (a man after God's own *heart*) called "perfect" and "sure" in Psalm 19:7 be a curse? David pronounced a *blessing* on those who keep God's way: "*Blessed* are the undefiled in the way, **who walk in the Law [Torah] of the LORD**" (Psa. 119:1). Paul wrote that "the Law is indeed holy, and the commandment holy and righteous and good" (Rom. 7:12). The apostle James called the Law the "perfect Law of *liberty*"—because it liberates one *from* curses.

Read Galatians 3:10 again carefully. It quotes Deuteronomy 27:26, which says, "Cursed is he who does not **confirm all the words of this Law to do them**." The *curse* is on the one who *fails to obey* the Law—because obedience to God's way of life *brings life*. This is why Jesus told the rich young man,

"if you desire to *enter into life*, keep the commandments" (Matt. 19:17). Most assuredly, the phrase "works of law" in this passage cannot be referring to obedience to God's laws and commandments—which clearly bring blessings, not curses. Thus, we must look for *another explanation* for Paul's use of the phrase.

As a Jew who once practiced Rabbinic Judaism, Avi ben Mordechai has done extensive research into Paul's use of such phrases as "works of law"—particularly in Galatians. In his book *Galatians—A Torah-Based Commentary in First-Century Hebraic Context*, he writes that the Gentile converts of Galatia were under considerable "internal pressure to submit to local Pharisaic decrees and traditions…" (p. 217). He argues that when the overall *context* of the book of Galatians is examined, the phrase *works of the law* "can be understood as a **false system of justification**, which was [based on] a **Pharisaic system of decrees and traditions**." He adds, "*Works of the law*, as it was understood in the first century, produced a torah of false 'righteousness' [based on the oral law] replete with its many reforms [ostensibly] developed by using the [written] Law of Moses as a source text. *Works of the law* had become another torah [the Pharisees' oral laws and traditions] added to the written Torah of Moses" (p. 216; emphasis added).

With this understanding, Paul's use of the phrase "works of law" in Galatians 3:10 becomes quite clear. Those trying to achieve "justification" or "righteousness" through adherence to Pharisaic codes of law—"works of law"—were *cursed* because they would, of necessity, be in violation of the written Law. God's Law and the Jews' oral law are completely incompatible; one *cannot observe both*. Adhering to the Pharisees' "works of law" meant the *rejection* of God's written Law; thus one becomes *cursed* as he fails to "confirm all the words of this Law **to do them**." This is why Jesus reproved the Pharisees, saying, "Did not Moses give you the Law, and [yet] not one of you is [actually] practicing the Law?" (John 7:19). Christ also stated, "Full well do you *reject* the commandment of God so that you may *observe your own tradition*" (Mark 7:7-9)—and that such traditions had a *nullifying effect* on the Scriptures (Matt. 15:6).

Jewish author David Stern also sees the error of insisting that the phrase "works of law" must always apply to the Law of God. He writes: "Most Christians … suppose that *erga nomou*, literally 'works of law,' a [phrase] which appears three times [in Gal. 2:16], must mean 'actions done in obedience to the Torah.' But this is wrong. One of the best-kept secrets of the New Testament is that when [Paul] writes *nomos* he frequently does not mean *law* [in the sense of the Torah], but *legalism*" (*Jewish New Testament Commentary*, p. 536; "Gal. 2:16"). Stern describes *legalism* as the perversion of God's Law into a mechanical set of rules devoid of their spiritual intent (p. 537), but declines to directly implicate Pharisaic "works of law." Nevertheless, the principle is the same, as no humanly-devised "code of law" can bring justification or true righteousness.

Contrary to popular myth, Jesus did not come to annul God's Law, but to *expand* and *magnify* it by emphasizing its original spiritual intent (Matt. 5-6). At the same time, Jesus fully discredited the Pharisees' system of "works of law" that served only to corrupt the plain teachings of the Scriptures. Clearly, the Pharisees' traditional "works of law" were incongruous with the true "religion" of Moses and the Old Testament.

It was within this framework that Paul had prefaced his corrective epistle to the Galatians by stating that "a man is **not justified by works of law**"—not justified by adherence to Pharisaic codes of law. He adds that even "we [converted Jews] also have believed in Christ Jesus in order that we might be justified by the faith of Christ, and not by works of law; because **by works of law shall no flesh be justified**" (Gal. 2:16). He thus concludes, "I do not nullify the grace of God; for if righteousness [and justification] is through [Pharisaic] **works of law**, then Christ died in vain" (verse 21). Mordechai puts it like this: "If the Pharisaic system of law and tradition was able to impart life (which only the written commandments can do), then the death of Yeshua was for nothing" (p. 227).

Mordechai concludes that the "foundation of Paul's polemic was this: No amount of submission to the established traditions of men was (or is) able to justify (establish as righteous) one who wants to be joined to the 'saved' Torah community of Israel [the true church of God]" —for "**submitting to the Pharisaic oral law** … **was to essentially nullify the teaching and work of [Jesus]**" (p. 218; emphasis added).

Mordechai notes that one of the reasons people often misunderstand Paul is that they approach his writings concerning the Law as if they were the "primary authority" of the entire body of Scripture. He argues that "most Christians are [taught] to establish doctrine *first* from Paul's words…" (p. 8). According to Mordechai, they use an upside-down methodology with the following (or a similar) structure (pp. 8-9):

Paul's Epistles
Gospel Narratives
Apostolic Writings
Old Testament
Mosaic Law

Using this approach, all of Scripture is viewed through the "lens" of Paul's writings. On the other hand, Mordechai contends that all of Scripture should be viewed ultimately through the written Torah. "From a Hebraic perspective, there is no body of law or philosophy among men that is greater than the divine revelation of teachings that were given to Moses at Mount Sinai" (p. 9). Paul's writings—because they *are* somewhat complex and subject to being misunderstood or even deliberately distorted (II Peter 3:16)—should be considered only within the framework of the Law and the Prophets. A sound, right-side-up methodology would be:

Pentateuch (Torah)
Old Testament Prophets
Writings ("Wisdom Literature")
Gospel Teachings of Jesus
Epistles of James, Peter, John, Jude
Epistles of Paul

This approach is based on the premise that God's righteous laws and commandments are *eternal*—as seen in such basic passages as Deuteronomy 5:29: "Oh, that there were such a heart in them that they would fear Me and **keep all My commandments always**, so that it might be well with them and with their children **forever**!" In Matthew 5:18, Jesus plainly stated that as long as the heaven and earth remain (which will be *forever*), no part of God's spiritual Law would ever be "done away with." Thus, Paul's writings must never be viewed as an attempt to alter, circumvent or annul God's eternal Law; rather, Paul must be seen as an expert expositor of the Law, one who is uniquely capable of revealing its finer points.

Mordechai also explains that a key reason Paul's writings are difficult to understand is that he typically employs an established scholarly style of writing based on the use of *ellipsis*—a sort of intellectual shorthand marked by the deliberate omission of words or phrases which requires the reader to make interpretive assumptions (*Galatians*, p. 49, footnote 1). This use of *ellipsis* can be found particularly in Romans chapters 10 and 14 as well as in Galatians chapters 2 and 3.

Mordechai's research validates the conclusions of Fred R. Coulter, who has also extensively studied Paul's use of the phrase "works of law." Coulter's research shows that in a few Pauline passages the phrase can refer to a basically *legalistic* approach to God's Law; in other places the phrase can point to sacrificial or Temple ritual laws. Moreover, like Mordechai, Coulter has concluded that the "works of law" passages in Galatians (as well as in several other places) can *only* refer to Pharisaic works.

In *Understanding Paul's Difficult Scriptures*, Coulter counters the popular misconception that Paul taught that God's Law has been rendered obsolete by Jesus' sacrifice. Coulter covers such topics as the "curse of the law," "works versus grace," "justification by faith," and more—proving unequivocally that the laws and commandments of God are fully in force today. He thoroughly examines the issue of "works of law"—delving even into the Greek subtleties that affect the understanding of the phrase.

In order to give clarity to the overall subject of Paul, the Law of God and Pharisaic "works-righteousness," Coulter's work is reproduced below in its entirety.

Understanding Paul's Difficult Scriptures Concerning the Law and Commandments of God

by Fred R. Coulter

Because of a lack of knowledge concerning the first-century religion of the Pharisees (which would become Judaism), an erroneous foundational doctrine has developed in Evangelical Protestantism in which "born again" Christians are not required to keep the Law of God—especially the Sabbath and holy days as found in both the Old and New Testaments. Citing numerous "difficult-to-understand"

passages from his epistles, they claim that the apostle Paul received a "superior revelation" that supersedes even the teachings of Jesus—and which gave him the authority to annul the requirement that a Christian is to keep the laws and commandments of God (which in some cases even extends to repentance and baptism).

How can that be?

In his book, *Sunday Fact & Sabbath Fiction*, Dr. Russell Tardo boldly declares, "Every bit of the law was nailed to Calvary's cross, having been completed and fulfilled in the person and life of Jesus Christ" (p. 43). Sadly, this broad assertion is widely believed by the majority of Protestants today. Pointing to Colossians 2:14-16 and similar passages, they attempt to use Scripture to justify their belief that *all* Old Testament laws were nailed to the cross—especially the Sabbath and annual festivals, and the laws of clean and unclean meats.

Because of false, convoluted misinterpretations, coupled with poor or inadequate translations of the original Greek texts of the apostle Paul's "hard-to-understand" writings—primarily those in Romans, Galatians and Colossians—Protestants typically believe that the laws and commandments of God are a curse, and unnecessary for salvation. It is claimed, therefore, that such laws were abolished by Jesus Christ—through His life, crucifixion and resurrection. But is that true? What are the correct explanations and correct translations of such difficult biblical passages?

Admittedly, some of Paul's writings are complicated and difficult to understand. Peter himself said as much. But as we will see, the problem is *not* with Paul's writings at all; the difficulty arises because some handle the Scriptures deceitfully (II Cor. 4:2), thus wrongly "dividing" the Word of God (II Tim. 2:15). Notice what Peter wrote: "And bear in mind that the longsuffering of our Lord *is* salvation, exactly as our beloved brother Paul, according to the wisdom given to him, has also written to you; as *he has* also in all *his* epistles, speaking in them concerning these things; in which are **some things *that are* difficult to understand, which the ignorant and unstable are twisting *and distorting*, as *they* also *twist and distort* the rest of the Scriptures, to their own destruction**" (II Pet. 3:15-16).

Unfortunately, millions choose to believe the numerous "holier than thou" experts who twist and distort Paul's writings. Thus, they fulfill Isaiah's prophecy: "Woe unto them that are wise in their own eyes, and prudent in their own sight!… Who justify the wicked for a bribe, and take away the righteousness of the righteous from him!" (Isa. 5:21, 23).

Does this not describe the state of government and religion today? God warns that judgment will come as a result of casting aside the Law of God and replacing it with false interpretations and beliefs. Isaiah further proclaims: "Woe to those who call evil good and good evil; who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter!… Therefore as the fire devours the stubble, and the flame burns up the chaff, their root shall be like rottenness, and their blossoms shall go up like dust **because they have cast away the law of the LORD of hosts, and despised the Word of the Holy One of Israel**" (Isa. 5:20, 24).

Peter further warned that such teachers would deliberately blaspheme God and cast away the Law of the Lord through their false teachings: "But there were also false prophets among the people [of Israel], as indeed **there will be false teachers among you, who will stealthily introduce destructive heresies**, personally denying *the* Lord who bought them, and bringing swift destruction upon themselves. And **many people will follow *as authoritative* their destructive ways; *and* because of them, the way of the truth will be blasphemed**. Also, through insatiable greed they will with enticing messages exploit you for gain; for whom the judgment of old is in *full* force, and their destruction is *ever* watching" (II Pet. 2:1-3).

Is the Law of God a Curse?

This devious approach, described by Isaiah, causes most Protestants to completely misunderstand such critical passages as Galatians 3:13: "**Christ has redeemed us from the curse of the law**, having become a curse for us [to save us from our sins] (for it is written, 'Cursed *is* everyone who hangs on a tree')." Typically, they violate this verse, **misreading** it as if it meant, "Christ has redeemed us from the law which is a curse." **Such an absurd reading is completely incorrect and without foundation—because THE LAW OF GOD IS NOT A CURSE!**

The truth is that **the perfect law of God is a wonderful blessing—not a curse!** Sin is the curse! Obedience to the laws and commandments of God results in numerous blessings (Deut. 28:1-14; Lev. 26:1-13). Sin—the transgression of the law (I John 3:4)—**results** in curses (Deut. 28:15-68; Lev. 26:13-45).

Christ has not redeemed us from the law itself, but from the ***curse of breaking the law***—the very curse we brought on ourselves because of our sins. He provides forgiveness and redemption through His perfect sacrifice and shed blood—redeeming us from the *death penalty*, which is the *curse* of breaking the Law. **He has not redeemed us from *keeping* the Law of God**—as if one no longer has an obligation to keep the laws and commandments of God.

***The Purpose of God's Laws and Commandments*:** Before we can grasp what Paul actually wrote, we need to understand God's view of His own law and why He gave it to Israel and mankind. After wandering in the wilderness for forty years—because of Israel's lack of faith and their sins against God—Moses was inspired by God to write this concerning His Law: "And now, O Israel, hearken to the statutes and to the judgments which I teach you, in order to **do them, so that you may live** and go in and possess the land which the Lord God of your fathers gives to you. **You shall not add to the word which I command you; neither shall you take away from it, so that you may keep the commandments of the LORD your God which I command you**" (Deut. 4:1-2).

The children of Israel were to keep the commandments of God so that they might *live* with God's blessings. Thus, God's laws are obviously not a curse. How can Protestants possibly believe that Jesus abolished the entire Law—"nailing it to the cross"—when God commanded the children of Israel not to *add* to it or *diminish* anything from it? (Also see Deuteronomy 12:32 and similar references.)

God is a God of love. He gave His laws and commandments to be a *blessing* for Israel and a *benefit* to all mankind. "Therefore, know this day and fix it in your heart that the LORD is God in heaven above and on the earth beneath. There is none other. Therefore, you shall keep His statutes and His commandments which I command you this day, so **that it may go well with you** and with your children after you, and so **that you may prolong your days upon the earth**, which the LORD your God gives you forever…. And you shall be **careful** to do as the LORD your God has commanded you. You shall not turn aside to the right hand or to the left. You shall walk in all the ways which the LORD your God has commanded you **so that you may live** and that **it may be well with you**, and **you may prolong your days** in the land which you shall possess.

"Now these are the commandments, the statutes, and the judgments which the LORD our God commanded to teach you so that you might do them in the land where you go to possess it, that you might fear the LORD your God, to **keep all His statutes and His commandments** which I command you, you, and your son, and your son's son, **all the days of your life**, and **so that your days may be prolonged. Hear therefore, O Israel, and be diligent to observe it, so that it may be well with you**, and that you may greatly multiply, as the LORD God of our fathers has promised you, in the land that flows with milk and honey" (Deut. 4:39-40; 5:32-33; 6:1-3).

With these Scriptures in mind, we need to ask: What is a converted person's attitude toward the laws and commandments of God? Does the Lawgiver reject, despise, ridicule and abrogate His own laws? Absolutely not! Since truly converted people have the laws and commandments written in their hearts and minds (Heb. 10:16), they will love God's laws, think on them and live by them in the spirit of the Law (Rom. 7:6), as did King David. Notice his attitude toward the laws and commandments of God which he exalted and praised as perfect: "**The law of the LORD is perfect**, restoring the soul; the testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart: **the commandments of the LORD are pure**, enlightening the eyes. The fear of the LORD is clean, enduring forever; the judgments of the LORD are true and righteous altogether, more to be desired than gold, yea, much fine gold; sweeter also than honey and the honeycomb.

"**Moreover, by them Your servant is warned; in keeping them there is great reward**. Who can understand his errors? Oh, cleanse me from my secret faults; and keep back Your servant also from presumptuous sins; do not let them rule over me; then I shall be blameless, and I shall be innocent of great transgression" (Psa. 19:7-13).

David never once called the Law a curse! He fully understood that God gave His laws to mankind to **define** righteousness and sin. If we obey, the Law is not a curse, but a blessing. If we disobey, we bring the curse of the Law upon ourselves because of our own disobedience.

We also find much spiritual understanding about God's laws and commandments in Psalm 119. Notice the following key verses:

Psa. 119:142 "Your righteousness is an everlasting righteousness, and **Your law is the truth**."

Psa. 119:151 "**All Your commandments are truth**."

Psa. 119:160	"**Your word is true** from the beginning."
Psa. 119:172	"**All Your commandments are righteousness**."
Psa. 119:97	"**O how love I Your law**! It is my meditation all the day."
Psa. 119:113	"I hate those who are double-minded, but **Your law do I love**."
Psa. 119:119	"You destroy all the wicked of the earth like dross; therefore **I love Your testimonies**.
Psa. 119:127	"Therefore **I love Your commandments above gold**—yea, above fine gold.
Psa. 119:140	"**Your word is very pure; therefore Your servant loves it**."
Psa. 119:159	"Consider how **I love Your precepts**; O Lord, according to Your lovingkindness give me life."
Psa. 119:163	"I hate and despise lying, **but I love Your law**."
Psa. 119:167	"My soul has kept Your testimonies, and **I love them exceedingly**."

David's solemn, converted attitude of love toward God and His laws—as evidenced throughout Psalm 119—is undoubtedly prophetic of Jesus Christ's attitude and **love** of God's laws and commandments which He had during His ministry in the flesh when He "magnified the law and made it glorious" (see Isaiah 42:21) revealing its spiritual intent and purpose. An in-depth study of the entirety of Psalm 119 should be undertaken by the reader for a more comprehensive understanding of the laws and commandments of God.

Quoting Scripture, Jesus expounded on the greatest commandment of all: " 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind.' **This is *the* first and greatest commandment**; and *the* second *one is* like it: 'You shall love your neighbor as yourself.' **On these two commandments hang all the Law and the Prophets**" (Matt. 22:37-40). Reflecting on what Jesus said, the apostle John wrote that love and commandment-keeping go together like a hand and glove: "By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome" (I John 5:2-3).

Jesus Christ Did Not Abolish the Law

Why do so many people—especially religious leaders—have so much defiant contempt for the laws and commandments of God? Paul gives the answer: "Because the carnal mind *is* enmity against God, for it is not subject to the law of God; neither indeed can it *be*" (Rom. 8:7). Lawless minds do not like to be constricted or constrained by "law." It "cramps" their style of living, exactly as Proverbs says: "All the ways of a man are clean in his own eyes…. **There is a way that seems right to a man, but the end thereof is the way of death**" (Prov. 16:2, 25). Satan desires that "his children" be "happy" in their rebellious behavior—hence, lawless generations.

On the other hand, when we understand these Scriptures and the fact that "all the Law and the Prophets" are under-girded by the love of God, how can anyone possibly believe that Jesus came to abolish the Law? What did Jesus Himself proclaim concerning "the Law and the Prophets"? He emphatically declared, "**Do not think that I have come to abolish the Law or the Prophets**; I did not come to abolish, but to fulfill. For truly I say to you, **until the heaven and the earth shall pass away, one jot or one tittle shall in no way pass from the Law** until everything has been fulfilled" (Matt. 5:17 -18).

As Jesus said, we are not even to think, or suppose—let alone teach in His name—that He came to abolish the Law or the Prophets! Furthermore, He established the heavens and earth as perpetual witnesses that the laws of God will not pass away—not even one seemingly insignificant *jot* or *tittle*! **Therefore, since heaven and earth still exist, Jesus has not abolished the Law or the Prophets**! Perfection is timeless.

Before Jesus came in the flesh, born of the virgin Mary, He was the Lord God of the Old Testament. He was the One Who spoke the Ten Commandments to Israel. Jesus is the Lawgiver in both the Old and New Testaments.

Indeed, when Jesus defeated Satan the devil during His temptation in the wilderness, He clearly stated, "It is written [in the Law], 'Man shall not live by bread alone, but **by every word** that proceeds out of *the* mouth of God' " (Matt. 4:4; Luke 4:4; Deut. 8:3).

Compare those words of Jesus to this ignorant statement: "The law is a unit of 613 command-

ments and all of it has been invalidated…. It has ceased to function as an authority over individuals" (*Sunday fact & Sabbath Fiction*, Dr. Russell Tardo, p. 31).

If the law was abolished, there would be no sin, because as Paul wrote, "[W]here no law is, *there is* no transgression" (Rom. 4:15). Likewise, if there is no transgression, the penalty for sin or the need for forgiveness vanishes. Consequently, there would be no need for a Savior, and Jesus would have died in vain. Ultimately, such anti-law reasoning leads to the conclusion that man is completely sufficient unto himself, which is nothing less than satanic humanism—the end result of *lawless* grace.

Notice what Jesus said about those who teach others to break even the "least" of God's commandments: "Therefore, whoever shall break one of these least commandments, **and shall teach men so**, shall be called least in the kingdom of heaven; but whoever shall practice and teach *them*, this one shall be called great in the kingdom of heaven" (Matt. 5:19).

Christ continued: "For I say to you, unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the kingdom of heaven" (Matt. 5:20). Jesus' statement here is enigmatic to say the least, since the scribes and Pharisees were *well known* for their "righteousness." Yet, the Pharisees' "righteousness" was not derived from the laws and commandments of God, but from their *own* traditions and laws as found in the codes of Jewish law. Jesus denounced the scribes and Pharisees for keeping their *own* laws and commandments—which were actually *contrary* to the laws and commandments of God: "Well did Isaiah prophesy concerning you hypocrites, as it is written, 'This people honors Me with their lips, but their hearts are far away from Me. **But in vain do they worship Me, teaching *for* doctrine the commandments of men.' For leaving the commandment of God, you hold fast the tradition of men**, *such as* the washing of pots and cups; and you practice many other things like *this*." Then He said to them, "**Full well do you reject the commandment of God, so that you may observe your *own* tradition**…. **[Thus you are guilty of] nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this**" (Mark 7:6-8, 9, 13).

Here, Jesus is making it clear that we are not to follow in the footsteps of the Jewish religious leaders, but to walk in God's way as taught by Jesus Christ Himself. Indeed, this is how one's righteousness can *exceed* that of the scribes and Pharisees.

The key is understanding how Jesus "fulfilled" the Law (Matt. 5:17). To "fulfill" means "to fill to the full" or "to make complete." That is quite the *opposite* of abolishing the Law. **Indeed, Jesus "fulfilled" the Law by revealing its spiritual meaning and application in human behavior—**in how humans relate to one another and to God the Father and Jesus Christ. The scribes and Pharisees thought they were quite adept at keeping the letter of the Law—but in their corrupt hypocrisy they completely missed the spirit and intent of the Law.

The Gospels reveal that Jesus focused on the spirit of the law throughout His ministry. As evidenced in Matthew 5-7, Jesus specifically established this new spiritual standard of the application of the spirit of the Law for New Testament Christians, as compared to the letter of the Law required under the Old Testament.

Two examples are sufficient to show how Jesus "fulfilled" the Law by revealing its deep spiritual meaning: "You have heard that it was said to those *in* ancient *times*, 'You shall not commit murder; but whoever commits murder shall be subject to judgment.' But I say to you, everyone who is angry with his brother without cause shall be subject to judgment. Now *you have heard it said*, 'Whoever shall say to his brother, "Raca," shall be subject to *the judgment of* the council.' But *I say to you*, whoever shall say, '*You* fool,' shall be subject to the fire of Gehenna" (Matt. 5:21-22).

"You have heard that it was said to those *in* ancient *times*, 'You shall not commit adultery.' But I say to you, everyone who looks upon a woman to lust after her has already committed adultery with her in his heart" (Matt. 5:27-28).

These examples clearly illustrate the spiritual application of the laws and commandments of God as taught by Jesus Christ and found throughout the New Testament.

Over ten years after Jesus' death and resurrection, the apostle James, the "brother of the Lord," defined the true Christian approach to the Law of God, which he calls the "**Royal Law**." Notice how his writings agree exactly with Jesus' teachings in Matthew 5-7: "If you are truly keeping *the* Royal Law according to the scripture, 'You shall love your neighbor as yourself,' you are doing well. But if you have respect of persons, you are practicing sin, being convicted by the law as transgressors; **for *if* anyone keeps the whole law, but sins in one *aspect*, he becomes guilty of all**.

"For He Who said, 'You shall not commit adultery,' also said, 'You shall not commit murder.'

Now if you do not commit adultery, but you commit murder, you have become a transgressor of *the* law. In this manner speak and in this manner behave: as those who are about to be judged by *the* law of freedom" (James 2:8-12).

Finally, notice how God praised Abraham's faithful obedience when He passed the covenant promises on to Isaac: "And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed, because **Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws**" (Gen. 26:4-5). Abraham is not only the father of Isaac and Jacob and the children of Israel in the Old Testament, He is also called the father of the New Testament faithful: "And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise" (Gal. 3:29). This means that if we are truly Christ's, then we will do as Abraham did. We will obey the voice of God, keep His charge, His commandments, His statutes and His laws. We will never believe that Jesus did away with the Law—or called the Law a curse.

Paul's Easy-to-Understand Scriptures

Before going on to examine Paul's more difficult writings, it is prudent that we first look at his easy-to-understand Scriptures—which unmistakably demonstrate Paul's attitude toward the Law of God. For example, he wrote the following to the Corinthians: "*For* circumcision is nothing, and uncircumcision is nothing; rather, **the keeping of God's commandments *is essential***" (I Cor. 7:19). He further explained how he reached out to everyone, Jew and Gentile alike, in preaching the gospel. **But never at any time did he proclaim that the laws and commandments of God were no longer in effect for himself or the believer**: "Now to the Jews I became as a Jew, that I might gain *the* Jews; to those who are under law, as under law, that I might gain those who are under law; to those who are without law, as without law (**not being without law to God, but within law to Christ**), that I might gain those who are without law" (I Cor. 9:20-21).

Later, after Paul was brought from Jerusalem to Caesarea to stand trial, he stood and defended himself before the Jewish authorities and Felix the governor emphatically declaring that as an apostle of Jesus Christ he believed *all things* written in the Law and the Prophets: "Neither can they prove *the things* of which they now accuse me [abolishing the laws and commandments of God]. But I confess to you that according to the way which they call heresy [his teachings that Jesus was the Messiah, the Savior of mankind], **so serve I the God of my fathers, believing all things that are written in the Law and the Prophets**" (Acts 24:13-14). Paul also declared, "Therefore, the law *is* indeed holy, and the commandment holy and righteous and good" (Rom. 7:12).

Because a true believer is indeed justified by faith, Paul also answered those who believed in a "lawless grace" and claimed that justification through Christ's sacrifice eliminated the need to keep the laws and commandments of God. Notice what Paul wrote: "Since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, **we are establishing law**" (Rom. 3:30-31).

Far from having received some "greater revelation" that supersedes Christ's teachings, Paul's statement here is in full harmony with what Jesus taught: "**Do not think that I have come to abolish the Law or the Prophets**." Under the New Covenant, true believers will lovingly obey Jesus Christ and God the Father from the heart. Notice Jesus' teachings concerning commandment-keeping—teachings which Evangelical Protestantism conveniently ignores: "**If you love Me, keep the commandments**—namely, My commandments…. The one who has My commandments and **is keeping them**, that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him…. If anyone loves Me, he will **keep My word**; and My Father will love him, and We will come to him and make Our abode with him. **The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father's, Who sent Me**" (John 14:15, 21, 23-24). Notice that Jesus does not say that commandment-keeping is for the Jews only—but that it is required of everyone.

Through the Holy Spirit of God—which God gives to those who obey Him (Acts 5:32)—the Law is not abolished, but *established* by love and grace so that the laws and commandments can be written into one's heart and mind. The New Covenant is not for Israel and Judah alone, but is for all converts: " 'This *is* the covenant that I will establish with them after those days,' says *the* Lord: 'I will give My laws into their hearts, and I will inscribe them in their minds; and their sins and lawlessness I will not remember ever again.' Now where remission of these *is*, *it is* no longer *necessary to offer* [animal]

sacrifices [at the Temple] for [the justification of] sin" (Heb. 10:16-18). As we will see, at the heart of the controversy over the Law is this: **Does justification come by rituals and works, or by faith through grace**?

Christ was raised from the dead so that we may be justified by faith through grace and put into **right standing** with God the Father. Paul shows that faith *and* belief are required for God to impute righteousness to us: "And he [Abraham] was fully persuaded that what He had promised, He is also able to do. As a result, **it was also imputed to him for righteousness**. But it was not written for his sake alone, that it was imputed to him; rather, *it was* also *written* for our sake, to whom it shall be imputed—**to those who believe in Him Who raised Jesus our Lord from the dead, Who was delivered for our offenses, and WAS RAISED FOR OUR JUSTIFICATION**" (Rom. 4:21-25).

Once we have been justified to God the Father—through the death and resurrection of Christ, having our sins forgiven by faith in Jesus—we are under the grace of God. Let us understand the true meaning of "grace."

Grace as defined in the New Testament comes from the Greek word *charis*, which means "favor, grace, gracious help or care, goodwill, the gracious intention of God or gift; the practical application of goodwill, a favor, gracious deed or benefaction, a store of grace, a state of grace, a deed of grace and a work of grace; to be grateful, gratitude or thanks." Moreover, grace denotes **the state of the relationship** between God and the believer through Jesus Christ. When Paul uses the word "grace" as part of an opening greeting or closing salutation, it is used to confer "divine grace" upon the one who is reading the Epistle.

Grace is the free and undeserved gift of God the Father through Jesus Christ. The grace of God is the greatest expression of God the Father's love and all-encompassing mercy. Grace is more than the forgiveness of sins. To be "**under grace**" means to *continually* be receiving God's divine love, favor, blessing, gracious care, help, goodwill, benefits, gifts and goodness. God the Father is the source from which grace comes to the believer. Furthermore, the ONLY MEANS by which grace is granted to the believer is through the birth, life, death and resurrection of Jesus Christ as the perfect sacrifice of God the Father. The believer enters into the grace of God through faith in the sacrifice of Jesus Christ for the forgiveness of his or her sins. God the Father grants His grace to each believer upon repentance of sins and baptism by immersion, which is our "covenant death" into Christ's death and is the outward manifestation of our repentance. Through grace, the believer's sins are forgiven and the righteousness of Jesus Christ is imputed to him or her.

Grace establishes a **new spiritual relationship** between the believer and God the Father and Jesus Christ. Through the unearned and unmerited gift of grace, the believer is not only called, chosen, forgiven and accepted by God the Father through His Beloved, but is also begotten with the Holy Spirit, making him or her a child of God and an heir of eternal life. From this point forward, the spiritually begotten believer begins a new life under grace. As the Scriptures reveal, living under grace requires the believer to **live by every Word of God** with complete love and devotion to God the Father and Jesus Christ. **Grace does not grant one license to practice sin by ignoring or rejecting the commandments of God**. Only those who keep His commandments can abide in His love and remain under His grace. Every believer who receives the grace of God has a personal obligation to God the Father and Jesus Christ to forsake his or her old, sinful thoughts and practices and to **live a new life, daily growing in the grace and knowledge of Jesus Christ**. For every believer who lives under grace, Jesus Christ acts as Redeemer, High Priest and Advocate. If a Christian commits a sin, then Jesus—upon the believer's repentance—intercedes before the Father to obtain His mercy and grace, thus becoming the propitiation for such sins.

Far from abolishing the laws and commandments of God, this personal relationship between God the Father, Jesus Christ and the true believer *establishes* the Law through love and obedience.

In summary, there are *five keys* to understanding how through grace we are to obey the full spiritual intent of God's laws and commandments under the New Covenant as magnified by Jesus Christ and taught in the New Testament:

1. One must have the Holy Spirit. This comes by repentance, baptism by full immersion in water and the laying on of hands to receive the impregnation of the Holy Spirit from God the Father into the spirit of one's mind. This is called circumcision of the heart (Rom. 2:28-29).

2. Through the power of the Holy Spirit, God writes His laws into one's heart and mind: " 'This

is the covenant that I will establish with them after those days,' says *the* Lord: 'I will give My laws into their hearts, and I will inscribe them in their minds' " (Heb. 10:16). This is what Paul meant when he wrote: "**Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law**" (Rom. 3:31).

3. Since it is through faith and the grace of God that we are establishing law—by having them written in our hearts and minds by the power of the Holy Spirit—we are to no longer live in sin. Sin is the transgression of the Law (I John 3:4). Paul made this perfectly clear. "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein? Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death?" (Rom. 6:1-3).

4. This means one will obey in the *spirit* of the Law and not in the letter of the law only, as Paul wrote, "so that we might serve in the newness of the spirit and not in *the* oldness of *the* letter" (Rom. 7:6).

5. Under the New Covenant, obedience to the laws and commandments of God is part of the operation of the *grace* of God that leads to eternal salvation.

With this background we can now begin to understand the true meaning of Paul's difficult Scriptures. We will first examine the seventh-day Sabbath question, because it is at the heart and core of the dilemma of understanding Paul's difficult passages. Our study will begin by looking at Paul's teaching concerning Sabbath-keeping in Hebrews 4:9.

The True Meaning of *Sabbatismos* in Hebrews 4:9

"There remaineth therefore a **rest** to the people of God" (Heb. 4:9, *King James Version*). As we will see, this is an incorrect translation, rooted in Orthodox bias against the holy Sabbath day of God.

Because of this erroneous translation—due largely to Protestant hostility against the seventh-day Sabbath and their preference for Sunday—this verse is almost universally misinterpreted and misunderstood. In fact, the true meaning of Hebrews 4:9 is the *very opposite* of the false interpretation assumed and taught by many churches, ministers and theologians.

Today, mainstream "Christianity" teaches that Christians are no longer required to observe the seventh-day Sabbath. They misconstrue Hebrews 4:9 to mean that Christ has given them "rest" (or, as some say, a "release") from commandment-keeping. This false claim feeds the premise that Jesus has "fulfilled the law" *for* them. As a result, people are told, the Christian has entered into a "spiritual rest" from sin, and that Jesus Himself is their "spiritual Sabbath," because Jesus kept the Sabbath in their stead.

Such absurd reasoning is completely contrary to the Word of God. Jesus Himself said that He did not come to abolish or "do away with" the laws and commandments of God (Matt. 5:17-18). Nor did He fulfill any commandment in order to release Christians from their obligation to keep God's laws. Indeed, He set the perfect example for us to *free us* from committing sin, which is the transgression of the Law (I Pet. 2:21-22; I John 3:4). Jesus did not come to keep the commandments *in our stead*. Years into his ministry, the apostle Paul said that he was still *zealous* for the laws of God (Acts 22:3)—which would certainly include the Sabbath commandment.

When we understand and absorb the full meaning of the Greek text of Hebrews 4:9, there is no question that the New Testament upholds the authority of the Fourth Commandment. The Greek word used here for "rest" is *sabbatismos*, which means "Sabbath rest, Sabbath observance" (Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*).

This definition is confirmed by other historical works: "The words 'sabbath rest' are from the [Greek] noun *sabbatismos*, [which is] a unique word in the NT. This term appears also in Plutarch (*Superset. 3 [Moralia 166a]*) for sabbath observance, and in four post-canonical Christian writings which are not dependent on Heb. 4:9" (*The Anchor Bible Dictionary*, Vol. 5, p. 856). This is historical evidence that *true* Christians continued observing the seventh-day Sabbath long after Emperor Constantine declared in 325 AD that Sunday was the "Christian" day of worship.

While *sabbatismos* is a noun, the verb form of the word is *sabbatizo*, which means, "to keep the Sabbath" (*A Greek-English Lexicon of the New Testament*). This definition of *sabbatizo* is confirmed by its use in the Septuagint, a Greek translation of the Old Testament dating from the third century BC. Jews used the Septuagint in synagogues throughout the Roman Empire; Greek-speaking Jewish and Gentile coverts to Christianity used this translation throughout the early New Testament period. This is why the apostle Paul quotes extensively from the Septuagint in his epistle to the Hebrews, which went to all the true churches of God—Jew and Gentile.

When Paul used *sabbatismos* in Hebrews 4:9, he did so knowing that its meaning was **well known** to the Greek-speaking believers of that day. After all, its verb form (*sabbatizo*) is widely employed in the Septuagint—which, as a translation, was as familiar to the Greek-speaking Jews and Gentiles of the early Church as the King James Bible is to Christians today.

For example, the use of the verb *sabbatizo* in Leviticus 23:32 in the Septuagint substantiates its meaning. *The Greek English Lexicon of the Septuagint* defines *sabbatizo* as "to keep [a] sabbath, to rest" (Lust, Eynikel, Hauspie). The English translation of this verse in the Septuagint reads: "It [the Day of Atonement] shall be a holy sabbath [literally, a Sabbath of Sabbaths] to you; and ye shall humble your souls, from the ninth day of the month: from evening to evening **shall ye keep your sabbaths**" (*The Septuagint With the Apocrypha*, Brenton).

The phrase "shall ye keep your sabbaths" is translated from the Greek, *sabbatieite ta sabbata*—which literally means, "you shall **sabbathize** the Sabbaths." The form of the Greek verb *sabbatizo* is the second person plural *sabbatieite*, which means, "you **all** shall keep"—meaning *everyone* is to keep the Sabbath. Throughout the entire Septuagint, the verb *sabbatizo* is never used except in relation to Sabbath -keeping. Understanding this definition, the *KJV* translators translated *sabbatieite* as "shall ye celebrate your sabbath." However, they deliberately did not likewise translate *sabbatismos* in Hebrews 4:9—because of their Sunday-keeping bias in following the lead of the Roman Catholic Church.

There is no question that the Greek verb *sabbatizo* in Leviticus 23:32 is specifically referring to Sabbath observance. This meaning equally applies to the noun form *sabbatismos* as used by Paul. Thus, the continuity of the Septuagint's use of *sabbatizo* and the use of *sabbatismos* in Hebrews 4:9 confirms that Paul was upholding the observance of the seventh-day Sabbath for all true Christians.

The use of *sabbatismos* in Hebrews 4:9 directly contradicts any false teaching that the Fourth Commandment has been abolished. As the context of Hebrews 4 demonstrates, the observance of the seventh-day Sabbath as a day of rest and worship is as literally binding for the people of God today as it was since creation, or in the days of King David, or for Israel of old.

It becomes clear that Hebrews 4:9 does not mean that Christians have entered into some sort of "spiritual rest" which exempts them from their obligation to keep the Sabbath, or any other commandment of God. Rather, this verse must be taken as *instructive*—that Christians are indeed commanded to keep the Sabbath day. Consequently—in accordance with the original Greek—this verse should be translated: "**There remains, therefore, Sabbath-keeping for the people of God**"—Jew and Gentile alike.

The *true* meaning of Hebrews 4:9 is diametrically *opposite* the false misinterpretation of Orthodox Christendom. Paul is emphatically declaring that Sabbath-keeping—and this means the annual holy day Sabbaths as well—is *required* for true Christians. He is not "spiritualizing away" or eliminating the weekly Sabbath or the annual Sabbaths of God.

The True Meaning of Galatians 4:8-10—
Did the Apostle Paul Abolish the Sabbath and Holy Days?

Orthodox Christianity views God's weekly Sabbath, annual feasts and holy days with considerable disdain. In their determination to retain their "Christianized" pagan Sunday and occult holiday worship, religious leaders and theologians have blindly and deliberately misinterpreted the writings of the apostle Paul to suit their own agendas, rather than seeking the "truth of God's Word." These misleading interpretations are designed to give the impression that Paul had taught Gentile Christians to abandon the biblical Sabbath and holy days of God—to reject anything "Jewish." To such religious leaders and theologians, "Jewish" means the *entire* Old Testament, viewed as the embodiment of Judaism. According to their way of thinking, the Old Testament is to be fully rejected or dismissed as though it had been entirely fulfilled or abolished. As a result, millions of professing "Christians" assume that in Galatians 4:8-10 Paul denounced any observance of God's Sabbath and holy days as "heretical"!

There is no question that Paul taught both Jews and Gentiles to observe the weekly Sabbath, as evidenced by the correct translation of Hebrews 4:9: "There remains, therefore, Sabbath-keeping for the people of God." Furthermore, when we examine Paul's ministry to the Gentiles, we find that **he taught them on the Sabbath day**, not on Sunday. At the beginning of his first evangelistic tour, Paul and Barnabas began preaching to the Jews and the Gentile proselytes **on the Sabbath day** in a synagogue in Antioch of Pisidia, in Asia Minor. After preaching the Gospel of Jesus Christ, His resurrection and the forgiveness of sins, Paul warned his listeners not to reject the words of God: " 'Therefore, be it known to you, men *and* brethren, that through this man ***the*** **remission of sins** is preached to you. And in Him everyone who believes is justified from all things, from which you could not be justified by the Law of Moses.

" 'Take heed, therefore, lest that which is spoken in the Prophets come upon you: "Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you." ' **And when the Jews had gone out of the synagogue, the Gentiles entreated *him* that these words might be spoken to them on the next Sabbath**. Now after the synagogue had been dismissed, many of the Jews and the [Gentile] proselytes who worshiped *there* followed Paul and Barnabas, who, speaking to them, **persuaded them to continue in the grace of God. And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God**" (Acts 13:38-44).

From this account we learn several fundamental truths about Paul's teaching of the Gospel of Jesus Christ.

1) If Paul's fundamental purpose was to teach Gentiles that they no longer needed to keep the laws and commandments of God—especially the Sabbath and holy days—why did he not simply encourage them to assemble on the next day, Sunday? Rather, **they assembled on the next Sabbath** to hear Paul and Barnabas preach the wonderful words of God.

2) Paul told them to "continue in the grace of God," which is not a repudiation of the laws and commandments of God. Grace is the operation of God to forgive sins, and put one in right standing—justified—through the blood of Jesus Christ from **past** sins. On the other hand, sin is the transgression of the Law (I John 3:4). Once forgiven and justified, one is to cease living in sin (John 5:14; 8:11; Rom. 6:1).

3) Faith in Jesus Christ and forgiveness of sin does not abolish the law. Paul wrote to the Romans, a Gentile church, "Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, **we are establishing law**" (Rom. 3:31; see Matt. 5:17). This is accomplished as true Christians have the laws and commandments written into their hearts and minds (Heb. 10:16-17). Paul also taught, "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! **We who died to sin, how shall we live any longer therein**?" (Rom. 6:1-2).

4) This is a perfect example of how Sabbath-keeping and the grace of God go hand-in-hand. They are not opposed to one another. The Gentiles continued in the grace of God and met on the next Sabbath.

***The Gospel of Paul and Galatians*:** The Gospel of Jesus Christ that Paul taught to the Galatians included keeping the laws and commandments of God. Following Jesus' example and teachings, Paul never sanctioned or endorsed the religions or laws and commandments of men—Jewish or Gentile (Mark 7:1-13; Acts 17:22-31). Neither did he teach a lawless grace. Rather, he taught that *all* had to forsake their ways, repent of their sins and keep the laws and commandments of God, and worship Him in spirit and in truth (Acts 17:30; Rom. 7:6; John 4:23-24).

In combating those who were teaching a different gospel, Paul proclaimed in the opening of his epistle to the Galatians that He preached the *true* Gospel of Jesus Christ—the same one that Jesus taught! Because of such false teachers, Paul emphatically wrote, "I am astonished that you are so quickly being turned away from Him Who called you into *the* grace of Christ, to a different gospel, which *in reality* is not another *gospel*; but there are some **who are troubling you** and are desiring to pervert the Gospel of Christ. But if we, or even an angel from heaven, should preach a gospel to you that is contrary to what we have preached, LET HIM BE ACCURSED! As we have said before, I also now

say again. If anyone is preaching a gospel contrary to what you have received, LET HIM BE ACCURSED!

"Now then, am I striving to please men, or God? Or am I motivated to please men? For if I am yet pleasing men, I would not be a servant of Christ. But I certify to you, brethren, that the gospel that was preached by me is not according to man; because neither did I receive it from man, nor was I taught *it by man*; rather, *it was* by *the* revelation of Jesus Christ" (Gal. 1:6-12). If Paul had preached a gospel as distorted by theologians, past and present, he would have indeed been teaching *another* gospel.

In fact, the book of Galatians is one of the most universally misinterpreted and misconstrued books of the New Testament. While it is beyond the scope of this article to give a complete commentary on Paul's epistle to the Galatians, there are four pressing problems in Galatians Two and Three which should be addressed:

First, the Jews had imposed specific circumcision requirements—before the advent of Christianity—upon Gentile proselytes in order for them to attend a synagogue. Jesus, however, revealed that *true* circumcision was spiritual, accomplished through conversion and the receiving of the Holy Spirit. This circumcision "of the heart" superseded the requirement for physical circumcision (Acts 15; Rom. 2:25-29). Therefore, physical circumcision was no longer a requirement imposed upon Gentile converts to Christianity.

Second, Paul's rebuke of Peter, Barnabas, and the circumcision party from Jerusalem centered around *traditional* laws of Judaism which forbade Jews from keeping company with or eating with Gentiles. This instance was not a question concerning God's laws and commandments, because the Old Testament never commanded such separation of Jews and Gentiles.

Third—in reference to "the law" in Galatians Three—Paul was comparing God's covenant with Abraham and New Covenant justification by faith through grace *to* the "works of law" required under Judaism and its Temple rituals.

Fourth, in Galatians Three, most Protestants completely misunderstand verse 13, which reads, "**Christ has redeemed us from the curse of the law**, having become a curse for us [to save us from our sins] (for it is written, 'Cursed *is* everyone who hangs on a tree')." They *misread* it as follows: "**Christ has redeemed us from the law which is a curse**." **Such a reading is totally absurd and completely incorrect because THE LAW OF GOD IS NOT A CURSE!**

Without a thorough grounding in the Scriptures—Old and New Testament—the true laws and commandments of God, a knowledge of the oral traditional laws of Judaism, God's covenant with Abraham, God's covenant with Israel, and, finally, the New Covenant of the New Testament, it is not feasible to properly interpret Paul's epistle to the Galatians. This is why it is undoubtedly the most difficult book of the New Testament to comprehend.

As we have seen, the truth of the matter is that **the Law of God is perfect—not a curse!** *Sin* is a curse! Obedience to the laws and commandments of God results in blessings! (Deut. 28:1-14; Lev. 26:1-13). Sin—the transgression of the Law (I John 3:4)—*results* in curses (Deut. 28:15-68; Lev. 26:13-45).

How can a law that is perfect and righteous—given by a perfect, righteous God—be a curse? The point needs to be considered that *if* the Law is a curse, and the Law has been abolished, then it would mean that God Himself is a curse and has abolished Himself. But such is not the case, because God is love, Lawgiver and Sustainer, and Jesus Christ is upholding the entirety of the universe through *Law*—by the Word of His power (Heb. 1:1-3). Indeed, such religious interpretations and fantasies have produced a lawless grace that pervades Evangelical Christianity today.

Finally, notice that God praised Abraham's faithful obedience when He passed the covenant promises on to Isaac: "And I will multiply your seed as the stars of the heavens and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed, **because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws**" (Gen. 26:4-5). Abraham is the father of the New Testament faithful as well: "And if you *are* Christ's, then you are Abraham's seed, and heirs according to *the* promise" (Gal. 3:29). This means that if we are truly Christ's, then we will obey the voice of God, keep His charge, His commandments, His statutes and His laws, as Abraham did. We will never believe that Jesus did away with the Law, nor call the Law a curse.

Galatians 4:8-10—The Background

In order to determine the correct meaning of Galatians 4:8-10, we need to realize first that the churches of Galatia were composed mainly of Gentile converts who, as former pagans, had served Greek

and Asian gods and goddesses. They were not Jews, and had never followed the traditional practices of Judaism or the Old Testament Scriptures.

Moreover, Galatians Four must be considered in the overall context of *all* of Paul's teachings in *all* of his fourteen epistles. Without a doubt, Paul taught all Gentile converts in every church he established to observe the same things (I Cor. 7:17). As we carefully examine what he wrote, it will become clear that Paul did not condemn the Galatians for observing the Sabbath and holy days of God as most theologians and Sunday churchgoers casually assume.

In Paul's epistle to the Corinthians, he made it crystal clear that the things he wrote to them were the commandments of the Lord: "WHAT? Did the Word of God originate with you? Or did it come only to you *and no one else*? **If anyone thinks that he is a prophet or spiritual, let him acknowledge that the things I write to you are commandments of the Lord**. But if anyone *chooses* to be ignorant, let him be ignorant" (I Cor. 14:36-38).

What did Paul command them to observe? Was it Sunday and other pagan, occult holidays—or was it the Sabbath and God's Passover and feasts? This is profoundly important because what Paul wrote were "the commandments of the Lord" for the New Testament Church—Jews and Gentiles. While Paul condemned their sins, he commanded the Corinthians—and thus the entire Church—to **keep the Passover and the Feast of Unleavened Bread** in the right spirit and attitude: "Your glorying [in sin] *is* not good. Don't you know that a little leaven [a type of sin] leavens the whole lump? Therefore, purge out the old leaven [the old sinful ways], so that you may become a new lump [truly converted in Christ], *even* as you are unleavened [in your homes]. **For Christ our Passover was sacrificed for us. For this reason, LET US KEEP THE FEAST**, not with old leaven, nor with *the* leaven of malice and wickedness, but with *the* unleavened *bread* of sincerity and truth" (I Cor. 5:6-8).

The church in Corinth was also mostly Gentile. Paul would never have commanded them to observe Passover and Unleavened Bread and then condemn the churches of Galatia for observing God's Sabbath and feasts! That would only be construed as hypocrisy and create confusion. God is not hypercritical, nor is He the author of confusion (I Cor. 14:33).

Those who accept the false premise that Paul taught *against* the Sabbath and holy days of God—and that he instead taught the churches to observe Christianized pagan Sunday and occult holidays in their place—fail to realize that before any of the Galatian Gentiles were converted, **they worshiped pagan gods and observed occult holidays** ("days, months, times and years"). However, **upon conversion, they repented of their sins and forsook all their pagan occult religious practices** (Acts 19:8-27).

Interwoven throughout the Scriptures, God condemns all pagan, occult practices. Notice particularly God's warnings in Deuteronomy: "**Be careful to observe and obey all these words which I command you, so that it may go well with you** and with your children after you forever when you do *that which is* good and right in the sight of the LORD your God. When the LORD your God shall cut off the nations before you, where you go to possess them, and you take their place and dwell in their land, **take heed to yourself that you do not become ensnared by following them, after they are destroyed from before you, and that you do not ask about their gods, saying, 'How did these nations serve their gods that I may also do likewise?' You shall not do so to the LORD your God, for every abomination to the LORD, which He hates, they have done to their gods; even their sons and their daughters they have burned in the fire to their gods. Whatsoever thing that I command you, be careful to do it. You shall not add to it, nor take away from it**" (Deut. 12:28-32).

God also commanded the children of Israel not to follow demonic, occult practices or observe pagan religious times: "[Y]ou shall not learn to do according to the abominations of those nations. There shall not be found among you anyone who makes his son or his daughter to pass through the fire, or that uses **divination**, or an **observer of times**, or a **fortuneteller**, or a **witch**, or a **charmer**, or a **consulter with familiar spirits**, or a **wizard**, or **one who seeks oracles** from the dead. For all that do these things *are* an abomination to the LORD. And because of these abominations, the LORD your God drives them out from before you. You shall be blameless before the LORD your God. For these nations whom you shall possess hearkened to observers of times and to diviners; but **as for you, the LORD your God has not allowed you to do so**" (Deut. 18:9-14). Since Paul believed all things in the Law and the Prophets, we can be sure that he would never allow the Galatians to observe such pagan customs and holidays.

Galatians 4:8-10 Correctly Explained

Interestingly, the question of Sabbath and holy day observance was not the real issue in Galatians Four. After their conversion, the Spirit of God led the Galatians to worship God in spirit and in truth—which included keeping the Sabbath and holy days. Paul wrote that they had become the children of God: "And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, 'Abba, Father.' So then, you are no longer a servant, but a son. And if a son, *you are* also an heir of God through Christ" (Gal. 4:6-7).

Next, Paul reminds them of their pagan past and their former occult worship of demons. Notice the comparison: "Now on the one hand, **when you did not know God, you were in bondage to those who are not gods by nature** [the pagan deities and demons]" (Gal. 4:8). Their former pagan worship had nothing to do with the biblical Sabbath and holy days—or any other commandment or law of God!

In a severe admonition Paul warns them that they were in dire spiritual danger, because instead of obeying God, they were reverting back to their former pagan ways and blending their former pagan observances with their newly learned Christian way of life. In so doing, they were beginning to turn their backs on God the Father and Jesus Christ. Paul strongly rebukes them: "But on the other hand, after having known God—rather, after having been known by God—how *is it that* **you are turning again to the weak and impotent elements** [demon spirits of pagan religion], to which you again desire to be in bondage [to Satan the devil as in the past]? **You are *of* your own selves observing days, and months, and times and years**. I am afraid for you, lest somehow I have labored among you in vain" (verses 9-11). It is readily apparent that the problem was *not* that the Galatians were forsaking Sunday and holiday -keeping and reverting back to keeping the Sabbath and holy days, as Orthodox theologians and ministers claim. In fact, quite the opposite was happening, as we will see in the following analysis.

An Analysis of What Paul Wrote in Galatians 4:8-10

1) Paul speaks of the time *before* the Galatians were converted: "**Now on the one hand, when you did not know God, you were in bondage to those who are not gods by nature** [the pagan deities and demons]" (verse 8). Before they were converted they knew nothing about the true God—the Father and Jesus Christ. Therefore, we can conclude that before they were converted, they did not observe God's Sabbath, feasts or holy days—**only after their conversion**.

2) Next, Paul speaks of their conversion and having come to know God: "…**after having known God—rather, after having been known by God**…" (Gal. 4:9). After they were converted, Paul taught them God's way of life in the grace of God, including the keeping of the Sabbath, feasts and holy days. Paul taught the observance of God's Sabbaths in *all* the churches.

3) Later—because they were beginning to accept a false gospel—the Galatians began leaving the true Christ and the true Gospel, and were returning to their former pagan religious practices and demon worship: "**How *is it that* you are turning again to the weak and impotent elements** [demon spirits of pagan religion]…" (verse 9).

4) In so doing, they were returning to the spiritual bondage of false, pagan gods and the accompanying religious days of worship: "…**to which YOU AGAIN DESIRE TO BE IN BONDAGE** [to Satan the devil as in the past]?" (verse 9).

5) Paul notes that rather than following the teachings of Jesus Christ, what they were doing was of their own choice and determination: "**You are *of* your own selves**…." Paul uses a special middle voice verb, *paratereithe*, which shows that they were acting of their *own* volition in making such decisions—and were not doing so because of Paul's teachings.

6) What were they reverting to? They were going *back* to "**observing** [for themselves] **days, and months, and times and years**" (verse 10). Again, before conversion they knew *nothing* of God, Jesus Christ or Christianity—or of the laws and commandments of God. Therefore it is not possible to take this phrase to mean that they were returning to the observance of God's Sabbath, feasts and holy days—or that they were following traditional Judaism. The phrase can **only**

refer to pagan days, months, times and years, which they had formerly observed before they were converted.

Notice carefully that Paul did not use the words Sabbath, feasts or holy days in describing how the Galatians were reverting back to their former ways. If Paul was actually writing to them about the Sabbath, feasts or holy days of God, he would have used *those terms* instead of "days, months, times and years." Therefore, there is no real question that such "days, months, times and years" can *only* refer to pagan times of worship, not to the biblically commanded days of worship. This is why Paul finished his admonition to the Galatians with this warning: "I am afraid for you, lest somehow I have labored among you in vain" (Gal. 4:11).

As we have seen, Orthodox Christendom's interpretation and explanation of this complicated passage is entirely incorrect, and is only founded on bias against the Sabbath, feasts and holy days of God. Orthodoxy rejects the truth of God so that they may continue in their observance of a "Christianized" Sunday and the various occult holidays of this world.

Romans 14:1-6—Esteeming "One Day Above Another"

In the *KJV*, Romans 14:1-6 is poorly translated. The key passages universally misunderstood are verses five and six, which read: "**One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it**."

Unfortunately, for hundreds of years these verses have been used as justification for traditional Sunday-keeping and the rejection of the Sabbath and holy days of God. Protestantism boasts that these verses grant authority to observe Sunday. However, with a more accurate translation beginning with verse one, the context will show that the discussion is not about which day to keep as a day of religious observance. Rather, it has to do with vegetarianism versus eating meat, as well as the eating of meat on certain days.

Romans 14:1-6 reads: "Receive the one who is weak in the faith, but not for divisive arguments. Now on the one hand, one believes he may eat all things *that are lawful*; but on the other hand, another one, who is weak, eats only vegetables. The one who eats *meat* should not despise the one who does not eat *it*. And the one who does not eat *meat* should not condemn the one who eats *it*, for God has received him. Who are you to be judging another man's servant? To his own master he stands or falls. And he shall be made to stand because God is able to make him stand.

"Again, on the one hand, someone may prefer one day above another day *for eating meat*; but on the other hand, another may hold every day *to be alike*. Let each one be fully convinced in his own mind. The one who regards the day *in his eating* is regarding *it* to *the* Lord; and the one who does not regard the day is not regarding *it* to *the* Lord. The one who eats *meat* is eating to *the* Lord because he gives thanks to God; and the one who does not eat *meat* is abstaining to *the* Lord, and is giving thanks to God."

To further substantiate that the problem was vegetarianism versus eating meat, Paul continued to explain: "But if, **because of meat**, your brother is offended, you are no longer walking according to love. **With your meat**, do not destroy the one for whom Christ died…. For the kingdom of God is not a *matter of* eating and drinking; rather, *it is* righteousness and peace and joy in the Holy Spirit, because the one who serves Christ in these things *is* well pleasing to God and acceptable among men….

"**Do not destroy the work of God for the sake of meat**. All things *that are lawful are* indeed pure; but *it is* an evil thing for someone to cause an occasion of stumbling through his eating. ***It is* better not to eat meat, or drink wine, or *anything else* by which your brother stumbles, or is offended, or is made weak**. Do you have faith? Have *it* to yourself before God. Blessed *is* the one who does not condemn himself in what he approves" (verses 15, 17-18, 20-22).

***Romans 14:1-6 Divided Into an A and B Pattern*:** Paul wrote these verses in an "A and B" pattern. When analyzed, this pattern shows that Paul did not give people license to pretentiously choose any day of the week as a holy day of worship. That is God's prerogative alone—not man's. Rather, Paul is writing about those who eat meat and those who are vegetarians.

A. "Receive the one who is weak in the faith, but not for divisive arguments. Now on the one hand, one believes he may eat all things *that are lawful*;

B. "...but on the other hand, another one, who is weak, eats only vegetables.

A. "The one who eats *meat* should not despise the one who does not eat *it*.
B. "And the one who does not eat *meat* should not condemn the one who eats *it*, for God has received him.

"Who are you to be judging another man's servant? To his own master he stands or falls. And he shall be made to stand because God is able to make him stand.

A. "Again, on the one hand, someone may prefer one day above another day *for eating meat*;
B. "...but on the other hand, another may hold every day *to be alike*.

"Let each one be fully convinced in his own mind.

A. "...the one who regards the day *in his eating* is regarding *it* to *the* Lord;
B. "...and the one who does not regard the day is not regarding *it* to *the* Lord.

A. "The one who eats *meat* is eating to *the* Lord because he gives thanks to God;
B. "...and the one who does not eat *meat* is abstaining to *the* Lord, and is giving thanks to God" (Rom. 14:1-6).

There is not one word in these verses that can be used to justify Sunday-keeping, or any other day, as a day of worship. Throughout the Bible, God has always commanded and upheld the seventh-day Sabbath as the weekly day of worship, and His holy days as annual days of worship. Paul is simply writing about the problems between vegetarians and meat eaters—and the day on which some meat eaters chose to eat meat.

Colossians Two: Were the Ten Commandments Really Nailed to the Cross When Jesus Was Crucified?

Another example of misinterpreting Paul's writings is found in Colossians 2:14, 16-17, and stems from an extremely poor translation of the Greek text. Unfortunately, this particular misunderstanding has led millions to believe that all the laws and commandments were nailed to the cross when Jesus was crucified. As in the case of Galatians Four, we will notice that the Protestants' false interpretation is exactly the *opposite* of what Paul actually wrote and meant.

First, we will examine the *KJV* translation of each of these key passages, beginning with verse 14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

From this obscure translation, people presume that the phrase "handwriting of ordinances" constitutes the laws and commandments of God. Therefore, they conclude incorrectly that the Ten Commandments were nailed to the cross.

In the Greek, "handwriting of ordinances" is *chriographon tois dogmasin*—which literally means "handwriting in decrees or dogmas." In the New Testament, *dogma* always refers to "decrees" written by men (Luke 2:1; Acts 16:4; 17:7; Eph. 2:15). Nowhere in the entirety of the Bible does *dogma*, "decrees," refer to any part of the Law of God. Therefore, this phrase in Col. 2:14 has nothing to do with biblical Law.

But what does the expression "handwriting of ordinances" actually mean? As we will see, the phrase refers to a *written account* of one's sins, called "a note of debt." In his epical book *The Two Babylons*, Alexander Hislop writes concerning this pagan, Greek religious practice, which the converts in Colosse had undoubtedly formerly practiced (the practice was also found in ancient Chinese religion): "A work of some note on morals, called *Merits and Demerits Examined*, [describes how] a man is directed to keep a [written] debtor and creditor account with himself of the acts of each day, and at the end of the year to wind it up [in summary]. If the balance is in his favor, it serves as the foundation of a stock of merits for the ensuing year; and if against him, it must be liquidated by future good deeds [justification by works]. Various lists and comparative tables are given of both good and bad actions in the several relations of life; and benevolence is strongly inculcated in regard first to man, and, secondly,

to the brute creation. To cause another's death is reckoned at one hundred on the side of demerit; while a single act of charitable relief counts as one on the other side" (page 147).

Thus, the phrase in Colossians 2:14 should be translated as "note of debt against us *with* the decrees *of our sins*"—or a symbolic listing of our sins against God. Our sins and the *debt* of our sins were nailed to the cross when Jesus Christ was crucified and died. Upon true repentance of sins to God the Father, Jesus Christ blots out the "note of debt" through the remission of our sins. Jesus Christ, Who knew no sin, was made sin for us. He was nailed to the cross as a sin offering for the sins of the whole world. **The "note of debt" of our sins was symbolically nailed to the cross, NOT the commandments of God which stand forever**.

When Col. 2:13 is included with the correct translation of verse 14, the true meaning of what Paul wrote becomes clear: "For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses. He has **blotted out the note of debt against us *with* the decrees *of our sins***, which was contrary to us; and He has taken it away, having nailed it to the cross." Therefore, the actual meaning of these verses has nothing to do with nailing the Law to the cross, as falsely believed by millions of professing Christians.

The True Meaning of Colossians 2:16-17

The erroneous distortion of these two verses has caused Protestantism to denounce the observance of the biblical Sabbath, holy days and clean and unclean meats more than any other passage in the New Testament. Consequently, it has caused ministers and laymen alike to "rummage" through the New Testament in search of other Scriptures to substantiate this misinterpretation—resulting in a myriad of additional false interpretations and beliefs that appear to bolster their practices of Sunday-keeping and observing occult holidays. When one *casually* reads these verses, it does give the *appearance* that such an interpretation may be correct—but such is not the case.

In the *KJV*, Colossians 2:16 reads: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*"—verse 17—"which are a shadow of things to come; but the body *is* of Christ."

To add further confusion to this doctrinal puzzle, the *New International Version* savaged verse 17 with the following deliberate mistranslation: "These are a shadow of things that **were to come**." In so doing, they reinforced the false idea that, since Christ has already come, the things that were "to come" have been fulfilled. Thus, they cling tenaciously to their mistaken belief that indeed "the life, death and resurrection terminated all these laws and commandments of God."

However, the Greek preposition the *NIV* translators mistranslated as the English past tense phrase "were to come" is actually a **present tense**, articular active plural participle, *toon mellontoon*, which is impossible to translate as a past tense completed action. An honest translation can only reflect the present tense, continuous, ongoing meaning of "the things to come," or "the coming things"—which can only mean the continuous unfolding of prophecy and the plan of God.

Importantly, we know the Colossian church was composed entirely of Gentile converts. Paul preached "the mystery among the Gentiles" (Col. 1:27), and refers to their spiritual circumcision of the heart through Jesus Christ—their conversion—in contrast to their physical condition of "uncircumcision" of the flesh (Col. 2:13).

As we find in Acts 19, Gentile converts forsook their pagan religion and worship of Greek gods and goddesses, when they were met with resistance and ridicule. And in the case of Paul, he was threatened with death because he gave up Judaism. Likewise, when the Colossians were converted, their lives were completely changed. They abandoned their past pagan religious practices, forsook the idol temples, and ceased to participate in pagan religious festivals and days of worship. Instead, they observed the seventh-day weekly Sabbath; and as Paul taught in all the churches, they were faithful to the holy days and festivals of the true God.

This caused those *outside* the church to make judgments against the Colossian brethren for having abandoned their former religious philosophy and worship of angels. When we understand the circumstances with which Paul was dealing when he wrote Colossians 2:16-17, then the true meaning of the passage becomes clear.

An Analysis of Colossians 2:16-17

Here is an accurate translation from the original Greek of Col. 2:16-17: "Therefore, do not allow anyone to judge you in eating or in drinking, or with regard to a festival, or new moon, or *the* Sabbaths"—verse 17—"which are a foreshadow of the things that are coming, but the body of Christ."

1) The first phrase—"**Therefore, do not allow anyone to judge you**…"—means that because they were now converted and had changed their lives to believe and obey the Gospel, and were now keeping the laws and commandments of God instead of their former pagan ways, **therefore**, they were not to let anyone ***outside*** the Church judge them because of their new way of life.

2) "…**in eating, or in drinking**…" When they were pagans they ate all meats—clean and unclean. After conversion they no longer ate unclean meats (I Tim. 4:1-5). Likewise, they no longer engaged in drunkenness as in the past, which was also part of their pagan religious practices. Now, because they had changed their ways, they were to ignore the judgments and criticisms of those outside the Church.

3) "…**with regard to a festival, or new moon, or *the* Sabbaths**…" Rather than showing that the Colossians were being judged for rejecting the festivals and Sabbaths of God, this phrase means the exact opposite. As in the case of the Galatians, as former pagans they had never observed any of the biblical festivals and Sabbaths before their conversion. Therefore, those outside the Church were not judging the Colossians because they were no longer keeping these things, rather they were judging them because after their conversion they were, indeed, keeping them. A word about "new moon." Since this is in the singular, it refers to the calculated Hebrew Calendar, and must be referring to the Feast of Trumpets, a holy day, because the first day of the seventh month (a new moon) is the beginning date for the calculations of the Hebrew Calendar.

4) "…**which are a foreshadow of the things that are coming**…" This important phrase shows that true Christians—those obeying God's way of life—will have an understanding of coming events in prophecy as the plan of God unfolds.

5) "…**but the body of Christ**." This phrase can reflect two meanings. First, since the Colossian brethren were being judged by those *outside* the church for their new, converted conduct, any judging concerning these matters should only be done in and by the Church, which is "the body of Christ." Second, this phrase can also mean that the *reality* of observing God's Sabbath and holy days can be found only in the "body of Christ"—the Church—not from *outside* the Church. In other words, the true knowledge and meaning of such days can be found only in the churches of God. As Jesus said, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them [outside the body of Christ—outside the true Church of God] it has not been given…. But blessed *are* your eyes, because they see; and your ears, because they hear. For truly I say to you, many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard" (Matt. 13:11, 16-17).

The entire chapter of Colossians Two is a contrast between the way of God through Jesus Christ and the way of pagans with their religious philosophies and worship of fallen angels. When the verses of this chapter are divided into these two contrasting elements, the true meaning and full intent of what Paul wrote becomes clear. Below, the verses of Colossians Two are divided into: **A.** Things relating to Christ and God the Father and the Christian way of life; and **B.** Warnings against paganism, religious philosophy and the worship of fallen angels.

Colossians Two Divided into Elements A and B

A. "Now I want you to understand what great concern I have for you, and *for* those in Laodicea, and as many as have not seen my face in *the* flesh; that their hearts may be encouraged, being knit together in love unto all riches of **the full assurance of understanding**, unto

the **knowledge of the mystery of God**, and of *the* Father, and of Christ; **in Whom are hid all the treasures of wisdom and knowledge**" (verses 1-3).
B. "Now I say this so that **no one may deceive you by persuasive speech**" (verse 4).

A. "For though I am indeed absent in the flesh, yet I am with you in spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ. Therefore, **as you have received Christ Jesus the Lord, be walking in Him; being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught**, abounding in it with thanksgiving" (verses 4-7).
B. "Beware lest anyone takes you captive **through philosophy and vain deceit**, according to **the traditions of men**, according to the **elements of the world**, and not according to Christ" (verse 8).

A. "For in Him dwells all the fullness of the Godhead bodily; and **you are complete in Him**, Who is the Head of all principality and power; in Whom you have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ; having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, **having forgiven all your trespasses. He has blotted out the note of debt against us *with* the decrees *of our sins***, which was contrary to us; and He has taken it away, having nailed it to the cross. After stripping the principalities and the powers, He made a public spectacle of them, *and* has triumphed over them in it [through His crucifixion and resurrection]" (verses 9-15).
B. "Therefore, **do not allow anyone to judge you** in eating or in drinking, or with regard to a festival, or new moon, or *the* Sabbaths, which are a foreshadow of the things that are coming, but the body of Christ. **Do not allow anyone to defraud you of the prize *by* doing *his* will in self-abasement and *the* worship of angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind and not holding fast to the Head**…" (verses 16-19).

A. "[T]he Head from Whom all the body, being supplied and knit together by the joints and bands, is increasing *with* the increase of God. Therefore, **if you have died together *with Christ* from the elements** [see Gal. 4:8-10] **of the world**…" (verses 19-20).
B. "…**why are you subjecting yourselves to *the* decrees *of men* as if you were living in *the* world**? *They say*, 'You may not handle! You may not taste! You may not touch!' **The use of all such things leads to corruption. *It is* according to the commandments and doctrines of men**, which indeed have an outward appearance of wisdom **in voluntary worship *of angels*, and self-abasement, and unsparing treatment of *the* body**, not in any respect to the satisfying *of the needs* of the flesh" (verses 20-23).

When the chapter is taken as a whole—and one examines Paul's contrasting admonitions—it becomes obvious that Paul did not abolish the dietary laws of clean and unclean meats, the annual festivals or the weekly Sabbath, or adopt a pagan calendar system. Moreover, none of God's laws were nailed to the cross. Rather, Paul is clearly affirming that the Gentiles in Colosse were to continue to observe God's laws and commandments as they had been taught. Paul was instructing the Colossians to disregard the criticisms and harsh judgments of those *outside* the Church, because the observance of God's Sabbath and holy days are a continuous foreshadowing of events yet to occur in God's plan. By being faithful and keeping these commandments of God, they would always be worshiping the true God, be built up in Jesus Christ and never lose the understanding of God's plan. By true obedience to God the Father and Jesus Christ, they would never again be deceived by vain philosophies and decrees of men, nor would they be seduced into the worship of fallen angels—Satan and his demons. This is the *true* meaning of Colossians Two!

Ephesians 2:15-16: Did Jesus Abolish the Commandments?

Now that we have a clear understanding of Colossians Two, it will not be difficult to realize what Paul wrote in Ephesians 2:15-16. In these verses the *KJV* reads: "Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The key phrase in this *inaccurate* translation—which has caused a great deal of confusion—is "abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances." What is the "law of commandments contained in ordinances"? Are these actually the commandments of God contained in the Old Testament, as most assume?

The word translated "ordinances" comes from the Greek *dogma* (Col. 2:14, 20), which always refers to "decrees, ordinances, decisions and commands of men" (Arndt and Gingrich). Paul is not referring here to the commandments of God contained in the Law of God. Moreover, not once in the New Testament is *dogma* used in reference to the laws and commandments of God.

To what decrees or dogmas of men is Paul referring? Notice, the context clearly reveals that he was writing about the *traditional* dogmas, decrees or commands of Judaism. The harsh traditional laws of Judaism created great hostility and enmity between Jews and Gentiles—as well as among the Jews themselves. Of these Jesus said, "For they bind heavy burdens and hard to bear, and lay *them* on the shoulders of men; but they will not move them with *one of* their own fingers" (Matt. 23:4).

In Mark Seven, Jesus Christ strongly rebuked the Jewish religious leaders for adhering to their traditional laws and rejecting the commandments of God: "[T]he Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?' And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. **But in vain do they worship Me, teaching *for* doctrine the commandments of men**." For leaving the commandment of God, **you hold fast the tradition of men**, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, '**Full well do you reject the commandment of God, so that you may observe your *own* tradition**. For Moses said, "Honor your father and your mother"; and, "The one who speaks evil of father or mother, let him be put to death." But you say, "If a man shall say to *his* father or mother, 'Whatever benefit you might receive from me *is* corban (that is, *set aside as* a gift to God),' he is not obligated to help his parents." And you excuse him from doing anything for his father or his mother, **nullifying the authority of the Word of God by your tradition which you have passed down**; and you practice many *traditions* such as this' " (Mark 7:5-13; also see Matt. 23).

Not only were the traditional decrees of Judaism contrary to the laws and commandments of God, they were so strange and harsh that they bred hostility and enmity among the Jewish people. Such traditions especially caused Jews to look down on Gentiles with contempt and disdain. In Ephesians 2:11-16, Paul describes this hostile relationship that existed between Jews and Gentiles before the coming of Christ and the preaching of the Gospel of peace. He emphasizes that the enmity was primarily the result of the Jews' nonsensical traditions.

For example, a major "thorn in the flesh" between the two groups was the Jews' tradition—from their added oral law—that Jews were not to keep company with Gentiles, or even eat with them. This was most certainly not a Law of God. In order to prevent this Jewish bias against Gentiles from becoming rooted in the Church, God revealed to the apostle Peter early on that such traditions of Judaism were totally unacceptable—and that He was fully annulling those laws and decrees.

When God first began to call Gentiles, Peter was sent through a special vision from God to the house of Cornelius in Caesarea. Cornelius was a Roman Army Centurion who feared the true God and prayed to Him. Notice what Peter said to Cornelius: "**You know that it is unlawful for a man who is a Jew** [who practiced Jewish traditional law] **to associate with or come near to anyone of another race**…" (Acts 10:28).

Peter explained to Cornelius and those gathered in his house that God had moved him through a vision to proclaim that such hateful Jewish decrees had been made null and void by God as contrary to His laws and commandments. Peter said, "But God has shown me *that* **no man should be called common or unclean**…. Of a truth I perceive that **God is not a respecter of persons, but in every nation the one who fears Him and works righteousness is acceptable to Him**" (Acts 10:28, 34-35).

In order to demonstrate to Peter, and hence all the apostles, that God was calling the Gentiles to the same salvation that began with the Jews and Israelites at the temple on the day of Pentecost in 30 AD, He supernaturally poured out the Holy Spirit upon the uncircumcised Gentiles gathered in Cornelius' house *before* they were baptized. Peter continued, " 'And He [Jesus] commanded us to preach to the people, and to fully testify that it is He Who has been appointed by God *to be* Judge of *the* living and *the* dead. To Him all the prophets bear witness, *that* everyone who believes in Him receives remission of sins through His name.' **While Peter was still speaking these words, the Holy Spirit came upon all those who were listening to the message. And the believers from the circumcision were astonished**, as many as had come with Peter, **that upon the Gentiles also the gift of the Holy Spirit had been poured out**; for they heard them speak in *other* languages and magnify God. Then Peter responded *by saying*, '**Can anyone forbid water, that these should not be baptized, who have also received the Holy Spirit as we *did*?**' And he commanded them to be baptized in the name of the Lord. Then they besought him to remain *for* a number of days" (Acts 10:42-48).

With this background—and an accurate translation of Ephesians 2:11-16—the true meaning of this difficult passage is crystal clear. We see that Paul was in no way abolishing the commandments of God—for no man can abolish the commandments of God any more than a man can destroy the heavens and earth (Deut. 30:16-20; Matt. 5:17-18; Mark 13:31).

Rather, God annulled the ridiculous, hateful, traditional laws of Judaism that were against Gentiles, as they had no place in the Church of God. Notice what Paul wrote: "Therefore, remember that you were once Gentiles in *the* flesh, who are called uncircumcision by those who are called circumcision in *the* flesh made by hands; *and* that you were without Christ at that time, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, you who were once far off are made near by the blood of Christ. For He is our peace, Who has made both one, and has broken down the middle wall of partition [created by Jewish traditional laws and decrees], **having annulled in His flesh the enmity, the law of commandments contained in *the* decrees *of men*, so that in Himself He might create both into one new man, making peace** [between Jews and Gentiles in the Church]; and *that* He might reconcile both to God in one body through the cross, **having slain the enmity** by it" (Eph. 2:11-16).

Romans 7:1-6—Are Christians "Released from the Law"?

An improper interpretation of this passage gives the appearance that Christians have been "released" from any obligation whatsoever to keep the laws and commandments of God. However, such teachings are, in reality, rooted in carnal-minded lawlessness and enmity against the laws of God (Rom. 8:7; I John 3:4). Those who believe and promote such blatant misrepresentations are lacking in scriptural knowledge and are unskilled in dividing the Word of truth—and thus make Jesus Christ and the apostle Paul lawless ministers of sin!

"Are you ignorant, brethren (for I am speaking to those who know law), that the law rules over a man for as long a time as he may live? **For the woman who is married is bound by law to the husband as long as he is living; but if the husband should die, she is released from the law *that bound her* to the husband**.

"So then, if she should marry another man as long as the husband is living, she shall be called an adulteress; **but if the husband should die, she is free from the law *that bound her to the husband***, so that she is no longer an adulteress if she is married to another man. In the same way, my brethren, you also were made dead to the *marriage* law *of the Old Covenant* by the body of Christ in order for you to be married to another, Who was raised from *the* dead, that we should bring forth fruit to God. For as long as we were in the flesh, the passions of sins, which were through the law, were working within our own members to bring forth fruit unto death. **But now we have been released from the law because we have died *to that* in which we were held so that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter**" (Rom. 7:1-6).

Clearly, the context of this passage is the *marriage law* which binds a husband and wife together—until death terminates their marriage covenant. Based on this law, Paul makes a comparison—because the covenant between God and the children of Israel was a *marriage* covenant. The Lord God was likened to the husband and Israel was likened to His wife. God confirmed this marital covenant relationship when He inspired Isaiah to write, "**For your Maker *is* your husband**; the LORD of hosts is His name; and your Redeemer *is* the Holy One of Israel; the God of the whole earth shall He be called" (Isa. 54:5).

This marriage covenant between God and ancient Israel was based on physical promises of territory, long life, abundant material blessings, national wealth and greatness, and God's protection in exchange for Israel's obedience in the letter of His laws and commandments. Yet Israel was an almost completely unfaithful wife.

Since marriage is binding by law until the death of either the husband or the wife, how could God terminate His marriage with Israel—apart from destroying every Israelite from all twelve tribes? Remember, God keeps His own laws, as they are a reflection of His inherent spiritual righteousness. Indeed, He was bound to Israel by His own immutable law.

However, the Lord God of the Old Covenant was the One Who became the Lord of the New Covenant—Jesus Christ. Therefore, the Lord God Who became Jesus Christ in the flesh was able to terminate the marriage covenant with Israel through His death on the cross. He could not enter into a *new* espousal covenant relationship with the Church until He had died. This was one of the key reasons He became God manifested in the flesh, so He could release Israel and Himself through His own death from their Old Covenant marriage.

After Jesus' death and resurrection, true Christians could then be espoused as chaste virgins to Jesus Christ as their future husband (II Cor. 11:2; Eph. 5:22-33). The marriage of the Lamb, the Husband, and the Church, the wife, will take place shortly after the first resurrection (Rev. 19:7-9).

Consequently, the phrase "released from the law" means that through Jesus' death (and the believer's symbolic death by water baptism), Jewish Christians have been *released* from their marriage agreement that bound them to the Old Covenant. It does *not* mean that New Covenant Christians are released from the obligation to keep the commandments and laws of God (Matt. 5:17-20). Rather, they are to obey the laws and commandments of God in the **newness of the spirit** of the Law, and not just in the letter of the Law (verse 6).

"Justification by Faith"— Is the Righteousness of God Without Law?

In order to determine the actual meaning of the apostle Paul's difficult passages concerning "law/the law" and "righteousness," we need to first understand how Paul used these particular terms.

***Paul's Use of the Term "Law"*:** The English word "law" is translated from the Greek word νομος, *nomos*, "law." Without the article it means "law" in general; an individual "law"; or the general principal of "law" or "a law." When Paul uses the word "law" *with* the definite article—ο νομος, *ho nomos*—it means in the strictest sense the Pentateuch. In some cases it may refer to God's covenant with Israel or to the Ten Commandments. In the book of Hebrews, "the law" can refer to ritual laws of the temple system. "The law," *ho nomos*, can also refer to a *specific* law other than "the law/s of God." For example:

Romans 7:23—"the law of my mind" and "the law of sin"

Romans 8:2—"the law of the Spirit of life" and "the law of sin and death"

Galatians 6:2—"the law of Christ"

***"Law" Without the Definite Article*:** In more than half of the passages where Paul discusses "law," he uses the term *without* the definite article—a fact critical to understanding his writings. This is especially true where Paul refers to laws of Judaism and decrees of men. Numerous problems in interpreting and understanding Paul's Epistles have resulted due to the *KJV* and other English translators *adding* the definite article "the" to nearly all of Paul's Scriptures where he uses "law" (*nomos*) *without* the definite article. Moreover, the translators failed to indicate their insertions by italicizing the added definite article—i.e., "*the*." Thus, Orthodox Christendom has developed many false doctrines based upon misunderstandings caused by these additions.

However, in *The Holy Bible In Its Original Order—A Faithful Version*, when the definite article is *added* to the English translation of *nomos*, it is always noted by italicizing the article—as in, "*the* law." Thus, it is distinguished from *ho nomos*, where the definite article (*ho*) is actually translated from the Greek. In such cases the article is *not* italicized—"**the** law." Those who desire to undertake a more thorough study of this matter will find a Greek New Testament or a Greek-English Interlinear Bible quite helpful.

Below is a listing of the passages where Paul uses "law" and "the law" in his epistles.

1) There is *no* definite article in the Greek in these passages—simply *nomos*. If a definite article is *added*, it should be italicized—"*the* law." Rom. 2:12, 14, 23, 25, 27; 3:20, 21, 27, 28, 31;

4:12, 14, 15; 5:13, 20; 6:14, 15. In Rom. 7:1-6, all uses of "law/the law" are referring to the principal of "law" and the "law" of marriage as it pertains to God's covenant with Israel. Rom. 7:7, 8, 9, 23, 25; 9:31, 32; 10:4; 13:10; I Cor. 9:9, 20; Gal. 2:16, 19, 21; 3:2, 5, 10, 11, 13, 18, 21, 23; 4:4, 5, 21; 5:4, 18, 23; 6:13; Phil. 3:5, 6, 9; I Tim. 1:9; Heb. 7:12, 16; 8:10; 9:19; 10:16

2) These passages already *include* the definite article as part of the original Greek—*ho nomos*. Thus they appear as "**the** law." Rom. 2:13, 14, 15, 17, 18, 20, 23, 26, 27; 3:19, 21; 4:16; 7:12, 14, 16, 22, 23; 8:2, 3, 4, 7; 10:5; I Cor. 9:8, 9; 14:21, 34; 15:56; Gal. 3:10, 12, 13, 17, 19, 21, 24; 4:21; 5:3, 14; 6:2; I Tim. 1:8; Heb. 7:5, 19, 28; 8:4; 9:22; 10:1, 8

***Paul's Use of the Word "Righteousness"*:** In addition to Paul's use of "law/the law," we need to understand the meaning of the word "righteousness" and how he used it. In the New Testament, "righteousness" is translated from the Greek word *dikaisune* (δικαιοσυνη), which is used to bring out *nine* different aspects of "righteousness."

1) The **righteousness of the law** is obedience in the letter of the law (Deut. 4:1-8; Luke 1:6; Rom. 2:27; Phil. 3:6, 9).

2) The **righteousness of law** refers to receiving **justification** of one's sins through Old Covenant sacrifices, rituals, oblations and washings at the temple (Lev. 1-7; 12-15).

3) The **righteousness of law** refers to a work of law in obedience to the traditional laws of Judaism—including any law of another religion (Mark 7:1-13; Acts 10:28; 11:3; Gal. 2:11-16; Rom. 9:32; Gal. 2:16).

4) The **righteousness of God** means the personal righteousness of God the Father and Christ—the pure, holy, spiritual conduct of God.

5) The **righteousness of God** also refers to God's **justification** of a repentant sinner's past sins—which is a unilateral action of God through His grace that is separate from the Law and the Prophets (Rom. 3:21-24).

6) The **righteousness of faith** is faithful obedience to the laws and commandments of God in their spiritual intent and meaning (Rom. 2:27; I Cor. 7:19; Phil. 1:11; 2:12-13; 3:9; I John 2:3-6; 5:2-3; II John 2-6; Heb. 10:16; Rev. 22:14).

7) The **righteousness of faith** also means God's **justification** of one's past sins through **faith** and **belief** in the sacrifice of Jesus Christ and His shed blood for the forgiveness of sins by grace (Rom. 2:14; 3:21-31; 4:2; 3:31; 5:1; Gal. 3:8-10; 5:4-5; Eph. 2:4-10).

8) The **imputed righteousness of God** means the righteousness that God imputes to a believer when he or she believes God and acts upon what He commands with a willing heart (Gen. 15:6; 26:5; Rom. 4:3-5; James 2:14-26).

9) The **imputed righteousness of God** also refers to righteousness imputed by God upon repentance—because the believer's sins have been forgiven and removed through belief in the sacrifice of Jesus Christ and His shed blood. This imputed righteousness does not mean that Jesus has kept the commandments ***for*** a person. Neither does it remove one's obligation to keep the commandments of God (Rom. 4:6, 11, 22-23). Indeed, it demands that one keep the commandments and laws of God in their full spiritual intent (Rom. 7:6).

In order to understand what Paul wrote in Romans 3:20-31, we will focus on the "righteousness of God"—meaning God's justification of a repentant sinner's past sins.

The *KJV* Translators' Great Errors in Romans

In the book of Romans, the *KJV* translators *added* the definite article "the"—though it was not in the original text—when translating the Greek phrase *ergon nomou* into "**the** works of **the** law." Also, they did not make the word "the" *italic* when writing "the works" or "the law" to show that it was their own addition. The correct translation, a "work of law," is vastly different in meaning from "the works of the law." Many religions require "good works" in order for one to achieve salvation. These are a "work of law." On the other hand, "the work of the law" is commandment-keeping (Rom. 2:14). Usually, Paul talks about a "work of law"—which is far broader than commandment-keeping, and included the traditional laws of Judaism which Christ condemned.

In order to fully understand what Paul is saying in this critical passage in Romans Three, we need to examine the context in which it was written. In so doing, we will come to realize that Paul is talking about how one receives justification by *faith*, as opposed to justification by a *work of a law*—whether by temple ritual or justification through a traditional law of Judaism. He is not proclaiming the elimination of the laws and commandments of God as millions claim and believe.

Romans 3:20-31 Examined

Citing these verses, Evangelical Protestants make the claim that it is not necessary for a person to keep the commandments of God—especially the Sabbath and holy days—in order to have salvation. Moreover, they assert that if one keeps the Sabbath and holy days of God, they are attempting to be *justified* by commandment-keeping rather than by the grace of God through the sacrifice of Jesus Christ. Are such claims true? Why should Sunday-keeping—a man-made tradition contrary to the Word of God—not be justification by works as well?

We need to ask, What did Paul actually mean in Romans 3:20-31? Does he really advocate the elimination of the laws and commandments of God?

In the *KJV*, Romans 3:20-21 reads: "Therefore **by the deeds** [works] **of the law there shall no flesh be justified in his sight**: for by the law *is* the knowledge of sin. But now **the righteousness of God WITHOUT THE LAW is manifested**, being witnessed by the law and the prophets."

This translation *seems* to indicate that there is no need to keep the laws of God, and that one can obtain righteousness "without the law"—that is, in the complete absence of law-keeping. But how can one who is "living in sin" also be righteous? Is that not a complete impossibility?

Furthermore, how can one be righteous *without* Law when the Bible specifically declares, "All Your commandments are righteousness"? (Psa. 119:172). Complicating matters even more, Romans 2:13 says, "The hearers of the law *are* not just before God, but the **doers of the law shall be justified**." What does Paul mean by this?

Romans 3:20-31 is indeed one of the most difficult-to-understand passages that Paul wrote. Did Paul actually mean that one could be righteous *without* commandment-keeping? How is it possible that "by the deeds of the law no one is justified," yet, "the doers of the law shall be justified"? What are the answers to these perplexing questions?

***The Works of the Law*:** This phrase, "**the** works of **the** law" (*KJV*), is perhaps one of the most misunderstood phrases in the epistles of Paul. The confusion originates from an inaccurate translation of the Greek *ergon nomou* (εργων νομου), which literally means "works of law." It does not mean "**the** works of **the** law." In the *KJV*, as well as in other versions, translators have inserted two definite articles into this phrase that are not found in the Greek text. One definite article, "the," has been inserted before the word "works" and the other before the word "law," making it incorrectly read "**the** works of **the** law." The definite articles were added to help clarify the meaning because translators thought that *ergon nomou* referred exclusively to the laws and commandments of God. Consequently, it has been assumed that keeping the commandments of God is not required for salvation because "**the** works of **the** law" cannot justify anyone with God. While it is true that "works of law" can refer to the laws of God, Paul undoubtedly intended a far broader application of the phrase *ergon nomou*.

If the apostle Paul had intended the phrase to read "**the** works of **the** law," he most certainly would have written it that way in Greek. In fact, there is one verse, and one verse only, where Paul actually did write the entire phrase "**the** work of **the** law": "For when *the* Gentiles, which do not have *the* law, **practice by nature the things contained in the law**, these who do not have *the* law are a law unto themselves, who show **the work of the law** written in their own hearts, their consciences bearing

witness, and their reasonings also, as they accuse or defend one another" (Rom. 2:14-15).

The Greek phrase in verse 15 is ***to*** *ergon* ***tou*** *nomou* (το εργον του νομου) which, when translated into English, reads "**the** work of **the** law." Here it is quite evident that Paul was indeed talking about the laws of God.

In all places where *ergon nomou* appears, it should be translated as "works of law" rather than "**the** works of **the** law." Paul used *ergon nomou*—without the definite articles—in seven places, which should all be translated "works of law":

> **1)** Rom. 9:31-32: "But Israel, although they followed after a law of righteousness, did not attain to a law of righteousness. Why? Because *they did* not *seek it* by faith, but by **works of law**; for they stumbled at the Stone of stumbling."
>
> **2-4)** Gal. 2:14-16: "But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, 'If you, being a Jew, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to judaize? We who are Jews by nature—and not sinners of *the* Gentiles—knowing that a man is not justified by **works of law**, but through *the* faith of Jesus Christ, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by **works of law**; because by **works of law** shall no flesh be justified.' "
>
> **5)** Gal. 3:2: "This only I desire to learn from you: did you receive the Spirit of God by **works of law**, or by *the* hearing of faith?"
>
> **6)** Gal. 3:5: "Therefore *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it* by **works of law** or by *the* hearing of faith?"
>
> **7)** Gal. 3:10: "For as many as are *relying* on **works of law** are under a curse, because it is written, 'Cursed *is* everyone who does not continue in all things that have been written in the book of the law to do them.' "

***The True Meaning of "Works of Law"*:** It is evident in these passages that Paul is including the traditional laws of Judaism in the phrase "works of law." In Galatians Two, Peter and the others were not following a law of God in eating separately from Gentiles, but were observing a traditional law of Judaism. Peter knew the Jews' traditions because fifteen years earlier he said to Cornelius, "You know that **it is unlawful for a man who is a Jew to associate with or come near to anyone of another race**…" (Acts 10:28). Peter was referring to a **man-made** traditional law of Judaism. Therefore, Paul's use of the phrase "works of law" includes all humanly-devised religious decrees, traditional laws of Judaism (Mark 7:1-13), as well as the ritual and sacrificial laws followed by Gentiles in worshipping their gods (Acts 14:8-18).

In addition, the phrase "works of law" can include all the rituals and sacrifices under the Old Covenant. Paul wrote that it was impossible for those rituals and sacrifices to atone for sin before God the Father in heaven: "For the law, having *only* a shadow of the good things that are coming, *and* not the image of those things, with the same sacrifices which they offer continually year by year, is never able to make perfect those who come *to worship*. Otherwise, would they not have ceased to be offered? For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins; because *it is* impossible *for the* blood of bulls and goats to take away sins" (Heb. 10:1-4).

In summary, "works of law" refers to the works of *any* law—the laws of God, the laws of Judaism, and the laws of pagan religions. Clearly, Paul used "works of law" in the broadest sense—which included *all* religious works of law.

Concerning keeping the laws of God in the spirit, Paul wrote to the Romans that they "might serve in newness of *the* spirit, and not in *the* oldness of *the* letter…. [For] the law *is* indeed holy, and the commandment holy and righteous and good…. For we know that the law is spiritual…" (Rom. 7:6, 12, 14). In these verses, Paul is referring to the spiritual intent of the commandments of God, known as "the spirit of the law." True Christians will obey the laws and commandments of God in newness of the spirit. Not only will their obedience come from their hearts, it will be manifest outwardly in their actions.

After a person has been converted, he or she is to walk in *newness* of life and do the "good works" of loving God and keeping His commandments. Commandment-keeping in the spirit of the law keeps a person from sinning, because "by the law is the knowledge of sin."

***Justification by Faith*:** When a person is living in a state of sin, he or she is cut off from God. Thus, the sinner is in a completely helpless condition—because no work of any kind or of any law can forgive sin and remove sin from his or her life. No one can justify himself from sin. It is impossible, even as the proverb declares, "**Who can say, 'I have made my heart clean; I am pure from my sin**'?" (Prov. 20:9).

Only God, Who is the Heart-knowing God and Lawgiver, can—through His mercy and steadfast love—forgive sins and transgressions of His laws and commandments. No man, minister, rabbi, priest or pope, or any other religious potentate, or any law or work of law can forgive sin, because all sin is against God. Therefore, only God Himself personally can forgive sin: "Bless the LORD, O my soul, and forget not all His benefits; **Who forgives all your iniquities, Who heals all your diseases**…. For as the heavens are high above the earth, so is His mercy toward those who fear Him. **As far as the east is from the west, so far has He removed our transgressions from us**" (Psa. 103:2-3, 11-12).

God grants forgiveness only upon the sinner's genuine repentance toward God, which is accomplished privately through heartfelt prayer, and is evidenced by a broken heart and a contrite spirit. Notice King David's ancient prayer of repentance after He had grievously sinned: "Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies, **blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my sin is ever before me**. Against You, You only, have I sinned, and done evil in Your sight, that You might be justified when You speak and be clear when You judge…. Behold, **You desire truth in the inward parts**; and in the hidden part You shall make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. **Create in me a clean heart, O God, and renew a steadfast spirit within me**" (Psa. 51:1-4, 6-10).

In order to be made right with God and have sins forgiven and removed, the sinner must repent to God the Father and accept the sacrifice of the blood of Jesus Christ as full payment for his or her sins. Notice how Paul expressed it: "[We, as called, true Christians, are] to *the* praise of *the* glory of His grace, wherein He has made us objects of *His* grace in the Beloved *Son*; **in Whom we have redemption through His blood, *even* the remission of sins, according to the riches of His grace**" (Eph. 1:6-7).

Again, in writing to the Colossians, Paul shows God's operation of justification through the sacrifice of Jesus Christ and His shed blood. It is God the Father "Who has personally rescued us from the power of darkness and has transferred *us* unto the kingdom of the Son of His love; **in Whom we have redemption through His own blood, *even* the remission of sins**…. And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, whether the things on the earth, or the things in heaven. **For you *were* once alienated and enemies in *your* minds by wicked works; but now He has reconciled *you* in the body of His flesh through death**, to present you holy and unblamable and unimpeachable before Him; if indeed you continue in the faith grounded and steadfast, and are not moved away from the hope of the gospel, which you have heard, *and* which was proclaimed in all the creation that is under heaven" (Col. 1:13-14, 20-23).

The apostle John writes: "If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

This is how God the Father justifies the repentant sinner *separate from* commandment-keeping. No one can be justified in the sight of God by *any* work of *any* law. Rather, justification is graciously granted to the believer based on repentance and faith in the sacrifice and shed blood of Jesus Christ. This *state* of justification is called the "gift of righteousness," or the "gift of justification," which God the Father freely imputes to the repentant believer (Rom. 5:17).

The function of the laws and commandments of God is to show men *how* to live, as well as to show them *what* sin is. No law can forgive sin. No law can give eternal life. That is not the function of law. Only God the Father can justify a person from sin through Jesus Christ's sacrifice and blood, which is *separate from* works of law and commandment-keeping. Finally, justification of past sins does *not* do away with the law or the good works that God requires of true believers. This is what Paul meant when he wrote: "The hearers of the law *are* not just before God, but **the doers of the law shall be justified**" (Rom. 2:13).

Appendix Z

***The Righteousness of God*:** The righteousness of God is shown by His grace in forgiving sin through the blood and sacrifice of Jesus. This righteousness places the forgiven sinner in right standing with God. Paul wrote: "For all have sinned, and come short of the glory of God; *but* are **being justified freely by His grace** through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through **faith in His blood**, in order to demonstrate **His righteousness**, in respect to the remission of the sins that are past, through the forbearance of God; *yes*, to publicly declare **His righteousness** in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus" (Rom. 3:23-26). The righteousness of God that Paul wrote of is the expression of God's love, mercy, forgiveness and justification through Jesus Christ. In a sense, in this context, the word "justification" could be freely substituted for the word "righteousness" because the righteousness of God means the justification that He freely gives to the repentant sinner.

***"Without the Law"*:** The phrase "without the law" in the *King James Version* (Rom. 3:21) is also misunderstood because "without" gives the impression that there is no law at all. In English, "without" conveys "the absence of." Shamefully, too many believe that Christians can disregard the laws and commandments of God. However, in Romans 3:21, "without" is an incorrect translation of the Greek *chori*s (χωρις), which means "separately, apart from, by itself, without" (Bauer, Arndt and Gingrich, *Greek English Lexicon of the New Testament*, 1974). The correct translation of *choris* is "**separate from**"—thus the phrase should read, "separate from law." Since the laws and commandments of God have not ceased to exist, the phrase "separate from law" is more precise because it shows that the function of the law is **separate from** the function of justification by faith—which is accomplished through repentance and belief in the sacrifice of Jesus Christ.

The entire operation of justification is separate from and in addition to law and commandment-keeping. **Forgiveness and justification of one's past sins can *only* come through the life, crucifixion, death and resurrection of Jesus Christ. NO LAW-KEEPING OF ANY KIND OR ANY ACTION INITIATED BY ANYONE CAN ACCOMPLISH THAT!** *This* is what Paul is writing about—he is not writing about the abolition of God's Law!

Here is the full, correct translation of Romans 3:20-31. It shows that "the righteousness of God" is actually the *justification* of God through the operation of the forgiveness of a person's sins:

"Therefore, by works of law there shall no flesh be justified before Him; for through *the* law *is the* knowledge of sin. But now, ***the* righteousness of God *that is* separate from law has been revealed, being witnessed by the Law and the Prophets; even *the* righteousness of God *that is* through *the* faith of Jesus Christ**, toward all and upon all those who believe; for there is no difference. For all have sinned, and come short of the glory of God; *but* are being justified freely by His grace through the redemption that *is* in Christ Jesus; Whom God has openly manifested *to be* a propitiation through faith in His blood, in order to demonstrate **His righteousness** [justification], **in respect to the remission of sins that are past**, through the forbearance of God; *yes*, to publicly declare His righteousness in the present time, that He might be just, and the one Who justifies the one who *is* of *the* faith of Jesus.

"Therefore, where *is* boasting? It is excluded. Through what law? *The law* of works? By no means! Rather, *it is* through a law of faith. Consequently, **we reckon that a man is justified by faith, separate from works of law**. *Is He* the God of the Jews only? *Is He* not also *the God* of *the* Gentiles? YES! *He is* also God of *the* Gentiles, since *it is* indeed one God **Who will justify *the* circumcision by faith, and *the* uncircumcision through faith**.

"Are we, then, abolishing *the* law through faith? MAY IT NEVER BE! Rather, we are establishing *the* law [or making it to stand]."

Once a person has been justified of past sins through the righteousness of God as described by Paul—and one has received the Holy Spirit—then God begins to write His laws and commandments into his or her mind and heart, **thereby truly establishing the law**, not abolishing it. "For by one offering He has obtained eternal perfection *for* those who are sanctified. And the Holy Spirit also bears witness to us; for after He had previously said, 'This *is* the covenant that I will establish with them after those days,' says *the* Lord: '**I will give My laws into their hearts, and I will inscribe them in their minds; and their sins and lawlessness I will not remember ever again**' " (Heb. 10:14-17).

Romans 6:14—The True Meaning of the Phrase, "Not Under Law, But Under Grace"

This single verse, Romans 6:14—because it is typically taken out of context—has caused a great deal of confusion among nominal "Christians." Read in isolation, it gives the *appearance* that Christians are no longer required to keep the laws and commandments of God: "For sin shall not rule over you because you are not under law, but under grace."

But Romans 6:14 cannot be understood in isolation; the entire context of Romans Six must be examined if we are to understand Paul's intent. In fact, the key is actually given in the first two verses of the chapter. Paul asks and answers the question: "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?" (verses 1-2).

Remember that *sin* is the transgression of the Law (I John 3:4). Obviously, then, if Christians are *not* to continue living in sin, they must be keeping the commandments and laws of God. However, God's laws are now kept in the spirit—under the grace of God!

Paul goes on in Romans Six to explain that the operation of baptism pictures the "death and burial" of the old sinful man—which justifies one to God the Father and brings forgiveness of past sins. He explains it this way: "Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death [since Jesus died for our sins]? Therefore, we were buried with Him though the baptism into the death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life [now with the Holy Spirit of God—in spiritual obedience].

"For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection. Knowing this, that our old man was co-crucified with *Him* **in order that the body of sin might be destroyed, so that we might no longer be enslaved to sin; because the one who has died *to sin*** [through repentance and water baptism] **has been justified from sin** [through the blood of Jesus Christ].

"Now if we died together with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from *the* dead, dies no more; death no longer has any dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, you should indeed **reckon yourselves to be dead to sin, but alive to God through Christ Jesus our Lord**.

"Therefore, **do not let sin rule in your mortal body by obeying it in the lusts thereof**. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God.

"For sin shall not rule over you because **you are not under law** [for forgiveness and justification], **but under grace** [for forgiveness and justification]. What then? Shall we sin because we are not under law [for forgiveness and justification], but under grace [for forgiveness and justification]? MAY IT NEVER BE! Don't you realize that to whom you yield yourselves *as* servants to obey, you are servants of the one you obey, whether *it is* of sin unto death, or of obedience unto righteousness? But thanks *be* to God, that you were *the* servants of sin, but you have obeyed from *the* heart that form of doctrine which was delivered to you" (verses 3-17).

Keep in mind that from Romans 3:20 to 6:23, Paul's entire explanation of justification of past sins by *grace* through the sacrifice and blood of Jesus Christ is contrasted with the absolute inability of any *law* to bring true spiritual justification to the sinner. That is the context in which Romans 6:14 was written. When Paul writes that Christians are "not under law, but under grace," he means that we are not trying to achieve justification through law—which is in fact impossible—but through God's grace. This, then, is the true, scriptural meaning of Romans 6:14.

The apostle John further explains the *continuous* justification and forgiveness of sins that believers have through faith in the sacrifice and blood of Jesus Christ: "If we proclaim that we have fellowship with Him, but we are walking in the darkness [living in sin], we are lying to ourselves, and we are not practicing the Truth ['Your Word is the Truth,' (John 17:17)]. However, if we walk in the light [of God's Word, in love and obedience], as He is in the light, *then* we have fellowship with one another, and **the blood of Jesus Christ, His own Son, cleanses us from all sin**.

"If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. **If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all**

unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us.

"My little children, I am writing these things to you so that you may not sin. And *yet*, **if anyone does sin, we have an Advocate with the Father; Jesus Christ *the* Righteous**; and He is *the* propitiation [continual source of mercy and forgiveness] for our sins; and not for our sins only, but also for *the sins* of the whole world" (I John 1:6-10; 2:1-2).

John then follows his explanation of forgiveness of our sins through the blood of Jesus Christ with the admonition that we are likewise required to keep God's commandments. This again substantiates that God's merciful grace does not allow anyone to continue to *live* in sin. Notice: "And by this *standard* we know that we know Him: if we keep His commandments. The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him. On the other hand, ***if* anyone is keeping His Word, truly in this one the love of God is being perfected. By this *means* we know that we are in Him**. Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked" (I John 2:3-6). **This is the full, true meaning of living in the grace of God**.

Romans 10:4—How is Jesus Christ "the End of the Law"?

In the *KJV*, Romans 10:4 reads: "For Christ is the end of the law for righteousness to every one that believeth." If this verse is read in isolation—without considering the context and historical background, or the underlying Greek—it does indeed give the impression that Christ brought the law to an end. But is that what it really means? If so, *which* law did Jesus end?

Because of this one verse, numerous people assume that all the laws and commandments of God have come to an end. But is this true? Is it possible for a man to *end* any law of God? Try ending the law of gravity. It can't be done. All things are subject to law and all men are subject to God's Law. Would Christ, Who is the Lawgiver, actually end all of God's law, so that people may freely sin without consequence? Absolutely not! But that's what millions of Protestants embrace from reading this one verse.

Rather than read this verse in isolation, let us examine the context in which Paul wrote the passage. Remember, men divided the Bible into chapters and verses. The context of Romans 10:4 actually begins not with verse one, but with Romans 9:30. Paul wrote: "What then shall we say? That *the* Gentiles, who did not follow after righteousness, have attained righteousness, even *the* righteousness [justification] that *is* by faith" (Rom. 9:30).

After one has been justified from past sins, they are to keep the commandments of God in the "spirit of the law." Paul wrote, "Since *it is* indeed one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. **Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law**" (Rom. 3:30-31). And again, "So that even as sin has reigned unto death, so also might **the grace *of God* reign through righteousness** [justification] unto eternal life through Jesus Christ our Lord. What then shall we say? **Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?**" (Rom. 5:20-21; 6:1-2).

Additionally, the Jews who rejected Jesus Christ and continued with their temple rituals and observation of the traditional laws of Judaism did not attain to the justification of God by their works of law. **True** spiritual justification can only come through the grace of God and the sacrifice of Jesus Christ for the forgiveness of sins: "**But Israel, although they followed after a law** [In the Greek text there is *no* definite article "the" before "law"] **of righteousness** [justification], **did not attain to a law of righteousness** [justification]. **Why? Because *they did* not *seek it* by faith, but BY WORKS OF LAW** [In the Greek text there is *no* definite article "the" before "works" or "law"]; for they stumbled at the Stone of stumbling, exactly as it is written: 'Behold, I place in Sion a Stone of stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed' " (Rom. 9:31-33).

It is important to note that in the above passage there is no definite article before "law" or "works of law." Therefore, Paul is not referring to the Ten Commandments. Paul is actually writing about a "justification by works of law"—that is, through the operation of temple rituals and/or traditional laws of Judaism. Anyone who rejects Jesus Christ can **never** obtain justification of past sins through rituals or Jewish traditional laws, or laws of any other religion. This is why Paul said the Jews stumbled; Jesus was that "Rock of offense"—Whom they rejected. While the Jews attempted to obtain justification of sins through temple rituals and other laws, true spiritual justification of past sins can only come from God the Father through the sacrifice of Christ. This is only obtainable through repentance of sins and water baptism with true faith and belief in Jesus' shed blood—all through the operation of

God's grace. This spiritual justification by faith—or "the righteousness of faith"—cannot be obtained by any "work of law."

Notice how Paul explains this in Chapter Ten: "Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation. For I testify of them that **they have a zeal for God, but not according to knowledge**. For they, being ignorant of the righteousness [justification] *that* comes from God, and seeking to establish their own righteousness [justification], have not submitted to the righteousness [justification] of God. **For Christ *is the* end *of works* of law for righteousness** [justification] **to everyone who believes**" (Rom. 10:1-4). In other words, *for those who believe*, true justification comes through Christ—thus putting an **end** to futile attempts at justification through ritual works.

So the actual meaning of Romans 10:4 is that Jesus Christ, through His sacrifice for sin, once for all time, ended the temple ritual laws and the traditional laws of Judaism for justification. By writing this, Paul did not unilaterally terminate all the laws of God as millions want to assume. He was emphasizing that true spiritual justification from God the Father is uniquely received through faith in the sacrifice and blood of Jesus Christ, which is the operation of faith and grace combined, and cannot be procured by any work of any law.

Paul's Teachings on Justification by Faith vs. Works of Law in the Book of Galatians

As we delve into the apostle Paul's writings in Galatians involving "justification by faith" and "works of law," keep these key background points in mind:

1) Paul instructed Christians in Rome that once we have been justified from past sins, we cannot continue to live in sin as a *way of life*—because sin is the "transgression" of God's Law (I John 3:4, *KJV*). He wrote: "What then shall we say? **Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?**" (Rom. 6:1-2).

2) As Jesus Himself taught, it is *sin* to observe *any* humanly-devised, traditional religious law—be it Jewish, Catholic, Protestant, or of any other religion—in place of God's laws and commandments (see Mark 7:1-13).

3) Before Paul's conversion, he was, as Saul, one of Judaism's leading Pharisees. At the behest of the high priest, Saul executed orders to persecute, arrest, imprison and even martyr true Christians (Acts 8:1; 9:1-2; 22:3-5).

In his opening remarks to the Galatians, Paul enumerated how he was "advancing" in Judaism: "For you heard of my former conduct when I was in Judaism, how I was excessively **persecuting the church of God** and was destroying it; and I was **advancing in Judaism** *far* beyond many of *my* contemporaries in my *own* nation, **being more abundantly zealous for *the* traditions of my fathers**" (Gal. 1:13-14).

***Galatians Two*:** Paul wrote that he was forced to rebuke Peter, Barnabas and other Jews publicly for their hypocrisy in reverting back to a traditional law of Judaism that forbade Jews from eating with Gentiles. Peter knew better, as God first used him to preach the Gospel and repentance to Gentiles, beginning with Cornelius and his household (Acts 10).

As will be seen, the account in Galatians Chapter Two does not involve any law or commandment of God—only traditional laws of Judaism, *which are sin*. Observing such traditional Jewish laws can never bring justification—or put one in "right standing" with God the Father. Let us scrutinize the entire account verse by verse:

"But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned; for before certain *ones* came from James, he was eating with the Gentiles. However, when they came, he drew back and separated himself *from the Gentiles*, being afraid of those of *the* circumcision *party*. And the rest of *the* Jews joined him in *this* hypocritical act, insomuch that even Barnabas was carried away with their hypocrisy.

"But when I saw that they did not walk uprightly according to the truth of the gospel, I said to Peter in the presence of them all, '**If you, being a Jew, are living like the Gentiles, and not according to Judaism, why do you compel the Gentiles to Judaize?** [That is, to eat separately as do unconverted Jews.] We who are Jews by nature—and not sinners of *the* Gentiles—knowing that **a man is not justified by works of law, but through *the* faith of Jesus Christ**, we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because **by works of**

law shall no flesh be justified [before God from past sins].

" 'Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE! For if I build again those things that I destroyed [the adherence to the laws of Judaism], I am making myself a transgressor. For I through law [since the wages of sin is death] died [in the operation of baptism] to law [that is, to Judaism's traditional laws], in order that I may live to God [in love and obedience]. I have been crucified with Christ [by baptism], yet I live. *Indeed*, it is no longer I; but Christ lives in me. For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me. I do not nullify the grace of God; for if righteousness [justification] *is* through *works of* law, then Christ died in vain' " (Gal. 2:11-21).

The whole purpose of repentance, baptism and justification by faith in the sacrifice and shed blood of Jesus Christ is to receive the Holy Spirit of God, which is our begettal from God the Father and the "earnest" (pledge or down payment) of our salvation (I John 3:9; Eph. 1:13-14). Paul wrote nothing in this passage that can be construed to mean he was abolishing the laws and commandments of God—for NO MAN CAN DO SO!

***Galatians Three*:** Paul continues in Chapter Three, making it clear that any work of any law is not able to bring about justification for past sins. While God requires Christians to keep His laws and commandments in their full spiritual intent, no law has the power to forgive sin, justify a person to God spiritually, impart the Holy Spirit, or bestow eternal life. The function of God's laws and commandments is to *define sin*: "O foolish Galatians, who has bewitched you *into* not obeying the truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation? This only I desire to learn from you: **did you receive the Spirit of God by works of law, or by *the* hearing of faith?** Are you so foolish? Having begun in *the* Spirit, are you now being perfected in *the* flesh [through obedience to carnal laws of Judaism]?… Therefore, *consider this*: He Who is supplying the Spirit to you, and Who is working deeds of power among you, *is He doing it* **by works of law** or by *the* **hearing of faith**?" (Gal. 3:1-5).

Concerning the laws and commandments of God, Paul demonstrates that they are **not contrary** to God's promises of eternal life—which can only come through loving obedience and faith in Jesus Christ. "*Is* the law then contrary to the promises of God? MAY IT NEVER BE! **For if a law had been given that had the power to give life**, *then* righteousness [justification] would indeed have been by law. But the Scriptures have shut up all things under sin, so that by *the* faith of Jesus Christ the promise [of eternal life] might be given to those who believe. Now before faith came, we were guarded under law, having been shut up unto the faith that was yet to be revealed [at Christ's first coming]. In this way, the law was our tutor *to lead us* to Christ that we might be justified by faith. But since faith has come, we are no longer under a tutor" (Gal. 3:21-25).

After repentance, baptism and the laying of hands, God gives the Holy Spirit—which unites with the spirit of man within the believer (I John 3:9) bringing conversion (John 14:17). God, then begins to write His laws and commandments in the mind of the new believer (Heb. 10:16). Instead of the *external* tutoring of the law, the believer now begins to develop the mind of Christ by the Holy Spirit through faith (Phil. 2:5). This is the *internal* working of the Holy Spirit to lead the believer in all righteousness (Rom. 8:14).

***Galatians Five*:** Judaism required that Gentile proselytes be circumcised in the flesh before they could enter the synagogue. They were then required to keep the whole law—meaning all of God's laws, as well as all the traditional laws of Judaism. False teachers were causing converts in Galatia to revert back to those teachings, which were mixed with pagan gnosticism derived from Hellenistic Judaism. This was the "yoke of bondage" of which Paul wrote. On the other hand, the laws and commandments of God were *never* a "yoke of bondage"—even when kept in the letter of the Law, as required under the Old Covenant (Deut. 4:1-8, 39-40; 5:1-21, 32-33; 6:1-25).

This is the reason Paul admonished the Galatians to remain unyielding in the *true* faith, warning them not to revert back to "works of law" of Judaism for justification: "Therefore, stand fast in the liberty wherewith Christ has made us free, and do not be held again in a yoke of bondage. Behold, I, Paul, tell you that if you become circumcised [in the flesh, rather than in the heart by the Spirit (Rom. 2:25-29; Col. 2:13)], Christ shall profit you nothing! Again, I am personally testifying to every man who is being [physically] circumcised that he is a debtor to do the whole law [all the Old Testament laws and the traditional laws of Judaism, thereby eliminating repentance, faith and baptism].

"You who are attempting to be justified by *works of* law, you are being deprived of any *spiritual*

effect from Christ. You have fallen from grace! For we through *the* Spirit are waiting for *the* hope of righteousness by faith" (Gal. 5:1-5). This is also the meaning of Galatians 5:18. "But if you are led by *the* Spirit, you are not under *works of* law.

I Timothy 4:1-5
Did Paul Teach That All Meat Is Good for Food?

There is no question that the apostle Paul believed—and thus taught—"all things that are written in the Law and the Prophets" (Acts 24:14). This certainly included God's commands concerning clean and unclean meats (as found in Leviticus 11 and Deuteronomy 14). But mainstream Christianity insists that Paul relaxed the biblical injunction against unclean meats. They often site I Timothy 4:1-5, which is misleading in the *KJV*: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and *commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. **For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer**."

Here, Paul warns Timothy of an apostasy to occur in the end times—which would involve various "doctrines of demons." One such "doctrine" commands abstinence from certain meats—which Paul counters by *apparently* saying that *all* meat is good for food, that nothing is to be refused if it is received with thanksgiving. But is this really what Paul is saying? Is Paul upending centuries of Jewish adherence to Old Testament food laws?

Note first that this particular "doctrine" refers specifically to abstaining from meat that was "created to be received." Conversely, this substantiates that there are *other* meats which were *not* "created to be received." Indeed, God created meats which were never designed to be food—thus they are termed *unclean*. But *clean* meats were created to be received as food with thanksgiving. Thus, the passage is not dealing with meat in general, but only with *clean* meats—those "created to be received with thanksgiving."

Next, note that the meat being discussed has been "*sanctified* by the word of God." Where in the Bible is meat particularly sanctified—*set apart*—for human consumption? Why, obviously, Leviticus 11 and Deuteronomy 14, which lists meats to be avoided and those to be eaten. Thus, Paul did not say that *every* kind of meat was created by God for food—but that every *clean* meat was created by God for food.

Without question, Paul upheld the laws of clean and unclean meats as a requirement for Christians. He described the meats that Christians are permitted to eat as those which God has "created to be received with thanksgiving." Paul was actually condemning a false doctrine that prohibited the eating of *clean* meats. The correct translation helps resolve the matter:

"Now the Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith, *and* shall follow deceiving spirits and doctrines of demons; speaking lies in hypocrisy, their consciences having been cauterized *with a hot iron*; forbidding to marry; *and* ***commanding*** **to abstain from meats, which God created to be received** with thanksgiving by the faithful, even *by* those who know the truth. For every creature of God *designated for human consumption* is good, and nothing to be refused, *if* it is received with thanksgiving, because it is [already] sanctified [set apart] by the Word of God [in Leviticus 11 and Deuteronomy 14] and prayer." (Please note how *The Holy Bible In Its Original Order—A Faithful Version* incorporates **inserted words and phrases** in *italic type* in the appropriate places to make the intended meaning clear. All such insertions are based fully on the contextual meaning of the passage.)

Paul adds that clean meats are also set apart by *prayer*. Indeed, we have Christ's own example of asking for God's blessing on our food (Luke 9:16; 24:30; etc.). This further sets the food apart as approved and even enhanced by God—but in no way can prayer make unclean meat clean.

Mark 7:1-5—Did Jesus Declare All Meats Clean?

It is a widely held conception of modern "Christianity" that Jesus set aside the laws and commandments of God—including those which prohibit certain meats as "unclean." An incident recorded in Mark Chapter Seven is often used as a proof-text for such a view. In this case, Jesus' disciples were

criticized by the Jewish leadership for eating without first washing their hands. This dispute had nothing to do with clean and unclean meats. Rather, it revolved around Jewish tradition of ritual purity, such as ceremonial hand washing.

"Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples **eating with defiled hands (that is, unwashed *hands*)**, they found fault. For the Pharisees and all the Jews, **holding fast to the tradition of the elders**, do not eat unless they wash their hands thoroughly. Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are many other **things that they have received to observe**, *such as the* washing of cups and pots and brass utensils and tables. For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the **tradition of the elders**, but eat bread with unwashed hands?' " (Mark 7:1-5).

Drawing a sharp distinction between the Jews' traditions and the commandments of God, Jesus accused the scribes and Pharisees of invalidating the Word of God by their traditions.

"And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me, **teaching *for* doctrine the commandments of men**." For **leaving the commandment of God, you hold fast the tradition of men**, *such as* the washing of pots and cups [and ritual hand washing]; and you practice many other things like *this*.' Then He said to them, 'Full well do **you reject the commandment of God**, so that **you may observe your *own* tradition**' " (verses 6-9). Jesus sternly rebuked the Jews for "nullifying" the authority of the Word of God by their countless and restrictive traditions (verse 13).

Notice that Jesus' primary response was to defend and *fully support* the laws and commandments of God. In no way have God's laws been abrogated. Having made that point, He went on to deal with the question of eating with "unwashed hands." Addressing the multitude, He said, "Hear Me, all of you, and understand. There is nothing that enters into a man from outside which is able to defile him; but the things that come out from *within* him, those are the things which defile a man. If anyone has ears to hear, let him hear" (verses 14-16).

Obviously, unwashed hands will not particularly defile a person. But Jesus said there was "nothing that enters into a man from outside which is able to defile him." Does that mean unclean meats were no longer prohibited by God's law—that literally *nothing* can defile a person? What did Jesus mean?

It is important to realize that the dietary laws of Leviticus 11 and Deuteronomy 14 deal with health and cleanliness—not with spiritual holiness. Eating unclean meats can harm one physically, but they will not defile one spiritually. (However, a careless attitude toward any of God's laws can defile one spiritually.) Jesus is referring to one being spiritually *defiled*—not by anything eaten but by the thoughts and attitudes a person accepts into one's heart and mind.

Knowing that His disciples did not understand, Jesus said, "Don't you perceive that anything [food, germs] that enters into a man from outside is not able to [spiritually] defile him? **For it does not enter into his heart**, but into the belly, and *then* passes out into the sewer, purging all food." Food is simply processed, purged from the body. Jesus was talking *spiritually*, making the point that even the dirt on one's unwashed hands cannot defile the heart or make a person unholy.

The defilement of which Jesus spoke comes from *within*: "That which springs forth **from *within* a man, that defiles the man**. For from within, **out of the hearts of men**, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; all these evils go forth from within, and *these* defile a man" (verses 20-23).

The disputed phrase, "purging all meats" (verse 19, *KJV*), simply means that all foods are ultimately purged from the body. **Clean and unclean meats are nowhere discussed in this passage**. The *New International Version* and a few other translations spuriously add to verse 19, "In saying this, Jesus declared all foods 'clean' " (*NIV*, 1984). This is a deliberate, exaggerated disparity reflecting the translators' anti-law bias, **as no such phrase** exists in the original Greek texts.

What *if* Jesus had actually meant to abrogate the laws of clean and unclean meats? Such a position would have easily created one of the biggest controversies of His ministry. Imagine how the Pharisees would have pounced upon such a reversal had Jesus said that swine's flesh was good for food. But there is not so much as a *hint* in the account that the Jews took Jesus to be nullifying the Old Testament food laws. Quite the contrary. And Jesus' point was not at all missed by the Jewish leadership: Ritual washings are ineffective and unnecessary in preventing spiritual defilement; rather, true spiritual purity is a matter of the heart and mind.

Acts 10—Was Peter Shown that Unclean Meats are Clean?

Obviously, too many assume that the apostle Peter's vision in Acts 10 represents a reversal of God's laws prohibiting unclean *meats*. However, nowhere in the passage is it ever suggested that God had cleansed unclean meats. Rather, this is something "read into" the section by those with a predisposition against God's laws. When the passage is read properly, it becomes obvious that Peter's vision in no way authorized a change in the laws of clean and unclean meats. In fact, Peter's vision had nothing at all to do with clean and unclean meats.

While staying in Joppa, Peter went up on the housetop about noon to pray. In a vision from God, he saw heaven open and what appeared to be a great sheet descending toward him full of unclean wild beasts, creeping things and unclean birds. A voice came to Peter, saying "Rise, Peter, kill and eat" (verse 13).

Peter did not automatically assume that it was suddenly okay to eat unclean meats. He *knew* that Christian's were to continue living according to God's Law. His response shows that he obviously did not consider the laws concerning clean and unclean foods to be obsolete.

"In no way, Lord," he replied, "for I have never eaten anything *that is* common or unclean." The voice from heaven added, "What God has cleansed, you are not to call common" (verses 14-15).

The sheet of unclean animals went up and down *three* times. Again, Peter never indicated that he believed it was now permissible to eat unclean meat. Finally, he awoke, wondering what the vision actually meant. But without question, he knew what the vision did *not* mean—that it in no way reflected a change in the laws concerning unclean foods.

Subsequently, Peter was led by God to the home of Cornelius, a Gentile. Peter understood that he was to preach the gospel to Cornelius and to his household—and that they would be baptized and receive the Holy Spirit. Peter began to realize that God was opening the door of salvation to Gentiles. Suddenly, the meaning of the vision became clear. Talking to Cornelius, Peter said, "You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race. **But God has shown me** [in the earlier vision] ***that* no man should be called common or unclean**" (verse 28).

Jewish tradition—based on a perversion of God's laws regarding what is clean and unclean—forbade Pharisaic Jews to have a close association with Gentiles. Jews considered Gentiles to be unclean, unsuitable for physical contact. Peter was quite familiar with these traditions of Judaism.

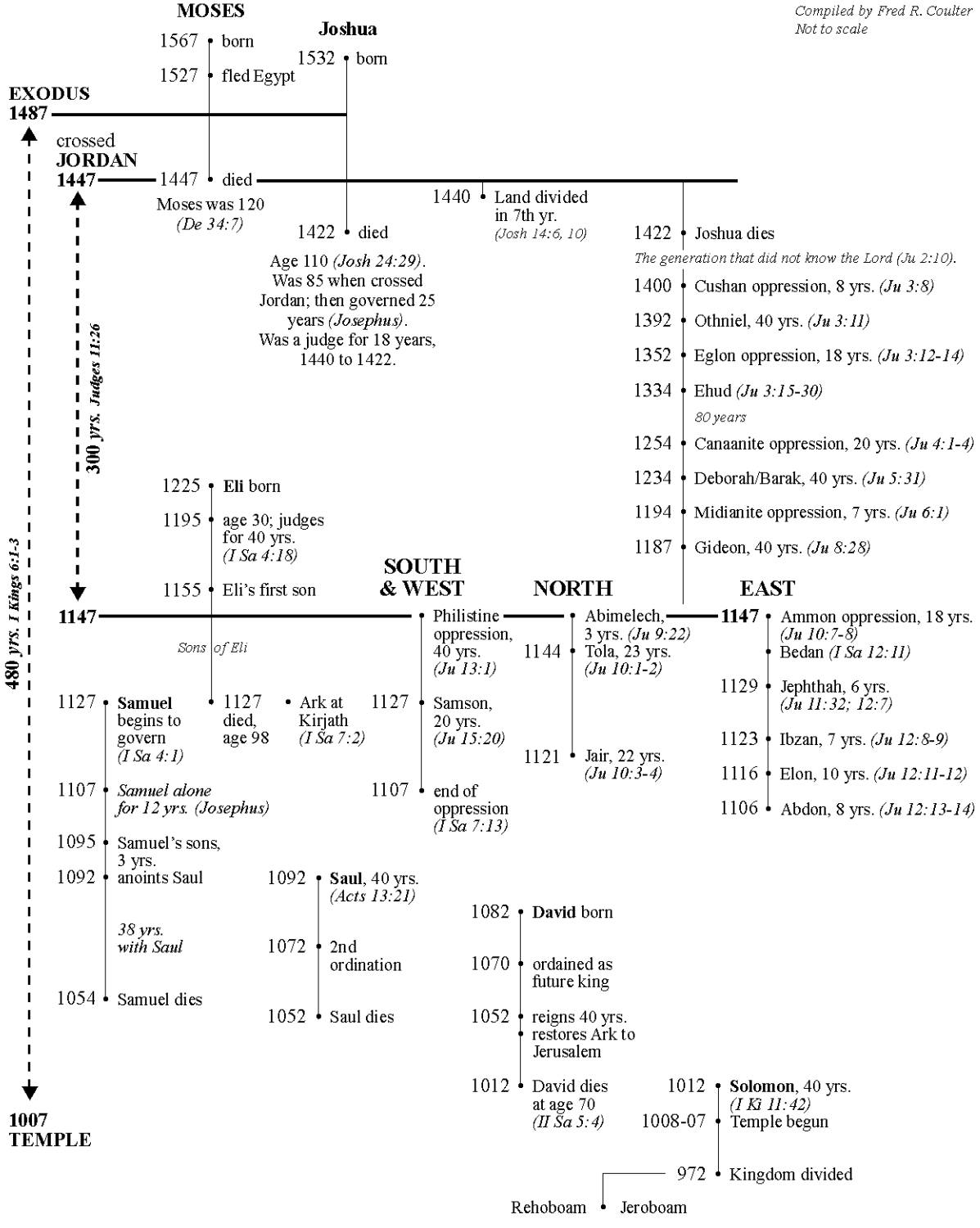
God was showing Peter and the New Testament Church that Gentiles were being offered salvation—that they could become *spiritually* circumcised. Thus, the subject matter of Acts Ten has nothing to do with clean and unclean meats. God simply used the vision of unclean animals to emphasize a point to Peter—that when God has spiritually cleansed a Gentile, he is not to be deemed common or unclean.

Ultimately, Peter understood that "God is not a respecter of persons, **but in every nation the one** [Jew or Gentile] **who fears Him and works righteousness is acceptable to Him**" (verses 34-35).

Chronologies

Chronology I

Timeline from Moses to Solomon



Chronology II

Biblical Chronology Comparison

Adam to Noah

	Adam	Noah
Ussher	4004-3074 BC	2948-1998 BC
Franklin	4025-3094 BC	2968-2018 BC
Eusebius*		

* Eusebius based his chronology of the period from Adam to Abraham on a version of the Septuagint that varies from the present one. Consequently he dates the creation of Adam 3184 years before the birth of Abraham, which he places at 2016 BC. He thus dates the creation of Adam at 5200 BC which is totally ludicrous. I am using his date for Abraham because he dates to the flood but not to the birth of Noah. I have therefore left the above columns for Adam and Noah blank.

Noah to Abraham

	Noah	Abraham
Ussher	2948-1998 BC	2008-1821 BC
Franklin	2968-2018 BC	2015-1840 BC
Eusebius	2958-2008 BC*	2016-1841 BC‡

* 2958 BC is Eusebius' date for the birth of Noah. He does not give the date of his death, but it would have to be 2008 BC.
‡ 2016 BC is Eusebius' date for the birth of Abraham. He does not give the date of his death, but it would have to be 1841 BC.

Abraham to Moses

	Abraham	Moses
Ussher	2008-1821 BC	1571-1451 BC
Franklin	2015-1840 BC	1565-1447 BC
Eusebius	2016-1841 BC	1591-1471 BC

Moses to Saul

	Moses	Saul
Ussher	1571-1451 BC	1095-1055 BC
Franklin	1565-1447 BC	1090-1051 BC
Eusebius	1591-1471 BC	1115-1075 BC

Saul to Solomon

	Saul	Solomon
Ussher	1095-1055 BC	1015-975 BC
Franklin	1090-1051 BC	1010-971 BC
Eusebius	1115-1075 BC	1035-995 BC

Solomon to Hosea

	Solomon	Hosea
Ussher	1015-975 BC	730-721 BC
Franklin	1010-971 BC	726-718 BC
Eusebius	1035-995 BC	?

Solomon to Zedekiah

	Solomon	Zedekiah
Ussher	1015-975 BC	610-588 BC
Franklin	1010-971 BC	596-585 BC
Eusebius	1035-995 BC	601-590 BC

Zedekiah to Christ

	Zedekiah	Christ
Ussher	610-588 BC	5 BC-30/33 AD*
Franklin	596-585 BC	5 BC-30 AD
Eusebius	601-590 BC	3/2 BC-31/32 AD‡

* Ussher was unsure whether Christ lived 33 or 36 years.
‡ The manner in which Finegan presented Eusebius' material makes it impossible to determine the exact dates.

Notes: Ussher, a late 16th century scholar, is widely acknowledged as an expert on biblical chronology; Eusebius was a 4th century biblical scholar and Church historian. The middle chronology reflects the 2007 research of Carl Franklin. Chronology chart compiled by Franklin.

Chronology III

Chronological History of the Writing of the Old Testament 4024 BC to 400 BC

BOOK	AUTHOR	PERIOD
Adam to Moses *(4024 BC to 1446 BC)*		
Job	Job	1700s
The Law God Gave to Israel		
Genesis	Moses	1486-1446
Exodus	Moses	1486-1446
Leviticus	Moses	1486-1446
Numbers	Moses	1486-1446
Deuteronomy	Moses	1486-1446
Joshua to Judges (1446 BC to 1422 BC)		
Joshua	Samuel	1107-1090
Judges to Samuel (1422 BC to 1090 BC)		
Judges	Samuel	1107-1090
Ruth	Ruth	1100s
Samuel to the Captivity (1090 BC to 585 BC)		
Psalms 1-71	David	1050-1011
Psalms 73-88	Davidic priests	1050-1011
Psalms 90-106	Davidic priests	1050-1011
Psalms 107-119	David	1050-1011
Psalms 135-150	David	1050-1011
Psalm 72	Solomon	1010-971
Psalms 120-134	Hezekiah	723-695
Psalm 89	Jeremiah	625-584
Proverbs 1-24	Solomon	1010-971
Proverbs 25-29	Written for Hezekiah	723-695
Proverbs 30	Written for Agur	unknown
Proverbs 31	Written for King Lemuel	unknown
Ecclesiastes	Solomon	1010-971
Song of Songs	Solomon	1010-971
II Kings (First part through Uzziah's reign)	Isaiah	808-756
Jonah	Jonah	797
Amos	Amos	795
Hosea	Hosea	795-718
I Samuel	Isaiah	756-695
II Samuel	Isaiah	756-695
I Kings	Isaiah	756-695
Isaiah	Isaiah	756-695
Micah	Micah	739-710
Nahum	Nahum	710
Habakkuk	Habakkuk	625
Jeremiah	Jeremiah	625-584
Zephaniah	Zephaniah	625
II Kings (From Uzziah's reign to the captivity)	Jeremiah	625-584
Lamentations	Jeremiah	607-585
Joel	Joel	595-585
Obadiah	Obadiah	589
The Captivity to the Great Assembly (585 BC to 515 BC)		
Daniel	Daniel	604-529
Ezekiel	Ezekiel	596-569
I Chronicles	Ezra	585-512
II Chronicles	Ezra	585-512
Ezra	Ezra	585-512
Esther	Esther/Mordecai	584-571
Nehemiah	Nehemiah	564-512
Haggai	Haggai	519
Zechariah	Zechariah	519-517
Malachi	Malachi	c. 400

This chronological history of the writing of the Old Testament is based largely on *The Original Bible Restored* by Dr. Ernest L. Martin.

Chronology IV

Transmission of the Old Testament

Transmission by Hand Copying (4024 BC to 1488 AD)

I. The Early Writings to the Completion of the Canon

Adam to the Patriarchs (4024 BC-1864 BC)

Adam	4024-3094 BC
Methuselah	3337-2369 BC
Noah	2968-2018 BC
Shem	2465-1864 BC

The Patriarchs to Joseph (2015 BC-1654 BC)

Abraham	2015-1840 BC
Isaac	1916-1736 BC
Jacob	1855-1708 BC
Joseph	1764-1654 BC

Moses to the Great Assembly (1565 BC-189 BC)

Moses	1565-1447 BC
Aaronic Priesthood	1447-515 BC
Ezra	585-512 BC
The Great Assembly	515-189 BC

II. The Preservation of the Completed Canon

Jerusalem Academy to the Destruction of the Temple (515 BC-70 AD)

Ezra to Simon the Just	515 BC-189 BC
Simon the Just to Christ	189 BC-26 AD
Hillel I	20 BC-20 AD
Rabban Gamaliel I	20 AD-70 AD
R. Johanan b. Zakkai	50 AD-70 AD

The Tannaim (50 AD-250 AD)
(Scholars from Hillel I to the completion of the Mishnah)
Jabneh Academy, 50 AD-140 AD

R. Johanan b. Zakkai	70-80 AD
Rabban Gamaliel II	80-115 AD
Simeon b. Gamaliel II	115-135 AD

(Rebellion of Bar Kokhba, 132-135 AD)
Usha Academy, 140-170 AD
Simeon b. Gamaliel II
Beit She'Arim Academy, 170-220 AD
R. Simeon Judah Ha-Nasi
Sepphoris Academy, 220-250 AD
R. Hanina b. Hama

The Amoraim
Tiberian Academy, 250 AD-375 AD
R. Johanan
R. Simeon b. Lakish
R. Eleazar b. Pedat
R. Ammi b. Nathan
R. Assi
R. Jonah
R. Yose
R. Mani b. Yose
R. Hiyya b. Adda
Tiberian Academy, 780 AD-930 AD

Sephardi to Soncino (930 AD-1488 AD)

The Codices of the Masoretic Old Testament

The Ben Asher Codices

Codex Cairensis	895 AD
The Aleppo Codex	900-950 AD
Codex Leningradensis	1008 AD

The Petersburg Codex

The Petersburg Codex of the Prophets	916 AD

The German Codices

The Erfurt Codices	
Erfurt 1	
Erfurt 2	
Erfurt 3 pre	1100 AD
Codex Reuchlinianus	1105 AD

The Lost Codices

Codex Severi	
Codex Hillel	600 AD
Codex Muga	
Codex Jericho	
Codex Jerushalmi	

Transmission by Printing (1488 AD to 1976 AD)

Soncino Old Testament (based on German mss.)	1488
Brescia Old Testament (based on German mss.)	1494/5
1st Pratensis Rabbinic Bible	1516/17
2nd Chayyim Rabbinic Bible (Basel)	1524/25
Venice printing #2	1546/48
Venice printing #3	1568
Basel printing #1	1616/19
Basel printing #2 (Johan Buxtorf the Elder)	1618/19
Jablonski *Hebraica*	1699
Johann Heinrich Michaelis *Hebraica*	1720
(Based on Jablonski and Erfurt mss.)	
Amsterdam printing	1724/25
Biblia Hebraica	1839
Warsaw printing	1860/66
S. Baer, Eclectic "Masoretic"	1869
(Basis of JPSA version)	
Biblia Hebraica 1 (Rudolph Kittel)	1905/6
Christian D. Ginsburg	1908
(British and Foreign Bible Society)	
Biblia Hebraica 2 (Rudolph Kittel)	1912
Christian D. Ginsburg	1926
Biblia Hebraica 3 (P. Kahle)	1937
Norman H. Snaith	1958
The Hebrew University, Jerusalem	1966
(Based on the Aleppo Codex, 900-950 AD)	
Biblia Hebraica Stuttgartensia	1967
(P. Kahle, based on Codex Leningradensis, 1008 AD)	
Jay P. Green, *The Interlinear Bible*, 3 Vol.	1976
(Based on 1866 British and Foreign Bible Society)	

Compiled by Carl Franklin

Chronology V

From the Crucifixion in 30 AD to the Destruction of Jerusalem in 70 AD

(All years are reckoned AD)

AD

30

1) Christ crucified Passover Day Nisan 14, April 5[1]
2) Christ resurrected toward the end of the weekly Sabbath Nisan 17
3) Christ appears to disciples for forty days from Nisan 18 to His ascension Iyar 27, May 18[1]
4) Holy Spirit poured out Pentecost Sunday, May 28[1]
5) Gospel preached in Jerusalem, (Acts 3-5)

31

Gospel preached in Jerusalem Apostles compile Jesus' teachings (Acts 5 and 6)

32

1) Martyrdom of Stephen (Acts 6, 7)
2) Persecution against Church (Acts 8:1-4)
3) Saul's activities as leader of persecution—ravages the Church
4) Because of persecutions brethren scatter and preach the Word everywhere (Acts 8:4)
5) Philip to Samaria; Simon Magus (Acts 8:5-13) Peter and John sent to Samaria (Acts 8:14-25)
6) Philip and Ethiopian eunuch (Acts 8:26-40)

33

1) Saul breathes out threats and slaughter against disciples, goes to Damascus with letters from high priest (Acts 9:1-2)
2) Saul's conversion spring 33 AD (Acts 9:3-18)
3) Saul preaches Christ in Damascus (Acts 9:19-23).
4) Plot to kill Saul discovered; Saul escapes by night, departs to Arabia (Acts 9:24-25), taught by Christ for three years (Gal. 1:15-18)

34

Spring 34 AD end of Saul's 1st year in Arabia

35

1) Spring 35 AD end of Saul's 2nd year in Arabia
2) Gospel of Matthew completed

36

1) Spring 36 AD end of Saul's 3rd year in Arabia
2) Saul returns to Damascus (Gal. 1:17)
3) Saul's first visit to Jerusalem for fifteen days (Acts 9:26-30, Gal. 1:18-20)
4) Barnabas brings Saul to apostles Peter and James (Acts 9:27). Saul speaks boldly to Greek-speaking Jews in Jerusalem, who seek to kill him (9:28-29)
5) Brethren bring Saul to Caesarea and send him to Tarsus, Saul's home in Asia Minor (Acts 9:30)
6) Saul remains in Tarsus for four years from summer 36 AD to summer 40 AD
7) Churches in Judea, Galilee and Samaria have peace (Acts 9:31)

37-38

1) Peter evangelizes in Lydda and Joppa (Acts 9:32-41)
2) Peter stays with Simon the tanner many days (Acts 9:42-43)

38

1) Cornelius has vision; angel instructs him to send for Peter in Joppa (Acts 10:1-6)
2) Peter comes to Cornelius' house and many Gentiles are converted (Acts 10:24-48)
3) Peter reports conversion of Gentiles to elders in Jerusalem (Acts 11:1-18)
4) Peter remains in Jerusalem from 38 to 44 AD
5) Gospel of Mark written between 38 and 44 AD

39-40

1) Brethren scattered because of Saul's persecution; preach the Word to Jews as far as Phoenicia, Cyprus and Antioch (Acts 11:19)
2) Certain men from Cyprus and Cyrenia preach the Word to Greeks in Antioch (Acts 11:20)
3) Many believe and a great number of Gentiles are converted (Acts 11:21)
4) Report of this comes to Jerusalem; apostles send Barnabas to Antioch to minister to them (Acts 11:22-24).
5) Barnabas goes to Tarsus and finds Saul and brings him to Antioch to help teach Gentiles (Acts 11:25)

40-41

Epistle of James written[5]

41

1) Claudius Caesar made Emperor of Rome January 25, 41 AD[2]
2) In Antioch, Barnabas and Saul teach for a

whole year—summer to summer (Acts 11:26)

3) Herod Agrippa I made king of Judea by Claudius[3] in spring 41 AD, reigning three years until spring 44 AD when he dies [3] (Acts 12:23)

42-43

1) Most of the apostles leave Jerusalem 42 AD to preach the Gospel to the lost sheep of the ten tribes of the house Israel scattered in all the world, as Jesus had commanded (Matt. 10:5-23)
2) In spring 42 AD the prophet Agabus comes from Jerusalem and prophesies of coming three-year famine (43-45 AD) that occurs during years 3-5 of Claudius' reign (Acts 11:27-28)
3) Disciples plant and prepare food and relief to send to saints in Jerusalem (Acts 11:29).

44

1) In spring 44 AD food and relief sent to Jerusalem by hands of Barnabas and Saul (Acts 11:30)
2) Spring 44 AD Herod Agrippa I persecutes Church and beheads the apostle James, brother of John about Passover time (Acts 12:1-2)
3) During Feast of Unleavened Bread Herod Agrippa I has the apostle Peter arrested and put in prison (Acts 12:3-5)
4) Angels release Peter from prison, he goes to Mary's house the mother of Mark, then escapes to another place (Acts 12:6-17)
5) The next day, Herod executes prison guards because Peter had escaped (Acts 12:18)
6) Herod goes down to Tyre and Sidon, where God strikes him with worms and he dies—spring 44 AD [1, 3] (Acts 12:19-23)
7) Barnabas and Saul return to Antioch and take John Mark with them (Acts 12:25).
8) Late spring 44 AD, Barnabas and Saul ordained as apostles (Acts 13:1-3)

44-46

First evangelistic journey—2 ½ years from late spring 44 AD to fall 46 AD (Acts 13:4-52; 14:1-25)

46-49

Paul and Barnabas stay in Antioch for a long time—autumn 46 AD to late summer 49 AD—2 ½ years (Acts 14:26-28)

49

1) Pharisaic Judaizers come down to Antioch (Acts 15:1, 5) in summer 49 AD, teaching mandatory circumcision for disciples to be saved
2) Paul, Barnabas and certain others sent to the apostles and elders in Jerusalem about this question—autumn 49 AD—Feast of Tabernacles time[1] (Acts 15:2)
3) Paul's third visit to Jerusalem with Barnabas. Titus, and one of the certain others, also goes with Paul (Gal. 2:1-2)
4) Public welcome for Paul and party by Jerusalem brethren, apostles and elders (Acts 15:4)
5) Titus not required to be circumcised (Gal. 2:2-3)
6) Paul and Barnabas' private meeting with apostles James, Cephas [Peter] and John about circumcision question (Gal. 2:4-10). They agree circumcision not required for Gentiles. Paul and Barnabas' ministry to Gentiles confirmed
7) Discussion and apostles' agreement and James' judgment that Gentiles need not be circumcised (Acts 15:6-22)
8) Apostles' letter to Gentiles written by James (Acts 15:23-29)
9) Paul's party returns to Antioch with Judas and Silas (Acts 15:30-32)
10) Paul and Barnabas stay in Antioch certain days (Acts 15:35-36)
11) Paul and Barnabas separate (Acts 15:37-40)

49-52

Paul's second evangelistic journey (Acts 15:40 through 18:23), three years, from late autumn 49 AD to late autumn 52 AD

49

Late autumn 49 AD to late summer 50 AD

1) Paul circumcises Timothy and takes him on journey through many cities, Phrygia, Galatia, and on to Troas (Acts 16:1)
2) They take a ship from Troas to Neapolis and on to Philippi in Macedonia (Acts 16:9-12)
3) On the day of the weeks—Pentecost 50 AD[1]—they meet Lydia and baptize her and her household (Acts 16:13-15)
4) Paul casts out demon from woman; is arrested and put into prison; earthquake breaks their bonds; jailer and household baptized; released and sees brethren and Lydia, then departs (Acts 16:16-40)
5) Paul comes to Thessalonica, preaches in synagogue three Sabbaths. Many are converted (Acts 17:1-4)
6) Paul and Silas arrested and let go (Acts 17:5-9)
7) Paul and Silas to Berea (Acts 17:10-13) Paul goes to Athens; preaches on Mars' hill (Acts 17:14-34)

50-52

Late summer 50 AD to spring 52 AD Paul at Corinth

1) Paul preaches in synagogue every Sabbath Timothy and Silas join him (Acts 18:1-5)
2) **Paul writes I Thessalonians from Corinth 50 AD[6]**
3) Synagogue splits, new church formed. Paul stays for year and a half (Acts 18:6-11)

4) **Paul writes II Thessalonians from Corinth 51 AD**[6] Paul brought before judgment seat of Gallio[4] (Acts 18:12-18) winter 51 AD and released; remains many more days until spring 52 AD
5) Paul goes to Ephesus with Priscilla and Aquila, preaches in synagogue. Priscilla and Aquila remain (Acts 18:18-20). Paul sails from Ephesus, goes to Caesarea and to Jerusalem to visit the Church and keep Feast of Tabernacles.
6) Autumn 52 AD Paul returns to Antioch (Acts 18:21-22)

52-53

1) Paul stays in Antioch for some time—autumn 52 AD to summer 53 AD (Acts 18:23)
2) During Feast of Unleavened Bread, apostle Peter comes to Antioch. After certain ones come down from James, Peter and Barnabas separate themselves from Gentiles to eat with Jews. Paul publicly rebukes Peter and Jews for judaizing (Gal. 2:11-20)
3) **Paul writes Epistle to the Galatians from Antioch in late spring 53 AD**, because Judaizers are troubling all churches in Galatia, preaching another gospel—gospel of circumcision as requirement for salvation (Gal. 1:1-12)[9]

53-57

Paul's third evangelistic journey four years

1) Paul begins third evangelistic journey by going to Galatia first to follow up his epistle and strengthen disciples, then through Phrygia (Acts 18:23)
2) Aquila in Ephesus meets Apollos and instructs him more perfectly in the Scriptures to preach Christ (Acts 18:24-28). Apollos leaves Ephesus for Corinth (Acts 19:1)
3) Paul comes to Ephesus, stays for a little more than three years from autumn 54 AD to early winter 57 AD (Acts 19:1-20)
4) **Paul writes I Corinthians in late winter of 56 AD[7] before Passover of 57 AD**
5) **Paul writes II Corinthians in late summer of 57 AD[7]**
6) Riot in Ephesus because Paul's preaching is destroying the idol business (Acts 19:21-41)
7) Early winter 57 AD Paul leaves Ephesus and goes to Macedonia, stays three months and visits Corinth (Acts 20:1-3)
8) **Paul writes Epistle of Romans winter 57 AD[7]**

58

1) Paul and company return through Macedonia to Troas where they keep the Feast of Unleavened Bread. Paul preaches late on Sabbath into the first day of the weeks (Acts 20:3, 5, 7-12)
2) Luke and rest of company sail from Philippi after days of Unleavened Bread and meet Paul in Troas (Acts 20:6)
3) Paul goes ahead on foot and Luke's company sails to Assos, where they meet Paul, and he goes with them (Acts 20:13-14)
4) Paul and company go to Miletus. Paul sends for elders of Ephesian church and warns them of coming apostasy (Acts 20:15-38)
5) Paul goes to Caesarea and stays with Philip (Acts 21:1-8)
6) Prophet Agabus warns Paul not to go to Jerusalem, but Paul and company go anyway (Acts 21:10-16)
7) Paul arrives in Jerusalem late spring 58 AD—perhaps near time of Feast of Pentecost [1] (Acts 21:17)
8) Paul visits James and elders, takes charges of men who have vow to complete at the temple. Jews seize Paul, but he is rescued by Roman soldiers (Acts 21:18-40)
9) Paul speaks to mob in Hebrew, mob again attacks him, and Roman soldiers rescue him (Acts 22:1-29)
10) Paul makes his defense before Sanhedrin (Acts 23:1-10)
11) Christ appears to him in a vision. Jews plot to kill Paul. Roman centurion and soldiers take Paul by night out of Jerusalem to Caesarea and keep him in Praetorium of Herod (Acts 23:11-35)

58-60

From early summer 58 AD to early autumn 60 AD Paul a prisoner in Caesarea

1) Paul a prisoner for two years, defends himself three times. Found to have done nothing worthy of death or bonds, Paul appeals to Caesar; Agrippa agrees to send Paul to Rome (Acts 24-26)
2) Luke has ready access to Paul during Paul's imprisonment and travels to Jerusalem and Palestine
3) **Luke writes his Gospel[9] and begins writing Acts under Paul's supervision.[9] Luke has access to records and writings from Jerusalem church which he uses to compile his gospel**

60-61

From autumn 60 AD to late winter 61 AD Paul on journey from Caesarea to Rome

1) Paul and company journey by ship to Rome (Acts 27:1-28:16)

61-63

Paul in prison two years—late winter 61 AD to early spring 63 AD

1) Roman centurion delivers Paul to commander of camp. Paul allowed to stay by himself, guarded by soldiers (Acts 28:16)
2) Paul speaks to Jewish religious leaders of Rome (Acts 28:17-29)
3) **Paul writes Hebrews in early spring 61 AD.**

4) In Jerusalem, James is martyred by zealots at Passover time, [1, 11] 62 AD
5) Paul remains in own hired house two years welcoming all and preaching the Kingdom of God (Acts 28:30-31)
6) Luke finishes book of Acts up to chapter 28:31, intending to write more to be added later, but unable to do so
7) **Paul writes Ephesians, Philippians, Colossians, and Philemon[10]**

End of Book of Acts: 63 AD

1) Paul is released from prison in Rome and goes to island of Crete. (Titus 1:5)

63-67

Five years

1) Paul leaves Titus in Crete (Titus 1:5) and goes to Nicopolis in Macedonia. (Titus 3:12)
2) From Nicopolis Paul writes I Timothy and an Epistle to Titus 63 AD
3) Peter writes his First Epistle 64-65 AD
4) Peter writes his Second Epistle in 65-66 AD
5) Paul goes to Spain and Britain 64-67 AD
6) **Paul back in prison in Rome and writes II Timothy** 67 AD
7) **Nero dies June 9, 68 AD in Greece**
8) Is Paul martyred before Nero dies, or is he released after Nero dies? If so, does he go back to Britain to be martyred there?

67-70

1) Jewish revolt against Romans intensifies
2) Romans conquer Jerusalem and destroy city and Temple AB 9-10, September 3-4, 70 AD

End Notes

1) Calculated Hebrew Calendar
2) *Unger's Bible Dictionary*, 1963; p. 210
3) *The Interpreter's Dictionary of the Bible*, 1962; vol. 1, p. 60
4) *The Interpreter's Dictionary of the Bible*, 1962, vol. 2. P. 351
5) *An Introduction to the New Testament*, 1981; vol. 3 p. 53
6) *Redating the New Testament*, John A. T. Robinson, 1976
7) Ibid., pp. 56-57, 352*
8) Ibid., pp. 79, 352 *
9) A Revised Chronology, Fred R. Coulter 2002
10) *Harmony of the Life of St. Paul*, Frank J Goodwin, 1988, pp. 149, 158
11) *The Original Bible Restored*, Ernest L Martin, 1991, p. 161

*Note: According to this chronology, in each case, the Epistles of I & II Corinthians, Romans and Galatians are placed a year earlier than Robinson's, which Robinson allows for. "It must be stressed again that the absolute datings [of the epistles of Paul] could be a year or so out either way…" (Robinson, *Redating the New Testament*, 1976 ed., p. 84).

Chronology Part VI

From the Jewish/Roman War (67-70 AD) to Printing/Translation of the Greek New Testament (NT)

AD

67-81

1) Jewish revolt against Rome intensifies
2) **Paul and Peter seal the three Gospels, Acts, Pauline corpus and Petrine Epistles; systematic distribution to churches from Ephesus begins**
3) Docetic heresy (denial of Christ's humanity) begins in Asian churches (64-67 AD), I, II and III John address this heresy
4) Faithful Jewish Christians, including John, flee to Pella and then to Asia Minor
5) Roman Emperor Nero dies (68 AD); Galba becomes emperor (68-69 AD)[1]
6) Otho, Vitelius rule empire (69 AD)
7) Vespasian rules empire (69-79 AD)
8) Roman army conquers Jerusalem, Titus destroys city and temple AB 9-10 (September 3-4, 70 AD)
9) Jewish Christians that survive destruction of Jerusalem apostatize and become Ebionites (belief that Christ is simply a prophet), move to Syria and produce corrupt Aramaic version of Matthew's Gospel
10) Titus, Vespasian's son, rules empire (79-81 AD)

81-100

1) Domitian, Titus' brother, rules empire (81-96 AD)
2) Loss of temple reading of Hebrew Old Testament causes rabbis to question established canon (Ecclesiastes, Esther, Song of Solomon): hold rabbinic discussions 90 and 118 AD
3) Domitian begins short, violent persecution of Christians between 94-96 AD
4) John exiled to Patmos (95-96) AD; writes Revelation
5) Nerva rules empire (96-98 AD); John released from Patmos as part of reparation program
6) **John and team of editors at Ephesus: edit, seal and distribute his Gospel, remaining General Epistles and Revelation, (96-99 AD)**
7) Trajan rules empire (98-117 AD); relative peace for Christians, persecution begins (111 AD[2])
8) John dies (ca. 98-100 AD)

100-200

1) Hadrian rules empire (117-138 AD), persecuted Christians
2) Antoninus Pius rules empire (138-161 AD), persecuted Christians
3) **Syriac Peshitta NT translated from apostolic Greek NT (ca. 100-150 AD)**
4) Martyrdom of Ignatius, bishop of Antioch (ca. 115 AD)
5) Papyrus 52 (portion of John 18) copied by Gnostics in Egypt (ca. 125-150 AD)
6) Gnostic heretic Marcion in Rome (ca. 140 AD): creates abbreviated canon of corrupted Gospel of Luke and selected Pauline Epistles
7) Polycarp travels to Rome over issue of Passover (ca. 155 AD): Polycarp and Anicetus disagree and depart in peace; martyrdom soon after
8) **Old Latin (*Itala*) NT translated from apostolic Greek NT (ca. 157 AD)**
9) Western text written in Rome between (100-160? AD)
10) Tatian creates *Diatessaron* (ca. 160 AD), a collection of writings about the life of Jesus adapted from Gospels
11) Marcus Aurelius rules empire (161-180 AD), persecuted Christians
12) Montanus begins to offer false prophecy using book of Revelation (ca. 172 AD); Eastern churches reject Revelation for nearly 300 years
13) Celsus writes *True Discourse* (ca. 178 AD), a literary attack on Bible
14) Commodus rules empire (180-192 AD)
15) Catechetical School of Alexandria begins (ca. 180 AD): first trace of Christianity in Egypt
16) Alexandrian text takes shape between (180-200? AD)
17) Gnostic Theodotus produces corrupted recension of NT (ca. 190 AD)
18) Demetrius reorganizes Egyptian "churches" infiltrated by Gnosticism (ca. 190-200 AD)
19) Polycrates writes letter to Victor over Passover controversy (190 AD): Victor excommunicates Polycrates and Asiatic churches
20) Muratorian Fragment (ca. 190 AD) offers first suggested reading list
21) Civil War ensues in empire (ca. 192-193 AD); all emperors from (192-284 AD) appointed by army

22) Between (192-284 AD) Christianity spreads practically unhindered due to imperial focus upon wars with barbarians[3]
23) Septimius Severus rules empire (193-211 AD), persecuted Christians
24) Coptic NT versions begin: many versions follow in specific dialects

200-300

1) Origen heads Catechetical School in Alexandria (ca. 203 AD)
2) Caracalla/Elagabalus rule empire (218-222 AD), tolerated Christians
3) Alexander Severus rules empire (222-235 AD), favored Christians
4) Origen deposed by Demetrius; Origen moves to Caesarea to build theological library (231 AD); produces *Hexapla* (231-240 AD)
5) Maximin rules empire (235-238 AD), persecuted Christians
6) Phillips rules empire (244-249 AD), favored Christians
7) Decius rules empire (249-251 AD), persecuted Christians
8) Valerian rules empire (253-260 AD), persecuted Christians
9) Galienus rules empire (260-268 AD), favored Christians
10) Aurelian rules empire (270-275 AD), persecuted Christians
11) Diocletian rules empire (284-305 AD)
12) Edict in 303 AD outlaws Christianity: **last** and most severe persecution of Christians, churches and NT manuscripts burned (303-313 AD)
13) *Old Syriac* NT translation from unknown Greek Text during this century

300-400

1) Constantine rules empire (306-337 AD): Oct. 27, 312 AD sees vision of flaming cross, defeats opponents; becomes sole emperor in West; pseudo-conversion to Christianity;
2) Edict of Milan (Toleration) in (313 AD); grants Christians freedom of religion, churches built, tax exemption for ministers
3) Constantine orders 50 vellum copies of Bible prepared by Eusebius (possibly *Sinaiticus* and *Vaticanus* part of number)
4) **First Copying Revolution:** model papyrus manuscripts copied to vellum, older papyrus manuscripts destroyed
5) Constantine issues edict forbidding work on Sunday (321 AD)
6) Constantine defeats Licinius (323 AD), becomes sole emperor of entire Roman Empire
7) Constantine establishes Hellenized Christianity as official state religion (324 AD)
8) Constantine convenes Council of Nicea (325 AD): condemns Arianism, Passover observance becomes a crime
9) ***Koiné* Greek transformed into Byzantine Greek for copying of NT manuscripts** (330-1453 AD),[4] early lectionary system instituted[5]
10) Constantine chooses Byzantium as capital and changes name to Constantinople (327 AD)
11) Constantius rules empire (351-361 AD), allows Arianism to flourish[6]
12) Julian rules empire, seeks to restore paganism (361-363 AD)
13) Council of Laodicea (365 AD): forbids keeping of Sabbath; publishes list of authoritative books for public reading in Asian churches: all books listed, except Revelation (cf. canons #59 and #60)
14) Jovian rules empire (363-364 AD), reestablishes rights for Hellenized Christianity
15) Gratian rules empire (364-378 AD), begins dismantling of Imperial system of worship
16) Theodosius rules empire (378-395 AD)
17) Council of Constantinople (381 AD) officially formulates doctrine of trinity, more specifically the personhood of the Holy Spirit [7]
18) Jerome revises *Old Latin Gospels* (383 AD); rest of NT completed by unknown author or authors over centuries
19) Council of Carthage (397 AD), canon #24 establishes authoritative list for public reading in North African churches: all NT books listed; OT Apocrypha (Wisdom of Solomon, Tobias, Judith, I and II Maccabees) allowed
20) Jerome translates Latin OT from Hebrew (ca. 390-405 AD)
21) Chrysostom encounters remnant of apostolic Christianity in Antioch (387 AD)
22) Theodosius outlaws paganism, membership in Imperial church compulsory, heathen join churches (394 AD)
23) Roman Empire divides (395 AD)
24) NT translations made in this century: *Gothic*, *Ethiopic*, *Armenian* (from *Old Syriac*), *Georgian* (from *Armenian* version)

400-800

1) Ancient forms of Gnosticism disappear during this century; appear in various forms in remaining centuries to present
2) Council of Ephesus (431 AD): Nestorianism (denial Jesus was God and man in one person) condemned
3) Armenian version revised according to *Byzantine Text* (ca. 431 AD)
4) Mocha of Tiberias adds accent marks and vowel points to Hebrew text (ca. 570 AD)[8]
5) Western Empire falls at hands of barbarians (476 AD); Dark Ages begins (476-1300s AD)
6) Greek Orthodox church and all Christendom in spiritual decline and unbelief (ca. 500-1500s AD), but Byzantine Text copied through Byzantine Empire by monks and other scribes

7) **Second Copying Revolution:** model uncial manuscripts copied into cursive script, creating minuscules; cursive script possibly instituted by Theodore of Studium (ca. 800-813 AD)

900-1611

1) Tiberian scholar Aaron ben Moses ben Asher seals first complete codex of *Hebrew Bible* with one Masoretic accentuation and punctuation system and marginal notes (ca. 930 AD)
2) *Wycliffe English Bible* translated from *Latin Vulgate* (1384 AD)
3) Eastern Empire falls to Ottoman Empire (1453 AD), Greek scholars flee to Western Europe with Greek manuscripts of NT
4) Johann Gutenberg invents first movable printing press in 1450 AD; first Bible printed in Latin (Mazarin) in 1456 AD
5) Universities across Europe begin instruction in Greek
6) Complete *Hebrew Bible* first printed in Soncino in 1488 AD; 2nd in Naples in 1491; 3rd in Brescia in 1495
7) Desiderius Erasmus (1469-1536 AD) and Johann Froben publish first edition of *Greek/Latin NT*, 1516 AD; 2nd ed., 1519; 3rd, 1522; 4th, 1527; 5th, 1535[9]
8) European Reformation begins with Luther's posting of 95 theses on church door in Wittenberg on Oct. 31, 1517 AD
9) Cardinal Ximenes and Stuncia begin Complutensian Polyglot in 1502 AD with *Vulgate*, *Greek NT* and *Hebrew OT*, published in 1522 AD after Ximenes' death
10) Tyndale (1494?-1536 AD) translates, prints first English version of NT (1525 AD) from Erasmus' 1st edition; revised edition in 1534 AD from Erasmus' 2nd edition
11) *Coverdale English Bible* (1535 AD)
12) *Thomas Matthew English Bible* by Tyndale's protégé John Rogers (1537 AD)
13) *Great English Bible* (1539 AD)
14) Robert Stephen (Estienne) prints *1550 Greek Text* of New Testament, becomes standard text for research and translation in England
15) *Geneva English Bible* (1560 AD)
16) *Bishop's English Bible* (1568 AD)
17) *Rheims Catholic English Version* of NT (1582 AD)
18) *Authorized* or *King James Ve*rsion (1611 AD)

End Notes:

1) Dating for emperors from *Halley's Bible Handbook*
2) Bromiley, *The International Standard Bible Encyclopedia*, vol. 4, p. 217
3) Ibid., p. 219
4) Wallace, *Greek Grammar: Beyond the Basics*, p. 16
5) Cross, *Oxford Dictionary of the Christian Church*, p. 808
6) Bromiley, p. 220
7) Erickson, *God in Three Persons*, pp. 87-93
8) Ginsburg, *The Massoreth Ha-Massoreth of Elias Levita*, p. 62
9) Hills, *The King James Version Defended*, p. 198

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